

Macknight on the Epistles

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Macknight on the Epistles One-Volume Edition James Macknight

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James Macknight was a Scotch preacher and Biblical scholar (1721-1800) who was educated at the universities of Glasgow and Leyden. He preached for a short time at Gorbals, Renfrewshire, and then served as assistant minister at Kilwinning, Ayrshire; pastor at Maybole, 1753-69; at Jedburgh, 1769-72; and of Lady Yester's Church, Edinburgh, from 1772 till his death. He is well known for his *Harmony of the Gospels in which the Natural Order of Each is Preserved, with a Paraphrase and Notes*, a work which for over half a century remained the standard. The notes are very copious and make of the work practically a complete life of Christ so far as the knowledge of the period permitted. He also wrote *The Truth of Gospel History*.

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A NEW
LITERAL TRANSLATION,
FROM THE ORIGINAL GREEK
OF ALL THE
APOSTOLICAL EPISTLES.

WITH
A COMMENTARY, AND NOTES,
PHILOLOGICAL, CRITICAL, EXPLANATORY, AND PRACTICAL.

TO WHICH IS ADDED,
A HISTORY OF THE LIFE OF THE APOSTLE PAUL.

BY JAMES MACKNIGHT, D.D.
AUTHOR OF A HARMONY OF THE GOSPELS, &c.

A NEW EDITION,
TO WHICH IS PREFIXED,
AN ACCOUNT OF THE LIFE OF THE AUTHOR.

BAKER BOOK HOUSE
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ACCOUNT OF THE LIFE AND CHARACTER

OF

JAMES MACKNIGHT, D.D.

Dr. JAMES MACKNIGHT was born on the 17th of September, 1721. His father Mr. WILLIAM MACKNIGHT, minister at Irvine, was a native of Ireland, where his ancestors, descended from the family of M'NAUGHTANE in the Highlands of Scotland, had resided for more than a century, and where some of his relations still remain. Mr. WILLIAM MACKNIGHT early displayed very popular talents as a preacher; and having, it is said, accidentally officiated in the church of Irvine, some time after the death of the former incumbent, he gave so much satisfaction to the hearers that he was soon appointed to supply the vacant charge. In this situation he continued during life, universally esteemed for genuine piety, purity of morals, and integrity of character. He married ELIZABETH GEMMIL, daughter of Mr. GEMMIL of Dalraith—a small property in the neighbourhood of Kilmarnock, which had been in possession of the same family for several centuries, and which Dr. MACKNIGHT afterwards inherited in right of his mother.

By this marriage Mr. WILLIAM MACKNIGHT had two daughters and four sons; of whom the youngest, and only one now alive, is THOMAS MACKNIGHT, Esq. of Ratho, a gentleman who in early life signalized himself, during the American war, by the most eminent services as a loyalist, and who, since his return to his native country, has long been distinguished by his unusual activity in the prosecution of agricultural improvements on the most liberal and extensive scale.

Mr. JAMES MACKNIGHT, the subject of this narrative, received the rudiments of education at the school of Irvine, and about the age of fourteen was sent to the University of Glasgow, where he studied with great approbation from his teachers, on account of his diligence and proficiency. The notes he then took from the Lectures on Logic and Moral Philosophy, before he was sixteen, still remain among his papers, and afford remarkable indications of the same acuteness and soundness of judgment which afterwards characterized his theological writings.

Having completed the usual course of academical discipline at Glasgow, Mr. MACKNIGHT went to Leyden, in order to prosecute the study of theology, to which he had shown an early attachment. While he staid in Holland, he had an opportunity of procuring many valuable books written by foreign divines, which afterwards assisted his own labours in explaining Scripture. After his return to Scotland, having received from the Presbytery of Irvine a license to preach the gospel, he was chosen to officiate at the Gorbals, near Glasgow; a situation which at that time could be held by a licentiate of the Church, before being ordained to the pastoral function. On this occasion, one of the candidates was Mr. ROBERT HENRY, afterwards the well known historian of Great Britain. It is somewhat remarkable, that the same gentlemen who thus happened to be placed in competition with each other at the commencement of life, were at last, after an interval of many years, associated as colleagues in the charge of the Old Parish Church of Edinburgh, a connexion which subsisted till the death of Dr. HENRY, in the most cordial habits of friendship and intimacy.

From the Gorbals Mr. MACKNIGHT went to Kilwinning, in consequence of an invitation from Mr. FERGUSON, then minister of that place, and acted for some time as his assistant in the charge of the parish. Here he conducted himself with such propriety, that his character began to be established; and, on the death of Mr. FISHER at Maybole, he obtained the vacant living there, with the concurring wish of the heritors and people. Of this charge, accordingly, he was ordained as minister on the 10th of May, 1753. At Maybole Mr. MACKNIGHT continued sixteen years, and discharged the duties of the pastoral office with such assiduity and kindness, that when he left it, he carried with him the affections and regret of all his flock.

It was at Maybole that, amidst his professional occupations in a populous charge, Dr. MACKNIGHT composed the first and second of his Works. Of the former, indeed, on the Harmony of the Gospels, it appears from his papers, that the plan had been conceived by him so early as the third or fourth year of his attendance at the university, and from that time he began to collect materials for the publication. The first edition of this book was published in 1756. Although the plan of it differed considerably from that of former Harmonies, in supposing that the Evangelists have not neglected the order of time in the narration of events, the reception it met with from the most competent judges was so favourable, that the author was encouraged to undertake a second edition, with considerable improvements and additions. This edition appeared in 1763. In the same year was also published by Dr. MACKNIGHT another performance of great merit, entitled, *The Truth of the Gospel History*, which had been the fruit of the author's studies during the interval between the first and second editions of his Harmony. Its object is, to illustrate and confirm, both by argument and by appeal to the testimony of ancient authors, what are commonly arranged under the three great titles of the Internal, the Collateral, and the Direct Evidences of the Gospel History.

By these publications Dr. MACKNIGHT soon obtained a high reputation for theological learning. The University of Edinburgh conferred on him (among the first who obtained that distinction in Scotland) the degree of Doctor of Divinity; and he was chosen Moderator of the General Assembly of the Church of Scotland in 1769. During the course of the same year he was translated to the parochial charge of Jedburgh, in which he remained about three years, and where he received from his people the most flattering tokens of respect and kindness. In 1772 he was elected one of the ministers of Edinburgh. His first charge was the Parish of Lady Yesters, from which he was translated in 1778 to the Old Church, where he continued during the remainder of his life.

THE lives of the learned commonly offer little else to our curiosity, than the simple record of their studies and writings. This observation, often made, is peculiarly applicable in the present instance. After he took up his residence in Edinburgh, there were few occurrences in the life of Dr. MACKNIGHT which can be made the

subject of narration. Besides performing the ordinary duties of the pastoral function, a minister of Edinburgh, in virtue of his office, is much occupied with public meetings on business of various kinds, especially the management of the different charitable foundations which have long been the boast of the capital of Scotland. Among other objects of such official care is the Fund established by Act of Parliament for a Provision to the Widows and Children of Ministers in the Church of Scotland. As one of the Trustees appointed by the Act, he had long taken a leading part in conducting the business of this charity; and when the growing prosperity of the Fund had paved the way for an increase of its capital, Dr. MACKNIGHT was nominated by the Trustees, along with the celebrated Dr. WEBSTER, (to whose benevolent exertions this valuable institution was much indebted for its establishment), as a Commissioner, to solicit a renewal of the Act of Parliament. This accordingly was obtained in 1779; fixing the capital at £100,000, and making other alterations for the benefit of the Fund. After the death of Dr. WEBSTER, Dr. MACKNIGHT was appointed joint Collector with Sir H. MONCRIEFF WELLWOOD, Bart.; a colleague whose great ability and talents for business peculiarly qualified him, as experience has since shown, for the important office which he still holds, with the highest credit to himself and advantage to the Fund.

The line of conduct which Dr. MACKNIGHT pursued with regard to the points of ecclesiastical policy that have long divided the members of the Church of Scotland, was different from what might have been presumed, in consequence of the first impressions on these topics which, it is probable, he had received from his father. But after mature deliberation, with that manliness and self-decision which marked his character, he adopted the principles that were to regulate his future conduct in the Church Courts; and, throughout life, he acted steadily on that system of ecclesiastical policy which, for many years past, has guided the decisions of the General Assembly. At the same time, he firmly resisted whatever appeared to him as any infringement on the constitutional law or practice of the Church; and accordingly, when some of his friends seemed to wish for the abolition of calls, as an unnecessary form in the settlement of ministers, he moved and carried a resolution of the Assembly, 1782 (relative to certain overtures on the subject, then under the discussion of the house), "Declaring, That the moderation of a call in settling ministers, is agreeable to the immemorial and constitutional practice of this Church; and that it ought to be continued;" a resolution which was afterwards converted into a Declaratory Act, and printed as such in the proceedings of the Assembly for that year.

Of Dr. MACKNIGHT it may in general on this head be recorded, that no member of the Church to which he belonged ever, perhaps, entertained more just or profound views respecting the great fundamental principles of her constitution and laws, or concerning the nature and distinctive powers of her several judicatories; and that in relation to the business which usually occupies the General Assembly, either in its judicative or in its legislative capacity, he always formed a clear, sound, and decisive judgment. On this account he was often consulted by the leading members of that Court; and, on several important occasions, his professional advice and assistance were of essential service to the magistrates of Edinburgh, with regard to the ecclesiastical arrangements of the city.

But what chiefly engaged his mind, and occupied his time, after he became a minister of Edinburgh, was the execution of his last and greatest work, on the Apostolical Epistles; which was published in 1795, in four volumes quarto. Respecting this work it is perhaps

not unworthy of being told, that it was the result of the unremitting labour of almost thirty years; that notwithstanding his numerous professional avocations, the author, while composing it, was seldom less than eleven hours every day employed in study; and that before it came to the press, the whole manuscript had been written no less than five times with his own hand. At the time of publishing 'The New Translation of the Apostolical Epistles, with a Commentary and Notes,' Dr. MACKNIGHT was highly indebted to the patronage of the Duke of Grafton; and after the work made its appearance, he received the most honourable testimonies of approbation from many of the Bishops and respectable dignitaries of the Church of England, as well as from the ablest divines of all descriptions.

After the publication of this work, Dr. MACKNIGHT considered himself as having accomplished the greatest object of his life; and wishing to enjoy, at the end of his days, some relief from the labour of study, he resisted the repeated solicitations of his friends, who earnestly urged him to undertake the illustration of the book of the Acts, on the same plan which he had so successfully followed in the explaining the other parts of the New Testament. But soon after this period, from the want of their usual exercise, a sensible decline of his faculties, particularly a failure of his memory, was observed by his family. This fact is a striking instance of the analogy between the powers of the body and those of the mind, both of which suffer by inaction; and it furnishes a useful caution to those who have been long habituated to any regular exertion of mind, against the once desisting *entirely* from its usual efforts; since the effect, in the course of nature, is not only to create languor, but to hasten the progress of debility and failure.

As yet, however, Dr. MACKNIGHT's bodily vigour seemed to be but little impaired. In early life he was afflicted with frequent headaches; but after he had reached the age of thirty, they seldom returned; and he afforded a singular instance of a sedentary life, long continued, with hardly any of those complaints which it usually induces. This uninterrupted enjoyment of health he owed, under Providence, to a naturally robust make, and a constitution of body uncommonly sound and vigorous; along with regular habits of temperance and of taking exercise, which he did by walking nearly three hours every day.

Having finished the task he had prescribed to himself as an author, he mingled frequently in the society of his friends, from which, at intervals, he had always received much enjoyment; and long retained the same cheerfulness of temper for which, at the hours of relaxation from severe study, he had been remarkable, when in the company of those whom he esteemed. Even after the symptoms of his decline were become visible, his natural sagacity and strength of judgment, as well as his extensive and familiar knowledge of the Scriptures, were still to be discerned in his conversation and public appearances; and so habitual was his anxiety to discharge his duty, that he insisted on officiating for a considerable time after his friends had wished him to withdraw from public labour. It was not, indeed, without much entreaty, that he at last consented to accept the services of an assistant.

At this period of his life it was peculiarly fortunate for him, that in Dr. GRIEVE, who became his colleague after the death of Dr. HENRY, he found a companion of the most amiable manners, and a friend of distinguished worth and respectability, from whom he experienced every office of attention and kindness. When he was at length no longer able to prosecute his favourite studies, the judicious opinions, and extensive information of his very accomplished and learned colleague, frequently afforded

him in conversation a source of interesting entertainment. These proofs of respect and attachment have laid his family under perpetual obligation; and gratitude forbids, that any account of him should be given to the world without an acknowledgment of the friendly assiduities which cheered and supported his declining years.

The disease which terminated his life was the Peripneumonia Notha, occasioned by an incautious exposure to the severity of the weather, about the end of December, 1799. This distemper, in its progress and issue, resisted the ablest and most assiduous efforts of medical skill. During his illness, his mind was composed, tranquil, and resigned; he never complained; and on the morning of the 13th of January, 1800, he expired without a struggle. As in the course of the preceding night he slept but little, the time was employed in hearing passages from the Psalms and Evangelists, which by his own desire were read to him by one of his family. Thus, having spent his life in illustrating Scripture, and exerted the last efforts of his attention in listening with delight to its precious words of peace to the righteous, he may be truly said to have slept in Jesus.

THE character of a man whose life was devoted to a single object of incessant study, can hardly be expected to afford scope for much variety of delineation. Perhaps the circumstances which have been related, sufficiently indicate its prominent features; and we might leave the consideration of it with observing, that it was strongly marked by vigour, firmness, good sense, and unbending integrity. Yet we shall find, on a near inspection, that it is not unworthy of being contemplated more minutely; because it exhibits some traits of professional virtue, on which the mind may, for a little, dwell with pleasure and advantage. Such examples in real life illustrate the excellence of pure religion; and it is with peculiar interest that we read descriptions which make us familiarly acquainted with those who have contributed, by their labours, to the instruction or the consolation of mankind.

As a clergyman, the sentiments and conduct of Dr. MACKNIGHT were equally characterized by consistence and propriety. In the discharge of every public and private duty of religion, with a constant reliance on divine aid, he was regular and steady. He knew and felt what became the sacred office which he held; and never departed on any occasion from the dignity or decorum of his professional character. *Having given himself wholly to the meditation of divine things, he continued in them: In the work of his Master he was steadfast and faithful to the end.* His piety was at once sincere, rational, and without ostentation. To be useful in the cause of truth and virtue, was his highest ambition: and with all the means of attaining this end, which the resources of a well-informed and liberal mind could supply, he united a zeal for the interests of Christianity, that terminated only with his life.

In that branch of the pastoral office which is called lecturing, his learning and ability were much admired, and never failed to please, as well as to instruct and edify, in a degree which has seldom been equalled. As a preacher, also, without pretensions to the graces of elocution, he had a certain earnestness of manner, evidently proceeding from the heart, and from a sincere anxiety to be useful, which always commanded the attention, and excited the interest of the hearers. *In doctrine he showed uncorruptness, gravity, sincerity;* his sentiments were just, energetic, and impressive; and his constant object was to press on the minds of his people the truths necessary for the correction of vice, and the advancement of piety, knowledge, and goodness. With this view he may be said to have affected a greater than usual plainness of diction.

It is true, that to be perspicuous and intelligible to the most illiterate of his audience, ought to be always the chief object of a preacher. But this may be accomplished with a strict adherence to purity of language; and it must be confessed, that the difficulty is great of frequently employing familiar expressions, without descending from that propriety which is indispensable to the dignity of the pulpit. It may be added, that his inexhaustible variety of thought and expression in prayer, bespoke a mind richly stored with religious ideas, and at once surprised and delighted those who regularly attended his ministry.

When engaged, either in private controversy or in the public debates of the church courts, he was always remarkable for speaking strictly to the point at issue. He was likewise distinguished by coolness, discretion, and command of temper; he listened with patience to the arguments of his opponents, and in delivering his opinions, he showed himself uniformly open, candid, and explicit. At the same time, his talent was rather that of business than of address; he appeared to be better fitted for deciding on the merits of a question in debate, than for soothing the passions or managing the humours of mankind—a qualification rarely possessed but by minds of a superior order. On every occasion he thought and acted with the energy of a self-deciding upright mind. And hence it is that all his writings evince the sentiments of a masculine independent spirit, uninfluenced by authority, and unfettered by prejudice.

Nor was his praise merely that of professional excellence. On various subjects his range of knowledge was ample and profound. Thus his taste for classical literature was early formed. He perused the writers of antiquity with critical skill; and of his acquaintance with the Greek language, especially the original of the New Testament, his observations on the force of the particles, in his commentary, are a sufficient proof. In the speculations, also of metaphysical, moral, and mathematical science, he was a considerable proficient. The fact is, his powers were such as might have been turned with advantage to any department of knowledge or learning.

It may further be noticed, that in conducting the ordinary affairs of life he displayed uncommon prudence and sagacity. He was one of those who are generally attentive to small concerns, but on proper occasions show themselves liberal to a high degree. Of this different instances occurred in the course of his transactions with his friends; and he was enabled to act on such a principle of generosity by his usual habits of economy and prudence. Dr. MACKNIGHT's external appearance was sufficiently expressive of his character. His countenance was manly and commanding, and his gait remarkably erect and firm.

ACCORDING to the plan of this sketch, any critical account of Dr. MACKNIGHT's works cannot with propriety be given here. It may only be observed, in general, that his reputation for sound criticism, extensive knowledge, and clear elucidation of the sacred writings, is rapidly increasing amongst Christians of every denomination; and he must be acknowledged to have been one of the most intelligent, judicious, and candid expositors of the Scriptures that ever appeared. Even during his own lifetime his diligence was rewarded by an ample portion of respectable fame. The "Harmony of the Gospels" has long been esteemed a work of standard excellence for the students of evangelical knowledge. His "Truth of the Gospel History" has hitherto attracted the notice of the public less than any of his other productions: but it well deserves to be more generally read, since, of what it proposes to establish, it contains the most satisfying views that can be suggested by learning, acuteness, and good sense, and is admitted by the best of judges to be a per-

formance as useful and instructive as any we have on that important subject.

'The Commentary on the Apostolical Epistles' is now held in peculiar estimation; and it may be doubted whether the scope of the sacred authors of these writings was ever, in any former age of Christianity, so fully, clearly, and happily stated, as has been done by Dr. MACKNIGHT in the general Views and Illustrations which he has prefixed to the several Chapters of the Epistles.—In this able, judicious, and learned Work, the Author's method of explaining the Scriptures is everywhere employed with the greatest success. His object was to discover the meaning of the inspired writers in difficult passages, from a comprehensive view of all the circumstances to which they allude, without regard to interpretations of mere human authority. Hence, although on principle attached to the established standards of the Church of Scotland, he did not conceive it as any advantage to the system which he maintained, to urge in support of its peculiar doctrines every passage which zeal without knowledge may have employed for that purpose. Nothing, in fact, tends more to injure the cause of truth and religion than an injudicious appeal to Scripture; or the attempt to establish opinions by the sanction of scriptural words or passages, quoted singly, without regard to what precedes or follows them, and thus invested with a meaning, more than probably, entirely different from what was intended by the sacred writers. Of this mistaken application Dr. MACKNIGHT has shewn various instances; remarking, that when a doctrine is sufficiently established by any passage in which it is expressly or undoubtedly declared, we only weaken it by any appeal to other passages, of which the application to that doctrine may be dubious, or at best equivocal.—Accordingly it must be allowed, that in this method of eliciting the true meaning of Scripture, by a due respect to parallel passages, and the design of the whole context, the exposition and views which, with much sagacity of critical investigation, our Author has given of Paul's Epistles, are extremely natural, acute, and sensible.

The Life of the Apostle Paul, which concludes this Work, is an excellent compendium of the apostolical History; and may be considered as the Author's view and illustration of the Acts of the Apostles—the only part of the New Testament writings (except the Revelation of St. John) to which the labours of Dr. MACKNIGHT, as a Commentator, were not directed.—In all his writings, his style, though unambitious of elegance or ornament, is perspicuous, and appropriate to the subject.

Dr. MACKNIGHT enjoyed the friendship and esteem of many eminent characters among his contemporaries of the same profession. In the number of these were Dr. BLAIR and Dr. ROBERTSON, to whose attachment he owed much on different occasions. If the portrait which has been given in this account is a faithful resemblance, the name of him whom it represents may now be considered as not unworthy to be associated, in future times, with those of the men in whose society, during his lifetime, he had often the happiness of passing his hours, and whose works will live as the glory of Scottish literature, while civilization and refinement exist.

Dr. ERSKINE and Dr. FINDLAY had been the companions of his early youth; and although in his opinions on some points of Church policy he differed from these venerable persons, so universally esteemed for piety and profound theological learning, their mutual regard continued unaltered through life.

From Lord HAILES he received many valuable hints relative to the early state of Christianity, of which he availed himself in his last Work.

The proofs of respect which he experienced from many of his younger brethren in the Church, were highly gra-

tifying to Dr. MACKNIGHT. Among his friends of this description, there were two for whom he entertained a peculiar esteem; and each of them had an opportunity of paying a public tribute of regard to his memory, in the General Assembly of the Church of Scotland, which ought not to pass unrecorded. Principal HILL, with that impressive and dignified eloquence which has long been celebrated as having a powerful influence on the decisions of the Assembly, characterized him as "a venerable Father, who ranked among the most eminent Divines that the Church of Scotland has produced—who often spoke in this House with great ability, and profound knowledge of the subject on which he delivered his opinion; who was a master in our Israel, concerning all points of ecclesiastical law; and by whose theological labours, conducted during a long life with unremitting assiduity, and directed to the most valuable objects, all of us now daily profit."—To Dr. FINLAYSON, of whose firmness, sagacity, and accurate knowledge, he early appreciated the future value to the Church, Dr. MACKNIGHT was strongly attached by a certain congeniality of mind; and he often had great pleasure in discussing various subjects of his attention, with a friend so remarkable for acuteness, judgment, and strength of intellect. It accorded with the sentiments of all his brethren, when Dr. FINLAYSON, officially reporting to the Assembly the death of Dr. MACKNIGHT, as joint Collector of the Fund already mentioned, said, that "his deep learning, sound judgment, and great respectability of character, had rendered him one of the brightest ornaments of our Church."

SOON after the time of his being ordained, Dr. MACKNIGHT married ELIZABETH M'CORMICK, eldest daughter of the worthy and respectable SAMUEL M'CORMICK, Esq. General Examiner of the Excise in Scotland—a lady whose humane and charitable character endeared her to the people in every parish where her husband has officiated as pastor; and whose tender feelings of sympathy for distress, unwearied activity of benevolence, and constant anxiety to promote the happiness of all whom her kind offices can reach, are still known, and will long be remembered with approbation in the circle where Providence has blessed her with opportunities of doing good. By her Dr. MACKNIGHT had four sons: The eldest, a very promising child, died at the age of seven. Another reached the age of thirty-three, after having suffered much from a lingering distemper, which at last proved fatal to him. The loss of this very amiable young man was the chief distress which Dr. MACKNIGHT experienced in the course of his long and useful life.—Of his family now remaining, one is engaged in a department of the Profession of the Law, and the other is a Clergyman of the Church of Scotland.

THIS plain and cursory narrative, which must now be brought to a close, is another proof of what has frequently been remarked, that the history of men whose lives have been spent in the acquisitions of learning, are generally barren of those incidents which excite an interest in the details of biography.—Continually occupied with the duties of his office, with his studies, and his writings, Dr. MACKNIGHT seldom mingled in what may be called the bustle of the world, and had no share in the political transactions of the day. For engaging in these, indeed, as already hinted, he was little qualified, either by the natural bent of his mind, or by his usual habits of life. But he has left behind him a reputation superior to that which is conferred by the pursuits of ambition, or the lustre of events creating only a temporary interest in the passions of men; and his name will probably be remembered with veneration, as long as the study of divine truth continues to be cultivated in the Christian world.

GENERAL PREFACE.

THE New Translation of the Apostolical Epistles being the principal part of the Work now offered to the Public, it will no doubt be expected, that the Author should give the reasons which induced him to undertake a performance of this sort, after the many versions of the Scriptures already published. The principles also on which this translation is formed must be explained, that the reader may understand in what respects it will differ from other versions.—And as the commentary and notes, with the prefaces and essays, have greatly increased the size of the Work, some account must be given of what is done in them towards explaining the meaning of the sacred oracles.

SECT. I.—Of the Ancient Translations of the Scriptures ; and of their influence on the Modern Versions.

With respect to the reasons which induced the author to attempt a new translation of the apostolical epistles, he acknowledges that the versions of the Scriptures used at present by the different nations of Europe have been faithfully made, according to the skill of the persons who made them ; and that the common people who read any of these versions can be at no loss to know the fundamental articles of the Christian faith. Nevertheless, a new translation of these divinely inspired writings cannot be thought superfluous, unless it could be said with truth of some one of the versions extant, that it is everywhere accurate, intelligible, and unambiguous. But this, it is supposed, no good judge will take upon him to affirm.

The learned, in reading the ancient and modern versions of the Scriptures, must be sensible that there is a remarkable agreement among them, especially in their translations of the difficult passages. Now, though at first sight this may be thought a proof of their accuracy, the inference is by no means safe. That agreement may have proceeded, not from the justness of the translation, but from the subsequent translators treading in the steps of those who went before them. And that they actually did so, will appear from what follows.

During the first and following age, the disciples of Christ being numerous in the countries where the Syriac was the vulgar language, a translation of the writings of the apostles and evangelists into that language became absolutely necessary, after the gift of tongues, and of the interpretation of tongues, had ceased in the church. Wherefore, a Syriac translation of the books of the New Testament was very early made, for the use of the Christians in the east who did not understand the Greek. This, with the Syriac translation of the Hebrew Scriptures, is what the Maronites, who use that translation, call *The pure and ancient Syriac Version*, (*simplicem et antiquam*. Mill's *Prolegomena*, No. 1237. Kuster's edition.) But the Maronites speak without proof, when they say a part of that version was made in the time of Solomon, and the rest by Thaddeus, or some other of the apostles, in the time of Agbarus. It is certain, however, that the Syriac version of the New Testament is very ancient. For, from its wanting the second epistle of Peter, the second and third of John, the epistle of Jude, and the Revelation, and from some other marks of antiquity, Walton and Mill with great probability infer, that it was made before the whole of the sacred writings were generally known ; consequently, that it was made in the beginning of the second century. (See 2 Pet. Pref. Sect. I.) This Syriac version, on account of its antiquity, and be-

cause it is in a language not materially different from that which our Lord and his apostles used was held in great esteem, in the early ages, by all the eastern churches. But it was not known among us till the sixteenth century, at which time it was brought into Europe from Ignatius, the patriarch of Antioch, by an eastern priest ; and falling into the hands of Albert Widmanstad, he printed it at Vienna in the year 1555 ; since which it hath been well known to the learned in Europe, and well received by them all.*

The reasons which occasioned a Syriac Translation of the Scriptures to be made in the east, operated likewise in producing a Latin translation of the same writings, for the use of the Christians in the west. This is what has been called *The old Italic Version*, which as Mill conjectures, (No. 308.), was made in the time of Pope Pius I., that is, in the middle of the second century, not long after the first Syriac version was made. In the Italic version the New Testament was translated from the Greek, and the Old, not from the Hebrew, but from the Septuagint, which at that time was generally believed to have been made by inspiration, and was esteemed of equal authority with the Hebrew itself. But the edition of the Septuagint from which it was made being very incorrect, Jerome, about the year 382, at the desire of Pope Damasus, translated the Old Testament into Latin from the LXX. as set forth in Origen's *Hexapla* ; and, at the same time, corrected the Italic translation of the New Testament by the Greek. (See Mill, No. 852, 853.) In his preface, however, Jerome informs us, (No. 1356.) that he corrected it only in those passages where he thought the meaning of the Greek text was misrepresented. The other passages, in which the deviations from the original were of less importance, he suffered to remain as he found them, that his might not appear to be very different from the former edition of the Italic version, which at that time was universally used. Afterwards, between the years 392 and 405, Jerome translated all the books of the Old Testament from the Hebrew.—This second version, as well as his corrections of the Italic translation of the New Testament, being disapproved by many of the bishops and learned men of that age, as lessening the credit of the old translation, a new edition of the Italic version was compiled, in which its translations of the Psalms, and of some other books of the Old Testament, were retained, (Simon, *Hist. Crit.* i. ii. c. 7.), and Jerome's second version of the rest was adopted, together with his corrected translation of the New Testament. The Italic version of the Bible, thus modelled and amended, is what hath long been known in the church by the name of *The Vulgate*. And though at the first that edition was rejected by many who adhered to the Italic translation in its primitive form, yet the prejudices of the public subsiding by degrees, it came at length into such general esteem, that it was substituted in place of the Italic, which had been long publicly read in the western churches, and in all the churches of Af-

* Mill, by testimonies perfectly convincing, (No. 1237.), hath established the antiquity and authenticity of the first Syriac version. Afterwards, in the fifth century, as is supposed, a second Syriac translation of the Old Testament was made from the Septuagint, as set forth in Origen's *Hexapla*, and of the New, according to Mill, from a Greek copy precisely the same with that from which the Italic or Vulgate version was taken. But, for the reasons afterwards to be mentioned, (page 2.), it is more probable that it was taken from the Vulgate itself. In this second Syriac version, the epistles wanting in the first, together with the history of the adulteress, John viii. are translated.

rica; (No. 546.) And thus the Vulgate became the only version of the Scriptures used in the Latin church, down to the times of the Reformation.

The Italic translation of the New Testament having been made from copies of the original, nearly as ancient as the apostolical age, the readings of these copies exhibited in the Vulgate were considered as so authentic, that in the fifth and following centuries, some of the transcripts of the Greek Testament were corrected by the Vulgate. In this manner the famous Alexandrian MS. was corrected, if we may believe Wetstein, (See Pref. to his Greek Testament), as likewise, according to Mill, (No. 1457. 1479.), were the Vatican and the St. German copies; and according to Kuster, some others. (See his Preface.) Nay, Mill himself thought the readings of the Vulgate so authentic, that he imagined certain passages of our present Greek Testament might, by these readings, be restored to what he calls their primitive integrity; (No. 1309. 133.) Be this as it may, if the Vulgate edition of the Italic version was in such esteem as to be used artfully in correcting the Greek copies, we may well believe that the persons who translated the New Testament into the Syriac the second time, and into the other eastern languages, would be much guided by the Vulgate, or by the versions which followed it. Hence, in the second Syriac, and other eastern versions, there is such a surprising agreement with the Vulgate, that Mill once thought them translations actually made from it; (No. 1249.) Afterwards, indeed, to give the greater authority to the readings of the Vulgate, he supposed the Greek copies, from which these oriental versions were made, were the same with the copy from which the Italic was taken; (No. 1250.) But it can hardly be thought that these translators met with copies of the original exactly similar to that from which the Italic was made. The general esteem in which that version first, and afterwards the Vulgate, was held in the early ages, makes it more probable that the oriental versions copied the Italic, or Vulgate,* as the Italic itself seems to have been copied from, or corrected† by the first Syriac translation. What confirms this conjecture is, that the Saxon version of the four gospels was made from the Italic, before it was corrected by Jerome; (No. 1401.) This version was printed at London in the year 1571, by John Fox, the martyrologist, from a copy now in the Bodleian library.

As most of the ancient translations of the New Testament copied the Vulgate, it may be presumed that the persons who, in later times, translated the inspired writings into the different European languages, made their translations from the Vulgate likewise. Accordingly, when Peter Waldus, in the year 1160, got the Gospels and some other books of Scripture translated into the French language, and John Wickliff, in the year 1367, translated the New Testament into English, these translations were not made from the originals, but from the Vulgate. About that time, likewise, there were other vernacular translations of the Scriptures used in different countries, which were all made from the Vulgate. (See Simon, Hist. Crit. V. T. l. ii. c. 22.) Nor could they be otherwise made, very few in that age having any skill

in the original languages. Nay, in times more enlightened, I mean about the beginning of the Reformation, when Luther translated the New Testament into the German language, and Tyndal into the English, and Olivetan into the French, though these excellent men are said to have made their translations from the Hebrew and Greek, it is more probable that they made them from the Latin, and corrected them by the Greek. This was the case with Tyndal, as shall be shown afterwards. These fathers of the Reformation, before their eyes were a little opened, having known no other word of God but the Latin Bible, it was natural for them to follow it in their translations, where the doctrine in dispute between them and the Papists did not interfere. The high esteem in which the Vulgate version was held at that time, was strongly displayed by the fathers of the council of Trent, many of them men eminent for their learning, when, in the fourth session, after enumerating the books of Scripture, they decreed as follows: "If any person does not esteem these books, with all their parts, as contained in the Vulgate edition, to be Scriptures and canonical, let him be anathema."‡ Then, to strengthen their decree, they added, "That in all public readings, disputations, preachings, and expositions, the Vulgate edition of the Scriptures is to be held as authentic." (Fra. Paolo's History of the Council of Trent.) It is true, the first reformers neither acknowledged the authority of the council, nor carried their respect for the Vulgate translation so far as to place it on an equality with the originals; yet it was natural for them to follow that highly esteemed ancient version, especially when they were at any loss for the meaning of the Greek text.

Beza, perhaps, may be thought an exception from this charge. He translated the New Testament into Latin, professedly to amend the Vulgate version. Yet any one who compares his translation with the Vulgate, will find that, notwithstanding he hath corrected a number of its faults, he hath often followed it in passages where it is erroneous.§ Many of the Greek particles he hath translated with more latitude than is done in the Vulgate. Yet, having followed its uniform translations of the particles in other passages, he hath perpetuated, in his version, a number of its errors. Besides, being deeply tinctured with the scholastic theology, by adopting the readings of the Vulgate which favoured that theology, (No. 1258.), and by strained criticisms, he hath made texts express doctrines, which, though they may be true, were not intended by the inspired writers to be set forth in them: And thus, by presenting his favourite doctrines to the view of the reader, more frequently than is done in the Scriptures, he hath led the unlearned to lay a greater stress on these doctrines than is done by the Spirit of God. Nor is this all; he hath mistranslated a number of texts, for the purpose, as it would seem, of establishing his peculiar doctrines, and of confuting his opponents;—of all which examples shall be given afterwards. Farther, by omitting some of the original words, and by adding others without any necessity, he hath in

* If what is alleged above be true, namely, that the most ancient copies of the Greek Testament were corrected by the Vulgate, and that the Ethiopic, the second Syriac, the Arabic, and other oriental versions of the New Testament, were translations from the Vulgate, it will follow, that the readings of these ancient MSS. and versions are to be considered in no other light than as the readings of the Vulgate. The same judgment must be passed on the readings of the Saxon version, for it was made from the Vulgate. Wherefore, though at first sight the agreement of so many MSS. and versions, in any reading, may seem to add weight to that reading, yet, in so far as these MSS. were corrected by the Vulgate, and the versions mentioned were made from it, their agreement in that reading is of less consequence, as the authority of the whole resolves itself ultimately into that of the Vulgate.

† The agreement of the Italic with the first Syriac is shewn by Beza in many passages of his notes.

‡ The above decree may seem strange to those who know, that before it was made, the edition of the Vulgate mentioned in it was acknowledged by the fathers of the council to be exceedingly faulty, and to need much correction. Accordingly, after the council, Pope Sixtus V. employed a number of learned men to compare the common edition of the Vulgate with the best copies thereof. And they having finished their task, Sixtus published his corrected edition in the year 1589, and, by his bull prefixed to it, declared it to be that which the council of Trent held as authentic. Nevertheless, the succeeding Popes endeavoured to suppress this edition, as inaccurate and imperfect. And, in the year 1592, Pope Clement VIII. published a new edition, which not only differs from that of Sixtus, but in many places is directly contrary to it; as Dr. Thomas James, keeper of the Bodleian library, who compared the two editions, hath shown in a book which he entitled, *The Papal War*. See Lewis's Complete History, 2d Edit. p. 288.

§ In the following texts Beza has adopted the erroneous translation of the Vulgate: Rom. i. 17. 2 Cor. ix. 4. Eph. ii. 10. Heb. x. 16—18. 1 Pet. ii. 8. iv. 6.

his translation perverted, or at least darkened some passages; so that, to speak impartially, his translation is neither literal, nor faithful, nor perspicuous. Nevertheless, Beza having acquired great fame, both as a linguist and a divine, the learned men who afterwards translated the New Testament, for the use of the reformed churches, were too much swayed by his opinions.

Since then, the first translators of the Scriptures were considered as patterns, and copied by those who succeeded them, to judge whether the versions of the New Testament, hitherto published, stand in need of amendment, it will be proper to inquire a little into the character and qualifications of the first translators of these inspired writings. It is true, neither their names, nor any particulars by which we might have judged of their learning and ability, are preserved in the history of the church. Yet both may be estimated by the well-known characters of their contemporaries, whose writings still remain; particularly Tatian, Irenæus, and Tertullian; and by the characters and talents of the Christian writers of the ages immediately following; such as Origen, Chrysostom, Jerome, and others. These ancient writers, however learned in other respects, were not well acquainted with the meaning of the Scriptures, nor free from the prejudices of the age in which they lived. This appears from the writings of the three first mentioned fathers, in which we find them misinterpreting particular passages, for the purpose of establishing their own erroneous tenets. In like manner the three last mentioned ancients, in their writings, have perverted a number of texts, to support the doctrines of *purgatory* and *celibacy*, and to bring *monkery*, and *rigid fasting*, and other bodily mortifications into vogue; and to confirm the people in their superstitious practice of *worshipping angels and departed saints*;^{*} all which corruptions had then taken place in the church. We find these fathers, likewise, misinterpreting passages without any particular design. Of this number was Origen, as may be seen in his exposition of the epistle to the Romans. Even Jerome himself was not faultless in the respects above mentioned, as shall be shown in the author's notes on Gal. ii. 11. iii. 16.; not to mention, that in his criticisms on St. Paul's style he hath discovered that he was not well acquainted with the use and propriety of the Greek language.[†] Wherefore, though we do not know who were the first translators of the New Testament, we may believe that they were not more intelligent, nor more skillful in the Scriptures, than their contemporaries, whose writings still remain; consequently, that they were not perfectly qualified for making an accurate translation of writings divinely inspired, wherein many ideas respecting religion are introduced which they did not fully comprehend.

More particularly, the ancient translators, that their versions might be strictly literal, not only rendered the Greek text *verbatim*, but introduced the Greek idioms and syntax into their versions, by which they rendered them not a little obscure. Nevertheless, by closely following the original, they were restrained from indulging their own fancy in the translation, and have shown us what were the readings of the Greek copies which they made use of—which certainly are no small advantages. Farther, so great was their anxiety to give an exact representation of the original, that when they did not know the meaning of any Greek word in the text, they inserted it in their version in Latin characters, without attempt-

ing to explain it. This method is followed, not only in the Vulgate,[‡] but in the Coptic or Egyptian version, which is supposed to have been made in the fifth century (No. 1509).—Some words of the text the ancient translators have omitted, either because they were wanting in their copies, or because they did not know how to translate them. Other words§ they translated erroneously. Because, although there are many elliptical expressions, especially in the epistles, the ancient translators have seldom supplied the words necessary to complete the sense; by which neglect their versions are often dark, and sometimes erroneous.¶ In other passages, they have added words and clauses without any necessity.¶ Nay, some passages they have translated in such a manner as to convey no meaning at all, or meanings extremely absurd.** Above all, the unskillfulness of the ancient translators appears in their assigning the same meaning to the same particle,†† almost everywhere, notwithstanding the Greek particles have very different significations, especially as they are used by the sacred writers.

The qualifications of the ancient translators of the Scriptures, and the character of their versions, being such as the author hath described, it is easy to see that there must be many faults in them. Yet they are not such as to authorize Mosheim's harsh censure of the Vulgate in particular; namely, that "it abounds with innumerable gross errors, and in many places exhibits a striking barbarity of style, and the most impenetrable obscurity with respect to the meaning of the sacred writers." The barbarisms and obscurities of its style proceeded from its being a strict literal translation: and with respect to its errors, though some of them may have been occasioned, partly by the carelessness of transcribers, and partly by wrong readings in the copy from which it was made, the far greatest part of them have originated in the unskillfulness of the authors of the Italic translation, of which the Vulgate is a transcript. I say *authors*, because, according to Mill, it was made by different hands, and at different times. Yet, with all its faults, the Vulgate is a valuable work; as it hath preserved much of the beautiful simplicity of the original, and in many passages its translations are more just than those in some of the modern versions.

Upon the whole, since most of the ancient translators of the Scriptures, on account of the antiquity and reputation of the Italic, or Vulgate version, have followed it, not indeed in its manifest absurdities, but in many of its less apparent mistranslations, and since the subsequent translators have generally copied the Vulgate, or have

† Greek words in Latin characters are found in the following passages of the Vulgate:—Matt. v. 29. *Si oculus tuus dexter* (σκανδαλιζα) *scandalizat te*.—John vii. 2. *Σκηνώσονται*, *Scenopagia*.—John xvi. 7. *Si ego non abiero* (ὁ παρὰλλήλος) *Paracletus non veniet ad vos*.—1 Cor. iv. 13. *Οὐμνη* (περίψευμα) *peripsema usque adhuc*.—1 Cor. v. 7. *Sicut estis* (σύνος) *azymi*.—Heb. xi. 37. *Circueierunt* (ἐν μελοῖς) *in melotis*.—1 Pet. ii. 18. *Σκωλιος* is interpreted by *Dyscolis*, which is a Greek word of equally difficult interpretation.

‡ Of erroneous translations in the Vulgate, numerous examples might be given; but the following may suffice:—Matt. vi. 11. *Panem nostrum* (τοῦ σούρου) *supersubstantialem*.—James v. 16. *Εὐεργεμην, assidua*.—In nine passages the Vulgate hath translated the word *σacramentum* by *sacramentum*. See also the following notes.

† The words wanting to complete the sense in the two following passages are not supplied in the Vulgate:—Rom. i. 4. *Ex resurrectione mortuorum Jesu Christi*.—Heb. xi. 21. *Et adoravit fastigium virgine sue*.

§ The following are examples of words added in the Vulgate without necessity:—Rom. ii. 22. *In eum*.—Rom. iv. 5. *Secundum propositum Dei*.—Rom. v. 2. Instead of *gloria Dei*, the Vulgate hath *gloria filiorum Dei*.—Rom. xii. 17. *Non tantum coram Deo*.

¶ The following are examples of absurd unintelligible translations in the Vulgate:—Rom. iv. 18. *Qui contra spem, in spem credidit, ut fieret pater multarum gentium*.—2 Cor. i. 11. *Ut ex multis personis facierum, ejus qua in nobis est donatio, per multos gratia agantur pro nobis*.

†† The following are examples of a Greek particle translated uniformly in the Vulgate:—Matt. vii. 23. *Et tunc confitebor illis* (ὅτι) *quod nunquam novi vos*.—Matt. xxii. 16. *Magister scimus* (ὅτι) *quia verax es*.—Rom. xv. 11. *Vivo ego dicit Dominus* (ὅτι) *quoniam mihi fecit*.

* Of the texts perverted by the fathers for supporting the doctrine of *purgatory*, Beza hath produced examples in his notes on Rom. ii. 5. Col. ii. 18.; and for recommending *virginity and celibacy*, in his notes on Rom. xii. 3. 1 Tim. iii. 4. Titus i. 8. 1 Pet. iii. 7.; and to establish "the worship of angels," Col. ii. 18.

† Of Jerome's improper criticisms on St. Paul's style, the reader will find examples in Beza's notes on Rom. vi. 19. 2 Cor. xi. 19. Col. i. 18, ii. 19. Gal. vi. 1. See also the Author's notes on 2 Cor. xi. 9.

been guided by it, we may now with some degree of confidence affirm, that the *agreement* observable in the ancient and modern versions of the New Testament, especially in the more difficult passages, is owing, not to the justness of the translation, but to the translators having, one after another, followed the old Italic version, as it was corrected by Jerome in the Vulgate edition. This being the case, it cannot be thought strange, that the errors and obscurities of the Vulgate have entered more or less into all the ancient versions of the New Testament, and that from them they have crept into many of the modern versions likewise.*

SECT. II.—*Of the modern Versions of the New Testament; and particularly of the English Translations of the greatest note.*

As the author does not pretend to be acquainted with all the vernacular translations of the Scriptures, used at present by the different nations of Europe, he will not take upon him to say how far they have copied the Vulgate. But this he may affirm, that most of the vernacular versions of the Scriptures made by the Roman Catholics since the reformation are translations of the Vulgate. And with respect to the Protestants, though Luther and Olivetan gave out that they made their versions from the Hebrew, they must be understood with some limitation, if F. Simon's opinion be true, namely, that neither the one nor the other understood Hebrew so well as to be able to translate the Scriptures from that language. Be that, however, as it will, this is known, that all the vernacular versions now used by the Lutherans are translations of Luther's German Bible, and that most of those used by the Calvinists are translations either from Olivetan's version, as corrected by Calvin, or from Beza's Latin New Testament; consequently, neither the Lutheran nor the Calvinist vernacular versions can be supposed as exact as they should be. But without insisting on this, the author supposes the utility of a new *English* translation of the apostolic epistles will be sufficiently evinced, if it can be shown that the first English translators made their versions from the Vulgate, and that the subsequent translators, by copying them, have retained a number of the errors of that ancient version.

WICKLIFF'S NEW TESTAMENT.—If we except the Saxon translation of the four gospels, mentioned p. 2, the most ancient English version of the New Testament now remaining is that which was made by John Wickliff, a fellow of Merton College, Oxford. Such a change had taken place in the language since the Norman conquest, that the Anglo-Saxon, the only English version of the Scriptures then extant, was in Wickliff's time become unintelligible to the common people, who neither understood a number of the words, nor the spelling, nor even the letters in which it was written. This excellent person, therefore, with a view to expose the errors of popery, and

To prove what is asserted above, the following examples are produced:—Matt. x. 29. 'Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.' This translation implies, that the other might fall without their Father. The same error is found in the Syriac and Vulgate versions, and in Beza, and most of the Latin translations, not excepting Erasmus, and in all the old English versions, and in the Geneva Bible. But the absurdity may easily be removed, by construing the negative particle with the word (*iv*) one, thus: 'Yet not one of them falleth on the ground,' &c.—Luke xiii. 32. *Ducebantur autem, et alii duo nequam, cum eo, ut interficerentur.* This translation most falsely represents Jesus as a malefactor; and being found in the first Syriac and Vulgate versions, the Arabic, Ethiopic, &c. derived it either from the Syriac or the Vulgate. Wickliff also, Erasmus, Castalio, the Rhemish, and even our English translators, have all followed the Vulgate in this gross error. Yet the original, *ἦσαν καὶ ἄλλοι δύο κακοῦργοι οὗτοι αὐτοῦ ἀναστρέφοντες*, by supplying the word *οὗτοι*, as Thomson hath done, may justly be rendered, 'Now with him also two others *who were* malefactors were led to be put to death;' or rather, without any addition, thus: 'Now, there were led also two others, malefactors, with him to be put to death;' and so the shocking absurdity will be avoided.

to spread the knowledge of religion among his countrymen, employed himself in making a translation of the New Testament into the English language, as it was then spoken, and finished it about the year 1367. But because, by translating the Scriptures, Wickliff put it in the power of every one who could read to compare the doctrines of Rome with the doctrines of Christ, his translation was universally condemned as heretical by the Romish clergy; and a bill was brought into the House of Lords, anno 1390, for suppressing it. But the Duke of Lancaster, a favourite of Wickliff, and uncle to King Richard II., opposing the bill, it was thrown out. After Wickliff's death, by a constitution of the convocation at Oxford, the reading of his translation was prohibited, and some, for using it, suffered death.

Wickliff did not make his translation of the New Testament from the Greek, which it is thought he did not understand, but from the Latin Bible then read in the churches, which he rendered *verbatim*, without regarding the idiom of the languages. A translation of the New Testament made in that manner, from such an incorrect copy as the Latin Bible then was, could not miss to be both erroneous and obscure. Nevertheless, being anxiously sought after, and much read by persons of all ranks, it was of great use in opening the eyes of the nation to the errors of popery; and the rather, that to the books of the New Testament Wickliff had prefixed a translation of Jerome's prologues, with some additions of his own, tending to expose the Romish superstitions. Afterwards, the faults of Wickliff's translation being discovered, some of his followers, as Lewis informs us, (p. 29.) revised it; or rather, made "another translation, not so strictly literal as his, and more according to the sense." Of this revised translation, the MS. copies are more rare, though some of them are still preserved in the public libraries. In the advocates' library at Edinburgh, there is a beautiful MS. of Wickliff's translation, on vellum. But whether it is of the first, or of the revised translation, the author does not know.

TYNDAL'S TRANSLATION.—The next English translation of the New Testament which merits attention, was made in the reign of Henry VIII. by William Tyndal, a Welchman, educated in Magdalen-hall, Oxford, where he read lectures in divinity. But after a while, becoming sensible of the errors of popery, to show their opposition to the word of God, he formed the design of translating the New Testament into English, and of publishing it from the press;—a measure at that time necessary, as both the language and orthography of Wickliff's translation were become in a great measure obsolete. While Tyndal was executing his pious intention, he fell under the suspicion of heresy, and was obliged to flee to Antwerp, where, with the assistance of one John Frith, he finished his translation of the New Testament, and published it either at Antwerp or Hamburg in the year 1526.—When the copies of Tyndal's translation were imported into England, and dispersed, the Romish clergy were exceedingly provoked. Some of them said it was impossible to translate the Scriptures into English; others, that it was not lawful for the people to have them in their mother tongue; others, that it would make them all heretics. They were displeased, likewise, because Tyndal, like Wickliff, had interpreted the *sacred words* (see p. 8.), whose meaning they wished to hide from the people; because, having appropriated these words to themselves, as long as they were not understood, the clergy were at liberty to affix to them any sense they pleased, for aggrandizing their own order. Wherefore when they found that Tyndal, in his translation, had put the word *senior* for *priest*, *congregation* for *church*, *love* for *charity*, *repentance* for *penance*, &c. they were so enraged, that, by various constitutions, they condemned

the whole of his translation as heretical, forbade the people to read it, made strict search after the copies of it, and all that they found they burnt publicly. But the more Tyndal's translation was condemned, the more it was sought after and read; insomuch that the Dutch booksellers printed four editions of it before Tyndal thought fit to reprint it. Concerning these Dutch editions, it is to be observed, that as the editors did not understand the English language themselves, and had no person skilled in it to correct their presses, three of their editions are extremely erroneous.

While the foreign booksellers were making gain of Tyndal's labours, he was employed in translating the five books of Moses into English, with an intention to publish them likewise. In this part of his work he was assisted by Myles Coverdale, a native of Yorkshire, and one of the Austin friars in Cambridge, who, being suspected of heresy, had fled to the continent. Having finished his translation, Tyndal printed it at Malbrough (Marpurg), in the land of Hesse, in the year 1530. To each of the books of Moses he prefixed a prologue, and on the margin placed notes, and added ten wooden cuts, representing the ark, the candlestick, &c. About this time, likewise, he translated the prophecy of Jonah, and some other books of Scripture.

In the year 1534, the Dutch booksellers having resolved to print a fourth edition of Tyndal's New Testament, they hired one George Joye (a Bedfordshire man, bred in Peterhouse, Cambridge), to correct the press. But, as Joye tells us in his preface, "he not only corrected the errors of the press; but when he came to some dark sentences, having the Latin text by him, he made them plainer, and gave many words their native signification, which they had not before." This edition was printed at Antwerp in August 1534.

In November 1534 the papal dominion was abolished in England, and the king's supremacy established by act of parliament; so that a way was opened for the reformation of religion, to the unspeakable advantage of the English nation.

This year, Tyndal published his New Testament a second time, because, in his former edition, as he acknowledges in the preface, "there were many faults, which the lack of help, and oversight, had occasioned." The title of this edition is, "The Newe Testament, diligently corrected, and printed in the year of our Lord 1534, in November."—And at the end, "Printed at Antwerp by Marten Emperour." But the Dutch booksellers had made such haste, that, as was just now mentioned, their edition was published in August, three months before Tyndal's.

It hath been commonly said, that Tyndal made his translation of the New Testament from the Greek; but no such thing is said in the titles of any of the editions published by himself,* or by Joye. In the library of St. Paul's church, London, there is an edition with this

If, as Lewis informs us, Tyndal translated an oration of Isocrates, he must have had some knowledge of the Greek; but as that language was very little studied in these days, it may be doubted whether he understood it so well as to be able to translate the New Testament from the Greek. The Hebrew being still less studied in England, it is generally believed that neither he nor Coverdale understood that language. Besides, the short time they spent in finishing their translations of the books of the Old Testament, renders it more than probable that they did not make their translations from the Hebrew, but from the Latin Bible. Perhaps they compared their translations with the originals. For, with a very slender knowledge of the languages, they may have done what Olivetan says he did, when he made his French translation from the Hebrew. "On neeeting with any difficult text, which he did not understand, or which he doubted of, he consulted the translations and commentaries of others, and took what he judged best." (Simon, Crit. Hist. du V. T. L. ii. c. 24.) This, I suppose, is all that the learned men meant, who, in the title of the Bible which they published in the year 1539, say, they "translated it truly after the verities of the Hebrew and Greke textes." See page 6.

title: "The Newe Testament, diligently corrected and compared wyth the Greke, by William Tyndal, and finished in the yere of our Lord God 1534, in the moneth of November." But this edition was not published by Tyndal; for in a later edition, mentioned by Lewis, which was printed in 1536, the title is, "The Newe Testament, yet once agayne corrected by William Tyndale." This, with other circumstances to be mentioned afterwards, shows, that Tyndal's translation was made from the Vulgate Latin, as most of the vernacular translations of the New Testament, made in that age, undoubtedly were.

Before Tyndal finished the printing of his second edition, in 1534, he was imprisoned in the castle of Antwerp, where he remained till he was strangled and burnt as an heretic, in the year 1536. Hall tells us, that after the publication of the first edition of his New Testament, Tyndal prosecuted his design of translating the Old Testament with such diligence, that before he was put to death he had finished his translation, not only of the Pentateuch, and of Jonah, but of all the other books to Nehemiah. These translations, according to Johnson, he made not from the Hebrew, but from the Vulgate Latin; or, as the popish writers affirm, from Luther's German translation.

Tyndal's translation of the books of the Old Testament to Nehemiah, together with his translation of Jonah, and of the books of the New Testament, make what is called *Tyndal's Bible*.

COVERDALE'S BIBLE.—While Tyndal was in prison, the whole Bible, translated into English, was finished at the press, in the year 1535, with a dedication to Henry VIII., subscribed by Myles Coverdale. In this dedication Coverdale speaks with great bitterness against the bishop of Rome, and his usurpations, and tells the king, that "he took upon him to set forth this special translation, not as a checker, reprover, or despiser of other men's translations, but lowly and faithfully following his interpreters, and that under correction. Of these," he said, "he made use of five different ones, who had rendered the Scriptures, not only into Latin, but also into Dutch." Here it is to be observed, that Coverdale does not pretend that he made his translation from the originals; he only "followed his interpreters," that is, other translators. And by calling his "a special translation," he wished to have it considered as different from Tyndal's. Yet it is well known, that he adopted all Tyndal's translations, both of the Old Testament and of the New, with some small alterations. Only he omitted Tyndal's prologues and notes, because they had given offence to the Papists. That Coverdale adopted Tyndal's translations, appears likewise from his saying in his preface, that "Tyndal's helpers and companions would finish what Tyndal had left unfinished, and publish it in a better manner than himself had now done;" referring to the books of the Old Testament, and of the Apocrypha, which Tyndal had not translated, but which Coverdale had now published. These, therefore, are the only translations in this Bible which are properly Coverdale's own; and, joined with Tyndal's translations, are what hath been commonly called *Coverdale's Bible*, or rather *Tyndal and Coverdale's translation*. Soon after the publication of this Bible, Cromwell, as vicar-general to the king in matters ecclesiastical, ordered a copy of it to be laid in the quire of each church, that every one who pleased might read it.

MATTHEW'S BIBLE.—In the year 1537, Richard Grafton and Edward Whytechurch, printers, published a second edition of Coverdale's Bible, with Tyndal's prologues and notes. Because this Bible was printed with German types, and was superintended by John Rogers, pastor of a church at Marbeck in the dutchy of Wittenberg, Lewis thinks it was printed at Marbeck.—Rogers was educated

at Cambridge, where, in 1525, he took the degree of bachelor of arts; then removing to Oxford, he was made a junior canon of Cardinal's college; after that, taking orders, he was appointed chaplain to the English factory at Antwerp, where, meeting with Tyndal, he was by him made sensible of the errors of popery. From Antwerp he went to Marbeck, and became pastor of a congregation there.

Before this edition of Coverdale's Bible was finished, Tyndal was burnt as an heretic. Wherefore Rogers, fearing that the prefixing of Tyndal's name to it might occasion its being ill received by the common people, he published it under the feigned name of Thomas Matthew, and dedicated it to Henry VIII. Bishop Bale says, Rogers translated the Bible from the beginning to the end, having recourse to the Hebrew, Greek, Latin, English, and German copies. But Lewis says this is evidently a mistake. For the Bible called *Matthew's* is not a new translation, but, as Wanley observes, to the end of Chronicles it is Tyndal's, and from that to the end of the Apocrypha, it is Coverdale's. He ought to have excepted Jonab, which is of Tyndal's translation, having his prologue prefixed to it. The translation of the New Testament is likewise Tyndal's; as are the prologues and notes. Farther, that the translation which goes under the name of *Matthew's* was not made from the originals, is evident from the title, which runs thus: "The Bible, which is all the Holy Scripture, in which are contained the Olde and Newe Testament, truely and purely translated into Englysh: By Thomas Matthewe." This, which is commonly called *Matthew's Bible*, was begun and finished under the patronage of archbishop Cranmer; for it was presented by Grafton to him, and to the lord Cromwell; and Cromwell, at the archbishop's request, presented it to the king, who permitted it to be bought and used by all persons without distinction. Rogers returned to England in Edward VI.'s time, and was made a prebendary of St. Paul's. But when Mary came to the throne, he was apprehended and condemned under the name of Rogers, alias Matthew, for having published this translation of the Bible under the name of Mathew. He was the first martyr in that reign.

HOLLYBUSHE'S NEW TESTAMENT.—It seems the Papists, about this time, to discredit the English translations of the Scriptures before mentioned, affirmed that they were contrary to the Latin Bible, which was then used in the churches, and which, as the Rhemish translators afterwards expressed it, was considered as *truer than the original itself*; by which they meant the copies of the Greek Testament then used. For in the year 1538, Coverdale, to show that his translation of the New Testament was not different from the common Latin Bible, allowed one Johan Hollybushe to print, in a column opposite to the Vulgate Latin, the English translation of the New Testament, which Coverdale had formerly set forth in his Bible. This Hollybushe published while Coverdale was abroad, with the following title: "The Newe Testament, both in Latine and Englishe, eche correspondent to the other, after the Vulgate text, communely called St. Jerome's, faithfully translated by Johan Hollybushe, anno 1538."*

GREAT BIBLE.—In the year 1539, Grafton and Whytchurch published a new edition of the English Bible, with

the following title: "The Byble in Englishe. that is to say, the content of all the Holy Scripture, bothe of the Olde and Newe Testament, truely translated after the veritye of the Hebrue and Greke textes, by the dylygent studye of diverse excellent learned men, expert in the forsayde torques." This is the first time any English translation of the Bible was set forth as made after the verity of the originals. (See page 5. note.) Who the divers excellent learned men were, by whose diligent study this translation was made, is not known. Johnson says it was corrected by Coverdale. And from the splendid manner in which it was printed, Lewis conjectures that it was intended to be used in the churches, and was patronized by Cranmer, who might appoint some learned men to assist Coverdale in correcting it. But whoever these excellent learned men were, it is certain that this is no new translation from the originals, but, as Lewis observes, a revision only of Matthew's, that is, Rogers' edition, with some small alterations. However, to make it appear different, Matthew's name was omitted, as were Tyndal's prologues and notes, because they had been blamed as heretical and defamatory. In this edition, the additions to the Hebrew and Greek originals in the Vulgate Latin are translated, and inserted in a smaller letter than the text, particularly the three verses in Psalm xiv. which were omitted by Coverdale and Matthew; likewise the famous text, 1 John, ch. v. 7. which Tyndal, in his New Testament, (published in 1526), had printed in small letters, to show that it was not then in the common Greek copies. Next, where the editors found various readings in the text, they prefixed a cross to the word. In the third place, to supply, in some measure, the want of the notes, they placed on the margin, hands pointing to the texts which were supposed to condemn the errors of popery, that the reader might attend to them. This Bible being printed with types of a greater size than common, and in a large folio, with a fine emblematical frontispiece, said to be designed by Hans Holben, and beautifully cut in wood, it was called *The Great Bible*.

When the liturgy was first compiled, in the reign of Edward VI., the epistles, gospels, and psalms put into it, were all according to this translation and so they continued till the restoration of Charles II., when the epistles

though in some places he used the honest and just libertye of a grammarian, as was needful for the reader's better understanding; yet, because he was lothe to swerve from the text (*the Vulgate Latin*), he so tempered his pen, that, if the reader wolde, he might make plain construction of it by the English that standeth on the other side." In 1539 Coverdale set forth a second edition of this New Testament, with a dedication to the lord Cromwell, in which, speaking of his inducement to publish the former edition, he says, "Inasmuch as the New Testament which he had set forth in Englishe before (*namely, in his Bible*), did so agree with the Latyn, he was hartely well content that the Latyn and it shulde be set together, (*namely, by Hollybushe*), provyded alwaye, that the corrector shulde followe the true copie of the Latyn in anye wyse, and to kepe the true and right Englishe of the same; and so doinge, he was content to set his name to it; and that so he did, trusting that, though he was out of the land, all shulde be well. But when he had perused this copie, he found, that, as it was disagreeable to his former translation in English (*Tyndal's translation, which he had copied in his Bible*), so was not the true copie of the Latyn text observed, neither the English so correspondent to the same as it ought to be. Therefore he had endeavoured himself to wede out the faults that were in the Latyn and English," &c. From these quotations it is evident, that the translation of the New Testament which Coverdale allowed Hollybushe to print with the Latin text, was the one which he had published in his Bible; consequently it was Tyndal's translation. It is evident, likewise, that that translation was made from the Vulgate, and in so literal a manner, that the reader might make plain construction of the Latin by the English. It is true, Coverdale in some places corrected the Latin text; but it was only as a grammarian; and in these corrections he was careful to swerve as little as possible from his text. Wherefore, Coverdale having assisted Tyndal in making his translation, they followed one and the same method; that is, both of them translated the Scriptures from the Vulgate; both of them translated the Vulgate literally; and both of them corrected the text of the Vulgate as grammarians, making use of other translations for that purpose; such as, for the Old Testament, the Septuagint, Luther's German version, and Munster's Latin translation; and for the New, Wickliff's and Erasmus' versions, and what others they could find.

* To this edition Coverdale prefixed a dedication to Henry VIII. in which he takes notice of the reflections made on the translation of the Bible in English which he had published, "as if he intended to pervert the Scripture, and to condemn the commune translation into Latyn, which customably is read in the church." To obviate these false suggestions, he tells his Majesty, "he has here set forth this commune translation in Latyn, and also the English of it." Next he observes, "Concerning this present Latyn text, forasmuch as it has been, and was yet so greatly corrupt, as he thought none other translation was, it were a godly and gracious dede, yf they that have authorite, knowledge, and tyme, wolde, under his Grace's correction, examen it better, after the most ancient interpreters, and most true textes of other languages." Accordingly, in his epistle to the reader, speaking of the Latin text, he says, "Wherein,

and gospels were inserted from king James's Bible; but the psalms of the Great Bible were allowed to remain.

CRANMER'S BIBLE.—In 1540 another edition of the English Bible was printed in folio, with this title: "The Bible in Englishe; that is to say, the content of al the Holy Scripture, both of the Olde and Newe Testament, with a prologe therinto made by the Reverende Father in God, Thomas Archbysshop of Canterbury." On account of this prologue, and because Cranmer amended the translation in this edition, in some places, with his own pen, it hath been called *Cranmer's Bible*, though it is little different from the Great Bible. In this, as in the Great Bible, the verses of the psalms, proverbs, &c. which are not in the Hebrew, but which are translated from the Vulgate, are printed in smaller letters, and the order of the psalms is different from that of the Vulgate, being according to the Hebrew.

By Cranmer's influence with the king, a proclamation was issued in May 1540, ordering this Bible to be bought, and placed in the churches. But the popish party making great complaints of the English translations in general as heretical, an act of parliament passed in January 1542, prohibiting the reading of Tyndal and Coverdale's translation in any church or open assembly within the kingdom. However, the king being resolved to have an English translation of the New Testament, which should be authorized by the clergy, Cranmer, in a convocation which met in February 1542, required the bishops and clergy, in the king's name, to revise the translation of the New Testament. Accordingly, each bishop had his part assigned to him. But Stokesely, bishop of London, refusing to execute his part, the design miscarried.

Of Tyndal and Coverdale's translation of the Bible, and of its revisions by Cranmer and others, many complaints were made, even by the Protestants. B. Sandys wrote to Abp. Parker, that "the setters forth of this our common translation followed Munster too much."* And of the New Testament in the Great Bible, Laurence, a noted Greek scholar in that age, observed, that there are words which it hath not aptly translated; words and pieces of sentences in the original which it hath omitted; words not in the original which it hath superfluously added; nay, he charged this translation even with errors in doctrine. The encouragers also of the Geneva edition represented this Bible as ill translated, and falsely printed, and gave it the invidious name of a corrupted Bible.

Henry VIII., dying in January 1546, was succeeded by his son, Edward VI., in whose first parliament the above mentioned statute was reversed. The gospels and epistles were now, for the first time, appointed to be read in English in the public service.

In 1550 an edition of the New Testament was published with this title, "The Newe Testament diligently translated by Myles Coverdale, and conferred with the translacon of William Tyndal." Coverdale's translation here mentioned seems to have been that which he published in the second edition of Hollybushe's New Testament.

GENEVA BIBLE.—Edward VI. dying in July 1553, was succeeded by Mary, who immediately restored the popish service and sacraments, and persecuted the favourers of the reformation with such cruelty, that many of

them fled into foreign countries; among whom was Coverdale, who, in Edward's reign, had returned to England, and had been made bishop of Exeter. He, with some others, fixed their residence at Geneva, where they employed themselves in making a translation of the Bible. They began with the New Testament, which they published in 12mo., printed with a small but beautiful letter, in 1557. This is the first printed edition of the New Testament, in which the verses of the chapters are distinguished by numeral figures and breaks.

Strype, in his *Annals of the Reformation*, tells us, that the Geneva brethren, after publishing their New Testament, proceeded to revise the Old. But not having finished it when Elizabeth came to the throne, some of them staid behind the rest to complete their design. And having finished the Old Testament, they published the whole Bible at Geneva in 4to, in the year 1560, printed by Rowland Hall. This is what is commonly called *The Geneva Bible*; concerning which F. Simon affirms, that it is only a translation of a French version, made at Geneva some time before. But he said this perhaps to disparage the work. In this translation cuts are inserted, representing the garden of Eden, Noah's ark, &c. They likewise added a variety of notes, with two tables; the one containing an interpretation of the names, and the other an account of the principal matters in the Scriptures. There is also an epistle to Queen Elizabeth, in which they charge the English reformation with retaining the remains of popery, and exhort her to strike off certain ceremonies. But this epistle giving offence, it was omitted in the subsequent editions.—The Geneva Bible was so universally used in private families, that there were above thirty editions of it in folio, 4to., and 8vo., printed from the year 1560 to the year 1616. The authors of this edition being all zealous Calvinists, their translation and notes are calculated to support the doctrine and discipline of that party. For which reason it was better esteemed at its first appearance than it hath been in later times.

THE BISHOPS' BIBLE.—Queen Mary dying in November 1558, was succeeded by Elizabeth, who, treading in the steps of her brother Edward VI., suppressed the Romish superstition in all her dominions, and filled the seas with Protestants. After this, Abp. Matthew Parker having represented to the queen that many churches either were without Bibles, or had incorrect copies, she resolved that a revisal and correction of the former translation should be made, in order to publication. The archbishop therefore appointed some of the most learned of the bishops and others to revise the Bible commonly used, and to compare it with the originals; and to each of them he assigned a particular book of Scripture, with directions not to vary from the former translation, except where it was not agreeable to the original, and to add marginal notes for explaining the difficult text; reserving to himself the oversight of the whole. A revisal of the English Bible, on the same plan, had been proposed by Cranmer, (see above); but the design did not take effect. Parker was more successful in his attempt. The persons employed by him performed their tasks with such cheerfulness, that the whole was ready for the press some time before the year 1568; for in that year the Bible of the bishops' revisal was printed in a very elegant manner, with a beautiful English letter, on a royal paper, in a large folio, by Richard Jugge, the queen's printer. In this edition, which contains the Apocrypha, the chapters are divided into verses, as in our Bibles; and the several additions from the Vulgate Latin, which in the Great Bible were printed in small characters, are omitted, except 1 John v. 7. which is printed in the same character with the rest of the text. To this edition Parker added some good notes, different from those of Tyndal

* Sebastian Munster was a learned protestant, well skilled in the Hebrew language, and in rabbinical learning. He published a Latin translation of the Hebrew Bible at Basil in the year 1534; and in 1546 he gave a second edition of it in two volumes folio, containing not only his Latin translation, but the Hebrew text with grammatical annotations, which F. Simon commends as useful for understanding the Hebrew language. Huet gives Munster this commendation: "He always adapted his style to the Hebrew, and, at the same time, is not neglectful of the Latin, though he be not over attentive to the elegance of it." F. Simon preferred Munster's version both to Pagnin's translation and to that of Arias Montanus.

and Coverdale, and two prefaces. In the one to the Old Testament he exhorted the people to study the Scriptures, which, after St. Jerome, he termed *The Scriptures of the People*. In the preface to the New Testament, he advised the reader not to be offended with the diversity of translation. After the preface to the Old Testament Cranmer's prologue is inserted, and before the psalms there is a prologue of St. Basil. On the margin, besides the notes, there are references, and the whole is embellished with cuts and maps. This Bible, on account of the pains which the bishops took in perfecting it, was called *The Bishops' Bible*, and was authorized to be read in the churches. Yet it was found fault with by some, on pretence that it was not as exact as it should be; because in the Old Testament it does not always follow the Hebrew, but in some places is on purpose accommodated to the LXX., and is disfigured with divers errors. But Lewis says, the Bishops' Bible "hath fared somewhat the worse through the intemperate zeal of the sticklers for the Geneva translation." In 1572 the Bishops' Bible was reprinted in folio, in the same splendid manner as in 1568, with a few additions and alterations.

L. THOMSON'S NEW TESTAMENT.—In the year 1583, one Laurence Thomson, an under-secretary to Sir F. Walsingham, published an English version of Beza's Latin translation of the New Testament, to which he added notes from Beza, Camerarius, and others. This translation differs so very little from the Geneva Bible, that it was sometimes printed with the Geneva translation of the Old Testament.

RHEMISH NEW TESTAMENT.—The English Papists, who after Queen Mary's death fled to Rhemes, finding it impracticable to hinder their countrymen from having the Scriptures in their mother-tongue, published an English translation of the New Testament from the *authentic Latin*; that is, from the Vulgate, printed at Rhemes by John Fagny, in the year 1582. At the same time they promised a translation of the Old Testament in the same language. Their translation of the New Testament the Rhemists rendered unintelligible to common readers, by introducing into it a number of hard words, neither Greek, nor Latin, nor English, but a barbarous mixture of the three languages, such as *Asymes, Tunike, Holocaust, Prepuce, Pasche, Parasceue, Neophite, Evangelize, Penance, Chalice, Host, &c.* These are what the Romish clergy call *ecclesiastical and sacred words*; and by affirming that they contain certain deep and inexplicable meanings, they have raised in the minds of the vulgar a superstitious veneration of the clerical orders, to the enslaving of their consciences; (see p. 4.) To their translation the Rhemists added notes, from what they called catholic tradition, from the expositions of the fathers, and from the decrees of popes and councils, for the support of the Romish errors. This is what goes by the name of the *Rhemish New Testament*.—In the year 1589, Dr. Fulke, master of Pembroke-hall, Cambridge, reprinted this translation, together with that of the Bishops' Bible, in two columns; and in his notes confuted all its "arguments, glosses, annotations, manifest impieties, and slanders against the translations used in the church of England;" and dedicated the whole to Queen Elizabeth.

DOWAY BIBLE.—About twenty-seven years after the publication of the Rhemish New Testament, an English translation of the Old Testament, from the *authentic Latin*, came forth from the English college of Doway, in two vols. 4to; the first in the year 1609, the second in 1610, both printed at Doway by Laurence Kellam. But this translation is of the same complexion with the Rhemish New Testament, having been made many years before in the college of Rhemes, by the very same persons who translated the New Testament; for it was only

revised and published by their brethren of the college of Doway.

KING JAMES'S BIBLE.—Queen Elizabeth dying in March 1602, was succeeded by James VI. King of Scotland, who, soon after his arrival at London, received a petition from the puritan ministers, desiring a reformation of certain ceremonies and abuses in the church. In consequence of this petition, the king appointed several bishops and deans, together with the principal petitioners, to meet him at Hampton-court, January, 12, 1603, to confer with him on these abuses. On the second day of the conference, the puritans proposed that a new translation of the Bible should be made; and no one opposing the proposition, the king, in the following year, 1604, appointed 54, or according to others, 47 persons, learned in the languages, for revising the common translation. These he divided into six companies, and to the several companies he allotted certain books of Scripture, to be translated or amended by each individual of the company separately. And that they might execute their work in the best manner, he prescribed to them certain rules which they were to observe.—The first was; the ordinary Bible read in the churches, commonly called the Bishops' Bible, to be followed, and as little altered as the original would permit.—The third was; the old ecclesiastical words *to be kept*; as the word *church* not to be translated *congregation, &c.*—The fifth; the division of the chapters to be altered, either not at all or as little as might be.—The sixth; no marginal notes to be affixed, but only for explaining the Hebrew and Greek words which could not be expressed in the text without some circumlocution.—The eighth; every particular man of each company to take the same chapter or chapters; and having amended or translated them severally by himself, where he thought good, all were to meet together to compare what they had done, and to agree on what they thought should stand.—The ninth; when any one company had finished any book in the manner prescribed, to send it to the other companies to be considered by them.—The fourteenth; the translations of Tyndal, Coverdale, Matthew, Whitechurch, (the Great Bible), and Geneva, to be used where they agree better with the original than the Bishops' Bible. This, therefore, was not to be a new translation, but a correction only or amendment of the Bishops' Bible.—The translators entered on their work in spring 1607.

Selden, in his table-talk, says, "The king's translators took an excellent way. That part of the Bible was given to the person who was most excellent in such a tongue. And then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault they spoke; if not, he read on."

After long and earnest expectation, the Bible, thus revised, came out in the year 1611, dedicated to the king; and is that which at present is used in all the British dominions.

To this edition of the Bible it hath been objected, 1. That it often differs from the Hebrew, to follow the LXX. if not the German translation; particularly in the proper names.—2. That the translators, following the Vulgate Latin, have adopted many of the original words, without translating them; such as *hallelujah, hosannah, mammon, anathema, &c.* by which they have rendered their version unintelligible to a mere English reader. But they may have done this in compliance with the king's injunction concerning the old ecclesiastical words, and because, by long use, many of them were as well understood by the people as if they had been English.—3. That by keeping too close to the Hebrew and Greek idioms, they have rendered their version obscure.—4. That they were a little too complaisant to the king, in

favouring his notions of predestination, election, witchcraft, familiar spirits, &c. But these, it is probable, were their own opinions as well as the king's.—5. That their translation is partial, speaking the language of, and giving authority to one sect. But this, perhaps, was owing to the restraint they were laid under by those who employed them.—6. That where the original words and phrases admitted of different translations, the worse translations, by plurality of voices, was put into the text, and the better was often thrown into the margin.—7. That notwithstanding all the pains taken in correcting this and the former editions of the English Bible, there still remain many passages mistranslated, either through negligence or want of knowledge; and that to other passages improper additions are made, which pervert the sense; as Matt. xx. 23. where, by adding the words *it shall be given*, it is insinuated, that some other person than the Son will distribute rewards at the day of judgment.

Such are the objections which have been made to the king's translation by the protestants. They are mentioned here as historical facts. How far they are just lies with the reader to consider. The objections made by the papists were the same with those which were made to the former translations; and particularly, that several texts are mistranslated, from the translators' aversion to the doctrines and usages of the church of Rome.

If the reader desires more full information concerning the English translations of the Bible, he may consult Anthony Johnson's historical account, published at London in 1730; also John Lewis's complete history of the several translations of the Bible in English, 2d edit. published at London in 1739. From which treatises, most of the facts relating to the English translations of the Bible mentioned in this section are taken.

Since the commencement of the present century, several English translations of the gospels and epistles have been published by private hands. But they are little different in the sense from the king's translation; or, if they differ, it is occasioned by their giving the sense of a few passages, not in a different translation, but in paraphrases which do not truly express the meaning of the original. And even where the meaning is truly expressed, it cannot be said that the translation is improved by these paraphrases, at least in those instances, where the sense could have been represented with equal strength and perspicuity in a literal version.

From the foregoing account of the English translations of the Bible, it appears, that they are not different translations, but different editions of Tyndal and Coverdale's translation. It appears likewise, that Tyndal and Coverdale's translation, of which the rest are copies, was not made from the originals, but from the Vulgate Latin. For as they did not say in the title pages that their translation was made from the originals, and as Coverdale, in particular, declared in his prefaces to Hollybushe's New Testament, that he swerved as little as possible from his Latin text, it is reasonable to think that Tyndal and he made their translation from that text. Besides, it did not suit their purpose to translate from the originals. The Vulgate Latin text being the only word of God that was then known to the people, and even to many of the clergy, these translators knew, that the nearer their version approached to the Latin Bible, they would be the less offensive; a consideration which Coverdale acknowledges, in his prefaces, had great weight with him.

As Tyndal and Coverdale made their translation from the Vulgate, they could hardly avoid adopting a number of its errors. Some that were palpable they corrected, especially when the sense of the passage suggested the correction. But in translating the more difficult texts which they did not understand, they implicitly followed the Vulgate, as Luther, Erasmus, and others had done before

them. It is true, their translation was often corrected in the editions of the English Bible, which were published from time to time. But the corrections were made chiefly in the phraseology. The alteration of the English language made it necessary, in every revival of the translation, to substitute modern words and phrases in place of those which were becoming obsolete. But few alterations were made in the sense, except in the passages which had a relation to the popish controversy, which, on that account, were considered with more care. Wherefore, each new edition being little different from the preceding one, none of them were esteemed new translations, as is plain from the public acts prohibiting the use of the English Bibles. For, in these acts, they are all called *Tyndal and Coverdale's Translation*.

To conclude:—If Tyndal and Coverdale's translation was made from the Vulgate Latin, and if the subsequent English translations, as they have been called, were only corrected editions of their version, and if the corrections made from time to time in the different editions, respected the language more than the sense, is it to be thought strange, that many of the errors of that translation, especially those copied from the Vulgate, have been continued ever since, in all the editions of the English Bible? Even that which is called *the King's translation*, though, in general, much better than the rest, being radically the same, is not a little faulty, as it was not thoroughly and impartially corrected by the revisers. It is, therefore, by no means such a just representation of the inspired originals as merits to be implicitly relied on for determining the controverted articles of the Christian faith, and for quieting the dissensions which have rent the church.

SECT. III.—Of the Principles on which the Translation now offered to the Public is formed.

THE history of the ancient and modern versions of the Scriptures, given in the preceding sections, must have convinced every unprejudiced reader, that a translation of the sacred writings, more agreeable to the original, and more intelligible and unambiguous than any hitherto extant, is much wanted. In this persuasion, the author formed the design of translating the apostolical epistles, although he was sensible the attempt would be attended with great difficulties, and be liable to many objections. But objections were made to Jerome's corrections of the Italic version of the New Testament. And in an age much more enlightened, when the correction of the Bishops' Bible was proposed, there were some who did not approve of the design, fearing bad consequences would follow the alteration of a book rendered sacred in the eyes of the people by long use. On both occasions, however, these objections were justly disregarded, for the sake of the advantages expected from a translation of the inspired writings more consonant to the original. Wherefore, that the reader may be enabled to conjecture, whether, in the following version of the apostolical epistles, the alterations that are made in the translation be of sufficient importance to justify the author in publishing it, he will now explain the principles on which it is formed, in such a manner as to give a general idea of the number and nature of these alterations. At the same time, to remove such prejudices as may remain in the minds of the serious against altering the common translation, he will mention a few of the many advantages which will be derived from a new translation of the Scriptures, skilfully and faithfully executed.

Sensible that the former translators have been misled by copying those who went before them, the author, to avoid the errors which that method leads to, hath made his translation from the original itself. And that it might be a true image of the original, he hath, in making it, observed the following rules:—1. He hath translated

the Greek text as literally as the genius of the two languages would permit. And because the sense of particular passages sometimes depends on the order of the words in the original, the author, in his translation, hath placed the English words and clauses, where it could be done to advantage, in the order which the corresponding words and clauses hold in the original. By thus strictly adhering to the Greek text, where it could be done consistently with perspicuity, the emphasis of the sacred phraseology is preserved, and the meaning of the inspired penman is better represented, than it can be in a free translation, (See p. 11. note.) To these advantages add, that, in this literal method, the difficult passages being exhibited in their genuine form, the unlearned have thereby an opportunity of exercising their own ingenuity in finding out their meaning; whereas, in a free translation, the words of the inspired writer being concealed, no subject of examination is presented to the unlearned but the translator's sense of the passage, which may be very different from its true meaning.

2. As the Greek language admits an artificial order of the words of a sentence, or period, which the English language does not allow, in translating many passages of the apostolical epistles it is necessary to place the words in their proper connexion, without regarding the order in which they stand in the original. This method the author hath followed in his translations where it was necessary, and thereby hath obtained a better sense of many passages* than that given in our English version, where the translators have followed the order of the Greek words, or have construed them improperly.

3. With respect to the Hebraisms† found in the Scriptures, it is to be observed, first, That as the Greek language, in its classical purity, did not furnish phrases fit to convey just ideas of spiritual matters, these could only be expressed intelligibly in the language of the ancient reve-

* The following are examples of the propriety of translating some passages according to a just, though not an obvious construction of the original words:—Matt. xix. 4. 'That he which made *them* at the beginning, made them male and female.' In this translation our Lord's argument does not appear. But the original, *ὅτι ὁ ποιησας αὐτὸν ἀρσεν καὶ θηλυ ποιήσας αὐτούς*, rightly construed, stands thus: *ὅτι ὁ ποιησας αὐτούς, αὐτὸν ἀρσεν καὶ θηλυ*, which, literally translated, gives this meaning, 'That he who made them, at the beginning made a male and a female.' According to this translation, our Lord's reasoning is clear and conclusive. At the beginning, God made only one male and one female of the human species, to show, that adultery and polygamy are contrary to his intention in creating man. See Mal. ii. 14, 15.—Matt. xxvii. 66. *ἡ δὲ περιουσία τῆς ἡμέρας αὐτῆς τοῦ τάβου, σφραγισμένης τὸν λίθον, μετὰ τῆς κοιτης αὐτῆς*; 'So they going away, made the sepulchre sure with the watch, having sealed the stone.'—1 Cor. xvi. 2. *Κατὰ μίαν σαββάτου ἐκαστος ἰμὼν παρὰ ἑαυτοῦ τίθεται θησαυρίων ὃ τι ἀντιδίδωται*, construed will stand thus: *Κατὰ μίαν σαββάτου ἐκαστος ἰμὼν τίθεται τὸ παρ' ἑαυτοῦ (sup. καὶ) ὃ ἀντιδίδωται αὐτῷ, θησαυρίων*, 'On the first day of every week, let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury, that when I come there may be no collections.'—Heb. xi. 3. 'So that things which are seen were not made of things which do appear.' Here our translators have followed Beza. But the original, rightly construed, stands thus: *Εἰς τὸ ἀόρατον μὲν, γίνονται ἐκ μὲν φαινομένων*, 'So that the things which are seen were made of things which did not appear;' that is, were made of nothing. See more examples, p. 4.

† Modern critics contend, that in a translation of the Scriptures the Hebraisms should not be rendered literally, but that words and phrases, expressive of their meaning, should be substituted in their places. This, it must be acknowledged, is a proper method of translating such Hebraisms as are not understood by the vulgar, if the learned are agreed as to their signification. For example, because it is universally acknowledged, that Rev. ii. 23. 'I am he who searcheth the reins and the heart,' signifies, 'I am he who searcheth the inward thoughts and dispositions,' the passage may with propriety be so translated. But when the meaning of an Hebraism is disputed, and its literal sense is made the foundation of a controverted doctrine, such as Rom. ix. 18. 'whom he will, he hardeneth'; what the translator supposes to be the meaning of the expression should by no means be substituted in the translation. For candour requires, that in such cases the translator should keep close to the words of the original, if they can be literally translated in an intelligible manner, and should leave it to theologians to settle the meaning of the Hebraism, by fair reasoning from the context, and from other passages relative to the same subject; because, in this method, its meaning will at length be successfully established.

lation, dictated by the Spirit of God. Many, therefore, of these Hebrew forms of expression are retained in this translation, because they run with a peculiar grace in our language, and are more expressive than if they were turned into modern phrase; besides, having long had a place in our Bibles, they are well understood by the people.—Secondly, There are in Scripture some Hebraisms quite remote from the ideas and phraseology of modern nations, which would not be understood if literally translated. Of these, the meaning only is given in this version.—Thirdly, There is a kind of Hebraism, which consists in the promiscuous use of the numbers of the nouns, and of the tenses of the verbs. These the author hath translated in the number and tense which the sense of the passages requires.—Fourthly, The inspired writers being Jews, naturally used the Greek particles in all the latitude of signification proper to the corresponding particles in their own language; for which reason, they are, in this translation, interpreted in the same latitude. Of the two last mentioned kinds of Hebraism, many examples are given in Prel. Ess. IV.

4. In St. Paul's epistles there are many *elliptical sentences*, which the persons to whom he wrote could easily supply; because they were familiar to them, and because the genders of the Greek words directed those who understood the language, to the particular word or words which are wanting to complete the sense. Wherefore, no translation of St. Paul's epistles, into a language which does not mark the genders by the termination of the words, will be understood by the unlearned, unless the elliptical sentences are completed. In this translation, therefore, the author hath completed the defective passages; and the words which he hath added for that purpose, he hath printed in a different character;‡ that, from the sense of the passages, the reader may judge whether they are rightly supplied.—On this head it is proper to mention, that, by a close attention to St. Paul's style, the author hath discovered that the words wanting to complete his sentences are commonly found, either in the clause which precedes, or which follows the elliptical expression. He hath, therefore, in his translation, for the most part, supplied the words that are wanting from the context itself.§

In translating the apostolical epistles, the author having carefully observed the four rules above mentioned, he hopes his translation hath thereby become, not only more accurate, but more intelligible, than the common version; and that the unlearned, who read the epistles in his translation, will understand them better than by read-

‡ Concerning the manner of printing the words that are supplied to complete the sentences, the reader is desired to take notice, that the words supplied by our translators are in this printed in *Roman capitals*, to show that they belong to the version in common use. But if the words supplied belong to the new translation, they are printed in *capitals of the Italic form*. Farther, it is to be observed, that all the words and clauses of the new translation which are different from the common English version are printed in *Italic characters*, that the reader may at once see in what particulars the two translations agree, and in what they differ.

§ Of the author's method of supplying the elliptical sentences in St. Paul's epistles, the following are a few examples, by which the reader may judge of the rest.—Rom. ii. 27. By supplying the words *though a Jew*, from the beginning of ver. 28. the translation will run thus: *Judge thee a transgressor of the law, though a Jew by the literal circumcision*. 28. *For he is not a Jew who, &c.*—Rom. iv. 13. By supplying the word *righteousness* from the end of the verse, the translation will be, *Now not through a righteousness of law, was the promise to Abraham and to his seed*.—Rom. v. 16. By supplying the word *sentence* from the second clause of the verse, the translation of the first clause will be, *Also, not as the sentence, through the one who sinned, is the free gift: for verily the sentence, &c.*—Rom. vii. 24. *O, wretched man that I am, who shall deliver me from the body of this death?* 25. *I thank God, who delivers me, through Jesus Christ our Lord*.—James ii. 13. *Judgment, without mercy, will be to him who shewed no mercy: but mercy will exult over judgment*. This latter clause is evidently incomplete, and must be supplied from the former, thus: *But mercy will exult over judgment, to him who shewed mercy*. In completing inconsequent sentences, the sense likewise directs a translator. See examples, Rom. v. 12. 2 Pet. ii. 4-6.

ing them in their ordinary Bible. Farther, though he hath often deviated from the beaten road, the diversity of his translation will not be offensive, because, throughout the whole, he hath endeavoured to preserve that beautiful simplicity of style for which the Scriptures are so justly admired, together with those allusions to ancient manners and historical facts, implied in the phraseology by which the age and nation of the authors of these writings are known. In short, by observing the rules mentioned, the author hath endeavoured to make his translation as exact an image of the original as he could; not only because, in that method, it acquires the authority which a translation of writings divinely inspired ought to have, but because, by a faithful exhibition of the Scriptures in their original dress, there arises such a strong internal proof of their antiquity and authenticity, as far overbalances any inconveniences resulting from a few pleonasms, uncouth expressions, and grammatical anomalies, all common in ancient writings, and retained in this translation of the apostolical epistles, for the purpose of shewing the Scriptures in their unadorned simplicity. Yet many modern translators, disregarding that advantage, and aiming at an imaginary elegance of style, have departed from the words and phrases of the original, in such a manner as to convert their translations of particular passages into paraphrases, which exhibit a meaning often different from that of the inspired writers; a fault from which our translators of the Bible are not altogether free.—It must be acknowledged, however, that there are some sentences in these invaluable writings which cannot be literally translated; and therefore, to represent their true meaning, recourse must be had to the paraphrastic method. But these are the only passages, in books divinely inspired, which should be paraphrased in the translation.

Among the free translators of the Scripture, Sebastian Castalio, some time professor of the Greek language at Basil, is the most eminent. But whatever praise he may deserve for the general propriety and conciseness of his translation of the New Testament, and for the purity of his Latin, it is certain that, by aiming at a classical and polished style, he hath often lost sight of the original, and hath given what he imagined to be its meaning, in words not at all corresponding to the Greek text; so that his translation of a number of passages hath little relation to the original, consequently is often erroneous.* Wherefore, neither his nor Erasmus's, nor any other free translation of the Scriptures, can be relied on; because if a material word in the original is omitted in the translation, or if a word not in the original is added, without marking it as added, or if words not corresponding to the original are used,† much more if a whole sentence,

or even a part of a sentence is paraphrased, the meaning of the text very probably will be altered, if not entirely lost; consequently the version, in these passages, can have no authority.

It is time now to inform the reader, that this translation of the apostolical epistles differs not a little from the former versions, because therein meanings are affixed to a number of Greek words and phrases diverse from those given to them in the same passages by other translators. Yet the translation of these passages is not the less literal on that account. Persons conversant in the language know, that many Greek words have more meanings than one, all of them equally literal, though not equally common; and that the skill of a translator is shown in his choosing from among these different literal significations, the one that best suits the scope of the passage where it is found. And if he chooses judiciously, his translation will be more truly literal than those in which the more ordinary significations of the Greek words have been adopted, if these significations do not accord so well with the writer's design. The truth of this remark will appear, especially in those passages of the new translation, where the Greek particles have meanings affixed to them different from those given them in other versions, but agreeably to their acknowledged use elsewhere in Scripture. For, however much it hath been overlooked hitherto, it is certain that, in a version of St. Paul's epistles, the connexion and propriety of his reasonings will either appear, or be lost, according to the manner in which the particles,† which connect the different parts of his discourse, are translated.—The author, therefore, to lay a firm foundation for the just translation of the Scriptures, hath been at great pains, in Prelim. Ess. IV. to establish the uncommon significations which, in some passages, he hath affixed to the Greek words and phrases, by examples brought from the Scriptures themselves, or from approved Greek writers. In the same essay he hath offered some grammatical remarks, by which the peculiarities of style observable in the writings of the Jews are illustrated. But what hath been one of the chief objects of his attention in that essay was, by examples taken from the Scriptures themselves, to explain the meaning and powers of the Greek particles, as used by the sacred writers. Some of these examples, at first sight, may perhaps appear inconclusive; because the word, for the sake of which the example is produced, may, in that passage, be taken in its ordinary acceptation. Yet the other examples, in which it can have no meaning but that which the author hath given it, and which is acknowledged by

ly; Rom. ii. 19. Διδάσκαλος ἑστίς τινος; *Doctorem imperitiorum: A teacher of the unskilful.* This translation of the clause Erasmus gave, on the pretence that the one taught is babes. But he had forgotten that the Jews gave to the Gentiles the appellation, with the others mentioned by the apostle, to shew their contempt of them; and did not know, I suppose, that the apostle, by introducing these contemptuous names in this passage, intended to paint the intolerable arrogance of the Jews in a lively manner. This example shows, that every translation of the Scriptures ought to be as literal as possible: because those who afterwards study them with care, may find proprieties in the original expressions, altogether overlooked by the free translator.

1. Of the influence which the right translation of the Greek particles hath to render the apostle's reasonings clear and conclusive, take *For* for an example. This particle sometimes signifies *for*, sometimes *wherefore*. Now, if it is translated in the former sense, where it hath the latter, the scheme of the apostle's discourse will be reversed; because that will be a *reason*, which was meant as an *inference*. (Compare the common English version of Rom. iv. 2. Heb. vi. 1. 18. with the new translation of these passages.) In like manner, the other Greek particles having different significations, if, in a translation of the epistles the same sense is uniformly given to the same particle, or if one of its senses is substituted for another, it will render the translation erroneous. Of this, Rom. viii. 4. 'That the righteousness of the law may be fulfilled (v) in us,' is a remarkable example. For this translation represents men as absolutely passive in fulfilling the righteousness of the law. Whereas the true literal translation is, 'That the righteousness of the law may be fulfilled (v) by us, who walk not according to the flesh.' Many other examples might be given, but these may suffice.

* Of Castalio's free translation of the Scriptures, wherein he hath misrepresented their meaning, all those passages are examples, in which he hath translated the word γενεή by *genii*, and the word γέννησις by *lavo*, and γέννημα by *lotin*, and ἐκκλησία by *respublica*, and συναγωγή by *collegia*, and θεός; Heb. i. 8. applied to the Son, by *Deus*, and προσέτις, Rom. xii. 6. by *divinatio*, and ἐκκλησία by *deastros*.—Other examples of more importance are, Luke vii. 35. καὶ ἐκείνη ἐστὶν ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς; Ita suis omnibus uliena est sapientia.—Rom. i. 17. Ἐκείνη ἐστὶν ἡ δύναμις ἀπὸ τῆς ἀποκαλύψεως τῆς πίστεως ἐκείνης. Nam per illi divina justitia eserit per petuanda fide.—Rom. vii. 5. Τα παθήματα τῆς ἀκαθαρτίας, τα δὲ τῶν νόμων. Peccatorum perturbaciones a lege oritur.—Rom. xiv. 1. Τὰς ἀποδείξεις τῆς πίστεως προσημαίνει, μὴ εἰς διειρησίαν διαλογίζεσθαι. Si quis autem imbecilla fide est, hæc, nulla cum animi, dubitatio, o tulemini.—2 Cor. i. 24. Οὐκ εἴτι κορυβονίς (μὴ τὰς ψυχὰς τῶν ἐκείνων) ἀφαιρῇ τὴν χάριν. Non quod vobis fiduciam deroge mus, sed consilium vestro gaudio.—2 Cor. vi. 12. Οὐ στενοχωρεῖσθε ἐν κυρίῳ, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάχνοις. μὴν. Si vos estis angusti, non ergo nos estis angusti, sed erga hominem cultus infirmi.—1 Thess. i. 11. Καὶ πάλιν παρὰ ὑμῶν ἐκείνων ἀποδοξάμενοι, καὶ ἰσχυροὶ πιστεύοντες ἐν δυνάμει. Persecutique ut bonitatem, et fidei opus, et libentissime, et fortiter persequimini, alque ab eo vobis. Acts v. 12.—Διὰ δὲ τῆς ταπεινότητος τῶν ἀποστόλων, ἰσχυρὸς τῆς χάριτος, καὶ τέλει ταύτης. Apostolorum autem operâ, multa fulgo monstros, prodigiosa fiebant. This strange translation conveys a most improper idea of the apostle's miracles.

[†] The following is an example from Erasmus's version, where the meaning of a passage is perverted by translating a single word free-

our translators to be its meaning in these passages, make it probable that, in the first mentioned examples likewise, it hath the uncommon signification contended for, especially if, so understood, it agrees better with the context.—There are, however, two or three instances of uncommon significations given to words, for which the author can produce no authority. But he contends that the context leads to these significations of the words; and that, in giving them such signification, he is supported by critics and dictionary writers, who prove the uncommon significations which they affix to some words, only by producing a single passage from an approved author, in which it cannot be otherwise understood. See examples, 2 Pet. i. 20. note.

Many of the alterations introduced into this new translation of the epistles may perhaps be thought needless, as making but little difference in the sense of the passages. Yet it is a sufficient justification of these alterations, that they render the language of the translation more grammatical and modern, and that they approach nearer to the words of the original than the translation in our English Bible. A number of them, however, on a nearer inspection, will be found to preserve the emphasis of the original expressions, and to show the propriety of the reasoning, and even to convey important meanings which are lost in the common version.*

By bringing the translation of the Scriptures as close to the original as the idiom of the language will allow, many advantages will be obtained, of which the following are the chief:—1. A translation which exhibits, not the glosses of commentators, but the very words of the original, as nearly as can be done in a different language, will afford the unlearned the greatest satisfaction, by making them see with their own eyes the heavenly light of truth, and will give the translation that authority which a translation of the word of God ought to have with all who read it.—2. By a just literal translation, which expresses the true meaning of the sacred writings, those controversies concerning the articles of our faith, which have arisen from a wrong translation and application of particular texts, will be cut up by the roots; and the disciples of Christ, discerning the truth, will be led into a more liberal way of thinking in religious matters than formerly, and, of course, will entertain charity towards those who differ from them, the want of which hath occasioned numberless evils in the church.—3. An accurate, perspicuous, unambiguous translation of the Scriptures,

will be of great use in guarding the unlearned against errors, which have a tendency to perplex their minds, and make them careless of the duties of morality. (See Rom. vii. 12. to the end; and 2 Cor. iii. 5. new translation.)—4. A just translation of the Scriptures, by exhibiting the doctrines of the gospel in their genuine simplicity, will effectually show the futility of the cavils of infidels, which, for the most part, are founded on wrong views of the doctrines of revelation.—These certainly are objects, which all who have the interests of Christianity at heart must wish to see attained; objects of far greater importance to the welfare of the world than those which engross the attention of a frivolous age.

The text of the Greek New Testament followed in this translation, is the one in common use; which, because it was settled according to the opinion of learned men in different countries, who compared a great number of MSS., and fixed on the readings which appeared to them best supported, the author hath not attempted to alter. Only because the oldest MSS. are written without any distinction of the words by intervening spaces, and of the sentences by *commas* and *colons*, and without the *spirits* and *accents*,† the author hath altered the accenting and pointing of the common edition in a few instances, in order to obtain a better and more perspicuous sense of the passages, than that which arises from the common pointing.—Farther, although by the care with which other MSS. and versions have been collated, since the text of the New Testament was settled, more various readings have been procured, none of these readings are followed in this translation, except the few which our English Bible hath adopted, and which shall be mentioned in the notes. The author's attachment to the common text hath not proceeded from an implicit acquiescence in the opinion of the learned men who settled it, but from a persuasion that the readings which they adopted are, for the most part, better supported by MSS. and agree better with the context, than either the readings which they rejected, or than those which have been obtained since their time.‡ Some of the rejected readings, indeed,

† Although the distinction of words in MSS. by spaces, and of sentences by points, was known in Cicero's time, it was not much used, except by the Roman lawyers in public instruments. (Clerici Ar. Crit. p. iii. sect. 1. c. x. 7. 9.) In MS. copies of the Scriptures these distinctions were not used at all, till Jerome first attempted them in his translations of the books of the Old Testament. (Ibid. No. 5. 7.) The MSS. of the Scriptures now remaining, the oldest of which are more than 300 years later than Jerome's time, show that even then the separation of the words by spaces, and the distinction of the sentences by points were not commonly used. It is evident, therefore, that the transcribers, who first attempted to accent and point the Greek New Testament, having no ancient MSS. to guide them, must have been directed merely by their own opinion of the meaning of the passages. The editors also who published the first printed copies, must have followed the same rule in accenting and pointing their editions. Wherefore, to alter the accents and points of the commonly received text, is not to alter the text of the Greek Testament, but rather to restore it to its primitive truth, and ought to be admitted, if thereby a better and more perspicuous sense of the passages is obtained. See examples, Rom. ii. 8, 9. vii. 25. viii. 20, 21. 2 Cor. ix. 10. xii. 11. xiii. 2, 3. new translation.

‡ On the revival of learning in Europe, some of the most eminent men of the age employed themselves in collating all the MSS. of the Greek New Testament which they could find, for the purpose of obtaining a correct text of these invaluable writings.

Among those who applied themselves to that important work, Cardinal Francis Ximenes, archbishop of Toledo, and his three learned assistants, whom he had made professors in the university of Alcalá for that very purpose, were most eminent, and deserve to be first mentioned; because they set about the work early, though the fruit of their labours was not communicated to the public till a number of years after their edition was finished. The copy which they made of their text was a MS. sent to them from the Vatican library, by Pope Leo X. with orders not to depart from it in the least. Accordingly, excepting a few alterations, they transcribed the whole faithfully, namely, the Septuagint version of the Old Testament, and the Greek New Testament, to the Revelation, which is wanting in the Vatican copy. This transcript they compared with a number of MSS., some of them furnished by the pope, and others by the cardinal himself, particularly a very ancient MS. of the epistles, sent to Ximenes from Rhodes; and at the same time they marked the readings of all those MSS. which were different from the Vatican copy. The New Testament being finished, was printed in the year 1515. But Ximenes did not choose to publish it separately from the rest of the Bible, |

The following are examples of small alterations, made in the new translation, which greatly improve the sense of the passages where they are introduced, and which, at the same time, are perfectly literal.—1 Cor. iii. 2. 'Other foundation can no man lay, than that is laid, which is Jesus Christ.' In the original it is, *ὅς ἐστιν ἰησοῦς ὁ χριστός*, 'which is Jesus the Christ.' For the doctrine that *Jesus is the Christ*, promised in the law and the prophets, is the great foundation on which the Christian church, the temple of God, is built.—Rom. ix. 5. 'From whom (ὁ χριστός) the Christ descended.'—Ephes. ii. 6. 'That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ.' In the original it is, *συναι τῇ σὺν συγκληρονομῇ, καὶ σὺσσωμα, καὶ συμμετοχῇ τῆς ἐπαγγελίας*, 'That the Gentiles should be joint heirs, and a joint body, and joint partakers of his promise in Christ; namely, with the Jews. For the apostle's meaning is, that, under the gospel, the Gentiles are equally entitled with the Jews to all its privileges, and to all the promises of God.—1 Thess. i. 16. 'With the voice of the archangel.' This translation implies, that there is but one archangel; whereas in the original it is, *ἐν τῇ φωνῇ ἀρχαγγέλου*, 'with the voice of an archangel.'—Rom. iv. 3. 'For the promise that he should be the heir of the world was not to Abraham—through the law.' This translation leads the reader to think, that Abraham was under the law of Moses; whereas the expression in the original is, *διὰ νόμου, through law*; that is, through the works of any law whatever.—1 Cor. xv. 26. 'The last enemy that shall be destroyed is death.' This implies, that there are some enemies who shall not be destroyed; whereas in the Greek it is, *ὁ ἔσχατος ἐχθρὸς, καὶ κερήμενος ὁ θάνατος*, 'Death, the last enemy, shall be destroyed.'—James iii. 8. 'But the tongue no man can tame;' as it were impossible for men to govern their own tongues; whereas in the Greek it is, *τὴν δὲ γλῶσσαν οὐδὲς δύναται ἀνθρώπων δαμῆσαι*, but 'the tongue of men no one can subdue.'—1 Pet. iv. 15. 'To him that is ready to judge the quick and the dead.' This translation represents the judgment of the world as at hand when St. Peter wrote; but in the original it is *ἵστομενος ἐχόντι*, who is prepared to judge, &c. namely, by the commission and power which the Father hath bestowed on him for that purpose.

stand on an equal, or perhaps on a better authority than those in the received text. But as they make no material alteration in the sense of the passages where they are

which was not completed till the year 1517, and he dying, his Bible was not given to the public till about the year 1524.

The next person of note who attempted to restore the true readings of the Greek New Testament, was Erasmus, of Rotterdam. He, by collating five Greek MSS. and some Latin copies, amended both the Greek text and the Vulgate version, and published both, with large notes, at Basil, in the year 1516. This was the first copy of the Greek New Testament that was published from the press. Mill tells us, that, exclusive of typographical errors, it contains above 500 wrong readings, and about 100 genuine ones.

In the year 1518, a Greek Testament was published at Venice by Andreas Asulanus, Aldus's son-in-law; Aldus himself having died about two years before. Certain learned men corrected this edition, by collating it with some very ancient MSS. But its text is similar to that of Erasmus, which was published a little before. Both editions have the same apparatus, and, with a few exceptions, the same errors. Yet on the authority of the above-mentioned MSS. the Aldin edition differs from the Erasmusian in not a few places.

In the year 1519, Erasmus published his second edition, with a translation from the Greek, and the notes greatly enlarged; printed by Froben. It has also an index of the solecisms and other faults of the Vulgate version, which exposed Erasmus to much censure, and created him many enemies. Mill says the text of this edition is much more correct than that of the former.

In the year 1521, a Greek New Testament was published at Haguenau, in which the editor professes to have followed the editions of Aldus and Froben. But Mill tells us, that, on examining it, he found the editor had followed Erasmus's first Greek Testament even in those readings which were corrected in the second publication.

In the year 1522, Erasmus's third edition came out, printed at Basil by Froben, in which he followed the text of his second Greek Testament, except in 118 readings, which he took from the Aldin edition and some new MSS. which he had collated or examined: And on the margin he marked about 19 readings, taken from Aldus. The text in this is somewhat more correct than that in his second edition. And the famous text, 1 John v. 7, concerning the testimony of the Father, the Word, and the Spirit, is inserted in it in Greek. Erasmus says, he took it from a copy which he calls the *British*, and that he inserted it that there might be no handle for calumniating him.

At length, in the year 1524, the *Complutensian*, or Ximenes's Bible, was published in six vols. folio: a noble work, every way worthy of the cardinal at whose expense it was executed, and of Pope Leo X. who patronized it. The Old Testament consists of four vols. having three columns in each page. In the first is the LXX. translation, according to the Vatican copy, with an interlined Latin version. In the second column is the Vulgate, or Jerome's translation, corrected by the best MSS. In the third column is the Hebrew text; and below are placed, in two columns, a Chaldaic translation, and a Latin version of that translation.—The New Testament is in one volume: the Greek text, according to the Vatican copy, in one column; and the Vulgate, or Jerome's translation, in another. The sixth and last volume contains a dictionary of the Hebrew language. There are also a variety of *prologues* interspersed through the whole, of which it is needless to give an account.

After the publication of the *Complutensian* Bible, Erasmus, in the year 1527, set forth his fourth Greek New Testament; in forming which, he says, he made use of the *Complutensian* Bible. It has three columns in each page. In the first is the Greek text; in the second is Erasmus's own translation; and in the third is the Vulgate version. With respect to the Greek text of this edition, Erasmus professes to have followed that of the *Complutensian* Bible. Accordingly, although the text is, in general, agreeable to that of his third edition, Erasmus thought proper to depart from it in 106 instances; and, instead of its readings, to substitute those of the *Complutensian* Bible.

In the year 1534, Simon Colineus, a Parisian printer, published his Greek Testament, without any preface informing the reader in what manner he had formed his text. So that it is uncertain whether he followed the text of any of the former printed editions, or any particular MS.; or whether he chose what he judged the best readings of all the manuscript and printed copies he had examined. Mill tells us, that he found in it more than 150 readings, in which it differs from all the former editions; and that most of them are authorized by MSS. At the same time he observes, that, from the love of novelty, or to make the text more clear, Colineus, upon the authority of one or two MSS. only, had sometimes departed from the common readings, notwithstanding they are much better supported than those he hath adopted. Of this Mill gives many examples; and adds, that this New Testament abounds in various readings; and that, although a considerable number of them are unsupported, yet he found 180, which, in his opinion, exhibit the genuine Greek text.

In the year 1535, Erasmus published his fifth and last Greek Testament; the text of which is the same with that in the former, except in four places, where Mill thinks it exhibits the genuine readings. In this, Erasmus apologizes for the errors of his former editions.

In the year 1546, Robert Stephen, printer to the king of France, published his first Greek Testament in decimo sexto, with a preface, in which he tells us he had procured from the king's library some MSS. of admirable antiquity; that from them he had formed his text, in such a manner, as not to have admitted a letter which was not supported by the best MSS.; that among other helps he had used the *Complutensian* Bible, whose readings he found to agree wonderfully with the king's MSS.; in short, that having col-

lated the text with the king's MSS. and with the *Complutensian* Bible, he had admitted those readings only which were supported by the greatest number of the best copies. But Mill thinks he esteemed those the best which agreed best with the *Complutensian* Bible.—The MSS. which Stephen collated were 16 in number. These he marked by the letters of the Greek alphabet. Mill hath given a full account of them all in his *Proleg.* No. 1139, &c.

In the year 1549, R. Stephen published his second Greek Testament, in the same volume with the former, and with the same types and preface. In this, the number of the pages, and even the lines in every page, are exactly the same with those in his first edition. The text also is the same, except 67 readings, of which Mill thinks four are dubious, and of the rest he supposes 26 to be genuine, which are taken, partly from the last editions, partly from MSS., and partly from the *Complutensian* Bible.

In the year 1550, Stephen published his third Greek Testament, printed in a large volume with great types. When he undertook this edition, he had 16 MSS., which some time before he had collated with the Greek text twice, and did the same now a third time. To the gospels he prefixed that account of the lives of the evangelists which Erasmus had inserted in his Latin translations, and to the Acts of the Apostles, some excerpts from Euthalius's prologues to the epistles, concerning St. Paul's preaching and martyrdom. He also inserted the contents of each epistle; and on the margin, marked the principal various readings of the 16 MSS. which he had so carefully collated.—Morinus tells us, that Beza, when forming his copy of the New Testament, borrowed these 16 MSS. and marked some readings omitted in Stephen's edition as too minute, though in reality they are of use in ascertaining the text.—In this copy, Stephen hath departed from the text of both his former editions in 284 instances; of which Mill thinks 71 are genuine. The rest are of doubtful authority, or consist of minutiae, concerning which nothing certain can be determined. Mill adds, that Stephen's regard for the *Complutensian* Bible had now become so great, that he resumed in this edition 31 of its readings which formerly he had rejected; and that he adopted 27 of them on its single authority, contrary to the other MSS. Dr. Symonds, in his useful observations on the expediency of revising our present English Bible, page 136, tells us, that this is the text which King James's translators chiefly used.

In the year 1551, Stephen published his fourth Greek Testament in a smaller volume, with the Vulgate version on the inward side of the page, and Erasmus's translation on the outward. The text does not differ from that of his third copy, except in one word; but it is, for the first time, divided into those verses which are now commonly used. On the outward margin, the parallel places are marked, together with Osander's harmony. From this edition, or rather from the preceding one, the Greek text of the New Testament now in common use seems to have been taken, and therefore Mill calls it *Stephanica nostra*.

In the year 1564, Theodore Beza published his Greek Testament, with a Latin translation and notes. He tells us, that he compared the text, not only with the ancient Greek MSS., but with the Syriac version, and with the writings of the Greek and Latin fathers. In his dedication to Queen Elizabeth, he says, that while he was employed in this work, Henry Stephen, Robert's son, gave him a copy of his father's noble edition, published in 1550, on which were marked the readings of about 25 MSS., and of almost all the printed copies. But Mill affirms, that the use which Beza made of these readings was not to ascertain the text, but chiefly to give such a turn to the Scriptures as established his own tenets; and of this he gives various examples. (No. 1259.) He adds, that Beza, in his notes, adopts the expositions of the Latin, preferably to those of the Greek fathers, because they accorded better with his system of theology.

In the year 1569, Robert, the son of Robert Stephen, published a Greek New Testament, in the same volume, and with the same kind of types wherewith his father's first and second editions were printed, and added such of the readings of his father's third publication as seemed to be of the greatest importance. The text is the same with that in his father's first and second copies, except that he hath adopted seven readings of the third.

In the year 1584, Beza published another edition of his Greek Testament, in which he altered one or two of the erroneous readings which he had formerly adopted, and added some readings from two MSS. of great antiquity, namely, a MS. of the Four Gospels end of the Acts, with the Italic translation, before it was corrected by Jerome. The other is the Clermont MS. of St. Paul's Epistles in Greek and Latin. Of these MSS. Mill hath given a full account in his *Prolegomena*. Le Clerc, in his *Ars Crit.* part ii. sect. 1. c. 16. tells us, that in the place where Beza's MS. of the Gospels differs from others, the alterations are evidently made to render the style more agreeable to the Greek idiom; on which account its authority is the less. His MS. of the Gospels Beza gifted to the university of Cambridge, where it now remains.

In the year 1622, Elzevir at Leyden published a Greek New Testament in a small volume, in which the text is printed with great care, agreeably to the readings of the King's MSS. and of the MSS. of the best authority.—Two years after this, Elzevir published another Greek Testament, corrected, as Beza informs us, by not a few persons eminent for learning and piety. Mill says it is elegantly printed, and very correct; and that, except in twelve instances, the text is entirely formed on Stephen's edition of 1550. From this it appears, that the learned pious men above-mentioned approved of the *Stephanic* text.

In the year 1668, Stephen Curcellous, a learned unitarian, pub-

which relate to controverted doctrines, the author hath mentioned in his notes; but without examining their authenticity, because of these matters the unlearned are no judges; and, with respect to the learned, they may consult Mill, Wetstein, and others, who have made large collections of the various readings, and may judge for themselves.

In the larger edition of this work, the author, following Origen's plan, hath set the common English version opposite to his new translation, that the reader may see in what particulars they differ. And having placed the Greek text in a column between the two translations, the learned, by comparing them with the original, can easily judge to which version the preference is due.

SECT. IV.—Of the Prefaces, the Illustrations prefixed to the Chapters, and the Notes.

It is well known that the epistles to particular churches were written, either to correct certain irregularities into which they have fallen, or to confute the errors of false teachers, who endeavoured to seduce them. It is equally well known, that the epistles to particular persons were written to direct them in the discharge of the offices assigned to them, and to support them under the evils to which they were exposed, while faithfully executing these offices. Wherefore the knowledge of the state of the churches, and of the characters of the persons to whom the epistles were addressed, and of the erroneous doctrines which prevailed in the first age, must be of great use in studying the epistles. To give the reader some idea of these matters, the author has prefixed a *preface* to each epistle, in which, from the hints given in the epistle itself, and from particulars mentioned in the Acts of the

lished his Greek New Testament. This industrious person, observing that most of the various readings found in the ancient MSS. were wanting in the printed editions, enriched his copy with Wechelius's readings, and those of the Clermont MS., and of that of Thuanus, which contains the whole New Testament except Matthew's gospel, and of Cardinal Mazarin's MS., which is more than 800 years old, and of a MS. of his own, still more ancient. All these readings he placed at the foot of the pages of his own edition. But when he had proceeded half-way, having received, from a learned friend, readings excerpted from Froben's, the Complutensian, and other approved copies, he placed them at the end of his Greek Testament, together with some from Isaac Casaubon's notes on the gospels, and from the Hervagean edition. Mill tells us, that he proposed afterwards to add the readings of the Alexandrian MS. and of the MS. of the Gospels and Acts, which was Beza's; but he died in the year his New Testament came abroad. About seventeen years after his death, it was reprinted, but without the readings which he intended to have added.

Besides the above-mentioned, there were several other Greek Testaments, with various readings, published, of which Mill hath given an account; but being of less importance, it is needless to mention them here. Farther, as the text of the New Testament was settled before the Alexandrian MS. was brought into Europe, and before Walton published his Polyglot, it is not necessary here to describe either the one or the other. Mill hath given a full account of both in his *Prolegomena*, from whence most of the above-mentioned particulars concerning the editions of the Greek Bible are taken.

Mill, in his own noble edition of the Greek New Testament, besides a prodigious collection of readings, from MSS., hath noted all the varieties which he found in the quotations from the New Testament, made by the ancient Christian writers.—The text in his edition differs, in a few instances, from that which is commonly used; and, in his notes, he hath proposed more alterations, chiefly on the authority of the Vulgate version. Concerning these, the reader may consult Whitby's *Examen*, where it is shown that they are neither so well supported by MSS. as the common readings, nor give so good a sense of the passages. For which reasons they are by no means to be admitted.

From the manner in which the text of the Greek New Testament in common use was ascertained, every attentive reader must be sensible, that the learned men who employed themselves in that important work used the greatest diligence, fidelity, and critical skill. And as they were many in number, and of different sentiments with respect to the controverted doctrines of Christianity, no reading could be admitted from prejudice, or any particular bias, but every thing was determined agreeably to the authority of the greatest number of the most ancient and best MSS. Therefore, if the present text is not precisely the same with that which was written by the inspired penmen, it approaches so very near to it, that it well deserves to be regarded as the infallible rule of our faith and manners. See *Prel. Ess. II.* at the end.

Apostles, and in the writings of the fathers, he hath endeavoured to settle the date of the epistle, and to explain the state of the churches, and the character of the persons to whom it was sent, together with the errors which it was written to correct.

In the new translation, the common division of the text into chapters and verses is retained, because the Scriptures have long been quoted according to that division. But, to remedy the inconveniences which that division hath occasioned, by breaking the text, sometimes even in the middle of a sentence, the author hath prefixed to each chapter what he hath termed a *View and Illustration*. In these, the principal matters contained in the chapters are set forth at greater length than could be done in the commentary; the arguments used by the inspired writers for proving their positions are distinguished, their relation to these positions is pointed out, and the conclusion drawn from them is shown to be just. Also because St. Paul, in particular, hath omitted sometimes the major proposition of his argument, sometimes the minor, and often the conclusion itself, (see Gal. iii. 20.), the author, in his *illustrations*, hath endeavoured to complete these unfinished reasonings. He hath also marked the apostle's digressions, mentioned the purposes for which they are introduced, and apprized the reader when he returns to his main subject. Lastly, in these views, care hath been taken to show how the apostle's reasonings may be applied, for defending the Jewish and Christian revelations against the cavils of infidels.

Opposite to the new translation, the author hath placed an *interpretation*, in which the translated words of the text are inserted, for the most part, without any alteration; because, in general, they express the inspired writer's meaning with more energy than it is possible to do by any words of human invention. This interpretation the author has called a *commentary*, rather than a *paraphrase*, because it is commonly made, not by expressing the meaning of the text in other words, but by supplying the things that are necessary for showing the scope and connexion of the reasoning; or by mentioning particulars which the apostles have omitted, because they were well known to the persons to whom they wrote, but which, at this distance of time, being unknown to ordinary readers, must be suggested to them. These additions, being properly short notes intermixed with the text, for the purpose of explanation, are all printed in *Roman* characters, that the reader may distinguish them from the text, which is printed in *Italics*.

As a translator of the Scriptures, the author thought himself bound to give the true literal version of every passage, according to the best of his judgment, without regarding whether it favoured or opposed his own particular opinions, or any of the schemes of doctrine which have divided the Christian world. Yet, as an interpreter, he hath taken the liberty, in his commentary, to submit to his readers, though not always with the same assurance, what in his opinion is the meaning of the passage. There are, indeed, some texts which he hath not ventured to explain, because, though all agree in the translation of them, their meaning hath been much disputed. But in the notes he hath shown how the contending parties explain them for supporting their particular tenets; and hath fairly represented the arguments by which they justify their own interpretations, without concealing any thing that seemed to be of importance on either side. And if, on some occasions, he hath leaned towards the interpretation of a disputed text, given by one of the parties, the reader must not conclude that he holds the opinion which that interpretation is advanced to support; for he will find that, in explaining other texts, he hath given interpretations which favour the contrary doctrine. In both cases, his only motive for approving these interpretations was, that he judged them the true meaning of

the passages. The balancing of these seemingly opposite passages against each other, and the application of them for the purpose of supporting a particular doctrine, or scheme of doctrine, not falling within the author's plan, he hath left it, for the most part, to theologians, with this opinion, that the only foundation on which the doctrines of revelation can be securely built is the Scriptures, understood in their plain grammatical meaning. And therefore, in all cases where opposite doctrines have been founded, not on one or two, but on a number of texts, according to their unconstrained meaning; the one class of texts ought not, by forced criticism, to be turned from their plain grammatical meaning, to make them accord with the scheme of doctrine built on the other class. For it will be found, that these seemingly inconsistent texts speak of persons and things of whose existence we are not able to judge. So that the things said concerning them in the Scriptures, which appear inconsistent, may all be true, though we are not able to reconcile them with each other. And as, in natural religion, there are facts discovered to us, by reason and experience, from which seemingly contradictory conclusions may be drawn, both of which we must believe though we are not able to reconcile them, why may not the seemingly inconsistent facts made known in the Scriptures be received as true, upon the testimony of God, though we cannot reconcile them with each other? Wherefore it is no objection to the plain grammatical interpretation of the Scriptures, that it gives them the appearance of inconsistency. If that appearance is in the Scriptures themselves, why should it be concealed; either in the translation or in the interpretation? A translator or an interpreter of the sacred oracles will certainly show, not only greater honesty and candour, but will even come nearer to the truth, when he suffers their real aspect to remain, than if, for the purpose of establishing particular doctrines, or for reducing every thing in revelation to the measure of human conceptions, he attends only to one class of texts, and, by forced criticism, turns all the opposite texts from their plain grammatical meaning to artificial senses which they do not admit without much straining: a practice* which hath been too much follow-

ed in interpreting the Scriptures, not by one sect only, but by all the different sects of Christians in their turn.

It remains, that some account be now given of the matters contained in the notes. In the first place, then, when the author introduces the interpretations of former commentators, he commonly mentions in the notes the proofs by which they support their interpretations; hoping they may be of use, even to the learned, by bringing things to their remembrance which otherwise, perhaps, they might not have recollected. In the second place, as the Christian revelation is founded on the Jewish, and is the completion of it, the apostles, in explaining the doctrines of the gospel, have not only used the language of the Jewish Scriptures, but have frequently quoted or alluded to particular passages in them. Wherefore, that ordinary readers may understand the Scripture phraseology, which, in many particulars, is very different from the language of the European nations, and discern the propriety of the apostle's reasoning, the author, in his notes, hath explained the peculiarities of that phraseology, and hath transcribed the passages of the Old Testament at full length, of which a few words only are quoted, or which are alluded to indirectly, that the reader, who is supposed by the apostles to be well acquainted with the Scriptures, having the whole passage under his eye, may be sensible of the justness of the reasoning. In the third place, as the manners, opinions, proverbs, and remarkable sayings, not only of the Jewish prophets and wise men, but of the sages of other ancient nations, are mentioned or alluded to by the sacred writers, these also are explained in the notes; that what is only a proverb, or an allusion to some known fact or saying, may not be interpreted as a doctrine or prediction, contrary to the intention of the sacred writers. Examples of this kind of allusion are, Matt. ii. 45. x. 39.; Luke xxiii. 31. In the fourth place, as often as an uncommon interpretation is given of any passage, the author, in the notes, hath endeavoured to support it, by its agreement with the context, and with the apostle's design in writing; by parallel passages; by criticisms on the language, especially those contained in Essay IV.; by the established rules of interpretation; by arguments drawn from common sense; and sometimes by the opinion of former commentators, both ancient and modern, whose judgment is justly respected by the learned. In many instances, however, for the sake of brevity, neither the translation, nor the interpretation, though uncommon, is supported by any particu-

* Strained criticisms, for the purpose of establishing particular doctrines, the reader will find in Beza's notes on Rom. i. 4. *spiritum sanctitatis*,—and on ver. 17.—and on Rom. iii. 31.—but particularly on Rom. iv. 3. where, to prevent us from thinking that faith is counted to believers for righteousness, Beza affirms, that the phrase, 'Abraham believed God, and it was counted to him for righteousness,' is an hyppallage, for 'righteousness was counted to Abraham by faith;' and strongly contends, that that righteousness was 'the righteousness of Christ;' contrary to all the rules of grammar, and to the plain sense both of Moses and Paul's words, which declare, as expressly as it is possible for words to declare, that the thing counted to Abraham was 'his believing God.' See also his notes on Rom. ix. throughout.

The following passages Beza has mistranslated, from his too great attachment to his own opinions. Acts xiv. 23. (*ἐκτετακέντες δὲ αὐτοῖς ἐπισκοπὰς ἐκείνας*) cumque ipsi per suffragia creassent per singulas ecclesias presbyteros. According to this translation, Paul and Barnabas ordained persons elders, whom the churches chose by their suffrages. But as the word *ἐκτετακέντες* must be construed, not with the churches, but with Paul and Barnabas, if it be translated *per suffragia creassent*, it will imply, that the elders were made by the suffrages, not of the churches, but of Paul and Barnabas; which is absurd. The common translation of the passage is more just; for *ἐκτετακέντες* signifies to nominate or appoint simply.—See Acts x. 41.—Rom. ii. 7. *τοῖς μὲν κατὰ νόμον ἔργον ἀγαθοῦ, δόξαν καὶ τιμὴν καὶ ἀφ' ὧν ἀγαπᾶται ἡ τιμὴ*: *his quidem qui secundum patientem expectationem, quantum boni operis gloriam, &c.* Here, by translating *patientem expectationem*, and by separating it from *ἐργον ἀγαθοῦ*, and joining *ἐργον ἀγαθοῦ* with *δόξαν*, contrary to all rules, Beza has represented believers as seeking the glory, honour and immortality of a good work. This forced construction and absurd translation, he has adopted, not to remove any difficulty, but to prevent, as it would seem, his readers, from supposing that *perseverance in good works* is necessary to the obtaining of glory, honour, and immortality.—Rom. v. 16. *το μὴν γὰρ ἡμῶν ἐξ ἑνός: ὃν ὁ ἄνθρωπος ὅλος ἐξ ἑνός ὀφείλει*: 'For the guilt indeed is of one offence, to condemnation.' By this translation, Beza makes the apostle affirm, that all Adam's posterity are actually guilty of his first transgression; and, on that account, are liable to eternal death. But that doctrine is not taught in this passage; for I know no text in which *ἡμῶν* signifies (reatus) guilt.—Rom. viii. 4. (*ὥστε ὁ δικαιοσύνην τοῦ νόμου*): *Ut jus illud legis compleatur in nobis.* 'That that right

of the law,' namely, to perfect obedience, 'might be fulfilled in us.' By this translation Beza meant to establish his favourite doctrine, that the righteousness of Christ is imputed to believers in such a manner, that all which the law required from them is fulfilled in them, so that they become thereby perfectly righteous.—Rom. xi. 32. *τοὺς πάντας, ὅσους ἔλεος*; and in his note he says, *electos videlicet, de quibus dissimulat*.—Titus ii. 11. *Illuxit autem gratia Dei salutaris* (*ἡ χάρις*) *quibusvis hominibus*. Here all men are converted into some men, lest, from the just grammatical translation, any argument should be drawn in favour of universal redemption. See also his translation of 1 Tim. ii. 1, 2, 4.; 2 Pet. iii. 3.—Heb. x. 38. *Justus autem ex fide vivit. Sed si quis se subdixerit, non est gratum animæ meæ*. In this passage, by adding the word *quis*, any one, which is not in the text, and by mistranslating the clause, *ὅς ἐστιν ὁ θεός* *ὁ ὢν θεός*, Beza hath hidden from his readers that God supposes a just man may draw back, and thereby lose his favour, lest, from that supposition, an argument might be drawn against the perseverance of the saints.

Examples of strained criticism might be produced from Calvin, Grotius, Hammond, Limborch, Locke, Taylor, and other famed commentators. But the above are all quoted from Beza, because most of the Calvinist divines since his time, who have translated and interpreted the apostolical epistles, and among the rest our English translators, have followed him too implicitly. For example, by copying Beza, as he copied the Vulgate, our translators have rendered their version in the following passages, unintelligible:—2 Cor. iv. 3. 'It is hid to them that are lost. 4. In whom the god of this world hath blinded the minds of them which believe not.' But what idea can any reader form of Satan's blinding the minds of them who believe not, in other persons who are lost?—2 Cor. v. 2. 'Desiring to be clothed upon with our house which is from heaven. 4. Not for that we would be unclothed, but clothed upon.' But 'to be clothed upon with a house,' is a jumble of metaphors, which no ordinary reader can understand. See also Rom. i. 17; 1 Cor. vii. 36.; Heb. ix. 15.

lar proof; because it was supposed, that, to the learned, both would clearly appear from the original itself; and to the unlearned from their giving a better sense of the passages than that found in the common versions and paraphrases. In the *fifth* place, instead of entering into theological controversies, the author, judging it more for the reader's profit, hath in the notes shown how the important sentiments contained in the word of God may be improved for forming men's tempers and manners. *Lastly*, In the notes, the author hath displayed the beauties of some of the finest passages, by remarks on the sentiments and language.

All the different parts of the author's plan, above described, being necessary to the right explanation of the apostolical epistles, the due execution of them hath swelled this work to a great bulk. Yet no one who knows how many volumes have been written by critics and commentators, for elucidating a single Greek and Latin classic, can be offended with the size of this performance. For, however profitable the right interpretation of the writings of the celebrated authors of Greece and Rome may be, to those who take a delight in polite literature, it is a matter of small importance, in comparison with the right interpretation of the oracles of God, by which the faith and morals of mankind are to be regulated. However, that this publication might not be needlessly swelled, the author hath, to the best of his judgment, shunned every thing trifling. And that the same remarks might not be repeated, he hath, as often as it was necessary, referred the reader to the places of the work where they are to be found. When the interpretations and remarks of other commentators are introduced, such only are mentioned as are accompanied with some degree of probability. And both in giving his own interpretations and the interpretations of others, the author hath studied brevity. With the same view, he hath endeavoured, in general, to exclude from his style, *tautology*, *synonymous epithets*, and *circumlocution*. And, that what he hath written may be understood at the first reading, he hath all along aimed at simplicity, perspicuity, and precision in his style.—Many Greek words, it is true, and phrases, are introduced, especially in the notes. But these being placed as parentheses, to shew that the sense of the sentences where they occur is complete without them, they can occasion no difficulty to any reader. They are inserted for the sake of persons skilled in the Greek, to whom the author appeals for the justness of his critical remarks. And although the unlearned cannot judge of such matters, he hopes it will be some proof, even to them, that his remarks are well founded, if the alterations in the translation, and in the interpretation which they are designed to support, make the Scriptures more plain to them than they were before, and if they afford a clearer view of the sentiments and reasonings of the inspired writers.

To conclude; As it is ultimately from the Scriptures, and not from creeds and systems, by whomsoever com-

posed, nor even from the decrees of councils, whether general or particular, that the genuine doctrines of the gospel are to be learned, the study of these writings is the most profitable work in which any man can be employed, especially if he be a teacher of religion; and the right understanding of them is the best of all acquisitions. The person, therefore, who puts it in the power of others to attain their true meaning, whether it be by faithfully translating them into a known language, or by rightly interpreting them, where they have been misunderstood, performs a work most acceptable to God, and does the greatest possible service to the world. In this persuasion, the author having spent the greatest part of his life in the study of the Scriptures, now offers to the public his translation and interpretation of the apostolical epistles; because, notwithstanding all the light which hath been thrown on that part of the word of God by modern critics and commentators, many obscurities and errors, both in the translation and interpretation of these invaluable compositions, still remain, which the friends of revelation, who are qualified for the undertaking, should endeavour to correct. The author flatters himself, that, by rectifying the translation in many places, and by offering interpretations different from those commonly given, he hath successfully removed some of the former difficulties; and makes no doubt, but, by the diligence and skill of those who shall succeed him, the difficulties which remain will, in time, receive a satisfactory solution. (See Essay I. at the end.) The prejudice, therefore, which is taken up by many in the present age, that such writings on the Scriptures as may yet be published can contain nothing of moment but what hath been advanced before, is groundless, and of most pernicious consequence, as it puts a stop to all farther inquiry. The Scriptures being not yet fully understood, they ought to be diligently searched, that the treasures of divine knowledge, which lie hid in them, may be brought to light. What the author hath said or insinuated in this preface, concerning the things he hath done for the explanation of the apostolical epistles, hath been said, perhaps, with too much confidence. But as he is perfectly sensible that his opinion of his own work will have no influence on the judgment of the public, the things which he hath said can only be meant to draw the attention of the learned, to whom it belongs to determine, whether he hath executed the several parts of his plan in the manner proposed by him; and whether his discoveries, if he hath made any, ought to be approved and received, or disapproved and rejected. To their examination, therefore, he submits the whole, and waits for their decision with respect. In the mean time, he commits his performance to God, in whose hand all things are; with fervent prayers that he would be pleased to make it subservient to his own glory, and to the good of his church. And if, in any degree it contributes to promote these great ends, he will rest contented, as having received an ample reward.

PRELIMINARY ESSAYS

ESSAY I.

Of the commission given by Christ to his Apostles; and of the power by which he fitted them for executing that commission; and of the nature and authority of their writings.

THE Lord Jesus before his death spake in this manner to his apostles—John xvi. 12. 'I have yet many things to say to you, but ye cannot bear them now. 13. How-

beit, when the Spirit of truth is come, he will guide you into all truth.' From this it is evident, that while on earth Jesus did not declare the whole doctrines of the gospel, but left them to be revealed by the Holy Ghost, to the persons who, after his departure, were to make them known to the world. In this method of revealing the gospel, there was both dignity and propriety. For the Son of God came from heaven, not to make the gospel revelation, but to be the subject of it by doing and

suffering all that was necessary to procure the salvation of mankind.

But, although it was not our Lord's intention to make a complete revelation of the gospel in person, he occasionally delivered many of its doctrines and precepts in the hearing of his followers, that, when the persons commissioned by him to preach the gospel in its full extent executed their commission, the world, by observing the perfect conformity of their doctrine with his, might entertain no doubt of their authority and inspiration, in those farther discoveries which they made concerning the matters of which Christ himself had spoken nothing.

The Son of God, in prosecution of the purpose for which he took on him the human nature, came to John at Jordan, and was baptized. To this rite he submitted, not as it was the baptism of repentance, for he was perfectly free from sin, but as it prefigured his 'dying and rising again from the dead, and because he was, on that occasion, to be declared God's beloved son by a voice from Heaven, and by the descent of the Holy Ghost upon him, in the view of the multitudes who were assembled at John's baptism.

Having received these miraculous attestations, Jesus began his ministry; and from that time forth showed himself to Israel as their long-expected deliverer, and, in the hearing of the people, spake many discourses, in which he corrected the errors of the Jewish teachers, and explained many of the doctrines and precepts of true religion. And while he thus employed himself, he confirmed his doctrine, and proved himself to be the Son of God, by working great miracles in all parts of Judea, and even in Jerusalem itself. But the chiefs of the Jews, envying his reputation with the people, laid hold on him, and condemning him for calling himself the Son of God, constrained Pontius Pilate, the governor of Judea, to put him to death. But whilst the Jews, with wicked hands, crucified Jesus, his death, by the sovereign appointment of God, became an atonement for the sin of the world. And, to wipe away the stain which the Jews endeavoured to fix on Jesus as a deceiver, by putting him to death, God raised him from the dead on the third day, according to Christ's own prediction, and thereby declared him, in the most illustrious manner, his son. After his resurrection, Jesus showed himself alive to many witnesses; and, having remained on earth forty days, a sufficient time to prove the truth of his resurrection, he ascended into heaven, in the presence of his disciples, who were assured, by the attending angels, that he would return from heaven in like manner as they had seen him go away; namely, at the end of the world.

I. The illustrious display just now described, which Jesus made on earth of his glory as the Son of God, by his virtues, his miracles, his sufferings, his resurrection, and his ascension, was intended, not solely for the people before whom it was exhibited, but for all mankind. And, therefore, that the knowledge of it might not be confined to the Jews, but spread through the whole world, and continued in it to the end, Jesus, in the beginning of his ministry, chose twelve of his disciples, and ordained them to be with him, that they might hear all that he should speak, and see all that he should do for the salvation of mankind; and that, as eyewitnesses of these things, they might report them to the world, with every circumstance of credibility. These witnesses Jesus named *apostles*, or *persons sent forth* by him, and appointed them to bear that name always, that when they published his history, bare witness to his resurrection, and preached salvation to them who believed, all might be sensible that they acted by commission and authority from him. And, to prevent any error that might arise in the execution of this office, from the failure of their memory, he made them

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the following promises:—John xiv. 16. 'I will pray the Father, and he shall give you another comforter, that he may abide with you for ever. 17. Even the Spirit of truth; for he dwelleth with you, and shall be in you. 26. The comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.' And, John xvi. 13. 'will guide you into all truth.' Besides bringing to your remembrance the things I have said to you, he will give you the knowledge of the whole gospel scheme. And, because many of the doctrines of the gospel were darkly revealed, and many of the particulars of Christ's life were in diverse manners foretold in the writings of Moses and the prophets, Jesus 'opened the understanding' of his apostles, 'that they might understand the Scriptures;' Luke xxiv. 15.

Having in this manner educated and prepared the twelve, Jesus, before his ascension, declared to them the purpose for which he had called them to attend him during his ministry, and explained to them their duty as apostles. Acts i. 8. 'Ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.' Then gave them their commission in the following words: Mark xvi. 15. 'Go ye, therefore, and teach all nations. He that believeth and is baptized shall be saved: But he that believeth not shall be damned.' And that the things which they should teach might gain entire credit, in addition to what he had promised formerly, (Luke xxi. 15. 'Behold I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist'), he now told them, Luke xxiv. 29. 'Behold I send the promise of my Father upon you. But tarry ye in the city of Jerusalem, until ye be endowed with power from on high.' And added, Mark xvi. 17. 'These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues. 18. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover. 19. So, then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.' Such was the commission which Christ gave to his apostles, and such the supernatural powers which he promised to bestow on them, to fit them for executing it with success.

But one of the apostles, Judas by name, having fallen from his office by transgression, the eleven judged it necessary to supply his place; and for that purpose chose Matthias by lot. In this, however, they acted not by the direction of the Holy Ghost, for he was not yet given to them, but merely by the dictates of human prudence, which on that occasion seems to have carried them too far. No man, nor body of men whatever, could, by *their designation*, confer an office, whose authority bound the consciences of all men, and whose duties could not be performed without the gifts of inspiration and miracles. To *ordain an apostle* belonged to Christ alone, who, with the appointment, could also give the supernatural powers necessary to the function. Some time, therefore, after the election of Matthias, Jesus himself seems to have superseded it, by appointing another to be his apostle and witness in the place of Judas. In the choice of this new apostle, Jesus had a view to the conversion of the Gentiles; which, of all the services allotted to the apostles, was the most dangerous and difficult. For the person engaged in that work had to contend with the heathen priests, whose office and gains being annihilated by the spreading of the gospel, it was to be expected that they would oppose its preachers with an extreme rage. He had to contend, likewise, with the unbelieving Jews living in the heathen countries, who would not fail to

in flame the idolatrous multitude against any one who should preach salvation to the Gentiles, without requiring them to obey the law of Moses. The philosophers too were to be encountered, who, no doubt, after their manner, would endeavour to overthrow the gospel by argument; whilst the magistrates and priests laboured to destroy it, by persecuting its preachers and abettors. The difficulty and danger of preaching to the Gentiles being so great, the person who engaged in it certainly needed an uncommon strength of mind, a great degree of religious zeal, a courage superior to every danger, and a patience of labour and suffering not to be exhausted, together with much prudence, to enable him to avoid giving just offence to unbelievers. Besides these natural talents, education and literature were necessary in the person who attempted to convert the Gentiles, that he might acquit himself with propriety, when called before kings and magistrates and men of learning. All these talents and advantages Saul of Tarsus possessed in an eminent degree; and being a violent persecutor of the Christians, his testimony to the resurrection of Jesus would have the greater weight when he became a preacher of the gospel. Him, therefore, the Lord Jesus determined to make his apostle in the room of Judas; and for that purpose he appeared to him from heaven, as he journeyed to Damascus to persecute his disciples. And having convinced him of the truth of his resurrection, by thus appearing to him in person, he commissioned him to preach his resurrection to the Gentiles, together with the doctrines of the gospel, which were to be made known to him afterwards by revelation; saying to him, Acts xxvi. 16. 'I have appeared to thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17. Delivering thee from the people, and from the Gentiles, unto whom now I send thee; 18. To open their eyes, and to turn them from darkness,' &c. Such was the commission which Jesus in person gave to Saul of Tarsus, who afterwards was called Paul; so that, although he had not attended Jesus during his ministry, he was, in respect both of his election to the office, and of his fitness for it, rightly numbered with the apostles.

II. The apostles being ordered to tarry in Jerusalem, till they were endowed with power from on high, they obeyed their master's command; and on the tenth day after his ascension, which was the day of Pentecost, happening to be assembled in one place, with other disciples, to the number of about a hundred and twenty; Acts ii. 2. 'Suddenly there came a sound from heaven, as of a mighty rushing wind, and it filled all the house where they were sitting. 3. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: 4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.' The Spirit manifested his presence with the disciples, by enabling them to speak fluently a variety of foreign languages, of which, till then, they were utterly ignorant. By this, his first gift, the Holy Ghost prepared our Lord's witnesses to preach his sufferings and resurrection to all nations, agreeably to their commission, without being obliged to wait till they learnt to speak the languages of the nations to whom they were sent. By this gift, likewise, the disciples were enabled immediately to publish those farther revelations of the gospel doctrine which the Spirit was afterwards to make to them, according to Christ's promise.

Although, on the memorable occasion above mentioned, all the hundred and twenty disciples were filled with the Holy Ghost, his gifts were bestowed more abundantly on the apostles, who had accompanied Jesus during his ministry on earth, and who were made his witnesses, for the purpose of testifying his sufferings and resurrection, and

of preaching the gospel to all nations. These, by their commission and illumination, being authorized to direct the religious faith and practice of mankind, it was of great importance to the world to know, with certainty, who they were to whom that high honour belonged. To give us, therefore, full assurance in this matter, three of the writers of our Lord's history, by the direction of the Spirit, have not only recorded his election of the twelve to the apostolic office, but each hath given a separate catalogue of their names and designations.

It is to be remarked, however, that notwithstanding the highest measures of inspiration and miraculous powers were bestowed on the apostles, they did not all possess these gifts in an equal degree. This we learn from Peter, one of the number, who tells us, 2 Peter iii. 15. that Paul 'wrote his epistles according to the wisdom given to him.' This Paul likewise has insinuated by calling Peter, James, and John, *pillars*, Gal. ii. 9. and *chief apostles*, 2 Cor. xi. 5; xii. 11. Add, that if all the apostles possessed the gifts of inspiration and miracles in an equal degree, it will be difficult to understand how it has happened that only six of the twelve have written the revelations which were made to them, and that, while the preaching and miracles of those who are called *chief apostles* are recorded by Luke in his history of the Acts, nothing is said of the preaching and miracles of the rest; which is the more remarkable, as the miracles and preaching of some of the inferior ministers of the word, such as Stephen and Philip, are there particularly related. The apostles, it would seem, had different parts assigned to them by Christ, and were qualified, each for his own work, by such a measure of illumination and miraculous power as was requisite to it. May we not therefore suppose, that the work allotted to the apostles who have left nothing in writing concerning our religion, was to bear witness to that display which their master made of his own character as the Son of God, by his miracles and resurrection; and to publish to the world those revelations of the gospel doctrine which were made to them in common with the other apostles? So that, being favoured with no peculiar revelation which merited to be committed to writing, they discharged the apostolic office both honourably and usefully, when they employed themselves in testifying to the world Christ's resurrection, together with the things they had heard him speak, and seen him do, while they attended on him; especially if, as tradition informs us, they sealed their testimony concerning these matters with their blood.

The apostles having received their commission to preach the gospel to all nations, and being furnished with inspiration and miraculous powers for that purpose, went forth and published the things which concern the Lord Jesus, first in Judea, and afterwards among the Gentiles; and, by the miracles which they wrought, persuaded great multitudes, both of the Jews and of the Gentiles, to believe the gospel, and openly to profess themselves Christ's disciples, notwithstanding by so doing they exposed themselves to sufferings and to death. It is evident, therefore, that the world is indebted to the apostles for the complete knowledge of the gospel scheme. Yet that praise is due only to them in a subordinate degree; for the Spirit, who revealed the gospel to the apostles, and enabled them to confirm it by miracles, received the whole from Christ. He therefore is the light of the world, and the Spirit who inspired the apostles shone on them with a light borrowed from him. So Christ himself hath told us, John xvi. 13. 'When the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that he shall speak, and he will shew you things to come. 14. He shall glorify me: for he shall receive of mine, and shall shew it unto you. 15. All things that the Father hath are mine; there-

fore said I, that he shall take of mine, and shall show it unto you."

But here it must be remembered, to the honour of the apostle Paul, that being made an *apostle* for the purpose of converting the idolatrous Gentiles, he laboured in that department more abundantly than all the other apostles. After having the gospel revealed to him by Christ (Gal. i. 12.), and after receiving the power of working miracles, and of conferring miraculous gifts on them who should believe (2 Cor. xii. 12, 13.) he first preached in Damascus, then went to Jerusalem, where he was introduced to Peter and James. But the Jews in that city, who were enraged against him for deserting their party, endeavouring to kill him, the brethren sent him away to Cilicia, his native country. From that time forth, St. Paul spent the greatest part of his life among the Gentiles, visiting one country after another with such unremitting diligence, that, at the time he wrote his epistle to the Romans (ch. xv. 19.), "from Jerusalem, and round about as far as Illyricum, he had fully preached the gospel of Christ." But in the course of his labours, having met with great opposition, the Lord Jesus appeared to him on different occasions to encourage him in his work; and in particular caught him up into the third heaven. So that, not only in respect of his election to the apostolic office, but in respect of the gifts and endowments bestowed on him to fit him for that office, and of the success of his labours in it, St. Paul was not inferior to the very chiefest apostles, as he himself affirms. I may add, that, by the abundance of the revelations that were given him, he excelled the other apostles as much as he exceeded them in genius and learning. He did not, it is true, attend our Lord during his ministry; yet he had so complete a knowledge of all his transactions given him by revelation, that in his epistles, most of which were written before the evangelists published their histories, he has alluded to many of the particulars which they have mentioned. Nay, in his discourse to the elders of Ephesus, he has preserved a remarkable saying of our Lord's, which none of the evangelists have recorded. Upon the whole, no reasonable person can entertain the least doubt of St. Paul's title to the apostleship. As little can there be any doubt concerning that high degree of illumination and miraculous power which was bestowed on him to render his ministry successful.

III. Because the author of the Christian religion left nothing in writing for the instruction of the world, the apostles and others, who were eyewitnesses of his virtues, his miracles, his sufferings, his resurrection and ascension, and who heard his divine discourses, besides preaching these things to all nations, have taken care that the knowledge of them should not be left to the uncertainty of a vague tradition, handed down from age to age. Four of these witnesses (who, I doubt not, were of the number of the hundred and twenty on whom the Holy Ghost fell at the first) wrote, under the direction of the Spirit, histories of Christ's ministry, to which the name of *Gospels* hath been given, being the same which are in our possession at this day. In these excellent writings, every thing relating to the Lord Jesus is set forth in a plain unadorned narration, which bears the clearest marks of authenticity. And because their master's character as the Son of God was most illustriously displayed in the conclusion of his ministry, when he was arraigned before the highest court of judicature in Judea for calling himself the Son of God, and was put to death as a blasphemer for so doing, these historians are far more full in their accounts of that period than of any other part of his history. In like manner, that the revelation of the gospel doctrines which was made to the apostles by the Spirit, and which they delivered to the world in their discourses and conversations, might not

be left to the uncertainty of tradition, but be preserved uncorrupted to the end of time, the Holy Ghost moved certain of these divinely inspired teachers to commit their doctrines to writing in epistles, some of which they addressed to particular churches, others to particular persons, and others to believers in general; all which are still in our possession. And that nothing might be wanting to the edification of the faithful, and to the conversion of unbelievers, Luke, the writer of one of the gospels, hath also written an history of the apostles, which he hath entitled their *Acts*, in which the discourses they delivered, and the great miracles they wrought for the confirmation of the gospel, not only in Judea, but in the different provinces of the Roman empire where they travelled, are faithfully narrated. In the same history we have an account of the opposition which the apostles met with, especially from the Jews, and of the evils which the preaching of the gospel brought on them, and of their founding numerous churches in the chief cities of the most civilized provinces of the Roman empire. And as, in the course of his narration, Luke hath mentioned many particulars relating to the natural and political state of the countries which are the scene of his history, and to the persons who governed them at that time, the accuracy of his narration, even in the minutest circumstances, is a striking proof of the truth of his history, and of the author's being, what he calls himself, an eyewitness of many of the transactions which he hath recorded. So that, in my opinion, all antiquity cannot furnish a narrative of the same length, in which there are as many internal marks of authenticity, as in Luke's history of the Acts of the Apostles.

Seeing then, in the four gospels, and in the Acts, we have the history of our Lord's ministry, and of the spreading of the gospel in the first age, written by inspiration: and seeing, in the Apostolical Epistles, the doctrines and precepts of our religion are set forth by the like inspiration, these writings ought to be highly esteemed by all Christians, as the rule of their faith and manners; and no doctrine ought to be received as an article of faith, nor any precept acknowledged as obligatory, but what is contained in these writings. With respect, however, to the Gospels and the Acts of the Apostles, let it be remarked, that while the greatest regard is due to them, especially to the Gospels, because they contain the words of Christ himself, we are not in them to look for a full account of the gospel scheme. Their professed design is to give, not a complete delineation of our religion, but the history of its Founder, and of that illustrious display which he made of his glory as the Son of God and Saviour of the world, together with an account of the spreading of the gospel after our Lord's ascension. The gospel doctrine is to be found complete only in the Epistles, where it is exhibited with great accuracy by the apostles, to whom the Holy Ghost revealed it, as Christ had promised.

I have said that Paul excelled his brethren apostles, by reason of the abundance of the revelations that were given to him. By this, however, I do not mean that his discourses and writings are superior to theirs in point of authority. The other apostles, indeed, have not entered so deep into the Christian scheme as he hath done, yet, in what they have written, being guided by the same Spirit which inspired him, their declarations and decisions, so far as they go, are of equal authority with his. Nevertheless, it must be remembered, that it is St. Paul chiefly, who in his epistles, as shall be shown immediately, hath explained the gospel economy in its full extent, hath shown its connexion with the former dispensations, and hath defended it against the objections by which infidels, both in ancient and modern times, have endeavoured to overthrow it.

In confirmation of this account of the superior illumination of the apostle Paul, I now observe, that the greatness of the mercy of God, as extending to all mankind, was made known to him before it was discovered to the other apostles; namely, in the commission which he received at his conversion, to preach to the Gentiles the good news of salvation through faith, "that they might receive forgiveness of sin, and inheritance among them that are sanctified by faith," Acts xxvi. 18. So that he was the first of the apostles, who, by Christ's command, declared that faith, and not circumcision, was necessary to the salvation of the idolatrous Gentiles. And as St. Paul early communicated to his brethren apostles the gospel which he preached among the Gentiles (Gal. ii. 2.), it seems to have been by him that Christ first made known to the other apostles the extent of the divine mercy to mankind. For that the apostles, besides discovering to each other the revelations which they received, read each other's writings, is plain, from the character which Peter hath given of Paul's epistles, 2 Peter iii. 15, 16.

It is St. Paul who hath informed us that sin and death were permitted to enter into the world, and pass through to all men, by the disobedience of one man, because God determined, by the obedience of a greater man, to bestow resurrection from the dead on all men, and to give all an opportunity of obtaining righteousness and life under a more gracious covenant than the former, procured for them by the merit of that obedience.

It is St. Paul who, in his learned epistle to the Hebrews, hath largely explained and proved the *priesthood* and *intercession* of Christ, and hath shown that his death is considered by God as a *sacrifice for sin*; not in a metaphorical sense, and in accommodation to the prejudices of mankind, but on account of its real efficacy in procuring pardon for penitents: that Christ was constituted a priest by the oath of God: that all the priests and sacrifices that have been in the world, but especially the levitical priests and sacrifices, were emblems of the priesthood, sacrifice, and intercession of Christ; and that sacrifice was instituted originally to preserve the memory of the revelation which God made at the fall, concerning the salvation of mankind through the death of his Son, after he should become the seed of the woman.

It is this great apostle who hath most fully explained the doctrine of *justification*, and shown, that it consists in our being delivered from death, and in our obtaining eternal life, through the obedience of Christ: that no sinner can obtain this justification meritoriously through works of law: that though faith is required as the condition thereof, justification is still the free gift of God through Jesus Christ; because no works which men can perform, not even the work of faith itself, hath any merit with God to procure pardon for those who have sinned: that this method of justification having been established at the fall, is the way in which mankind, from the beginning to the end of time, are justified: and that, as such, it is attested both by the law and by the prophets.

It is St. Paul who, by often discoursing of the justification of Abraham, hath shown the true nature of the faith which justifies sinners; that it consists in a strong desire to know, and in a sincere disposition to do, the will of God; that it leads the believer implicitly to obey the will of God when made known; and that even the heathens are capable of attaining this kind of faith, and of being saved through Christ. Also, it is this apostle who, by penetrating into the depth of the meaning of the covenant with Abraham, hath discovered the nature and greatness of those rewards which God taught mankind, even in the first ages, to expect from his goodness; and who hath shown that the gospel, in its chief articles, was preached to Abraham and to the Jews; nay, preach-

ed to the antediluvians, in the promise that the seed of the woman should bruise the head of the serpent. So that the gospel is not a revelation of a new method of justification, but a more full publication of the method of justification mercifully established by God for all mankind from the very beginning.

It is the apostle Paul chiefly who, by proving the principal doctrines of the gospel from the writings of Moses and the prophets, hath shown, that the same God who spake to the fathers by the prophets, did, in the last days of the Mosaic dispensation, speak to all mankind by his Son: that the various dispensations of religion, under which mankind have been placed, are all parts of one great scheme formed by God for saving penitent sinners; and, in particular, that there is an intimate connexion between the Jewish and the Christian revelations; that the former was a preparation for the latter: consequently, those writers show great ignorance of the divine dispensations, who, on account of the objections to which the law of Moses, as a rule of justification, is liable, and on account of the obscurity of the ancient prophecies, wish to disjoin the Jewish and Christian revelations. But all who make this attempt, do it in opposition to the testimony of Jesus himself, who commanded the Jews to search their own Scriptures, because "they are they which testify of him" (John v. 39.), who, in his conversation with the disciples on the road to Emmaus, "beginning at Moses and all the prophets, expounded unto them from all the Scriptures, the things concerning himself" (Luke xxiv. 27.); and who told them, ver. 44. "That all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning him." The attempt is made in opposition also to the testimony of the apostle Peter, who, speaking to Cornelius of Christ, said, "To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins," Acts x. 43. The Jewish and Christian revelations, therefore, are so closely connected, that if the former is removed as false, the latter must, of necessity, fall to the ground.

It is the apostle of the Gentiles who hath set the Sinaitic covenant, or law of Moses, in a proper light, by showing that it was no method of justification, even to the Jews, but merely their national law, delivered to them by God, not as governor of the universe, but as king in Israel, who had separated them from the rest of mankind, and placed them in Canaan under his own immediate government, as a nation, for the purpose of preserving his oracles and worship amidst that universal corruption which had overspread the earth. Accordingly, this apostle hath proved, that seeing the law of Moses contained a more perfect account of the duties of morality, and of the demerit of sin, than is to be found in any other national law, instead of justifying, it condemned the Jews by its curse; especially as it prescribed no sacrifice of any real efficacy to cleanse the consciences of sinners, nor promised them pardon in any method whatsoever; and that, by the rigour of its curse, the law of Moses laid the Jews under the necessity of seeking justification from the mercy of God through faith, according to the tenor of the covenant with Abraham, which was the gospel and religion of the Jews. Thus, by the lights which St. Paul hath held up to us, the impious railings of the Manicheans against the law of Moses, and against the God of the Jews, the author of that law, on the supposition that it was a rule of justification, are seen to be without foundation; as are the objections likewise which modern deists have urged against the Mosaic revelation, on account of God's dealings with the Israelites.

It is St. Paul who hath most largely discoursed concerning the transcendent greatness of the Son of God, above angels and all created beings whatever; and who

hath shown, that, as the reward of his humiliation and death in the human nature, he hath, in that nature obtained the government of the world, for the good of his church, and will hold that government till he hath put down the usurped dominion which the apostate angels have so long endeavoured to maintain, in opposition to the righteous government of God; that, as the last exercise of his kingly power, Christ will raise the dead, and judge the world, and render to every one according to his deeds: and that, when all the enemies of God and goodness are thus utterly subdued, the Son will deliver up the kingdom to the Father, that God may be over all in all places.

It is this great apostle who hath made known to us many of the circumstances and consequences of the general judgment, not mentioned by the other apostles. For, besides repeating what Christ himself declared, that he will return a second time to this earth surrounded with the glory of his Father, and attended by a great host of angels; that he will call all the dead forth from their graves; and that, by his sentence as Judge, he will fix the doom of all mankind irreversibly, this apostle hath taught us the following interesting particulars:—That the last generation of men shall not die, but that, in a moment, in the twinkling of an eye, Christ will change such of the righteous as are alive upon the earth at his coming. And having said nothing of Christ's changing the wicked, the apostle hath led us to believe that no change shall pass on them; consequently, that the discrimination of the righteous from the wicked will be made by the difference of the body in which the one and the other shall appear before the tribunal; and that no particular inquiry into the actions of individuals will be needed to determine their different characters. The character of each will be shown to all, by the nature of the body in which he appears to receive his sentence. The same apostle hath taught us, that, after sentence is pronounced upon all men, according to their true characters, thus visibly manifested, the righteous shall be caught up in clouds to join the Lord in the air: so that the wicked being left behind on the earth, it follows, that they are to perish in the flames of the general conflagration. He farther informs us, that the righteous, having joined the Lord in the air, shall accompany him in his return to heaven, and there live in an embodied state, with God and Christ and the angels, to all eternity.

It is St. Paul who hath given us the completest account of the spiritual gifts which were bestowed in such plenty and variety on the first Christians, for the confirmation of the gospel. Nay, the form which the Christian visible church has taken under the government of Christ, is owing, in a great measure, to the directions contained in his writings. Not to mention, that the different offices of the gospel ministry, together with the duties and privileges belonging to these offices, have all been established in consequence of his appointment.

Finally, it is St. Paul who, in his first epistle to the Thessalonians, hath given us a formal proof of the divine original of the gospel; which, though it was originally designed for the learned Greeks of that age, hath been of the greatest use ever since, in confirming believers in their most holy faith, and stopping the mouths of adversaries.

The foregoing account of the matters contained in the writings of the apostle Paul, shows, that whilst the inspired epistles of the other apostles deserve to be read with the utmost attention, on account of the explications of particular doctrines and facts which they contain, and of the excellent precepts of piety and morality with which they abound, the epistles of Paul must be regarded as the grand repository, in which the whole of the gospel doctrine is lodged, and from which the knowledge of it can

be drawn with the greatest advantage. And, therefore, all who wish to understand true Christianity ought to study the epistles of this great apostle with the utmost care. In them, indeed, they will meet with things hard to be understood. But that circumstance, instead of discouraging, ought rather to make them more diligent in their endeavours to understand his writings; as they contain information from God himself concerning matters which are of the utmost importance to their temporal and eternal welfare. It is true, the ministers of religion, whose office it is to instruct others, are under more peculiar obligations to study the Scriptures with unremitting assiduity; nevertheless, others, whose leisure, learning, and genius, qualify them for the work, are not exempted from that obligation. In former times, by the cruel persecution and obloquy which followed those who, in matters of religion, happened to go out of the beaten track, men of liberal minds were hindered from searching the Scriptures, or, at least, from publishing what they found in them contrary to the received opinions. But the darkness of bigotry is passing away, and the light of truth is beginning to shine. Men have acquired more just notions of the rights of conscience; and the fetters in which the understandings of Christians, for so many ages, have been held bound by the decrees of councils and the establishment of creeds, are begun to be broken: so that the candid may now modestly propose the result of their inquiries into the word of God, without incurring either danger or blame. If, therefore, proper attention is paid to such publications as are designed for the illustration of the Scriptures, it is to be hoped that, in the progress of ages, the united efforts of many will dispel the obscurity which hath so long rendered some passages of Scripture hard to be understood; and the matters of fact above human comprehension really made known in the word of God, being separated from those which have been obtruded on it by ignorant or by worldly men, genuine Christianity will, at last, shine forth in its native splendour. And thus the objections raised against the gospel vanishing, it will at length be generally received; and acquire its proper influence on the minds and manners of mankind.

By attending to the various undoubted facts set forth in the foregoing essay, every Christian must be sensible of the divine authority of all the books of the New Testament; and, by forming a proper judgment of the purpose for which each of these books was written, he may easily learn the use he is to make of these divinely inspired writings.

ESSAY II.

Of the Use which the Churches were to make of the Apostle's Epistles; and of the Method in which these Writings were published and preserved.

FORMERLY, books being of such value that none but the rich were able to purchase them, the common people were seldom taught to read in any country; and having no teachers given them by the public, they were generally grossly ignorant of moral and religious truths. The vulgar, however, of the Jewish nation, were better instructed. For Moses having ordered his law to be read to the people at the end of every seven years, during the feast of tabernacles, in the year of release (Deut. xxxi. 10, 11.), the knowledge of the doctrines contained in his writings was, by that institution, universally diffused among the Jews. Besides, it gave rise to the reading of the law and the prophets in their synagogues. For, in whatever part of the world the Jews resided, they assembled themselves every Sabbath for the worshipping of God, and for the reading of their sacred writings. Now the Christian churches being destined for the same pur-

poses of worshipping God, and diffusing the knowledge of religion among the people, it was natural, in forming them, to imitate the model, and follow the rules of the synagogue. And therefore, seeing the reading of the Jewish Scriptures always made a part of the synagogue service, it cannot be doubted that the same was practised in the church from the very beginning, especially as the disciples of Christ, equally with the disciples of Moses, acknowledged the divine inspiration of these Scriptures, and had been ordered, by their master, to search them as testifying of him. Besides, till the apostles and evangelists published their writings, the Jewish Scriptures were the only guide to which the disciples of Christ could have recourse for their instruction. But, after the Spirit of God had inspired the evangelists to write their histories of Christ's ministry, and the apostles to commit their doctrines and precepts to writing, their gospels and epistles became a more direct rule of faith and practice to the brethren, than even the Jewish Scriptures themselves; for which reason it was fit that they should be statedly read in the public assemblies, to teach the brethren more perfectly the things wherein they had been instructed. And, to introduce that practice, St. Paul, in the conclusion of his first epistle to the Thessalonians (which is generally supposed to have been the first of his inspired writings), laid the presidents and pastors of that church under "an oath to cause it to be read to all the holy brethren," ch. v. 27.; that is to say, being conscious of his own inspiration, he required the Thessalonians to put his writings on a level with the writings of the Jewish prophets, by reading them in their public assemblies for worship, and by regarding them as the infallible rule of their faith and practice. For the same purpose, John (Rev. i. 3.) declared him blessed who *readeth*, and them who *hear* the words of his prophecy.

The Thessalonian presidents and pastors being adjured by the apostle Paul to cause his epistle to be read "to all the brethren," it was to be read, not only to them in Thessalonica, but to the brethren of all the towns and cities of the province of Macedonia; and particularly to the brethren of Berea and Philippi, and of every place in their neighbourhood where churches were planted. For that St. Paul did not intend his epistles merely for the churches to which they were first sent, but for general use, appears from the inscriptions of several of them. Thus the epistle to the Galatians is directed "To the churches of Galatia;" and the second epistle to the Corinthians, "To the church of God which is at Corinth, with all the saints which are in all Achaia." Nay, the first epistle to the same church hath even a more general inscription, being directed, not only "To the church at Corinth," but "To all them who in every place call upon the name of Jesus Christ."

But while the churches, to which the apostle sent his letters, were directed by the inscriptions to circulate them as widely as possible, he did not mean, by these inscriptions, nor by his adjuration of the Thessalonian pastors, that the autographs of his letters were to be sent to all who had an interest in them. These divinely inspired compositions, authenticated by the salutation in the apostle's own handwriting, were too valuable to be used in that manner. But his meaning was that correct copies of his letters should be sent to the neighbouring churches, to remain with them for their own use, and to be transcribed by them, and circulated as widely as possible. The direction to the Colossians, iv. 16, "When this epistle hath been read by you, cause that it be read also in the church of the Laodiceans," is certainly to be understood in the manner I have explained. The apostle adds, "and that ye likewise read the epistle from Laodicea." The Laodiceans, it seems, had been directed to send to the Colossians a copy of some letter written by

the apostle, which they had received; probably the letter which he had lately sent to the Ephesians; for that epistle is inscribed, not only "To the saints which are at Ephesus," but also "To the faithful in Christ Jesus." This inscription, therefore, like that of the epistle to the Corinthians, implied that the Ephesian brethren were to send copies of their letter to the neighbouring churches, and, among the rest, to the church of the Laodiceans, with a particular order to them to send a copy of it to the Colossians.

In the same manner, also, we may suppose the epistle to the Galatians was circulated. For the inscription, "To the churches of Galatia" implies, that the church in Galatia which received this letter from the apostle's messenger, was to send a copy of it to the church that was nearest to them; which church was to circulate it in like manner; so that, being sent from one church to another it was no doubt communicated, in a short time, to all the churches of Galatia. In like manner, the apostle Peter's first epistle being inscribed "To the strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia," the person or church to which that letter was delivered by Silvanus (1 Pet. v. 12.), was to communicate it to the brethren nearest at hand, to be copied and dispersed till it was fully circulated among the faithful in the several countries mentioned in the inscription, unless that service was performed by Silvanus himself. For it cannot be supposed that Peter would write and send copies of such a long letter to all the churches in the widely extended countries of Pontus, Galatia, Cappadocia, Asia, and Bithynia. The like method, no doubt, was used for circulating all the other catholic epistles.

The apostles, by the inscription of their letters, having signified their desire that they should be read publicly, not only in the churches to which they were first sent, but in all the neighbouring churches; and St. Paul, in particular, having given express orders to that purpose in his epistles to the Thessalonians and Colossians, we have good reason to believe that their epistles were read publicly and frequently in the churches to which they were inscribed, along with the Scriptures of the Old Testament, that copies of them were sent to every church which had an immediate interest in them; and that, when the gospels were published, they, in like manner, were read daily in the churches: and that copies of them also were quickly multiplied. To this respect the gospels were certainly entitled, not only on account of their authors being *apostles* or *evangelists*, but because the matters contained in them were of the greatest utility, both for the instruction and for the consolation of the brethren.

The epistles and gospels, being the authentic record in which the whole doctrines, precepts, and promises of the gospel are contained, we may believe that, although no injunction had been given by the apostles respecting the communication of their writings, the members of the churches to which their epistles and gospels were sent, moved by their own piety and good sense, would be anxious to communicate them; and would not grudge either the expense of transcribing them, or the trouble of sending them to all the churches with which they had any connexion. The persons likewise who were employed, whether in transcribing, or in carrying these excellent writings to the neighbouring churches, would take great delight in the work; thinking themselves both usefully and honourably employed. Nay, I am persuaded that such of the brethren as could afford the expense, and were capable of reading these divinely inspired writings, would get them transcribed for their own use: so that copies of these books would be multiplied and dispersed in a very short time. This accounts for St. Paul's epistles, in particular, being so generally known, read, and acknowledged by all Christians, in the very first age; as

we learn from Peter, who speaks of the epistles which his beloved brother Paul had written to the persons to whom he himself wrote his second epistle, chap. iii. 16. It seems, before Peter wrote that letter, that he had seen and read Paul's epistles to the Galatians, the Ephesians, and the Colossians. He speaks also of *all Paul's other epistles*; from which some learned men have inferred, that Paul by that time was dead, and that all his writings had come to Peter's hands. Nay, Peter insinuates that they were then universally read and acknowledged as inspired writings; for he tells us, 'the ignorant and unstable wrested them, as they did the other Scriptures also, to their own destruction.'

The writings of the apostles and evangelists being thus early and widely dispersed among the disciples of Christ, I think it cannot be doubted that the persons who obtained copies of them, regarding them as precious treasures of divine truth, preserved them with the utmost care. We are morally certain, therefore, that none of the inspired writings, either of the evangelists or of the apostles, have been lost; and, in particular, that the suspicion which some have entertained of the loss of certain epistles of Paul, is destitute of probability. His inspired writings were all sent to persons greatly interested in them, who, while they preserved their own copies with the utmost care, were, no doubt, very diligent in circulating transcripts from them among the other churches; so that, being widely dispersed, highly respected, and much read, none of them, I think, could perish. What puts this matter beyond doubt is, that while all the sacred books which now remain are often quoted by the most ancient Christian writers, whose works have come down to us, in none of them, nor in any other author whatever, is there so much as a single quotation from any apostolical writing that is not at present in our canon; nor the least hint from which it can be gathered, that any apostolical writing ever existed, which we do not at present possess.

Farther, as none of the apostolical writings have been lost, so no material alteration hath taken place in any of those which remain. For the autographs having, in all probability, been long preserved with care, by the rulers of the churches to which these writings were sent, if any material alteration, in particular copies, had ever been attempted, for the purpose of supporting heresy, the fraud must instantly have been detected by comparing the vitiated copies with the autographs. And even after the autographs, by length of time, or by accident, were lost, the consent of such a number of copies as might easily be procured and compared in every country, was at all times sufficient for establishing the genuine text, and for correcting whatever alteration might be made, whether through accident or design. Nor is this all: the many disputes about articles of faith which took place in the Christian church, almost from the beginning, though productive of much mischief in other respects, secured the Scriptures from all vitiation. For the different sects of Christians, constantly appealing to the sacred oracles in support of their particular opinions, each would take care that their opponents quoted the Scriptures fairly, and transcribed them faithfully. And thus the different parties of Christians being checks on each other, every possibility of vitiating the Scriptures was absolutely precluded.

With respect to the various readings of the books of the New Testament, about which deists have made such a noise, and well disposed persons have expressed such fears as if the sacred text were thereby rendered uncertain, I may take upon me to affirm, that the clamour of the former, and the fears of the latter, are without foundation. Before the invention of printing there was no method of multiplying the copies of books, but by trans-

cribing them; and the persons who followed that business being liable, through carelessness, to transpose, omit, and alter, not only letters, but words, and even whole sentences, it is plain that the more frequently any book was transcribed, the more numerous would the variations from the original text be in the one that was last transcribed; because, in the new copy, besides the errors peculiar to the one from which it was taken, there would be all those also which the transcriber himself might fall into through carelessness. If, therefore, the MSS. which remain of any ancient book are of a late date, and few in number, the defects and errors of such a book will be many, and the various readings few; and as it is by the various readings alone that the defects and errors of particular copies can be redressed, the imperfections of that book will be without remedy. Of this, Hesychius among the Greeks, and Velleius Paterculus among the Latins, are striking examples; for as there is but one MS. copy of each of these authors remaining, the numerous errors and defects found in them are past all redress. Happily, this is not the case with the books of the New Testament, of which there are more MSS. of different ages than of any other ancient writing. Wherefore, although by collating these MSS., different readings, to the amount of many thousands, have appeared, the text, instead of being rendered uncertain thereby, hath been fixed with greater precision: Because, with the help of sound criticism, learned men, from the vast variety of readings, obtained by comparing different copies, have been able to select, almost with certainty, those readings which originally composed the sacred text. See Gen. Pref. p. 12. note.

This, however, though great, is not the only advantage the Scriptures have derived from the various readings found in the different MSS. of the New Testament which have been collated. For as these MSS. were found, some of them in Egypt, others of them in Europe, the distance of the places from whence they have been brought give us, as Bently hath well remarked, the fullest assurance that there never could be any collusion in altering or interpolating one copy by another, nor all by any one of them; and that, however numerous these readings may be, they have proceeded merely from the carelessness of transcribers, and by no means from bad design in any persons whatever. This important fact is set in the clearest light by the pains which learned men have taken in collating all the ancient translations of the Scriptures now remaining, and all the quotations from the Scriptures found in the writings of the fathers, even those which they made by memory, in order to mark the minutest variations from the originals. For although, by this means, the various readings have been increased to a prodigious number, we find but a very few of them that make any material alteration in the sense of the passages where they are found; and of those which give a different sense, it is easy for persons skilled in criticism to determine which is the genuine reading. These facts, which are all well known, prove, in the strongest manner, that the books of the New Testament have, from the beginning, remained unadulterated, and that in the various readings we have the *genuine text* of these books entire, or almost entire; which is more than can be said of any other writing of equal antiquity, of which the MSS. are not so numerous, nor the various readings in such abundance. See the note, Pref. p. 14, last paragraph.

ESSAY III.

Of the Apostle Paul's Style and Manner of Writing

ALTHOUGH the sermons and epistles of the apostle Paul be much superior in sentiment to the finest orations and treatises of the Greeks, many who are judges of elegant writing, I doubt not, will pronounce them inferior

both in composition and style. The truth is, in forming his discourses, the apostle, for the most part, neglected the rules of the Grecian eloquence. He seldom begins with proposing his subject, or with declaring the method in which he is to handle it. And when he treats of more subjects than one in the same epistle, he does not inform us when he passes from one subject to another, nor always point out the purpose for which his arguments are introduced. Besides, he makes little use of those rhetorical transitions, connexions, and recapitulations, whereby the learned Greeks beautifully displayed the method and coherence of their discourses.

As the apostle did not follow the rules prescribed by the Greek rhetoricians, in disposing the matter of his discourses, so he hath not observed their precepts in the choice of his words, the arrangement of his sentences, and the measure of his periods. That kind of speaking and writing which is more remarkable for an artificial structure of words, and a laboured smoothness of periods, than for truth of sentiment and justness of reasoning, was called by the apostle 'the wisdom of speech,' 1 Cor. i. 17; and 'the persuasive words of human wisdom,' 1 Cor. ii. 4; and was utterly disclaimed by him, 1 Cor. ii. 1. 'And I, brethren, when I came to you, came not with excellency of speech, nor of wisdom, declaring the testimony of God.'

But while the apostle, in the composition and style of his discourses, hath commonly avoided the showy embellishments, and even some of the solid ornaments of the Grecian eloquence, for reasons I shall afterwards mention, he hath made sufficient amends for these defects, by the excellence of his sentiments, the propriety of his method, the real connexion which subsists in his discourses, and the accuracy with which he has expressed himself on every subject.

The transcendent excellence of the apostle Paul's sentiments, it is presumed, no reader of true judgment will dispute. But the method and connexion of his writings, some, perhaps, may call in question; because, as I just now observed, he hath not adopted the method of composition used by the elegant Greeks. But, to remove this objection, and to illustrate, in the first place, the apostle's *method*, I observe, that, in his doctrinal epistles especially, he always treats of some important article of faith, which, though not formally proposed, is constantly in his view, and is handled according to a preconceived plan, in which his arguments, illustrations, and conclusions, are all properly arranged. This the intelligent reader will easily perceive, if, in studying any particular epistle, he keeps the subject of it in his eye throughout. For thus he will be sensible, that the things written are all connected with the subject in hand, either as proofs of what immediately goes before, or as illustrations of some proposition more remote; or as inferences from premises, sometimes expressed and sometimes implied; or as answers to objections which, in certain cases, are not stated, perhaps because the persons addressed had often heard them proposed. Nay, he will find that, on some occasions, the apostle adapts his reasoning to the thoughts which he knew would, at that instant, arise in the mind of his readers, and to the answers which he foresaw they would make to his questions, though these answers are not expressed. In short, on a just view of Paul's epistles, it will be found that all his arguments are in point; that whatever incidental matter is introduced, contributes to the illustration of the principal subject; that his conclusions are well founded; and that the whole is properly arranged.

Next with respect to the connexion of the reasoning in the apostle's epistles, I acknowledge, that the want of those forms of expression by which the learned Greeks displayed the coherence and dependence of their dis-

courses, has given to his compositions a disjointed appearance. Nevertheless, there is a close connexion of the several parts of his epistles established by the sense of what he hath written. Now, where there is a real connexion in the sense, the words and phrases invented by rhetoricians for showing it, become, in some measure, unnecessary. There is also in the apostle's epistles an apparent connexion suggested by the introduction of a word or thought (see Rom. iv. 24, 25; Eph. i. 19, 20; 1 Thess. ii. 14), which seemingly leads to what follows; yet the real connexion lies more deep, in the relation of the things to each other, and to the principal subject. These relations, however, would be more obvious, if the Greek particles used by the apostle for coupling his sentences and periods, instead of having always, or for the most part, the same meanings uniformly given them as in our English Bibles, were diversified in the translation, according to the true force which each particle derives from the place which it holds in the discourse. Farther, through the frequent use of that part of speech called *the participle*, there is a seeming connexion in the apostle's discourses, which is apt to mislead one who is not acquainted with the idiom of the Greek language. For, as the participle hath often a casual signification, by translating it literally, the subsequent clause appears to contain a reason for what immediately goes before,—contrary, in many instances, to the apostle's intention, who uses the participles, after the example of other Greek writers, for any part of the verb. Besides, by translating the apostle's participles literally, his sentences and periods are tacked to one another in such a manner, that they have neither beginning nor ending. (Col. i. 10, 11, 12.) Wherefore, that the unlearned reader may not apprehend a connexion in the apostle's discourses different from what really subsists in them, and that the true coherence and dependence of the several parts may appear, his participles should be translated so as to represent the parts of the verb for which they are put. If this were done, the apostle's sentences and periods would stand forth in their just dimensions, and their relation to the different parts of his discourse, as reasons for what immediately precedes, or as illustrations of something more remote, or as new arguments in support of the principal proposition, would clearly appear; and, by this means, the general plan of his discourse would emerge from that obscurity in which it lies hid in the present translation.

But, in praising St. Paul for handling his subjects methodically, and for connecting his discourses on these subjects by the sense of what he hath written rather than by the words, lest I should be thought to ascribe to his compositions qualities which they do not possess, I mention his first epistle to the Thessalonians as an example and proof of all that I have said. For, although the subject of that letter is not formally proposed, nor the method declared in which it is handled, nor the scope of the particular arguments pointed out, nor the objections mentioned to which answers are given, all these particulars are so plainly implied in the meaning of the things written, that an attentive reader can be at no loss to discern them. In the same epistle, though no formal display of the coherence of the sentiments be made by introducing them with the artificial couplings used by the elegant Greek writers, it does not occasion any confusion, because the dependence of the several parts implied in the sense sufficiently supplies that want.

Yet, after all I have said in vindication of the apostle for having neglected in his epistles the so much admired formality of the Grecian eloquence, I should not think I had done him justice on this head, if I did not call the reader's particular attention to the nature of his writings. None of them are *treatises*; they are all *letters* to particu-

lar churches or persons; some of them written in answer to letters which he had received. Now, how essential is a declared method and order in the disposition of the arguments, and a visible connexion of the parts of the discourse, may be in a regular treatise, those, in the opinion of the best judges, are by no means necessary in epistolary compositions. Rather, in that kind of writing, if there is order and connexion, to conceal it is esteemed a perfection. Besides, letters differ from every other species of writing in this respect, that the persons to whom they are addressed being well acquainted with the particulars alluded to in them, the writer never thinks of entering into a minute detail of the characters, the circumstances, and the opinions of the persons concerning whom, or to whom, he writes. Yet the knowledge of these things is absolutely necessary to render letters intelligible to strangers. Hence, as Lord Shaftesbury, speaking of letter-writing, justly observes, *Miscell. i. c. 3.* "They who read an epistle or satire of Horace, in somewhat better than a mere scholastic relish, will comprehend, that the concealment of order and method in this manner of writing makes the chief beauty of the work. They will own, that unless a reader be in some measure apprized of the characters of an Augustus, a Mæcenas, a Florus, and a Trebatius, there will be little relish in those satires, addressed, in particular, to the courtiers, ministers, and great men of the times." If these observations are just, it is no blemish, but rather a beauty, in the apostle's letters, that his method is concealed. Neither ought they to be found fault with for their obscurity; seeing, in many instances, it is owing to our ignorance of the characters of the persons he mentions, and of the facts and circumstances to which he alludes. At the same time, his epistles are not more irregular, or more obscure, at least in their matter, than many of the epistles and satires of Horace. So that the assistance of commentators is not more needed for interpreting the writings of the inspired apostle, than for understanding the compositions of the elegant Latin poet.

Having made these remarks on the method and connexion of the apostle Paul's epistles, it remains, in the second place, that I speak concerning his style. And here I observe, in general, that it is concise and unadorned; yet, if I judge rightly, its conciseness adds to its energy, and even to its beauty. For, instead of multiplying synonymous terms, unmeaning epithets, and jarring metaphors, whereby style becomes turgid and empty, the apostle scarcely ever admits any thing superfluous. His words, for the most part, are well chosen; many of them are emphatical, and properly placed in the sentence, as by a master's hand; some of them are new, and others of them are admirably compounded; so that they add both to the sound and to the sense of the sentence. His epithets commonly mark the principal quality or circumstance of the idea to which they are adjoined; and his expressions, in some instances, are so delicately turned, as to suggest sentiments which are not directly marked by the words; whereby an opportunity is afforded to the reader to exercise his own ingenuity, in discovering that more is meant than meets his ear. In short, there are, in the apostle's concise language, virtues which make amends for the want of the vivid colouring; the flowing copiousness, and the varied cadences of the Grecian eloquence. Even those oriental forms of speech used by the apostle, which have been blamed by one or two of the fathers who were not skilled in the Hebrew, though accompanied with some obscurity at first view, when understood, add to the pleasure of the reader by their energy, and by the variety which they occasion in the style. The change, too, of the person, and the sudden transition from the one number to the other, often found in Paul's writings, though violations of the rules of grammar loudly

condemned by the lesser critics, are real beauties, as they render discourse more lively; on which account these irregularities have been admitted, even by the best authors. And, with respect to the few uncommon words and phrases, to which the appellations of *barbarisms* and *solecisms* have been given, the reader ought to know, that the best Greek authors have used the very same words and phrases, which, if they are not commended as diversifications of the style, must, at least, be excused as inaccuracies, flowing from the vivacity of these justly admired writers, or from their attention to matters of greater moment. However, as Longinus hath long ago acknowledged, (c. 30.) one of the beautiful passages and sublime thoughts found in the works of these great masters, is sufficient to atone for all their faults.

But if the ablest critics judge in this favourable manner of the celebrated writers of antiquity, on account of their many excellencies, surely the same indulgence cannot be denied to the apostle Paul, whose merit as a writer, in many respects, is not inferior to theirs. For I will venture to affirm, that in elegance, variety, and strength of expression, and even in sublimity of thought, many of his passages will bear to be set in competition with the most admired of theirs, and will suffer nothing by the comparison. The truth is, where the apostle's subject leads him to it, he not only expresses himself with delicacy and energy, but often rises to the true sublime, through the grandeur of his sentiments, the strength of his language, and the harmoniousness of his periods, not industriously sought after, but naturally flowing from the fervour and wisdom of that divine spirit by which he was inspired.

In support of what I have advanced in praise of St. Paul as an author, I mention the following passages, as unquestionable examples of beautiful and sublime writing.—The greatest part of his epistle to the Ephesians, concerning which Grotius has said, that "it expresses the grand matters of which it treats in words more sublime than are to be found in any human tongue:—His speech to the inhabitants of Lystra, Acts xiv., in which the justest sentiments concerning the Deity are expressed in such a beautiful simplicity of language, as must strike every reader of taste:—His oration to the Athenian magistrates and philosophers assembled in the Areopagus, wherein he describes the character and state of the true God, and the worship that is due to him, in the most elegant language, and with the most exquisite address, Acts xvii.:—His charge to the elders of Ephesus, (Acts xx.), which is tender and pathetic in the highest degree:—His different defences before the Roman governors, Felix and Festus, king Agrippa and Bernice, the tribunes and great ladies of Cesarea, who were all struck with admiration at the apostle's eloquence:—His description of the engagement between the flesh and the spirit, with the issue of that conflict, Rom. vii.:—The whole of the eighth chapter of his epistle to the Romans, in which both the sentiments and the language, especially towards the close, are transcendently sublime:—The fifteenth chapter of his first epistle to the Corinthians, where he treats of the resurrection of the dead, in a discourse of considerable length, adorned with the greatest variety of rhetorical figures, expressed in words aptly chosen, and beautifully placed; so that in no language is there to be found a passage of equal length, more lively, more harmonious, or more sublime:—The last four chapters of his second epistle to the Corinthians, which are full of the most delicate ironies on the false teacher who had set himself up at Corinth as the apostle's rival, and on the faction who doated on that impostor:—1 Tim. vi. 6—12.; a passage admirable, both for the grandeur of the sentiment and for the elegance of the language:—The whole eleventh chapter of his epistle to the Hebrews, and the first six verses

of the twelfth chapter of the same epistle; with many other passages which might be mentioned, in which we find an eloquence superior to any thing exhibited in profane authors.

There are other passages, likewise, in Paul's epistles, of a narrower compass, concerning which I hazard it as my opinion, that in none of the celebrated writers of Greece or of Rome, are there periods in which we find greater sublimity of thought, or more propriety, beauty, and even melody of language. This every reader of taste will acknowledge, who takes the pains to consult the following passages in the original.—Romans xi. 33. 'O the depth both of the wisdom and knowledge of God!' &c. which doxology to the true God is superior, both in sentiment and language, to the most celebrated hymns of the greatest of the heathen poets in praise of their divinities.—2 Cor. iv. 17, 18. 'For the present light thing of our affliction, which is but for a moment,' &c.—Ch. v. 14. 'For the love of Christ constraineth us,' &c.—vi. 4–11. 'In all things approving ourselves as the ministers of God,' &c.—Philip. iii. 18. 'For many walk,' &c.—Ephes. i. 19. 'What is the exceeding greatness of his power,' &c. In which last period there is such an accumulation of strong expression as is scarcely to be found in any profane author.—1 Tim. vi. 15, where there is a description of God, which, in sublimity of sentiment and beauty of language, exceeds all the descriptions given of the Supreme Being by the most famed of the heathen philosophers or poets. Other periods also might be produced, in which, as in those just now mentioned, there are no unnatural rants, nor great swelling words of vanity; but a real grandeur of sentiment, and an energy of diction, which directly strike the heart.

Upon the whole, I heartily agree with Beza in the account which he hath given of the apostle Paul as a writer, 2 Cor. x. 6. note, where he says, "When I more narrowly consider the whole genius and character of Paul's style, I must confess that I have found no such sublimity of speaking in Plato himself, as often as the apostle is pleased to thunder out the mysteries of God; no exquisiteness of vehemence in Demosthenes equal to his, as often as he had a mind either to terrify men with a dread of the divine judgments, or to admonish them concerning their conduct, or to allure them to the contemplation of the divine benignity, or to excite them to the duties of piety and morality. In a word, not even in Aristotle himself, nor in Galen, though most excellent artists, do I find a more exact method of teaching."

But though with Beza I acknowledge that Paul was capable of all the different kinds of fine writing; of the simple, the pathetic, the ironical, the vehement, and the sublime; and that he hath given admirable specimens of these several kinds of eloquence in his sermons and epistles, I would not be understood to mean that he ought, upon the whole, to be considered either as an elegant or as an eloquent writer. The method and connexion of his writings are too much concealed to entitle him to these appellations; and his style in general is neither copious nor smooth. It is rather harsh and difficult, through the vehemence of his genius, which led him frequently to use that dark form of expression called, by rhetoricians, *elliptical*; to leave some of his sentences, and even of his arguments, incomplete; and to mention the first words only of the passages which he hath quoted from the Old Testament, though his argument requires that the whole be taken into view. These peculiarities, it is true, are found in the most finished compositions of the Greeks; and though they appear harsh, are real excellencies; as they diversify the style, render it vigorous, and draw the reader's attention. But they occur much more seldom in their writings than in Paul's. And although the words that are wanting to complete the apostle's sentences

are commonly expressed, either in the clause which goes before, or in that which follows, and the scope of his reasonings leads to the propositions omitted; yet these, for the most part, escape ordinary readers, so that his style, upon the whole, is difficult and obscure.

There are other peculiarities also, which render the apostle's style dark; such as, that on some occasions he hath inverted the order of his sentences, and used the same words in the same sentence, in different senses. Nay, he has affixed to many of his terms, significations quite different from what they have in profane authors; because, as Locke justly observes, the subjects of which he treats were absolutely new, and the doctrines which he teaches were perfectly remote from all the notions which mankind then entertained. In short, these peculiarities of style have thrown such an obscurity upon many passages of Paul's writings, that persons tolerably skilled in the Greek language will understand the compositions of Demosthenes, Isocrates, or any other standard prose writer among the Greeks, more readily than the epistles of the apostle Paul.

Let it be acknowledged then, that, in general, Paul's ordinary style is not polished and perspicuous, but rather harsh and obscure; nevertheless, in avoiding the studied perspicuity and prolixity of the Grecian eloquence, and in adopting a concise and unadorned style in his epistles, he is, I think, fully justified by the following considerations.

In the first place, a concise unadorned style in preaching and writing, though accompanied with some obscurity, was, in the apostle's situation, preferable to the clear and elegant manner of writing practised by the Grecian orators. For, as he himself tells us, it was intended by Christ to make the world sensible that the conversion of mankind was accomplished, neither by the charms of speech, nor by the power of sounds, nor by such arguments as a vain philosophy was able to furnish, but by those great and evident miracles which accompanied the first preaching of the gospel, and by the suitableness of its doctrines to the necessities of mankind;—facts, which it is of the greatest importance for us, in these latter ages, to be well assured of. 1 Cor. i. 17. 'Christ sent me to preach the gospel, not with wisdom of speech, that the cross of Christ might not be made ineffectual.'—1 Cor. ii. 4. My discourse and my preaching was not with the persuasive words of human wisdom, but with the demonstration of the Spirit, and of power. 5. That your faith might not stand in the wisdom of men, but in the power of God.'

In the second place, the obscure manner of writing used by the apostle Paul, though the natural effect of his own comprehensive genius, may have been designed for the very purpose of rendering some of his passages difficult, that, by the pains necessary to the right understanding of them, their meaning, when found, might enter the deeper into his reader's mind. This use of obscurity was thought of such importance anciently, that the most celebrated teachers of religion concealed their doctrines under fables, and allegories, and enigmas, in order to render them the more venerable, and to excite more strongly the curiosity of their disciples. Of this the Egyptian priests were famous examples. So also was Plato; for his theological, and even some of his moral writings, are often more obscure than Paul's, or than the writings of any of the sacred authors whatever. The obscurity of the Scriptures may likewise have been intended to make the exercise of honesty, impartiality, and care, necessary in studying the revelations of God. For though it hath been alleged, that the professed design of a revelation from God being to instruct all mankind in matters of religion, the terms in which it is conveyed ought to be perspicuous and level to the capacity of all,

yet if the improvement of their understanding be as essential to the happiness of rational creatures, destined to live eternally, as the improvement of their affections, the obscurity of revelation may be necessary to a certain degree. In the present life, indeed, men's happiness arises more from the exercise of their affections than from the operations of their understanding. But it may not be so in the life to come. There the never-ending employment of the blessed may be to search after truth, and to unfold the ways and works of God, not in this system alone, but in other systems which shall be laid open to their view. If so, it must be an important part of our education for eternity to gain a permanent and strong relish of truth, and to acquire the talents necessary for investigating it; particularly the habit of attending to, and comparing things; of observing accurately their minutest agreements and differences; and of drawing the proper conclusions from such matters as fall under our observation. Hence, to afford scope for acquiring these talents, so necessary to the dignity and happiness of reasonable beings, the nice mechanism and admirable contrivance of the material fabric of the universe is veiled from the eyes of men; and they are not allowed to behold it, but in consequence of accurate and laborious researches. For the same reason, the system of grace is set before us in the books of revelation, covered with a veil; that, in the removing of that veil, and in penetrating into the meaning of the Scriptures, we may have an opportunity of exercising and strengthening the faculties of our minds, and of acquiring those habits of attention, recollection, and reasoning, which are absolutely necessary to the employments and enjoyments of the other world. Thus the obscurity of the Scriptures, instead of counteracting, evidently co-operates with the general design of revelation, and demonstrates, that the books of nature and of grace have come from one and the same author, the Eternal God, the Father of the universe.

In the third place, the concise manner in which the apostle hath written his epistles may have been designed to render them short, that they might be transcribed and purchased at a small expense, and by that means become of more general use. What advantage this must have been to the disciples in the early ages may easily be conceived, when it is recollected, that anciently there were no books but such as were written with the pen. For, if books so written were of any bulk, being necessarily of great price, they could not be procured by the lower classes of mankind, for whose use St. Paul's epistles were principally designed.

In the fourth place, although the want of those nicely formed transitions, connexions, and recapitulations, by which the different parts of the elegant writings of the Greeks are united and formed into one whole or perfect body of discourse, hath given to the apostle's epistles such a miscellaneous appearance, that the reader is apt to consider them as desultory compositions, like those of Epictetus and Marcus Antoninus; and although, by this means, the most important passages of his writings have the form of aphorisms, it is, perhaps, no real disadvantage, because, on that very account, these passages may be the more easily committed to memory, even by persons who have not learned to read.

This leads me to remark, that the ease with which the most striking passages of the apostolical epistles may be committed to memory, through their apparent want of connexion, hath rendered them in all ages highly profitable to the common people, for whose use principally they were intended, and more especially to the primitive Christians. For in that age, when men were so captivated with the gospel, that, on account of it, they parted with every thing most dear to them, we may believe they would spend much of their time in committing to memory the

chief passages of the evangelical histories and apostolical epistles, in which the doctrines, precepts, and promises of the gospel are recorded. These were the charter on which all their hopes were founded, the lights by which they guided themselves in every situation, and the only source of their consolation under the sufferings brought on them by the profession of the gospel. We cannot be much mistaken, therefore, in supposing, that persons were chosen to be the penmen of the Scriptures, who, following the bent of their own genius, should write, in the concise and apparently unconnected manner above described, on purpose that the most useful passages of these divinely inspired compositions might be committed to memory with the greater ease. For thus the more intelligent brethren could not only make these passages the subjects of their own daily meditation, but also repeat them to others, whose memories were not so retentive, or who were not able to purchase copies of the Scriptures, or who perhaps could not have read them although possessed of them; but who, by hearing them often repeated, could commit them to memory, and derive great profit from them.

Even at this day the common people reap the same advantage from the concise and seemingly unconnected form in which the sacred oracles are written. For whether they read them, or hear them read, the nervous sentences and striking passages with which these divinely inspired writings abound, engrave themselves so deeply in the people's minds, that they often occur to their thoughts, both as matter of consolation under the troubles of life, and as motives and rules of conduct in the various situations wherein they are placed.

The foregoing remarks on the apostle Paul's manner of writing, and the reasonings by which I have endeavoured to vindicate him for using the concise obscure style in his epistles, I have ventured to lay before the reader; because, if they are well founded, every person of taste and judgment will acknowledge that these epistles in their present form, are much better calculated for the instruction of the world, than if they had been attired in all the splendour of the Grecian eloquence, whose brightness might have dazzled the imagination of the vulgar for a little, but could neither have enlightened their understanding, nor have made any lasting impression on their heart. This I say, because it is well known to the critics, that the style in writing which is esteemed most elegant derives its chief excellence from the frequent use of metaphors and allusions, which, though they may charm the learned, are of no value in the eye of the illiterate, who cannot apply them to their proper counterparts. Whatever delight, therefore, such latent beauties may give to those who can unfold them, to the vulgar they are little better than a picture to a blind man; for which reason the apostle, with great propriety, hath, for the most part, neglected them.

I shall now conclude the present essay with the following observation concerning the Scriptures in general; namely, that as these writings were designed for all mankind, and were to be translated into every language, it may justly be doubted, whether, in such compositions, any great benefit could have been derived to the world from beauties which depend on a nice arrangement of words, on the rhythms and cadences of periods, and on the just application of the various figures of speech frequently introduced. Elegancies of that kind are generally lost in translations, being like those subtle essences which fly off when poured out of one vessel into another. And even though some of these delicate beauties might have been retained in what is called a *free translation*, yet, as that advantage must have been purchased often at the expense of the inspired writer's meaning, such a translation of the word of God never could have been appealed to

as an infallible standard for determining controversies in religion, or for regulating men's practice; because it would have exhibited the translator's private opinion, rather than the mind of the Spirit of God. (See Gen. Pref. page 11.) Whereas, to have the very words, as nearly as possible, in which the revelations of God were originally delivered, set forth in literal translations, was the only method of extending the benefit of revelation, as an infallible rule of faith and practice, to men of all nations. The Spirit of God, therefore, wisely ordered, that the excellence of the Scriptures should consist, neither in their being written in the Attic purity of the Greek tongue, nor in their being highly ornamented with those flowers and graces of speech, whose principal virtue consists in pleasing the imagination and in tickling the ear, but in the truth and importance of the things written, and in a simplicity of style suited to the gravity of the subjects; or in such an energy of language as the grandeur of the thoughts naturally suggested. Excellencies of this sort easily pass from one language into another, while the meretricious ornaments of studied elegance, if in the least displaced, as they must be when translated, wholly disappear.

This being the case, I appeal to every reader of sound judgment, whether Lord Shaftesbury and the deists speak sense when they insinuate, that, because the Scriptures were dictated by the Spirit of God, they ought throughout to surpass all human writings in beauty of composition, elegance of style, and harmoniousness of periods. The sacred oracles were not designed, as works of genius, to attract the admiration of the learned, nor to set before them a finished model of fine writing for their imitation; but to turn mankind from sin to God. For which purpose, the graces of a florid, or even of a melodious style, were certainly of little value, in comparison of those more solid excellencies of sentiment and language, whereby the Scriptures have become the power of God unto salvation to all who believe them, and will continue to be so till the end of time. We may therefore in this, as in every other instance affirm with our apostle, that "the foolishness of God is wiser than men, and the weakness of God is stronger than men," 1 Cor. i. 25.; and may with understanding ascribe to God, only wise, the glory that is due to him, on account of the admirable contrivance of his Word.

ESSAY IV.

On Translating the Greek Language used by the Writers of the New Testament.

IN the translation of the apostolical epistles now offered to the public, important alterations are made in the meaning of many passages of Scripture, which are not supported in the notes. The author, therefore, has judged it necessary to submit to his readers a number of observations on the Greek language, and on some of its particles, as used in the inspired writings, whereby the alterations which he hath made in the translation of these writings, he hopes, will appear to be well-founded.

His remarks the author hath made in the following order:—I. On the Verbs. II. On the Voices, Modes, and Tenses of the Verb. III. On the Participles, Nouns, Pronouns, and Articles. IV. On the Particles, ranged in the order of the alphabet. The senses which he hath affixed to each particle he hath supported by passages both from the Scriptures and from the Greek classics, where they are used in these senses. And as often as in the new translation any uncommon sense is given to a Greek word, that word is inserted in the translation, that, by turning to the part of this essay where it is handled, the reader may judge whether the sense affixed to it is sufficiently warranted by its use in other passages. This

method the author has adopted, to prevent the necessity of repeating the same proof on every new occasion where it might be wanted.

In examining the following remarks, the reader is desired to recollect, that the native language of the writers of the New Testament was the Hebrew, or Syro-Chaldee. For these authors, following the idiom of their mother tongue, naturally affixed to some of the Greek words and phrases which they have used, the senses of the corresponding Hebrew words and phrases. Hence the *Hebraisms* found in the New Testament, which the lesser critics have so loudly condemned, as was observed in the essay on St. Paul's style. Allowing, therefore, that the evangelists and apostles have introduced Hebrew forms of expression into their Greek writings, the following remarks ought not to be considered as ill-founded, on pretence that they are not applicable to the Greek language in its classical purity. Some critics, indeed, anxious to defend the reputation of the apostles as writers, have endeavoured to produce, from the best Greek authors, phrases similar to those in the inspired writings which have been most blamed. But the attempt, I think, might have been spared. For although the *Hebraisms* in the New Testament are fewer than some fastidious critics have supposed, the best judges have allowed that there are, in these books, words and phrases which can be called by no other name than *Hebraisms*, as the following remarks will clearly evince.

N. B.—The examples from Scripture which are marked with an asterisk (*), are taken from the common English version.

VERBS.

1. **ACTIVE VERBS.**—The Hebrews used *active verbs* to express the *agent's design and attempt to do a thing*, though the thing designed or attempted did not take place. Exod. viii. 18. "And the magicians did so (attempted to do so) with their enchantments, to bring forth lice, but they could not." Deut. xxviii. 68. "Ye shall be sold (set to sale) and no man shall buy you." Ezek. xxiv. 13. "Because I have purged (attempted to purge) thee," namely, by instructions, reproofs, &c. "and thou wast not purged." Matt. xvii. 11. "Elias truly cometh first, and restoreth all things;"* that is, attempteth to restore all things. Gal. v. 4. "Whosoever of you are justified (that is, seek to be justified) by the law, ye are fallen from grace."* Phil. iii. 15. (*ὁμοιωμένοι*). "As many as are (that is, as would be) perfect."* 1 John i. 10. "We make him (we endeavour to make him) a liar." 1 John ii. 26. "These things I have written concerning them that deceive you;"* that is, who endeavour to deceive you. See also chap. v. 10.

2. The Hebrews used *active verbs* to denote simply the effect of the action expressed. Isa. lxi. 1. *Quæsitum ab iis qui me non petebant*. In this passage *quærerere* and *petere*, according to the ordinary signification of these words, are evidently the same. And yet St. Paul, quoting the passage, rightly expresses it, Rom. x. 20. "I was found of them that sought me not." John xvi. 5. "None of you asketh me, whither goest thou;" none of you knoweth whither I am going; for Peter had expressly asked that question, chap. xiii. 36. 1 Cor. viii. 12. "But thus sinning against the brethren (*καὶ τὰν τῶν*, and beating, that is), and hurting their weak consciences (for *hurting* is the effect of *beating*), ye sin against Christ."

3. *Active Verbs*, in some cases, were used by the Hebrews to express, not the doing of the thing said to be done, but simply the declaring that it is done, or that it shall be done. Thus, both in the Hebrew and in the Septuagint translation of Levit. xiii. 6. 8. 11. 13. 17. 20. &c., the priest is said to *cleans* and to *pollute*; but

the meaning evidently is, that, after due examination, he is to declare the person *clean* or *polluted*. Acts i. 15. 'What God hath cleansed,' what God hath declared clean (*καθαροὺς*), 'do not thou pollute;' that is, as our translators have rightly rendered it, 'do not thou call unclean.' Isaiah vi. 10. 'Make the heart of this people fat, and make their ears heavy;' declare, or foretell, that the heart of this people is fat, &c. Accordingly, Matt. xiii. 15, where this passage is quoted, it is thus expressed: 'The heart of this people is waxed fat,' &c. Jerem. i. 9. 'I have put my word into thy mouth, 10. So that I have this day set thee over the nations, to root out, and to pull down, and to destroy, and to throw down, and to build, and to plant.' I have appointed thee to declare, or prophesy, concerning the nations, that they shall be rooted out, &c. Ezek. xliii. 3. 'According to the vision which I saw when I came to destroy the city;' that is, to prophesy that it should be destroyed. Ezek. xxii. 2. 'Son of Man, wilt thou judge, wilt thou judge the bloody city?' Wilt thou declare that the bloody city shall be judged? This the prophet accordingly did in the subsequent part of the chapter, particularly ver. 14, 15, 16. Matt. xix. 28. 'Ye who have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory' (when, after his resurrection, he shall sit on the right hand of God), 'ye also shall sit upon twelve thrones, judging the twelve tribes of Israel;' that is, by inspiration, ye shall publish laws for the government of all the members of the visible church on earth, and, by authority derived from me, ye shall declare, that all shall be judged by these laws at the last day. 1 Cor. vi. 2. 'Do ye not know that the saints judge the world?' Do ye not know that the inspired preachers of the gospel declare that the world is to be judged; and also declare the laws by which it is to be judged? Ver. 3. 'Do ye not know that we judge angels?' That in the gospel which we preach, we declare the judgment and punishment of the evil angels?

4. *Active Verbs* were used by the Hebrews to express, not the *doing*, but the *permission of the thing* which the agent is said to do.—Thus, Gen. xxi. 7, Jacob says of Laban, 'God did not give him (did not permit him) to hurt me.' Exod. v. 22. 'Lord, wherefore hast thou so evil entreated this people?' wherefore hast thou permitted them to be so evil entreated? Psalm xvi. 10. 'Thou wilt not (give, that is) suffer thine Holy One to see corruption.' Psalm lxxxi. 12. 'So I gave them up unto their own hearts' lusts;' I permitted them to be led by their own strong lusts; as is plain from God's adding, ver. 13. 'O that my people had hearkened to me,' &c.; for that wish God could not have expressed, if, by any positive influence, he had given them, &c. Jerem. iv. 10. 'Lord God, surely thou hast greatly deceived this people' (thou hast suffered this people to be greatly deceived by the false prophets), 'saying, ye shall have peace.' Ezek. xiv. 9. 'If the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet.' I have permitted him to deceive himself. Ezek. xx. 25. 'I gave them also statutes that were not good.' I permitted them to follow the wicked statutes of the neighbouring nations, mentioned Levit. xviii. 3. Matt. vi. 13. 'Lead us not (suffer us not to be led) into temptation.' Le Clerc, *Ars Crit.* vol. i. p. 237, has shown, that Homer, in the same sense, ascribes the evil actions of men to God. Matt. xi. 25. 'I thank thee, O Father, that thou hast hid (hast not revealed) these things,' &c. Matt. xiii. 11. 'To you it is given to know the mysteries of the kingdom, but to them it is not given: Ye are permitted to know the mysteries, &c. but they are not permitted to know them. Mark v. 12. 'Send us into the swine;' suffer us to go, &c. Acts xiii. 29. 'When they (the Jewish rulers who crucified Jesus) had fulfilled

all that was written of him, they took him down from the cross, and laid him in a sepulchre;' they permitted him to be taken down, and laid in a sepulchre; for it was Joseph and Nicodemus, two of Christ's disciples, who took him down and buried him. Rom. i. 24. 'God gave them up to uncleanness, through the lusts of their own hearts;' God permitted them to fall into uncleanness, through their own strong lusts. Rom. ix. 18. 'Whom he will he hardeneth;' He permitteth to be hardened. Rom. xi. 7. 'The rest were blinded;' were permitted to become blind. 8. 'According to what is written, God hath given them a spirit of slumber;' hath permitted them to fall asleep. 2 Thess. ii. 11. 'For this cause God shall send them strong delusion that they should believe a lie:*' God shall permit strong delusion to beset them, so that they shall believe a lie. Rev. ix. 3. 'And to them was given power.' xiii. 5. 'And there was given unto him a mouth speaking great things and blasphemies.'

5. *Active Verbs* are used to express, not the *doing*, but the *giving an occasion of doing* a thing.—Gen. xlii. 38. 'If mischief befall him by the way, then shall ye bring down (ye shall be the occasion of bringing down) my gray hairs,' &c. 1 Kings xiv. 16. 'Jeroboam made Israel to sin;' occasioned the people to sin, by setting up the calves. Acts i. 28. 'This man (Judas) purchased a field with the reward of iniquity;' that is, occasioned it to be purchased; as is plain from Matt. xxvii. 7.

6. *Active Verbs* sometimes denote the *continuation of the action* which they express.—1 John v. 13. 'These things I have written to you who believe on the name of the Son of God, that ye may believe on the name (that is, continue to believe on the name) of the Son of God.'

7. *NEUTER AND INTRANSITIVE VERBS*.—The writers of the New Testament use neuter and intransitive verbs to denote *actions whose objects are things without the agent*.—Thus, the intransitive verb *ἀνέσταναι*, which signifies *to rise or spring up*, is used transitively, Matt. v. 45. (*ἀνέσταναι*) 'He maketh his sun to rise.*' So *ἀνέστημι*, *I rise*, John vi. 54. *ἀναρτῶ αὐτόν*, I will cause him to rise, 'I will raise him.*' 1 Cor. iii. 6. 'But God (*οὐξ ἐγώ*) hath made to grow.' 1 Cor. iv. 7. 'Who (*οὐ διακρίνω*) maketh thee to differ?*' Matt. v. 29. 'If thy right eye (*οὐκ ἐκκλέβει*) cause thee to offend;*' marg. transl. Matt. xviii. 6. 'Whoso (*οὐκ ἀδικεῖ*) shall cause one of these little ones to offend.' 1 Cor. viii. 13. 'If meat (*οὐκ ἐκκλέβει*) maketh my brother to offend.*' In like manner, *γινώσκω*, which signifies *to know*, is used, I think, transitively in the following passages:—1 Cor. viii. 3. 'If any man love God, (*καὶ οὗτος ἐγνωσμένον ὑπ' αὐτοῦ*), he is made to know (*he is taught*) by him;' as is plain from ver. 2. 1 Cor. xiii. 12. (*ἐπεγνωσμένοι*) 'I shall be made to know, even as I am known.' Gal. iv. 9. 'But now knowing God, or rather (*γνωσθέντες ὑπὸ Θεοῦ*) being made to know (being instructed) by God.' 2 Tim. ii. 19. 'The foundation of God standeth sure, having this seal, The Lord (*ὁ γὰρ τις οὐκ ἐστὶν αὐτοῦ*) maketh them known who are his.' Numb. xvi. 5. 'To-morrow the Lord will show (Heb. *know*, i. e. *make known*) who are his.' *Εἰδῶμι*, which signifies *to know*, is likewise used transitively, 1 Cor. ii. 2. (*καὶ γὰρ κερνα τοὺς ἰδῶμι τι*) 'For I determined to make known (to preach) nothing among you but Jesus Christ, and him crucified.' Mark xii. 32. 'But of that day and that hour (*οὐδὲς οἶδω*) no man knoweth,' (that is, maketh known), 'not even the angels who are in heaven, neither the Son, but the Father;' neither man, nor angel, nor the Son, is allowed to make known when that day will happen, the Father having reserved that discovery to himself, Acts i. 7. In the same manner, *βεβαιῶμαι* also is used transitively in the following passage: 2 Cor. ii. 14. 'I give thanks to God, who at all times (*βεβαιῶνόντι ἡμᾶς*) causeth us to triumph.*' And *πιστῶσαι*, 2 Cor. ix. 8. 'God is able (*πιστῶσαι*) to make every grace

abound in you.* Eph. i. 8. 'According to the riches of his grace which (ἐπερίσσεια) he hath made to overflow in us.' 1 Thess. iii. 12. 'And the Lord (ὁ μὲν πληνισμὸς καὶ περισσυσμός) cause you to abound and overflow in love.'

Voices, Modes, Tenses, and Numbers of the Verb.

8. VOICES.—Beza tells us, that the *active* is put for the *passive*, 1 Pet. ii. 6. 'Wherefore also (περὶ οὗ) it is contained in the Scripture.'* Accordingly, the first Syriac translation hath *Dicitur in Scriptura*. But this change of the voice is singular. Estius observes, that some verbs in the middle voice have only a *passive* signification, and others an *active*, and others *both* significations. When verbs in the middle voice are used *actively*, they commonly express the agent's *performing the action on himself*. Heb. x. 38. 'The just by faith shall live, (καὶ ἐν ὑπομένειν) but if he withdraw himself.' Examples of verbs in the middle voice, which have a *passive* signification, are,—Luke ii. 5. ἀπογραφόμενος, 'to be taxed with Mary.' 1 Cor. x. 2. 'And all (ἐκπαισθέντες) were baptized into Moses.'

9. MODES.—As the Hebrew language hath no *subjunctive* mode, the *indicative* is often put for the *subjunctive*.—1 Cor. iv. 6. 'That none of you (οὐσιν οὐδὲν) may be puffed up.' 1 Cor. xv. 12. 'If it be preached that Christ was raised,' &c. (πῶς λέγεται) 'how can some among you say?' Ver. 35. 'Some will say, (πῶς εὐαγγελίζονται) how can the dead be raised? and with what body do they come?' Ver. 50. 'Neither (καὶ ἐκείνους) for κληρονομίαν) can corruption inherit incorruption.' Gal. iv. 17. (ὡς αὐτοὶ ζηλοῦντες) 'That ye may ardently love them.'—On the other hand, the *subjunctive* mode hath often the sense of the *indicative*. Matt. xi. 6. 'Blessed is he (ὅς μὴ σκανδαλισθῇ) who is not made to stumble.' John xv. 8. 'By this is my Father glorified (ὡς καὶ ἐπὶ πᾶσι φέρει) when ye bear much fruit.' 1 Cor. vi. 4. (ἐν ἡμέρᾳ) 'When ye have secular seats of judgment.' 1 Cor. xv. 25. 'Until (ἕως) he hath put all enemies under his feet.* James iv. 13. 'To-day or to-morrow (πορεύσασθε) we will go.* Ver. 15. 'If the Lord will (ζήσομεν) we shall live.*'

The *imperative* is sometimes used for the *indicative*.—Thus, Psalm xxii. 8. what is in the Hebrew *Roll*, or *trust thou*, &c. is translated by the LXX. 'He trusted in the Lord,' and it is so quoted Matt. xxvii. 43. The *imperative* is used for the *future*, 1 Cor. xvi. 22. 'Let him be,' for 'He shall be Anathema.'

The *infinitive* mode was used by the Hebrews for the *verb*, in any of its *modes and tenses*.—Luke ix. 3. 'Neither (ἐγὼ) have two coats.' Rom. xii. 15. (χαίρειν) 'Rejoice with them that rejoice.' Philip. iii. 16. (συναίχου) 'Let us walk by the same rule.* 2 Cor. x. 9. 'Seem (ὡς ἐγὼ) as if I would terrify you.* The *infinitive*, with the *article prefixed*, is used for the substantive noun. Heb. ii. 15. 'And who (διὰ παντός τε ζῶν) through all their life.' Heb. iii. 15. (ὡς τὸ λέγειν) 'By the saying, To-day,' &c. In this form the *article* is sometimes omitted. Heb. iv. 1. 'A promise being left (μεσσην) for τὴν μεσσην) of entering.' The Latins likewise said *scire tuum*, for *scientia tua*.

10. TENSES.—As the Hebrew verb hath only two tenses, the *preterite* and *future*, these two, with the participles, supply the place of all the rest. Hence the Jews, in writing Greek, give to the *preterite* and *future tenses* of Greek verbs all the variety of signification which *these tenses have in the Hebrew*.

To begin with the *preterite tenses*, they denote in the Greek, the *continuation of the action or state expressed by the verb*.—Rom. v. 2. 'This grace wherein (ἐκστητε, ye have stood) ye continue to stand.' 1 Cor. i. 10.

'In whom (ἐν τῷ) we have trusted, and continue to trust.' Heb. x. 11. 'And every high priest (ἐκστήκει) standeth daily,* that is, continueth daily to stand. James i. 20. 'He beholdeth himself, and (ἀπελθὼν) goeth his way.' The *preterite tenses*, therefore, must, in some instances, be translated in the signification of the *present*. In this observation I am supported by Beza, who thus writes on Rom. ix. 19. *Multa enim verba sunt apud Græcos quæ in preteritis habent presentis significationem*. We may therefore translate John xx. 17. thus: 'Hold me not, (καὶ γὰρ ἀναβῆκα) for I do not yet ascend: I am to remain a while on earth. The *preterite tenses*, especially in the prophetic writings, are used for the *future*, to shew the absolute certainty of the things spoken of. Thus, Rom. viii. 30. *The called* are represented as already justified, and even glorified. Eph. ii. 6. Believers are said to be already raised from the dead. Heb. ii. 7. (καταπαύσας, thou hast made) 'Thou wilt make him for a little while less than angels.' For this was spoken long before the Son of God was made man. Heb. iii. 14. (ζηνοῦντες, we have been made) 'We shall be made partakers of Christ, if we hold,' &c. Wherefore, Heb. xii. 22. ἀλλὰ προσκυλάτε may be translated, 'But ye shall come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem.'

11. The *aorist tenses* sometimes denote the *past action* or *state continued to the present time*; and therefore they are rightly translated in the *present tense*.—Mark i. 11. 'Thou art my beloved Son, (ὡς ἡ εὐδοκία) in whom I am well pleased;' that is, have always been well pleased, am at present well pleased, and will continue to be well pleased. Mark xvi. 13. 'Was taken up into heaven, (καὶ καθίσαντες ἐδύναν) and sat down (and continues to sit) at the right hand of God.' Matt. xxiii. 2. 'The Scribes and Pharisees (καθίσαντες) continue to sit in Moses's chair.'

The *aorist* is used sometimes for the *preterperfect tense*; that is, it denotes an *action completed some time ago*.—Matt. xiv. 3. 'Now Herod (καταπαύσας) having laid hold on John (ἄσθεν) had bound him.' John xviii. 24. 'Now Annas (ἀπολύων) had sent him bound to Caiaphas.' John xi. 2. (ἀλειψάμενος) 'who anointed,' i. e. who had formerly anointed. Blackwall, Sac. Cl. vol. ii. page 228. observes that the *first and second aorists* in the *potential and subjunctive modes* (which are futures too) are often, in sacred and common writers, equivalent to the *future of the indicative*. Thus *απαρθῇ* is used in the sense of *απαρθίσσεται*. Mark ii. 20. 'The days will come (ὅταν ἀπαρθῇ) when the bridegroom shall be taken away from them.* See also Luke v. 35. John xvi. 8. (ἐὰν δε πορεύω) 'But if I shall go, I will send him to you.'

12. The *present tense* is sometimes put for the *preterite*.—Acts ix. 36. 'They were all afraid of him, not believing (ὅτι ἐστὶ, that he is) that he was a disciple.' Philip. i. 30. 'Having the same conflict (ὡς ἐγὼ, which ye see) which ye saw in me, and now hear to be in me.* Heb. viii. 3. (μένει, he remaineth) 'He remained a priest in all his life.' Ver. 8. 'One testified of (ὅτι ζῇ, that he liveth) that he lived,' namely, a priest all his life.

The *present tense* is often put for the *future*, to show that the thing spoken of shall as certainly happen, as if it were already present. Matt. iii. 10. 'Every tree which bringeth not forth good fruit (ἀκυπνῶνται, is cut down) shall be cut down.' Mark ix. 31. 'The Son of Man (παράδοσται, is delivered) shall be delivered into the hands of men.' 1 Cor. xv. 2. 'By which also (σώζονται, ye are saved) ye shall be saved.' Ver. 12. 'How say some among you (ὅτι οὐκ ἐστὶ, that there is) that there shall be no resurrection of the dead?' James v. 3. 'And (φαγῶνται, eateth) shall eat your flesh.* 2 Pet. iii. 11. 'Seeing all these things (λυόμενα, are dissolved) shall be dissolved.* Ver. 12. 'And the elements (τὰ κτῆνη, are melted) shall be melted.*'

The *present tense* is sometimes put for the *imperfect*.—Gal. ii. 14. 'Seeing that (οὐ περιπατοῦσι, they do not walk) they did not walk uprightly.' On the other hand, the *imperfect* of the *indicative* is put for the *present*. John i. 15. (εἶπεν αὐτῷ, this was) 'This is he of whom I spake.'

13. The *future of the indicative* is often, in the writings of the Hebrews, used for the *most forcible imperative*. See the decalogue.—1 Cor. v. 13. 'Therefore (ἐξέρχεται, ye shall put away) put away from among yourselves that wicked person.' 1 Tim. vi. 8. (ἀρκούντες ἑαυτοὺς, we will be content) 'Let us be content.'

The *future of the indicative* is sometimes used for the *present and imperfect of the subjunctive*.—Matt. xii. 31. 'All manner of sin and blasphemy (ἀφθόνται, shall be forgiven) may be forgiven.' Luke vi. 7. (ὁ θεαπεύσῃ, whether he will heal) 'Whether he would heal on the Sabbath.' The *participles of the present*, and of the *imperfect tenses*, are sometimes used for the *preterite*. John iii. 13. 'No man hath ascended into heaven, but the Son of Man (ὁ ὢν, who is) who was in heaven.'

14. NUMBER and PERSON of the verb. The sacred writers, to render their discourse more emphatical, or more general, sometimes *change the number and person of the verb*.—Gal. vi. 1. 'Ye who are spiritual ought to restore such an one in the spirit of meekness (σκιπῶν σιαυτὸν), considering thyself.' 1 Tim. ii. 15. 'She shall be saved through child-bearing (ἐκ μωσύου), if they live in faith,' &c. By this change of the *number* and *person*, we are directed to consider Eve as the representative of the whole sex:—She and all her daughters shall be saved, if they live in faith, &c.

Participles, Nouns, Pronouns, Articles.

15. PARTICIPLES.—The English *participles* generally have a casual signification; that is, they express a reason for something which goes before, or which follows in the discourse.—Thus, Rom. vi. 8. 'We believe that we shall also live with him. 9. Knowing that Christ being raised (that is, because we know that Christ being raised) dieth no more.' But as the Greek *participles* are often used, when no reason is expressed, in such cases, if they are translated by the corresponding English *participles*, the idea of a connexion, which does not exist in the text, will be conveyed. Of this, see examples in the common version, Rom. vi. 5, 6; 2-Cor. x. 5, 6; Eph. v. 10; Col. i. 10. In such cases, it is better to translate the *participles* by the parts of the verb for which they are used. For example, Rom. vi. 6, 6. is thus rendered by our translators: 'For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. 6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.' But these verses ought to be translated unconnectedly in the following manner: 5. 'For seeing we have been planted together in the likeness of his death, (ἀλλὰ) certainly we shall be also in the likeness of his resurrection. 6. Ye know this also, that our old man is crucified together with him,' &c. In like manner, 2 Cor. x. 4. is thus rendered: 'For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds. 5. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. 6. And having in readiness to revenge,' &c. But the following is a more just translation: 5. 'We overthrow reasonings, and every high thing raised up against the knowledge of Christ, and lead captive every thought to the obedience of Christ. 6. And have in readiness to punish,' &c. See also Ephes. v. 19, 20, 21.

16. The Greek *participles* have an *adversative sense*, and therefore, to translate them properly, the word *though*,

or *although*, must be joined to them. Thus, 1 Cor. ix. 19. 'For (ὅτι) though I be free from all men.' 2 Cor. viii. 9. Ὁν πλουσιότερον, 'Though he was rich.' 2 Cor. x. 3. 'For (περιπατῶντες) though we walk in the flesh.' Gal. iv. 1. 'The heir, as long as he is a child, differeth nothing from a bond-man, (ὡς) though he be Lord of all.' 1 Pet. i. 6. 'On which account ye rejoice (ὁλγῶν ἀπὸ λυπηθῶντος), although for a little while still ye are made sorry.' Ver. 8. Ἐκ ὅτι ἀπὸ μὴ ἰστανται, 'On whom, though now ye see him not, yet believing.' 1 Thessa. ii. 6. Δυναμένοι ὅτι βάρυνται, 'Though we might have been burdensome.' In all these passages our translators have rightly supplied the word *though*, as included in the participle.

Supply the same word in the translation of the following passages, and it will throw great light on them.—Luke x. 32. 'Likewise a Levite (γινώσκων κατὰ τὸν τόπον, ὡς αὐτὸν ἀντιπαρήλθον) being near the place, though he came and saw, passed by on the other side.' Rom. i. 21. 'Because (γινώσκοντες ὅτι) though they knew God, they did not glorify him.' 1 Tim. iii. 14. 'These things I write to thee, (ἐλπίζων) though I hope to come to thee soon.'

The Greek *participles*, by means of the verb *εἰμι* understood, are used for any part of the verb of which they are the *participles*.—Thus, Rom. v. 11. Ἀλλὰ καὶ καυχώμενοι, 'But we boast in God.' Rom. xii. 16. Το αὐτὸ εἰς ἀλλήλους φρονεῖντες, Be of the same mind one towards another.' Philip. iii. 4. Καίτοι ὅτι ἐχθρὸν, 'Though I might also have confidence.' 1 Tim. v. 13. Ἀλλὰ διὰ καὶ ἀργὸν μὲν θάνατον περιεχόμενοι τὰς οἰκίας, 'At the same time being also idle, they learn to wander about.' 'This is the Vulgate translation. Col. ii. 12. Συναφιντες, 'Ye are buried with him.' 1 Pet. ii. 18. 'Servants (ὑποτασσόμενοι) be subject to your masters.' 1 Pet. iii. 7. 'In like manner, ye husbands (συννοικνεῖτες) dwell with them.' In other instances, the substantive verb is expressed: Eph. v. 5. Ταῦτο γὰρ ἐστὶν, γινώσκοντες, 'For this ye know.' See also Heb. ii. 13. Our translators, however, forgetting this use of the Greek *participles*, have, in many other instances, translated them literally, and established a connexion in the discourse, which mars the sense, and renders the apostle's language perfectly ungrammatical.

Participles are sometimes put for the correspondent *substantive nouns*.—Herod. L. i. init. τῷ βασιλευσιντι Μάρκῳ (for τῷ βασιλεῖ), 'To the emperor Marcus were born several daughters.' Matt. iv. 3. 'And when (ὁ πειράζων) the tempter came.' Luke ii. 2. 'This was the first enrolment (ἡγεμονικῆς τῆς Συρίας Κυρηνῆς) of Cyrenius, governor of Syria; that is, who was afterwards governor of Syria. 1 Tim. vi. 15. 'The King (τῶν βασιλευσιντων) of kings, and the Lord (τῶν κυδωντων) of lords.' Heb. xiii. 7. 'Remember (ἡγεμονων for ἡγεμονων) your rulers, who have spoken to you the word.' But, to two of these translations, it is objected, that the article is wanting. Nevertheless, in the following passage, the participle without the article is put for the substantive noun. Gal. iv. 24. Ἀποκατεστην ἀλληγορησμενα, 'which things are an allegory.'

17. SUBSTANTIVE NOUNS.—The sacred writers sometimes use *substantive nouns* for *adjectives*.—Thus, *circumcision* and *uncircumcision* signify *circumcised* and *uncircumcised persons*; *anathema*, *excommunication*, is an *excommunicated person*. 1 Cor. xiv. 12. 'So also ye, seeing ye are earnestly desirous (πνευματων, for πνευματικων) of spiritual gifts, seek that ye may abound for the edification of the church.' Ver. 32. Πνευματα, 'The spirits (for the spiritual gifts) of the prophets are subject. Gal. i. 14. 'More exceedingly (ζηλωτης, a zealot) zeal ours.' 1 John v. 6. 'Because the spirit is (ὁ ἀληθης, the truth, that is) true.'

18. Sometimes in Scripture, when *one substantive governs another in the genitive*, one of them must be translated as an adjective.—Luke xviii. 6. 'Hear what (ο κριτης αδικιαι) the unjust judge saith.' Rom. vi. 4. 'Walk in (καινοτης ζωης) a new life.' Rom. vii. 5. Παιδιαματα των αμαρτιων, 'The sinful passions.' Rom. viii. 3. 'In the likeness (σχημα) αμαρτιας, of the flesh of sin) of sinful flesh.' Philip. iii. 21. Σωμα της ταπεινωσεως ημων, (the body of our humiliation), our humbled body; body humbled by sin. Col. i. 22. 'The body of his flesh,' his fleshly body. Col. ii. 18. 'Puffed up by (υψος της σαρκος) his fleshly mind.' Col. iii. 14. 'Bond of perfectness,' a perfect bond. Eph. vi. 12. 'Against (τα πνευματικα της πονηριας, spiritual things of wickedness) wicked spirits. Heb. ix. 15. 'Receive the promise of the eternal inheritance,' the promised eternal inheritance. 1 John i. 1. 'Have handled (παι λογω ζωης, concerning the word of life) concerning the living word.' Accordingly it is added, ver. 2. 'And the life (namely, of the word) was manifested.'

Sometimes when *one substantive governs another*, the latter must be translated in *apposition*, as it is called, that is, as *explanatory of the former*.—Gen. ii. 17. 'The tree of the knowledge of good and evil;' the tree of the knowledge of good, which is evil, that is, the tree of the knowledge of a pleasure which is evil. 2 Cor. v. 1. 'When our earthly house (τα σκηνος, of the tent), which is a tent.' 2 Pet. ii. 1. 'Who shall bring in (αιρεσεις απωλειαι, heresies of destruction) heresies which occasion destruction.'

19. When *one substantive is joined to another by a copulative*, the one must be translated as governing the other.—Dan. iii. 7. All the people, the nations, and the languages; that is, 'people of all nations and languages.' Matt. iv. 16. 'The region and shadow of death.' The land of the shadow of death. Acts xxiii. 6. 'The hope and resurrection of the dead.' The hope of the resurrection of the dead. In other instances, the *substantives so joined* must be translated as *adjectives*. John xiv. 16. 'I am the way, the truth, and the life.' I am the true and living way. Col. ii. 8. 'Spoil you (δια της φιλοσοφιας και κενης απατης, through philosophy and false deceit) through a false and deceitful philosophy.' 2 Tim. i. 10. 'Hath brought (life and immortality) immortal life to light.' This idiom is found in the Latin language likewise: *Pateris libamus et auro*, i. e. *aureis pateris, golden cups*.

20. **ADJECTIVE NOUNS.**—The *neuter adjective* is sometimes put for its *corresponding substantive*.—Rom. ii. 4. 'Not knowing (τι χρησον, the good thing) the goodness of God.' See also 2 Cor. viii. 8. Philip. iv. 5. Heb. vi. 17. Sometimes the *neuter adjective* is put for the *masculine and feminine* jointly. John vi. 37. Παν, 'All that the Father giveth me.' 1 Cor. vi. 11. Και ταυτα, 'And such were some of you.' 1 Cor. xi. 12. 'As the woman is from the man, so also the man is by the woman; but (παντα) all,' that is, both man and woman, 'of God.'

21. **GENDERS OF NOUNS.**—The *masculine* is sometimes put for the *feminine*, even by classical authors. Of this Blackwall hath produced examples, Sac. Cl. vol. i. p. 85. Wherefore, Acts ix. 35. λισσαντες, though masculine, denotes the woman who washed the dead body of Dorcas. *Participles and adjectives* sometimes *take the genders*, not of the substantive noun that is expressed, but of one that is tantamount, and which is understood. Mark ix. 20. Και ιδων αυτον ωδυνω το πνευμα: 'And the spirit seeing him, straightway tare him.' Here the word agreeing with ιδων is not πνευμα, but δειμων understood. See pronouns, No. 64.

22. **NUMBERS OF NOUNS.**—A noun in the *singular number* is sometimes used for its *plural*.—1 Cor. vi. 51.

'One who shall be able to judge (αυα μισον τε αδελφους αυτου) between his brethren.' 2 Cor. xi. 26. 'Dangers in (the city) cities, dangers in (the wilderness) wildernesses.'

On the other hand, the sacred writers, to aggrandize the subjects of which they treat, *use plural nouns*, though the things which they denote are *naturally singular*.—Mark xvi. 19. 'Sat down (α δεξιων, at the right hands) at the right hand of God.' 1 Thess. v. 1. 'However concerning (των χρονων και καιρων, the times and seasons) the time and season,' namely, of Christ's appearing. See also 1 Tim. vi. 15. Tit. i. 3. Heb. ix. 23. 'But the heavenly holy places (κρυπτοι θυσιαι, with better sacrifices) with a better sacrifice.' For Christ offered only one sacrifice for sin. Heb. x. 28. 'He who despised Moses's law died without (εικτειμων, mercies) mercy.' Matt. xxi. 7. 'And brought the ass and the colt, and set him (επαυ αυτον) upon it,' the colt. Le Clerc, *Ars Crit.* vol. i. p. 353. hath given examples from Homer of the same anomaly. If this change of the number is admitted in that famous text, 1 Cor. xv. 29. as some commentators propose, it will afford an easy interpretation of a passage otherwise very difficult: 'Else what shall they do who are baptized (επι νεκρων) for the dead man;' for Christ who was put to death by the Jewish rulers.

23. **CASES OF NOUNS.**—Blackwall (Sac. Cl. vol. i. b. 1. c. 2.) remarks, that grammarians think the *genitive* the only case that can be put *absolutely*; but the *accusative* often, and the *dative* sometimes, are absolute in the Greek. For example, Mark ix. 28. Matt. vii. 1. This observation, Blackwall says, will clear many passages from the charge of solecism, and account for several various readings occasioned by the ignorance of copyists.

The *genitive absolute* in the Greek, answering to the *ablative absolute* in the Latin, hath often a *causal* signification, and ought to be so understood.—Gal. iii. 25. Ελθους δε πιστως, 'But faith (the gospel) being come,' that is, because faith is come, 'we are no longer under the pedagogue.'

24. It is of importance to observe, that, in the Greek language, *nouns* in the *genitive case* sometimes express the *object*, and sometimes the *agent*; and therefore, in the translation of the Scriptures, these uses of the *genitive* ought to be carefully distinguished. Of the *genitive of the object*, the following are examples:—Matt. ix. 25. 'The gospel (or good news, της βασιλειαι) concerning the kingdom.' Matt. x. 1. 'Power (των πνευματων ακαθαρτων) over unclean spirits,' namely, to cast them out. Acts iv. 9. 'If we this day be examined (επι ωρισια ανθρωπου ασθειας) concerning the good deed of the impotent man;' that is, concerning the good deed done to the impotent man. Rom. xvi. 15. Κηρυγμα Ιηου, 'The preaching concerning Jesus.' 2 Cor. i. 5. 'For as (παθηματα τε Χριστου) the sufferings for Christ.' Eph. iii. 1. 'I Paul (ο δεσμιος τε Χριστου) the prisoner for Christ.' 1 Tim. iv. 1. Διδασκαλιαις δαιμωνων, 'Doctrines concerning demons.' Rev. ii. 13. 'And have not retained (την πισιν μου) the faith concerning me;' or it may be translated as the *genitive of the agent*, 'the faith which I enjoin.'

25. Of the *genitive of the agent*, the following are examples:—Luke i. 69. Κερας σωτηριας, 'A horn which worketh salvation.' John vi. 28. 'This is the work of God;' the work which God enjoins. Rom. iii. 22. 'Faith of Jesus;' the faith which Jesus requires. 2 Cor. iv. 10. 'Always carrying about in the body (νεκροσιν τε κυριω Ιησου) the mortification of the Lord Jesus;' the mortification which the Lord Jesus requires or practised. Eph. iv. 18. Αππαλωμεναι της ζωης τε Θει, 'Being alienated from the life which God commands.' Col. i. 24. 'And fill up the remainder of the afflictions of Christ;' the remainder of the afflictions which Christ hath enjoined me

to suffer. Col. ii. 11. 'The circumcision of Christ;' the circumcision enjoined by Christ. See Rom. iii. 22. note.

The genitive is commonly marked by the article *τῷ*. But sometimes the article is omitted; as, Heb. v. 6. *Κατὰ τὴν ῥαῖον Μεχλίσδεκ*, 'According to the order of Melchiseleek.' Tit. ii. 13. 'The appearing of the glory of the great God (*καὶ σαῶτης ἡμῶν Ἰησοῦ* for *τῷ σαῶτι*), and of our saviour Jesus Christ.'

The *dative of the cause, manner, and instrument* is often expressed by a preposition; but sometimes the preposition is understood.—Luke xxii. 49. 'Shall we smite (*εἰ*) with the sword?' Luke xxiii. 15. 'Nothing worthy of death is done (*ἐν τῷ*) by him.' Supply *παρὰ*. This is an easy solution of a difficulty which hath hitherto perplexed all the critics and commentators. Ephes. ii. 15. 'And hath abolished (*ἐν τῇ σαρκί*) by his flesh.' Heb. xiii. 10. 'We have an altar of which they have no right to eat (*ἐν τῇ σκεπῇ λατρεύοντες*) who worship (supply *ἐν*) in the tabernacle.'

26. *COMPARISON of nouns*.—While treating of *nouns* it may be proper to observe, that the writers of the New Testament have adopted the Hebrew manner of comparison. The following are examples of the *Hebrew comparison in the second degree*:—Matt. xii. 7. 'I will have mercy, and not sacrifice.' I will have mercy rather than sacrifice. Mark iii. 4. 'Is it lawful to do good on the Sabbath days, or to do evil?' Is it not more lawful to do good on the Sabbath days than to do evil? *viz.* in watching Jesus on the Sabbath, that they might find matter of accusation against him. John vi. 27. 'Labour not for the meat which perisheth, but for the meat enduring to eternal life.' Labour more for the meat enduring to eternal life, than for the meat that perisheth. John xv. 22. 'If I had not come and spoken to them, they had not had sin,' so much sin. 1 Cor. iii. 7. 'So neither the planter is any thing, nor the waterer, but God who maketh to grow.' Their influence is nothing in comparison of God's. 1 Cor. i. 17. 'For Christ sent me not to baptize, but to preach the gospel.' Christ sent me to preach the gospel rather than to baptize. Col. iii. 2. 'Set your affections on things above, and not on things on the earth.' Set your affections rather on things above, than on things on the earth.

27. The following are examples of the *Hebrew manner of comparing things in the third degree*, by representing them as *belonging to God*.—Gen. xxx. 6. 'Wrestlings of God,' that is, very great wrestlings. 1 Sam. xiv. 15. 'Tremblings of God,' very great tremblings. Psal. xxxvi. 6. 'The mountains of God,' and Psal. lxxx. 2. 'Cedars of God,' are very great mountains and cedars. Jonah iii. 3. *Πολὺς μὴδὲν τὰ Θέα*, 'A great city to God,' is a very great city. Mark xi. 22. 'Jesus, answering, said unto them (*ἐχέτε πίστιν Θεῷ*), 'Have a faith of God,' have a very great faith. 1 Thess. iv. 16. 'With the voice of an archangel, and with a trumpet of God,' a great trumpet. The *comparison in the third degree* is sometimes made by *doubling the word*. Luke xxii. 15. 'With desire I have desired;' I have greatly desired. Acts iv. 17. *Ἀπειλὴ ἀπειλομένη*, 'Let us threaten them with a threatening;' let us threaten them severely. Acts v. 28. *Οὐ παρὰ γὰρ ἐμὴν ἐγγύχην*, 'Did we not straitly command you?' Matt. vii. 21. 'Not every one who saith to me, Lord, Lord;' that is, most excellent Lord. Matt. xxiii. 7. 'And to be called of men, Rabbi, Rabbi;' that is, most excellent Rabbi. Mark xiv. 45. 'He goeth straightway to him, and saith, Master, Master;' that is, most excellent master.

28. The *positive* is sometimes put for the *superlative*. Luke ix. 48. 'He who is least among you all shall be (*μικρὰς*, great) greatest.' For the disciples disputed who should be the greatest.

29. The *comparative* is sometimes put for the *positive*.

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1 Tim. iii. 14. 'Hoping to come to thee (*ταχύν*) shortly,' or soon. 2 Tim. i. 18. 'And in how many things he ministered to me in Ephesus, thou knowest (*ὥστων*, better) well.' Sometimes the *comparative* is put for the *superlative*. 1 Cor. xiii. 13. *Μαζὼν δὲ πάντων*, 'But the (greater) greatest of these is charity.' 1 Cor. xv. 19. 'We are of all men (*ἀσθενέστεροι*, more) most miserable.'

30. *Idiomatical nouns* are words used by the Hebrews in a *sense peculiar to themselves*. Of these the following are examples.

Able, when applied to God, or to Christ, signifies *able and willing*. Rom. iv. 21. 'Fully persuaded, that what was promised, he was able and willing even to perform.' Rom. xi. 23. 'For God is (*δυνατός*) able and willing to graft them in.' See also Rom. xiv. 4; xvi. 25. Heb. ii. 18.

31. *All* is often used in a restricted sense for the *greatest part*. 1 Cor. viii. 1. 'We all have knowledge;' that is, the greatest part of us: for it is said, ver. 17. 'There is not in every man that knowledge.' 1 Cor. xi. 2. 'That ye remember me in all things;' that is, most things. For they had not obeyed the apostle's precepts concerning the Lord's supper. 1 Cor. xv. 51. 'We shall not all sleep, but we shall all be changed;' that is, many of us shall be changed.

All sometimes means the *greatest degree of the quality* to which it is applied. 1 Cor. xiii. 2. 'All knowledge, all faith,' signify the greatest knowledge and faith. Col. ii. 9. 'All wisdom and spiritual understanding.' 1 Tim. i. 16. 'Shew all long-suffering.' James i. 2. 'Count it all joy.'

All signifies *some of every kind*. Matt. iv. 23. Acts x. 12.

32. *Answer* was applied by the Hebrews to *any kind of speech*. It may therefore be translated according to the nature of the speech to which it is applied. Matt. xi. 25. 'At that time Jesus answered and said, I thank thee, O Father,' &c.: At that time Jesus prayed and said, &c. Mark xii. 35. 'At that time Jesus answered and said, while he taught in the temple, How say the scribes that Elias,' &c.: Jesus asked and said. 2 Cor. 1. 9. 'We had (*ἀποκρίμα*, the answer) the sentence of death in ourselves.'

33. A *blessing* signifies a *gift*. 1 Sam. xxv. 27. 'This blessing (gift) which thine hand-maid hath brought.' Rom. xv. 29. 'Come with the fulness of the blessing of the gospel;' come with the fulness of the gift of the gospel. 2 Cor. ix. 5. 'That they would go before unto you, and complete beforehand your before-mentioned blessing;' that is, gift to the saints.

34. *Bowels*. By this word the Hebrews expressed the *tenderest affection*, and the greatest vehemence of desire; because tender affection, especially love mixed with pity, occasions a commotion and noise in the bowels. Hence the expression, Isa. lxiii. 15. 'Sounding of the bowels.' 2 Cor. vii. 15. *Τὰ σπλάγχνα*, (his bowels), 'His inward affection.' Philip. ii. 1. 'If any bowels and mercies.' Philem. ver. 20. *Ἀναπαύσιν τὰ σπλάγχνα*, 'Quiet my bowels.'

35. *Bread* signifies the *whole provision of the table*. 2 Sam. ix. 7. 'Thou shalt eat bread continually at my table.' Matt. iv. 3. 'Command that this stone be made bread,' or meat. 4. 'It is written, man shall not live by bread (meat) alone.' Matt. vi. 7. 'Our daily bread,' food. Mark iii. 20. 'They could not so much as eat bread,' take food. Mark vii. 6. 'Eat bread (meat) with unwashen hands.' See *Eat, Drink*.

36. *Called*. To be called often signifies to be simply. 1 John iii. 1. 'That we should be called the sons of God;' that we should be the sons of God. Sometimes called means *held, acknowledged, accounted*.

37. *Children, Sons*, joined with a quality, denote an

high degree of that quality. Thus, *children of light, of disobedience, of wrath, sons of darkness, &c.*—Children sometimes signify *disciples*: Thus, *children of the prophets*. Isaiah viii. 18. 'Behold I and the children,' &c.

38. *Common*. Because many of the things in common use among the heathens were, by the law of Moses, *unclean* to the Jews, they used the word *common* to denote a thing *unclean*. Matt. xv. 11. *Κινεῖ τὸν ἀνθρώπον*, (rendereth a man common,) 'Polluteth a man.' Mark vii. 2. 'When they saw some of his disciples eat bread (*κινεῖν*, with common) with defiled, that is to say, with unwashed hands.*' Rom. xiv. 14. 'There is nothing (*κινεῖν*, common,) unclean of itself.*' Heb. x. 29. 'Counted the blood of the covenant, &c. (*κινεῖν*, a common) an unclean thing;' the blood of an unclean or sinful person.

39. *Doctrine*, *διδάχη*, signifies not only the thing taught, but the action of teaching; a discourse in which things are taught. Mark iv. 2. 'Taught them many things by parables, and said unto them (*ἐν τῇ διδασκίᾳ αὐτοῦ*) in his teaching or discourse.' The same expression is used, Mark xi. 18. xii. 38. Acts ii. 42. 'They constantly attended on (*τῇ διδασκίᾳ*) the teaching of the apostles.' Titus i. 9. *Κατὰ τὴν διδασκίαν*, 'According as he hath been taught.*' 1 Cor. xiv. 26. 'Each of you hath a psalm, (*διδάχην ᾠδῆς*) hath a discourse.'

40. *Eat, Drink*. As the Hebrews represented knowledge and wisdom by *meat* and *drink*, they made use of the phrases *eating* and *drinking*, to denote the operation of the mind in receiving, understanding, and applying doctrine or instruction of any kind, so as to be strongly moved thereby. Jer. xv. 16. 'Thy words were found, and I did eat them.' Ezek. iii. 1. 'Son of man, &c. eat this roll, and go speak unto the house of Israel.' Consider, understand, and get this roll by heart, and then go and speak it to the house of Israel; as is evident from ver. 4. 'Speak with my words to them.' Prov. ix. 5. 'Come, eat of my bread, and drink of the wine which I have mingled. 6. Forsake the foolish and live, and go in the way of understanding.' John vi. 51. 'I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever.' Hence, *bread* signifies *doctrine*, also *moral qualities*, which are nourished by sound doctrine. 1 Cor. v. 8. 'The unleavened bread of sincerity and truth.' Farther, to *eat* and *drink* any quality, signifies intimately to partake thereof. 1 Cor. xii. 13. 'Have been all made to drink of one Spirit.' 1 Cor. xi. 29. 'Eateth and drinketh punishment to himself.'

41. *Elect, or chosen*, often signifies the most excellent, the chief, the most precious, among other things of the same kind, because *excellence* is the reason why some things are chosen preferably to others. Thus, Exod. xv. 3. Pharaoh's chief captains are called 'his elect captains.' 2 Kings xix. 23. 'His (elect) choice fir-trees.' Rom. xvi. 13. 'Rufus chosen in the Lord;' that is, an excellent Christian. 1 Tim. v. 21. 'Elect angels,' are the chief angels; in opposition both to those who are of an inferior order and to the fallen angels. 1 Pet. ii. 6. 'Behold I lay in Sion a chief corner-stone, (*ἐλεκτορ*) elected, precious.' 2 John, ver. 1. 'Elect lady,' is excellent lady. Ver. 13. 'Elect sister,' is excellent sister.

42. *Face* is often used to signify *anger*. Psal. xxi. 9. xxxiv. 16. 'The face of the Lord is against them that do evil.*'

43. *Flesh, Spirit*. *Flesh* denotes things weak; *spirit* things strong. Isa. xxxi. 3. 'The Egyptians are men, not God; their horses flesh, and not spirit.' 1 Cor. iii. 1. 'I could not speak to you as to spiritual, but as (*σαρκωτικῶς*) to fleshly persons;' persons of weak understanding in spiritual matters. 2 Cor. x. 4. 'The weapons of our warfare are not fleshly (weak) but mighty through God.' Hence the law of Moses is called the *flesh*; because its rites sanctified to the purifying of the flesh only, and

had no efficacy in purifying the spirit: that power was peculiar to the *gospel*, which therefore is called the *spirit*. Gal. iii. 3. 'Having begun in the spirit (the gospel), are ye now made perfect by the flesh?' by the law of Moses. Rom. vii. 5. 'For when we were in the flesh;' when we were under the law of Moses. Farther, the Hebrews used *flesh* and *blood* as a periphrasis for *man*, especially when they meant to insinuate the weakness of human nature. Gal. i. 16. 'I consulted not with flesh and blood;' I consulted not with any man.

Flesh, especially in St. Paul's epistles, signifies the body with its appetites and lusts; the unrenewed part of our nature. Gal. v. 16. 'Walk in the spirit' (walk according to the spiritual part of your nature), 'and ye shall not fulfil the lust of the flesh,' ('the lusts of the animal part of your nature'); 'for the flesh lusteth against the spirit, and the spirit against the flesh.'

44. *Glory* is expressed by a Hebrew word which signifies *weight*: Hence, 2 Cor. iv. 17. 'An exceeding and eternal weight of glory.' By this word the Hebrews denoted the *perfections of God*. Rom. i. 23. 'Changed the glory (the perfections, of the incorruptible God into an image.' Rom. vi. 4. 'Raised up from the dead by the glory (power) of the Father.' Ephes. iii. 16. 'According to the riches of his glory,' of his goodness.

45. To *hear*, *ἀκούω*, signifies to hear, to understand, to believe, to obey, to hearken, to grant, and to report; and therefore, in translating this word, due regard must be had to the scope of the passage where it is found. John ix. 27. 'I have told you already, (*καὶ ἐκ ηκούσατε*) but ye have not believed; why desire ye (*ἀκούω*) to hear it again?' 1 Cor. xiv. 2. 'He that speaketh in an unknown tongue, speaketh not to men but to God, for no one (*ἀκούω*, heareth) understandeth him.*' Gal. iv. 21. 'Ye who desire to be under the law, (*τοὺ νόμους ἐκ ἀκούετε*) why do ye not (hear) understand the law?' Acts ix. 7. 'The men which journeyed with him stood speechless, (*ἀκούοντες*) hearing a voice, but seeing no man.*' Acts xxii. 9. 'And they that were with me, saw indeed the light, and were afraid; but (*ἐκ ηκούσαν*, they heard not; so our translators have it; but it should be rendered) they understood not the voice (the speech, of him who spake to me.' This is an easy and proper reconciliation of these passages, which in the common method of translating the Greek word *ἀκούω*, are directly contradictory to each other. 1 Cor. v. 1. 'Ὁλως ἀκύνται, 'It is commonly reported that there is fornication among you.*'

46. *Hearing*, *ἀκοή*, signifies not only the act of hearing but the thing heard; a relation, a report, fame. Matt. xiv. 1. 'Herod the tetrarch heard (*τὴν ἀκοήν*) of the fame of Jesus.*' John xii. 38. 'Who hath believed (*τῇ ἀκοῇ*) our report?'

47. *Heaven* was used by the Hebrews to denote *God*, the possessor of heaven. Matt. xxi. 25. 'The baptism of John, was it from heaven, or from men? Was it from God or from men?' Luke xv. 18. 'I have sinned against heaven, and before thee;' I have sinned against God.

48. *Holy*, *ἅγιος*, primarily signifies that which is clean, or free from defilement. Deut. xxiii. 14. 'Therefore shall thy camp be holy, that he see no unclean thing.*'

Holy likewise signifies separated from a common to a sacred use. In this sense Aaron and his sons, the priests, are called *holy*; being separated from the rest of the Israelites, to minister in holy things. Also, because the Israelites were separated from the rest of mankind, and set apart for the worship of the true God, they were called, Deut. xxxiii. 3. God's 'holy ones,' or 'saints.' Wherefore, when in the epistles the name of *saints* is given to a whole church, it is in the same sense in which it was given to the ancient Israelites as a nation. It does not denote holiness of life, but merely their separation from the heathens, to worship the true God, and to be his church and people, in place of the Jews; 1 Pet. ii. 9

See *Sanctify*. In like manner, *places* and *things* are called *holy*, on account of the use to which they are destined.

Holy and *holiness* often denote *moral purity*. 1 Sam. vi. 20. 'Who is able to stand before this holy Lord God?' 1 Pet. i. 15. 'As he who hath called you is holy, be ye also holy in all your conversation.'

Because the Hebrew word answering to *holy*, signifies sometimes *merciful*, *bountiful*, *beneficent*, and is so translated in our Bibles, it may have the same meaning in some passages of the New Testament. See Titus i. 8. Heb. vii. 26.

49. *Honour*, in the speech of the Jews, signified *maintenance*. Matt. xv. 5. 'But ye say, whosoever shall say to his father, or his mother, whatsoever thou mightest be profited by me, is a gift to the temple;' 6. 'And shall not honour (shall not maintain) his father or his mother, shall be free.' 1 Cor. xii. 26. 'Or one member be honoured, (nourished), all the members rejoice with it.' 1 Tim. v. 3. 'Honour widows who are really widows;' that is, maintain them from the funds of the church; as is evident from the following ver. 4. Ver. 17. 'Let the elders who rule well be counted worthy of double honour;' that is, of a liberal maintenance. 1 Pet. iii. 7. 'Giving honour to the wife as the weaker vessel;' that is, nourishing the wife with tenderness, on account of the weakness of her body.

50. *Living*. The Hebrews used the word *living*, as an epithet to denote the *excellency* of the thing to which it is applied. Thus, John iv. 10, 11. 'Living water;' Acts vii. 38. 'Living oracles;' Heb. x. 20. 'Living way;' 1 Pet. ii. 4, 5. 'Living stone;' Rev. vii. 17. 'Living fountain;' signify excellent waters, excellent oracles, &c.

51. *Name* is often put for a *person*, especially when the person spoken of is *great*, *honourable*, and *illustrious*. Psal. xx. 1. 'The name of the God of Jacob defend thee.' Acts i. 15. 'The number of the names (persons) was about an hundred and twenty.' Acts iv. 10. 'Be it known unto you all—that by the name of Jesus Christ of Nazareth—by him, doth this man stand here before you whole.' Rev. iii. 4. 'Thou hast a few names (persons) in Sardis, who have not defiled their garments.' John xvii. 6. 'I have manifested thy name (thy character and will) to the men which thou gavest me.' This idiom seems to have taken its rise from the circumstance of persons being known by their names.

52. *Riches* denotes the *greatest abundance* of any thing. Rom. ii. 4. 'Despisest thou the riches (the greatness) of his goodness?' Ephes. i. 7. 'According to the riches (greatness) of his grace.' Ephes. iii. 8. 'Preach to the Gentiles the unsearchable riches (greatness) of Christ.' Col. i. 27. 'What is the riches of the glory (what the greatness of the glory) of this mystery.' Col. ii. 2. 'All the riches of the full assurance of understanding;' the fullest assurance of knowledge.

53. *To Sanctify, to make holy, to hallow*, in the writings of the Hebrews, signify *to cleanse a thing from those defilements* which render it unfit for sacred uses. Thus, *Moses* is said, Exod. xix. 10. *to sanctify* the people, by making them 'wash their clothes,' &c. Hence, *to sanctify*, signifies *to set a thing apart* for a particular purpose; also, *to fit a thing* for a particular use. Jer. xii. 3. 'Prepare them for the day of slaughter,* is, in the Hebrew text, 'Sanctify them for the day of slaughter.' 1 Cor. vii. 14. 'For the unbelieving husband is sanctified to the wife, and the unbelieving wife is sanctified to the husband.' The husband and wife, though unbelievers, are fitted to perform their relative duties to each other, by their mutual affection. In the apostolical epistles, Christians are said to have been *sanctified*, because they were separated from idolaters, and fitted to worship and obey the only true God; on which account the whole body of Christians are called *saints*. In like manner, those who are fitted for heaven, are said, Heb. x. 14. to 'be sancti-

fied by the one offering of Christ;' they are fitted to be admitted into heaven, having received the pardon of their sins through that one offering. See *Holy*.

To sanctify or hallow God, is to *venerate* and *pay respect to God*, on account of the excellence of his character, and the greatness of his power and goodness. Isa. viii. 3. 'Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread.' Matt. vi. 9. 'Hallowed be thy name.'

54. *Some*, *τις*, in Scripture, often denotes a *great number*, *many*. Rom. iii. 3. 'What if some have not believed?' What if the greatest part of the Jewish nation have not believed? Rom. xi. 17. 'But if some (the greatest part) of the branches were broken off.' 1 Tim. iv. 1. 'That, in after times, some (a great number) shall apostatize from the faith.' Heb. iii. 16. 'For some, when they heard, provoked:' The whole congregation did so, except Caleb and Joshua.

55. *To speak*, in the Hebrew phraseology, denotes any kind of speaking, whether in the way of *affirmation*, or *command*, or *question*, or *promise*. Rom. iv. 5. 'Even as David also (*λεγω*) describeth the blessedness,' &c.* Jer. xviii. 7. 'At what instant I shall speak (command) concerning a nation, and concerning a kingdom, to pluck up, and to pull down.' In the New Testament the words *ειπεν* and *λεγειν* have the same significations. Matt. iv. 3. 'If thou be the Son of God, (*ειπ*, speak) command that these stones be made bread.* Matt. ix. 5. 'For whether is it easier (*ειπεν*, to say) to command, Thy sins be forgiven thee, or (*ειπεν*) to command, Arise and walk?' Mark v. 43. *Και ειπ*, 'And commanded to give her (*πατρ*) meat.*' Mark ii. 11. 'He saith to the sick of the palsy, (*συ λεγω*) I command thee to arise.' Luke vi. 46. 'Why call ye me Lord, Lord, and do not (*α λεγω*) the things I command?' Acts xv. 24. 'Certain who went out from us have troubled you (*λογισ*) with precepts, subverting your souls, (*ελεγοντες*) commanding you to be circumcised, to whom we gave no such commandment.' Rom. xi. 1. *Ληγω* *εν*, 'I ask, then, Hath God cast away his people?' See also John xii. 49. Rom. xiii. 3. *Ληγω* *γαρ*, 'Now, by the grace which is given me, I command every one among you.' 1 Cor. vii. 12. 'But to the rest (*ηω λεγω*) I command, not the Lord.' 2 Cor. iv. 6. 'For God (*ο υπων*) who commanded the light to shine out of darkness.*' Rev. xiii. 14. *Ληγων*, 'Commanding those who dwell on the earth, to make an image to the beast.' Elsnor and Raphaelus have shown that the Greek writers use the word *λεγω* in the same sense.

To speak, *λελειν*, hath the same general signification with *λεγω*. Luke i. 55. *Καθως ελελειν*, (as he spake), 'As he promised to our fathers.' See Heb. i. 1.

56. *Spirit*. Besides the significations mentioned in explaining the word *flesh*, No. 43. *spirit* denotes the *greatest degree of any mental quality*, either good or bad. Luke x. 22. 'Jesus rejoiced in spirit,' rejoiced greatly. Acts xviii. 25. 'Being fervent in spirit,' being exceedingly zealous. Acts xix. 21. 'Paul purposed in spirit, firmly purposed.' Acts xx. 22. 'Behold I go bound in the spirit to Jerusalem,' I go with a firm resolution. Rom. i. 9. 'Whom I serve with my spirit,' serve with the greatest zeal. Rom. viii. 15. 'Spirit of bondage, spirit of adoption;' Rom. xi. 8. 'Spirit of deep sleep;' signify the greatest degree of bondage; of filial disposition; of stupidity.

57. *Stand*. Dr. Symonds of Cambridge, in his treatise on revising the English translation of the Bible, p. 128. tells us, from Mr. Markland, that all verbs of posture or gesture, as *to stand*, *to sit*, *to go*, *to walk*, &c. in good Greek writers, have the signification of *existere*, *to be*. Acts ix. 7. 'And the men who journeyed with him (*εστησαν*, stood) were speechless.' For it appears from Acts xxvi. 14. that they all fell to the ground.

58. *True*, as an epithet, denotes *excellence*. Luke

xvi. 11. 'The true riches,' the most excellent riches. John i. 9. 'The true light,' the most excellent light. John vi. 32. 'True bread,' the most excellent bread. Heb. viii. 2. 'The true tabernacle,' the most excellent tabernacle.

Truth signifies *justice, righteousness*. John iii. 21. 'He who doth (την ἀληθειαν, truth, that is) righteousness, cometh to the light,' &c. 1 Cor. xiii. 7. 'Rejoiceth not in unrighteousness, but rejoiceth jointly (τῇ ἀληθείᾳ, in truth, that is) in righteousness.'

59. *Walk*. One's *walk* denotes a continued course of action and enjoyment, either good or bad; the habitual manner in which one lives. Gen. v. 22. 'Enoch walked with God.' Rom. viii. 1. 'Who walk not after the flesh.' 2 Cor. v. 7. 'We walk by faith and not by sight.'

60. *Word*, λόγος, is a term of very extensive signification. It signifies not only *reason*, but *speech*, which is the effect of *reason*; *reason brought forth*. Hence the *word* often denotes the *preaching of the gospel*. Luke i. 2. 'Were eye-witnesses and ministers of the word.' Acts vi. 2. 'It is not reason that we should leave the word of God, and serve tables,' leave the preaching of the gospel of God. Acts x. 44. 'The Holy Ghost fell on all them who heard the word,' the gospel preached at that time.

Word, λόγος, like the corresponding Hebrew noun, signifies a *matter, or thing, or affair* of any kind. Matt. v. 32. 'Whosoever shall put away his wife, (παρεκτός λογῆς περιμυς) except for the affair of fornication.' Matt. xxi. 24. 'I also will ask you (ἵνα λόγῳ) one thing.' Acts x. 29. 'I ask therefore, (τινι λόγῳ) for what intent (purpose) ye sent for me.' Acts xix. 38. Λόγον ἔχουσιν, 'Have an accusation.' 1 Cor. xv. 2. 'If ye remember (τινι λόγῳ) in what manner,' &c.

Word, λόγος, signifies likewise a *command*. Exod. xxxiv. 28. 'He wrote upon the tables the words of the covenant, (LXX. τὰς δεκά λογίας), the ten commandments.' John x. 35. 'If he called them gods to whom (λογίας) the command of God came.' 1 Tim. vi. 3. 'Consent not to wholesome (λογίας, words) commands, even (λογίας, to the words) to the commands of our Lord Jesus Christ.'

Word, λόγος, sometimes signifies a *sentence of a discourse*. Rom. xiii. 9. 'And if there be any other commandment, it is briefly summed up (ἡ πάντα τὰ λόγῳ) in this sentence; namely, Thou shalt love thy neighbour as thyself.' 1 Cor. xiv. 19. 'In the church I had rather speak (πεντε λογίας) five sentences with my meaning understood, than ten thousand (λογίας) sentences,' &c.

Word, ῥημα, likewise signifies a *matter, or thing, of any kind*. Luke ii. 19. 'Mary kept (πάντα τὰ ῥήματα) all these things.'

61. *PRONOUNS*.—The primitive *substantive pronoun* ἐγώ, *he*, must be distinguished from the *adjective pronoun* ἐγώ, *who, which*. Matt. xiv. 17. 'Οἱ δὲ λέγουσι, 'They say unto him.' Acts viii. 27. 'Who had come to Jerusalem to worship: (ὅς) He had the charge of all her treasures.' Acts xiii. 30. 'But God raised him from the dead, (ὅς ἐφθῆ) and he was seen many days.* Col. i. 15. 'Οὐ, 'He (God's beloved Son, mentioned ver. 13.) is the image of the invisible God.' Ver. 18. 'Οὐ, 'He is the beginning.' Heb. v. 6. 'Thou art a priest for ever after the order of Melchisedeck.' Ver. 7. 'Οὐ, 'He (Christ, mentioned ver. 5.) in the days of his flesh, when he had offered up prayers,' &c.

62. The sacred writers, to give the greater emphasis to their discourse, sometimes *join two relatives with one antecedent*. 1 Pet. ii. 24. 'Ος τὰς ἁμαρτίας ἡμῶν αὐτοῖς. 'Who his ownself bare our sins.* 1 Cor. ii. 9. 'Α, for πάντα, 'These things eye hath not seen, &c. (ἃ,) which God hath prepared,' &c. Rom. xiv. 14. 'To him who reckons any thing to be unclean, (ἁγῶν) to that man it is unclean.'

63. The *relative pronouns*, in many cases, refer not to

the *near*, but to the *remote, antecedent*. Luke v. 17. 'The power of the Lord was present to heal (αὐτοῖς) them: Not the pharisees, who are mentioned immediately before, but such sick people as were in the crowd. 2 Thess. ii. 8. 'Shall render ineffectual, by the brightness of his coming, (ὅς) of whom the coming is after the strong working of Satan.' Here *ὅς, of whom*, refers not to the *Lord*, the immediate antecedent, but to the *lawless one*, mentioned in the first part of ver. 8.

64. The *relative pronoun* is sometimes used to denote an antecedent, not mentioned before, but which the writer is thinking of in his own mind. Thus, 2 Pet. ii. 11. αὐτῶν, *them*, is not put for δόξας, *dignities*, mentioned ver. 10. but for the *evil angels*, of whom nothing is said. 1 John iii. 2. 'We know that when he shall appear, we shall be like (αὐτῷ) him; we shall be like Christ, of whom nothing is spoken before. Ver. 16. Ἐκείνους, *He*, stands for *Christ*, of whom there is no mention made in what goes before. Heb. ii. 7. 'Thou hast made him for a little while less than angels; namely *The Son*; as is plain from ver. 8, 9. 1 Pet. iii. 14. 'Be not afraid of their terror.' Here the relative *their* hath no antecedent expressed.

65. The *relative pronoun* αὐτός is sometimes used for ἐγώ αὐτός, *su αὐτός, I myself, thou thyself*; and αὐτὴ αὐτὴ, &c. Acts xxiv. 8. 'By examining of whom (αὐτός) thou thyself mayest take knowledge of all these things.* Matt. xxiii. 37. 'Jerusalem, thou that stonest them which are sent to thee: πρὸς αὐτὴν for πρὸς σεαυτὴν, sent to thyself.

66. When words of different genders are the antecedents, though the *relative takes the gender of the masculine word*, it comprehends the whole. Heb. i. 11. Αὐτὴ, 'They (οὐρανὸς καὶ γῆ) shall perish.' Sometimes the *relative takes the gender of its consequent*. See Col. i. 27. Sometimes the *relative differs in gender from its antecedent*, regarding the meaning of the *antecedent* rather than its form; as in the following examples, Gal. iv. 19. Col. ii. 15. 19. Of this solecism Beza has given an example from Euripides, in his note on Col. ii. 19.

67. The *relative pronoun* οὗτος, *he, she*, called by Clenard the *subjoined article*, is sometimes used for the *demonstrative pronoun*, αὐτός, *autus*, Clenard, Gram. p. 166. Of this use of the *relative pronoun* we have examples in the New Testament. 1 Pet. iv. 5. 'Οἱ for οὗτοι, 'They shall give an account to him,' &c. 1 Pet. ii. 8. 'Οἱ, 'These stumble at the word.' Scapula also observes, that the Greek writers use the *relative* in the same manner. 'Ὁς οὗτος γ' ἀμφισπῶν τὰς ἑκτὸς ἰπποδάμους, Iliad. last ver. I am therefore of opinion, that, in the following passages, the *relative*, though compounded with τις, is used for the *demonstrative* οὗτος. Acts xxiii. 33. 'Οστιν, 'These (the horsemen) going into Cesarea, and delivering the letter to the governor, presented Paul.' Acts xxiv. 1. 'Οστιν, 'These,' namely, Ananias, the elders, and Tertullus, 'informed,' &c. Rom. i. 32. 'Οστιν, 'These men knowing the law of God, that they who do such things,' &c. Rom. xvi. 4. 'Οστιν, 'These persons for my life laid down their own necks.' 2 Thess. i. 9. 'Οστιν, 'These shall suffer.' See, however, No. 71.

68. The *demonstrative pronoun* τούτο, *this*, often denotes something that follows in the discourse. John vii. 22. Διὰ τούτο, 'For this reason Moses gave you circumcision, not because it is of Moses, but of the fathers.' Rom. iv. 16. Διὰ τούτο, 'For this reason it is by faith, that it might be by grace.' 1 Cor. vii. 6. Τούτο δέ, 'But this (that follows) I speak by way of advice.' 1 Cor. xi. 17. Τούτο δέ παραγγέλλω, 'Now declaring this, (that follows) I praise you not, that ye come together,' &c. 1 Tim. i. 16. 'But (διὰ τούτο) for this reason I received mercy, that in me, &c. 2 Tim. ii. 10. Διὰ τούτο, 'For this cause, I patiently bear evil for the elect's sake, that they also may,' &c. 2 Tim. iii. 1. Τούτο δέ, 'This know also, that in the last

days.' &c. Philom. ver. 15. διὰ τὸ, 'For this reason, perhaps, he was separated for a little while, that thou mightest have him for ever.' Heb. ix. 15. διὰ τὸ, 'For this cause he is the Mediator of the new covenant, that by means of death,' &c.—Wherefore Rom. v. 11, 12, may be thus translated: 'By whom we have received the reconciliation, (διὰ τὸ) for this reason, as by one man sin entered,' &c.

69. ARTICLES.—The article ὁ, ἡ, το, shows that the word to which it is prefixed signifies a particular person or thing; consequently it renders that word *emphatical*. Thus, ὁ ἀνὴρ is not a man, or any man, but the man of whom the discourse is. Now, though in general the article renders a word *emphatical*, it is sometimes used where no *emphasis* is intended; so that the word to which it is prefixed must be translated as if the article were wanting. Of both these uses of the article the following is an example. 2 Thess. ii. 3. 'Unless there come (ὁ ἀποστασία) the apostasy, and (ὁ ἀνδραποδιστὴς τοῦ ἁγίου) the man of sin be revealed.' For the article is *emphatical*, except before ἀμαρτία, which must be translated as if the article were wanting. On the other hand, some words which want the article are *emphatical*, and must be translated as if the article were prefixed. Matt. i. 18. 'Was found with child (καὶ πνευματὸς ἄγιος) of the Holy Ghost.' Mark i. 1. 'The beginning of the gospel of Jesus Christ, (Ἰησοῦ υἱοῦ τοῦ Θεοῦ) the Son of God.' John iii. 6. 'That which is begotten (πνεύματος) of the Spirit,' namely, of God. Gal. iii. 5. Εἰς ἡμέραν νόμου, signifies 'by works of the law.' Heb. ii. 4. Μερίμνη πνεύματος ἁγίου, 'Distributions of the Holy Ghost.' Wherefore Tit. ii. 13, may, as was observed on the sign of the genitive case, No. 25, be translated, 'appearing of the glory of the great God (καὶ σωτῆρος ἡμῶν) and of our Saviour Jesus Christ.' 1 Pet. iv. 6. 'Condemned by men (σαρκί) in the flesh, but live by God (πνεύματι) in the spirit.'

70. When the article does not render the word definite, or *emphatical*, in its signification, it is put for *some*, and may be translated *some*, as: Matt. ix. 11. 'Οἱ φηρισαῖοι, 'Some pharisees.' Matt. ix. 28. 'He went (καὶ τὸν πατέρα) into an house.' Matt. xxv. 1. 'Went out to meet (τὸν νυμφῶνα) a bridegroom.' 1 Cor. i. 11. Ὑπο τῶν Χλόης, 'By some belonging to Chloe.'

71. Clemenard, (Gram. p. 165.) speaking of the prefixed articles ὁ, ἡ, το, says, "Capiuntur et pro demonstrativis pronomibus; τὸν pro τούτῳ, ἡνὶ pro ταύτῃ, ἡνὶ: id quod crebrum est adiectis conjunctionibus *de* et *que*; ἡνὶ, ἡνὶ, ἡνὶ, ἡνὶ; pro ὅτις, αὐτῇ, τούτῳ. Et idem in reliquis casibus, τῷ, τῇ, τῷ, τῇ, pro τούτῳ, ταύτῃ, τούτῳ." Of this use of the article we have many examples in Scripture. Matt. xxiv. 32. 'Learn (τὴν παραβολήν) this parable from the fig-tree,' &c. Acts ix. 2. 'That if he found any (τῆς ὁδοῦ) of this way.' Acts xxiv. 22. 'When Felix heard these things, having perfect knowledge (τῆς ὁδοῦ) concerning this way.' Rom. xvi. 22. 'I Tertius who wrote (τῇ) this epistle.' 1 Cor. v. 9. 'I have written (ἐν τῇ ἐπιστολῇ) in this letter,' &c. 2 Cor. vii. 11. 'Ye have approved yourselves to be clear (ἐν τῇ ἐπιστολῇ) in this matter.' Col. iv. 16. 'When (ἡ) this epistle is read,' 1 Thess. iv. 6. 'Go beyond, or defraud his brother (ἐν τῇ) in this matter.' 2 Thess. iii. 14. 'If any one obey not (τῇ ἐντολῇ ἡμῶν διὰ τῆς ἐπιστολῆς) our command by this letter.'

72. The article is sometimes used for the personal pronoun, *he*. Matt. xiii. 40. 'Ὁ δὲ σπέρμα, 'But he that received the seed.' Matt. xiv. 18. 'Ὁ δὲ ἄνθρωπος, 'But he said.' Gal. iii. 5. 'Ὁ δὲ υἱός, 'He therefore that ministereth the Spirit.' Col. iii. 25. 'Ὁ δὲ, 'But he that doth wrong.' Heb. vii. 8. 'Ὁ δὲ μὴ γενελογημένος, 'But he whose descent is not counted.' This use of the article affords an easy translation of that difficult passage, Rom. vi. 10. 'Ὁ γὰρ ἀποθανὼν, 'For he who died, died by sin: (ὁ δὲ ζῶν) But he who liveth,' &c.

73. The article in all its genders and cases, is often put for the relative pronoun *ὅς, ὃς, ὅ, and must be translated, who, which.* Mark xii. 38. 'Beware of the scribes, (τῶν διδασκάλων) which love to go in long clothing.' Rom. ix. 5. 'Ὁ ὅς, for ὅς ἐστι, 'Who is over all, God blessed,' &c.' Sometimes the article in this sense is understood and must be supplied. 1 Tim. iv. 2. 'Through the hypocrisy of liars (κατακλιθεῖσιν, for τῶν κατακλιθεῖσιν) who are seared.' Ver. 3. Κατακλιθεῖσιν, for τῶν κατακλιθεῖσιν, 'Who forbid to marry.'

74. In many instances where the article is put for the relative pronoun, the substantive verb is understood, and must be supplied in the translation. 2 Cor. viii. 22. 'Much more diligent upon the great trust (τῇ ἐν ἡμῶν) which he hath in you.' 2 Cor. ix. 3. 'That our boasting (τοῦ ἐν ὑμῶν) which is concerning you.'

PARTICLES.

75. Lowth, in his English grammar, page 32, observes, "That the connective parts of sentences, by which he means relatives, prepositions, and conjunctions, are the most important of all, and require the greatest care and attention: for it is by them chiefly that the train of thought, the course of reasoning, and the whole progress of the mind, in continued discourse of all kinds, is laid open; and on the right use of these, perspicuity, which is the first and greatest beauty of style, depends." This observation, which is perfectly just, shows, that in a translation of any discourse from one language into another, it is of the utmost importance that the meanings and powers of the connective parts thereof be properly expressed. In the Hebrew language, the connectives being few, are used with more latitude of signification than belongs to the connectives which properly correspond to them in other languages. Wherefore, in translating the books of the New Testament, it ought to be remembered, that the authors of these books being Jews, naturally used the Greek particles and prepositions, not only in all the variety of their own significations, but in the variety also of the significations of the corresponding Hebrew particles and prepositions. And of these various significations, the one which best suits the passage where the particle is found, ought to be expressed in the translation; otherwise, the inspired writer's train of thought will disappear, and the course of his reasoning be interrupted, perhaps inverted. Wherefore, to lay a proper foundation for a right translation of the Scriptures, the following examples are produced, chiefly from the Scriptures themselves, to prove the variety of meanings affixed by the sacred writers to the Greek particles, by which they have connected the different parts of their discourse.

ΑΛΛΑ.

76. ΑΛΛΑ is sometimes used affirmatively, and must be translated *yea, also, certainly.* This sense of *αλλά* is acknowledged by Hoogeveen, who renders it by the Latin words *immo, etiam.* Acts xix. 2. Αλλά, 'Indeed we have not so much as heard that the Holy Ghost is given.' Rom. viii. 37. Αλλά, 'Nay, in all these things.' 2 Cor. vii. 11. Αλλά, 'Yea, what clearing of yourselves; (αλλά) yea, what indignation; (αλλά) yea, what zeal; (αλλά) yea, what revenge.' In this passage, however, *αλλά* might better be translated *also.* Rom. vi. 5. 'For seeing we have been planted together in the likeness of his death, (αλλά καὶ) certainly we shall be also in the likeness of his resurrection.'

77. Αλλά is sometimes used by the Greeks as the first word of a discourse, and signifies, *now, now indeed.* Of this use of *αλλά*, Hoogeveen has produced examples from the best Greek writers.

78. Αλλά is likewise used causally, and must be translated *for, because.* John vii. 12. 'Others said no, (αλλά) for he deceiveth the people.' 1 Cor. iv. 3. Αλλά, 'Because I do not condemn myself.' 1 Cor. xv.

10. 'And his grace which *was bestowed* on me, was not vain;' (ἀλλὰ) for I laboured more abundantly than all of them.' 2 Cor. vii. 14. 'I am not ashamed, (ἀλλὰ) for as I spake all things,' &c. 1 Thess. ii. 2. Ἀλλὰ καὶ, 'For although we had before suffered.' Titus i. 15. 'But to the polluted and unfaithful nothing is pure, (ἀλλὰ) because both their understanding,' &c. 2 Pet. i. 16. 'We have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ. (ἀλλὰ) For we were eye-witnesses of his majesty.'

79. Ἀλλὰ is used *illatively*, and must be translated, *wherefore, therefore*. Acts x. 19. 'Three men seek thee, (ἀλλὰ) therefore arise, and get thee down.' Acts xxvi. 15. 'I am Jesus whom thou persecutest, (ἀλλὰ ἀναστῆθι) wherefore arise.' 2 Cor. viii. 7. Ἀλλὰ, 'Therefore as ye abound in every thing.' Eph. v. 24. Ἀλλὰ, 'Therefore as the church is subject.'

80. Ἀλλὰ, *Unless, except*. Matt. xx. 23. 'Is not mine to give, (ἀλλ' οὐκ) except to them,' &c. Mark ix. 8. 'They saw no one, (ἀλλὰ) save Jesus only.' 2 Cor. ii. 5. 'If a certain person hath grieved me, he hath not grieved me, (ἀλλὰ) except by a part of you.' 2 Cor. v. 12. 'We do not recommend ourselves to you, (ἀλλὰ) but only give you an occasion.' 1 John ii. 27. 'Ye have no need that any one should teach you, (ἀλλ' ὥς) except as the same anointing teacheth you concerning all things.'

81. Ἀλλὰ, *Yet, however*. Rom. x. 18. Ἀλλὰ, 'Yet I say, they have not heard.' 1 Cor. iv. 4. 'I know nothing by myself, (ἀλλὰ) yet am I not hereby justified.' 1 Cor. xii. 24. Ἀλλὰ, 'However, God hath tempered the body.' 1 Cor. xiv. 20. Ἀλλὰ, 'Howbeit in malice be ye children.'

ΑΝ.

82. Αν, joined with a verb, must sometimes be translated (*certè*) *certainly, without doubt*. Matt. xi. 23. 'If the mighty works which have been done in thee, had been done in Sodom, (ἡμῶν αν) it would certainly have remained,' &c. John iv. 10. 'If thou knewest—who it is that saith to thee, Give me to drink, (συ αν ἤσθας αὐτοῦ) thou certainly wouldst have asked him,' &c.

ΑΠΟ.

83. Απο signifies *of, or belonging to*. Acts xvii. 13. 'But when the Jews (απο) of Thessalonica had knowledge that the word of God was preached of Paul in Berea, they came thither also.'

84. Απο, *For, by reason of, because*. Matt. xviii. 7. 'Wo to the world, (απο) because of offences.' Luke xix. 3. 'Could not (απο οχλῶν) for the press, because he was little of stature.' Luke xxi. 26. 'Men's hearts failing them (απο) for fear;' by reason of fear.

85. Απο, *After, in the sense of following an example*. 2 Tim. i. 3. 'Whom, (απο προγόνων) after my forefathers, I serve.'

86. Απο, *In*. 2 Cor. i. 14. 'Also ye have (απο μευς) in part acknowledged us.'

ΑΠΑ.

87. Αεα, properly is a particle of *affirmation*, and must be translated *truly, certainly, indeed*. Matt. xii. 28. Αεα, 'Certainly the kingdom of God is come unto you.' Matt. xxiv. 45. Τις αεα ἐστίν, 'Who truly is a wise and faithful servant.' Luke xi. 48. Αεα, 'Truly ye bear witness.' Acts viii. 22. Εἰ αεα, 'If, indeed, the thought of thy heart may be forgiven thee.' Rom. x. 17. Αεα ἢ πιστεῖ, 'So then,' or certainly, 'faith cometh by hearing.'

88. Αεα is often used *interrogatively*. Matt. xviii. 1. 'Saying, (τις αεα) Who now is the greatest in the kingdom of heaven?' Mark iv. 41. Τις αεα ἔστις, 'What manner of man is this?' Rom. vii. 25. Αεα ἐν αὐτῷ, 'Do I myself then as a slave serve sin?'

89. Αεα is also used *illatively*, and must be translated

therefore, then. Matt. xix. 25. 'Saying, (τις αεα) Who then can be saved?' Ver. 27. Τις αεα, 'What therefore shall we have?' Heb. iv. 9. Αεα ἀπολυπται, 'There remaineth therefore a rest to the people of God.' Heb. xii. 8. Αεα, 'Then ye are bastards.' Rom. viii. 1. Οὐδὲν αεα νυν, 'There is therefore now no condemnation.'

ΓΑΡ.

90. Γαε is used by the writers of the New Testament in a great variety of senses. Most frequently it hath a *causal* signification, and must be translated *for*. Yet it does not in all cases introduce a reason for what immediately goes before, but for something more remote in the discourse.

91. Γαε is used to *introduce an additional reason*; that is, a reason in proof of some proposition, for which a reason has already been given. In such cases the proper translation of γαε is *besides, farther, moreover*. This use of γαε occurs so frequently in Scripture that to produce examples would be superfluous. The reader, however, if he pleases, may examine Rom. i. 18. iv. 15. v. 6, 7.

92. Γαε is sometimes used to *introduce a reason for something not expressed* by the writer, but which being strongly impressed on his own mind, he supposes the reason offered will make it sufficiently known. Thus Pilate, speaking to the Jews, Mark xv. 14. 'Why should I crucify him?' Τις γαε κακὸν ποιεῖσθαι, 'For what evil hath he done?' In like manner the town-clerk says to the Ephesians, Acts xix. 35. 'Ye men of Ephesus, I am astonished at your behaviour, (τις γαε ὡς ἐν ἀνθρώποις) For what man is there,' &c.

93. Γαε is also used *illatively*, and must be translated *wherefore, therefore*. Rom. vi. 19. Γαε, 'Wherefore, as ye have presented your members servile instruments to uncleanness, and to iniquity, to work iniquity, so now present your members,' &c. Rom. xv. 2. Γαε, 'Wherefore, let every one of us please his neighbour.' 1 Cor. xi. 26. Γαε, 'Wherefore, as often as ye eat this bread.' 1 Cor. xiv. 8. Καὶ γαε, 'And therefore if the trumpet give an uncertain sound.' Philip. ii. 5. Τὸτο γαε ἐροῦσθα, 'Wherefore let this disposition be in you, which was also in Christ.' James ii. 26. Γαε, 'Therefore, as the body without the spirit is dead,' &c. This use of γαε, Beza acknowledges in his notes on 1 Cor. xi. 26. Philip. ii. 5.

94. Γαε is often a particle of *affirmation*, and must be translated *indeed, certainly, truly*. Luke xx. 36. Οὐτοι γαε, 'Neither indeed can they die any more.' John ix. 30. 'The man answered and said to them, (ὃ γαε τὸτο) Herein truly is a wonderful thing, that ye know not whence he is, (καὶ) although he hath opened mine eyes.' Acts xvi. 37. Οὐ γαε, 'No truly; (ἀλλὰ εὐθὺς) but coming themselves, let them bring us out.' 1 Cor. ix. 10. 'Does he command this wholly for our sakes? (ὅτι ἡμᾶς γαε ἡχαρῶν) For our sakes, no doubt, it was written.' 2 Cor. x. 8. Εὐ-τι γαε, 'And although indeed I should boast somewhat more,' &c. Gal. i. 13. Ἡμῶσιν γαε, 'Ye have heard certainly of my behaviour,' &c. 1 Thess. iv. 10. Καὶ γαε, 'And indeed ye do it,' &c. Isa. xiv. 15. the LXX. have inserted the particle γαε, as the translation of a Hebrew word which signifies *truly, indeed*. See Tromm. Concord.

95. Γαε is put sometimes for *ἔτι, quod*; and must be translated by the English particle *that*. 1 Cor. vii. 6. 'I speak this as an advice, not as an injunction, 7. (ὅπως γαε) that I wish all men were as I am.' 1 Cor. xv. 51. 'Behold, I shew you a mystery, (γαε) that we shall not all sleep.' 2 Tim. ii. 11. 'True is the saying, (ὡ γαε) that if we die with him,' &c.

96. Γαε, as Phavorinus tells us, (ἀντι τε δι κελται) is put for *δι*; consequently it has all the different meanings of *δι*. Accordingly,

97. Γαε is used as a *copulative*; so must be translated *and, now*. Acts viii. 39. 'And the eunuch saw him no more, (καὶ εὐνῆτο γαε) and he went on his way rejoicing.'

Rom. v. 19. *ὡς* γὰρ, 'And as through the disobedience of one man.' Rom. xiii. 3. *ἄρα* γὰρ, 'Now by the grace that is given to me, I command.' Rom. xv. 4. *ὅσα* γὰρ, 'Now, whatever things were before written, were written for our instruction,' &c. 2 Tim. ii. 7. 'Consider what I say, (*γὰρ*) and the Lord give thee understanding.'

98. *Γὰρ* has the adversative sense of *δὲ*, and must be translated *but*, *yet*, *although*. Mark. vii. 28. 'True, Lord, (*καὶ* γὰρ) but even the dogs under the table eat of the children's crumbs.' Luke xxii. 2. 'The chief priests and scribes sought how they might kill him, (*γὰρ*) but they feared the people.' Rom. x. 3. 'Have not submitted to the righteousness of God.' 4. *Τὸς* γὰρ νόμον *χρῆσθαι*, 'Although Christ is the end of the law for righteousness,' &c. Rom. xv. 2. *ἕκαστος* γὰρ ἑμῶν, 'But let every one of us please his neighbour.' Rom. xv. 18. *Ὁ* γὰρ *παύσασθαι*, 'Yet I will not dare to speak any thing of what Christ hath not wrought,' &c. 1 Cor. x. 29. 'Ἰνα *τι* γὰρ, 'But why is my liberty judged.' 2 Cor. v. 2. *καὶ* γὰρ, 'But yet in this tent we groan.' 2 Cor. xii. 1. 'Well, it does not become me to boast, (*γὰρ*) yet I will come to visions,' &c. Ver. 19. 'All things, beloved, are done for your edification.' 20. *ὀφείλω* γὰρ, 'Yet I am afraid.' Heb. xii. 20. *Γὰρ*, 'Although they could not bear that which was strictly commanded.' 1 Pet. iv. 15. *Μὴ* γὰρ *τίς* ἑμῶν, 'But let none of you suffer as a murderer.'

99. *Γὰρ* is used like *δὲ*, as a particle of *transition*, and must be translated *now*. Luke xii. 58. 'Ὡς γὰρ, 'Now when thou goest with thine adversary, &c.'

Γὰρ is seldom, if ever, used as an *expletive*.

ΔΕ

100. *Δὲ* is properly an *adversative* particle, signifying *but*, *however*, *nevertheless*, *notwithstanding*, *although*. 1 Cor. vii. 2. *Δὲ*, 'Nevertheless to avoid fornication.' 1 Cor. xiv. 2. *Πνευματι* δὲ, 'Howbeit in the spirit he speaketh mysteries.' 2 Cor. xiii. 7. *Δὲ*, 'Though we be as reprobates.' Gal. ii. 20. *Δὲ*, 'Nevertheless I live.' 2 Tim. iv. 17. *Δὲ*, 'Notwithstanding the Lord stood by me.' 1 Pet. i. 7. 'More precious than of gold which perisheth, (*δὲ*) though it be tried with fire.' 2 Pet. iii. 13. *Δὲ*, 'Nevertheless we, according to his promise, look for new heavens.'

101. *Δὲ* is used as a *copulative*, and must be translated *and*. Of this use of *δὲ*, the examples are so numerous, that it is needless to mention any.

102. *Δὲ* signifies *even*. Rom. iii. 22. *δικαιοσύνη* δὲ, 'Even the righteousness of God.' Philip. ii. 8. *θάνατος* δὲ *σώτης*, 'Even the death of the cross.'

103. *Δὲ* *now*. Rom. xvi. 17. *Δὲ*, 'Now I beseech you, brethren.' Ver. 25. *Δὲ*, 'Now to him that is able to establish you.' Luke xx. 37. 'Ὅτι δὲ, 'Now that the dead are raised.'

104. *Δὲ* is likewise used to introduce an additional argument or sentiment on the same subject, and must be translated *besides*, *farther*, &c. Matt. v. 31. *ἐγγὺς* δὲ, 'Father, it hath been said, Whosoever shall put away his wife.' Rom. viii. 30. *Δὲ*, 'Moreover, whom he did predestinate.' 2 Cor. ii. 12. *Δὲ*, 'Furthermore, when I came to Troas.' 2 Tim. iii. 1. 'This know (*δὲ*) also.' 2 Pet. i. 15. *σπουδάσω* δὲ, 'Moreover, I will endeavour that ye may be able, after my decease.'

105. *Δὲ* is used *causally*, and must be translated *for*. Mark xvi. 8. 'And flesh from the sepulchre; (*ὥς* δὲ *αὐτὰς* *τρεμούσας*) for they trembled.' Luke xii. 2. *Ὅμως* δὲ, 'For there is nothing concealed that shall not be revealed.'

106. *Δὲ* is used *illatively*, signifying *so then*, *therefore*, *wherefore*. Rom. viii. 6. 'Ὅτι δὲ *ἐν* *σαρκὶ* *ὄντες*, 'So then they that are in the flesh;' or rather, 'wherefore they that are in the flesh.' Rom. xii. 6. *Ἐχόντες* δὲ, 'Having then gifts differing.' 1 Cor. vii. 8. *Ἀρα* δὲ *τοὺς*

ἀγαπῶντες, 'I say, therefore, to the unmarried;' or, 'I command, therefore, the unmarried.' 1 Cor. xii. 21. *Δὲ*, 'Therefore the eye cannot say to the hand.' 1 Cor. xvi. 15. *Δὲ*, 'I entreat you, therefore, brethren.' Philem. ver. 12. *Δὲ*, 'Thou therefore receive him.'

107. *Δὲ* is used *affirmatively*, and may be translated *indeed*. Gal. iv. 20. *Ἡθέλον* δὲ, 'I could wish indeed to be present with you.' 1 John i. 3. *καὶ ἡ κοινωνία* δὲ, 'And truly our fellowship.' 2 Pet. i. 13. *Δὲ*, 'Yea, I think it fit as long as I am,' &c.* Beza, in his notes on Col. i. 21. tells us, that Plato often uses *δὲ* for *καὶ*, *sanè*, *truly*.

108. *Δὲ*, or; disjunctively. Rom. viii. 34. 'It is Christ who died, (*μᾶλλον* δὲ) or rather who is risen.' 1 Cor. xvi. 3. 'Them will I send—to Jerusalem.' 4. (*καὶ* δὲ) 'Or if it be proper that even I should go.'

109. *Δὲ*, in the latter clause of a sentence, sometimes implies that *καὶ*, or *καὶ* *πῶς*, is omitted, and must be supplied. Rom. vi. 17. 'Thanks to God (*ὅτι* *κατὰ* *τὴν* *ἀνομίαν*) that although ye were the slaves of sin, (*ὅπου* *κατασκήνωσθε* *δὲ*) yet ye have obeyed from the heart,' &c. : For can any one imagine the apostle would thank God that the Romans were the slaves of sin!—So also, 1 Pet. iv. 6. 'Ἰνα *κρίθωσι* *μιν*, is an elliptical expression for *ἵνα* *κατὰ* *κρίθωσι*, as is evident from the following clause, *ζῶσι* *δὲ*. So that the true literal translation of the verse is, 'That although they might be condemned by men in the flesh, they might live by God in the spirit.'

110. *Ὅμως*. Vigerus, page 268. says, this particle, when it stands by itself, signifies *Ne quidem*. Gal. ii. 3. *Ἀλλ'* *οὐδὲ*, 'However, not even Titus who was with me,' &c. Ver. 5. 'To whom we gave place by subjection, (*οὐδὲ*) not even for an hour.'

ΔΗ.

111. *Δὲ* properly is a particle of *affirmation*, but it is used likewise *illatively*. 1 Cor. vi. 20. 'Ye are bought with a price; (*δοξαζέτε* *δὲ*) therefore glorify God with your body,' &c.*

ΔΙΑ.

112. *Δια* with an accusative, commonly, though not always, denotes the *end* for which a thing was done, and must be translated *for* or *on account of*. Rom. iv. 25. 'And was raised again (*δια*) for our justification.' 2 Cor. iv. 5. 'And ourselves your servants (*δια*) on account of Jesus.' 2 Cor. viii. 8. 'I speak not this as an injunction, but (*δια*) on account of the forwardness of others.' Heb. i. 14. 'Sent forth to minister (*δια*) for them that shall be heirs of salvation.' Heb. ii. 9. *Δια*, 'On account of the suffering of death, crowned with glory and honour.' 1 Pet. i. 20. 'But manifested in these last times (*δι'* *ὧμας*) for you.'

113. *Δια*, with an accusative or genitive, signifies an efficient cause of any kind, and must be translated *by*, *through*. John vi. 57. 'And I live (*δια*) by the Father.' 2 Cor. iii. 11. 'For if that which was abolished, was abolished (*δια*) through glory.' 2 Tim. ii. 2. 'The things which thou hast heard from me (*δια*) by many witnesses; that is, confirmed by many witnesses.'

114. *Δια* *To*, *unto*. 2 Pet. i. 3. 'Who hath called us (*δια* *δικῆς*) to glory and virtue.'

115. *Δια*, *According to*, 1 Tim. iv. 14. 'The spiritual gift which is in thee, which was given thee (*δια*) according to prophecy.'

116. *Δια*, *With respect to*. Rom. viii. 10. See the note on the passage.

117. *Δια*, both with a genitive and an accusative, signifies *in*. Mark xiv. 58. 'And (*δια*) within (*in*) three days I will build another.' Acts v. 19. 'But the angel of the Lord (*δια* *νυκτός*) in the night opened the prison doors.' Rom. iii. 25. 'For the declaration of his righteousness, (*δια* *τῆς* *παρεσβύσεως*) in passing by the sinner.' Rom. xiv. 14. 'There is nothing unclean (*δι'* *ἑαυτοῦ*) in itself.' 1 Cor. xiii. 12. 'We see (*δι'* *ὥσπερ*) in a mirror'

obscurely.' 2 Cor. v. 10. 'That every one may receive ($\tau\alpha \delta\iota\alpha \tau\epsilon \sigma\omega\mu\alpha\tau\omicron\upsilon$) things in the body.' Gal. iv. 13. 'Ye know that ($\delta\iota' \alpha\sigma\theta\epsilon\iota\alpha\varsigma$) in weakness,' &c. 1 Thess. iv. 14. 'Them also who sleep ($\delta\iota\alpha \tau\epsilon \lambda\eta\theta\epsilon\varsigma$) in Jesus.'* 2 Pet. iii. 12. 'The day of the Lord, ($\delta\iota' \eta\upsilon$) in which the heavens being set on fire.*

118. $\Delta\iota\alpha$, *By*, in relation to *place*. 2 Cor. i. 16. $\Delta\iota'$, 'By you to pass into Macedonia.*

119. $\Delta\iota\alpha$, *With*. Rom. viii. 25. 'We wait ($\delta\iota\alpha$) with patience for it.*' 2 Cor. ii. 4. 'I wrote you ($\delta\iota\alpha$) with many tears.*' Ephes. iv. 6. 'Who is over all, and ($\delta\iota\alpha$) with you all, and in you all.' Heb. iii. 16. 'Who went out of Egypt ($\delta\iota\alpha$) with Moses.*

120. $\Delta\iota\alpha$, *Along*, in relation to *place*. 2 Cor. xi. 33. 'And through a window in a basket, I was let down ($\delta\iota\alpha \tau\omega\chi\upsilon\varsigma$) along the wall.' See also Acts ix. 25.

121. $\Delta\iota\alpha$, *Of, from*, denoting the *principle from which any thing is done*. Philip. i. 15. 'Some indeed preach Christ, even ($\delta\iota\alpha$) of envy and strife.*

122. $\Delta\iota\alpha$ sometimes denotes *continuation of time*, and must be translated *during, under, throughout*. $\Delta\iota' \eta\mu\epsilon\varsigma \alpha\nu$, *Throughout the day*. $\Delta\iota\alpha \beta\iota\alpha$, *During life*. Luke v. 5. 'Master, we have toiled ($\delta\iota' \delta\lambda\eta\varsigma \tau\eta\varsigma \nu\kappa\tau\omicron\upsilon$) throughout the whole of the night.' Rom. iv. 11. 'The father of them who believe ($\delta\iota\alpha \alpha\lambda\epsilon\gamma\epsilon\iota\sigma\iota\alpha\varsigma$) in uncircumcision; that is, during their uncircumcision. Rom. vii. 5. 'The sinful passions ($\tau\alpha \delta\iota\alpha \tau\epsilon \nu\omicron\mu\alpha$) which we had under the law; that is, during the time we were under the law. Ver. 8. $\Delta\iota\alpha$, 'Under the commandment; that is under the law. See also ver. 11. Homer uses the preposition $\delta\iota\alpha$ in the same sense: $\Lambda\mu\beta\epsilon\sigma\sigma\iota\mu\iota \delta\iota\alpha \nu\kappa\tau\alpha$. See Beza's note on 1 Tim. ii. 15.

ΔΙΟΤΙ.

123. $\Delta\iota\omicron\tau\iota$ properly is an *illative particle*; yet it is sometimes used *causally*, and must be translated *for, because*. Acts x. 20. 'Go with them, doubting nothing, ($\delta\iota\omicron\tau\iota$) for I have sent them.*' Acts xviii. 10. $\Delta\iota\omicron\tau\iota$, 'For I am with thee.*' Rom. i. 21. $\Delta\iota\omicron\tau\iota$, 'Because that when they knew God,' &c.* Gal. ii. 16. $\Delta\iota\omicron\tau\iota$, 'For by the works of the law shall no flesh be justified.*' Heb. xi. 5. $\Delta\iota\omicron\tau\iota$, 'Because God hath translated him.*' Vigerus, page 325, tells us, that $\delta\iota\omicron\tau\iota$ is used in this sense by the best Greek writers.

ΕΑΝ.

124. Εαν , both in the LXX., and in the New Testament, is an adverb of time, signifying *when*. John xii. 32. 'And I, ($\epsilon\alpha\nu \upsilon\phi\omicron\theta\omega$) when I shall be lifted up.' 1 Cor. vi. 4. 'Wherefore, ($\epsilon\alpha\nu \chi\upsilon\gamma\eta\tau\epsilon$) when ye have secular seats of judgment.' 1 Cor. ix. 16. $\text{Εαν } \gamma\alpha\rho$, 'For when I preach the gospel.' 2 Cor. v. 1. 'We know that ($\epsilon\alpha\nu$) when the earthly house of the tent is destroyed.' 2 Cor. xiii. 2. 'That ($\epsilon\alpha\nu$) when I come again I will not spare.' 1 Thess. iii. 8. 'We live ($\epsilon\alpha\nu$) when ye stand firm.' Heb. iii. 7. 'Wherefore, as the Holy Ghost commandeth, To-day, ($\epsilon\alpha\nu$) when ye shall hear his voice.' 1 John iii. 2. $\text{Εαν } \phi\alpha\upsilon\epsilon\omega\theta\eta$, 'When ye shall appear.*' See Whitty on this passage.

125. Εαν signifies *though, although*. John xi. 25. 'He that believeth on me, ($\kappa\alpha\nu \alpha\pi\theta\alpha\iota\mu\iota$) even though he die, yet shall live.' 2 Cor. x. 8. $\text{Εαν } \tau\epsilon \gamma\alpha\rho$, 'And although indeed I should boast somewhat more concerning our authority—I should not be ashamed.' 2 Cor. xii. 6. $\text{Εαν } \gamma\alpha\rho$, 'For though I would desire to glory.*

126. $\text{Εαν } \mu\eta$, *But, but only*. Gal. ii. 16. 'Knowing that a man is not justified by the works of the law, ($\epsilon\alpha\nu \omega$) but only by the faith of Jesus Christ.*

ΕΙ.

127. Ει is used by the writers of the New Testament in all the variety of the senses of its corresponding Hebrew particle, though its primary and proper signification be *if*. Accordingly,

Ει is used for $\epsilon\tau\iota$ (*quod*) *that*. Acts xix. 2. 'Have not so much as heard (ω) that the Holy Ghost is given.*

Acts xxvi. 8. 'Why should it be thought by you a thing incredible, (ω) that God should raise the dead.*' Ver. 23. $\text{Ει } \pi\alpha\sigma\theta\eta\tau\epsilon\varsigma \delta\iota' \chi\epsilon\iota\sigma\tau\omicron\varsigma$, 'That the Christ should suffer, and (ω) that he should be the first,' &c.* Heb. vii. 15. Ει , 'That after the similitude of Melchisedec.*' Therefore Mark xv. 44. should be translated, 'Pilate wondered (ω) that he was already dead.*

128. $\text{Ει, siquidem, (quoniam) Because}$. John xiii. 32. $\text{Ει } \delta\epsilon \Theta\epsilon\iota\varsigma$, 'Because God is glorified by him, God will also glorify him.' Acts xi. 17. $\text{Ει } \kappa\iota$, 'Forasmuch then as God gave them the like gifts.*' Rom. vi. 5. Ει , 'Because we have been planted.' 1 Tim. v. 10. 'Well reported of for good works, (ω) because she hath lodged strangers, (ω) because,' &c. See also Gal. v. 25. This sense of ω , Beza acknowledges in his note on 1 John iii. 2. where he tells us that ω , $\epsilon\tau\iota$, is often put for *quia*.

129. Ει, Or . 2 Cor. iii. 1. Ει , 'Or need we, as some others, epistles of recommendation,' &c.*

130. Ει, Though . 2 Tim. ii. 13. Ει , 'Though we be unfaithful, he abideth faithful.*

131. Ει, Perhaps . Numb. xxiii. 3. $\text{Ει } \mu\omicron\iota \phi\alpha\upsilon\tau\alpha\iota$, 'Peradventure the Lord will come to meet me.*

132. Ει, Whether . John ix. 25. Ει , 'Whether he be a sinner, I know not.*' Acts xix. 2. Ει , 'Whether have ye received the Holy Ghost?'

133. Ει , is sometimes used to express *an earnest wish*. Luke xxii. 42. $\text{Ει } \beta\omega\lambda\eta \pi\alpha\tau\epsilon\rho\omicron\varsigma \kappa\alpha\iota$, 'Father, O that thou wouldest remove this cup.*

134. Εργ\alpha, Seeing , emphatical. Eph. iii. 2. Εργ\alpha , 'Seeing at least ye have heard of the dispensation.' See also Eph. iv. 21.

135. $\text{Ει } \kappa\alpha\iota$, *Though*. 2 Cor. vii. 12. 'Wherefore, (ω $\kappa\alpha\iota$) though I wrote to you.*

136. $\text{Ει } \mu\eta$, *But only*. Matt. xii. 4. 'Which was not lawful for him to eat, (ω $\mu\eta$) but only, for the priests.*' Gal. i. 7. 'Which is not another *gospel*, (ω $\mu\eta$) but only there be some who trouble you.' See also 1 Cor. vii. 17; 1 John v. 5; Rev. ix. 4. xxi. 27.

137. $\text{Επερ\epsilon, Notwithstanding}$. 1 Cor. viii. 5. $\kappa\alpha\iota \gamma\alpha\rho \omega\pi\epsilon\rho\epsilon$, 'For certainly, notwithstanding there be,' &c. 2 Thess. i. 6. Επερ\epsilon , 'Notwithstanding it is righteous in God to recompense,' &c.

138. $\text{Επερ\epsilon, (siquidem, quoniam) Because}$. Rom. viii. 9. 'Ye live not to the flesh, but to the Spirit, ($\omega\pi\epsilon\rho\epsilon$) because the Spirit of God dwelleth in you.' 1 Pet. ii. 2. 'Unadulterated milk of the word, that ye may grow thereby.' 3. ($\omega\pi\epsilon\rho\epsilon$) 'Because ye have tasted that the Lord is good.' This sense of $\omega\pi\epsilon\rho\epsilon$, Blackwall (Sac. Cl. vol. ii. part. 2. c. 3.) proves from the following passage of Aristotle's Ethics: 'Beating is grievous to men, ($\omega\pi\epsilon\rho\epsilon \sigma\alpha\kappa\epsilon\iota\mu\epsilon\upsilon$) because they are made of flesh.*

139. $\text{Επερ\alpha, Farther, besides}$. Heb. xii. 9. Επερ\alpha , 'Furthermore, we have had fathers.*

140. $\text{Επερ\epsilon, And if}$. 1 Cor. xiv. 27. Επερ\epsilon , 'And if one speak in an unknown tongue.*

ΕΙΣ.

141. $\text{Εκ, the preposition signifies in}$. Luke i. 20. 'Which shall be fulfilled ($\omega\varsigma$) in their season.*' John. i. 18. 'Who is ($\omega\varsigma$) in the bosom of the Father.*' 2 Thess. ii. 4. 'Who sitteth ($\omega\varsigma$) in the temple of God.*

142. Εκ, Concerning . Acts ii. 25. 'For David saith ($\omega\kappa\iota \alpha\upsilon\tau\omicron\nu$) concerning him, I foresaw the Lord.' Gal. iii. 17. 'The covenant which was before confirmed by God ($\omega\varsigma \chi\epsilon\iota\sigma\tau\omicron\nu$) concerning Christ.' The Greek writers likewise use $\omega\varsigma$ in this sense. See Blackwall, vol. i. p. 108. 12mo edit.

143. Εκ, With . Acts xix. 3. $\text{Εκ } \tau\iota$, 'With what then were ye baptized? And they said, ($\omega\varsigma$) with John's baptism.' Rom. xvi. 6. 'Salute Mary who laboured much ($\omega\varsigma \eta\mu\alpha\varsigma$) with us.' Eph. iii. 19. 'That ye may be filled ($\omega\varsigma$) with all the fulness of God.*' 2 Pet. i. 17. $\text{Εκ } \delta\epsilon$, 'With whom I am well pleased.*

144. Εκ, Against . Matt. xviii. 21. 'How often shall

my brother sin (α) against me ?' Luke xii. 10. 'Who-soever shall speak a word (α) against the Son of Man.' Rom. iv. 20. Εἰς, 'Against the promise of God he did not dispute.'

145. Εἰς, *Before*. Acts xxii. 30. 'Set him (α) αὐτῶς before them.' 2 Cor. viii. 24. 'Shew ye (α) before them, and (α) before the churches.'

146. Εἰς, *By*. Col. iii. 10. 'Which is renewed (α) by knowledge.' Heb. vi. 6. 'Impossible to renew again (α) by repentance.'

147. Εἰς, *In order to*. Rom. i. 17. 'Is revealed (α) in order to faith.' Rom. xvi. 26. 'Made known to all the Gentiles (α) ὑπακούοντες in order to the obedience of faith.'

148. Εἰς, *of, Concerning*. 1 Cor. xii. 13. 'All have been made to drink (α) of one Spirit.' 2 Cor. x. 13. 'I will not boast (α) τὰ of things.'

149. Εἰς, *Among*. 2 Cor. xi. 6. 'We have been thoroughly made manifest (α) among you.'

150. Εἰς, *At*. 1 Thess. iv. 15. 'We the living who remain (α) at his coming.'

151. Εἰς, *Towards*. Matt. ii. 21. Καὶ ἠλθὼν αὐτῷ εἰς Ἰσραὴλ, 'And went towards the land of Israel.'

152. Εἰς, with the accusative, is sometimes put for the nominative. Matt. xix. 5. 'And they two shall be (α) μιᾷ σαρκί, for σαρεξί μιᾷ) one flesh.' 1 Cor. xv. 45. 'The first man Adam (ἡντο αὐτῷ ζῶσαν) was made a living soul.' Heb. vi. 8. 'Whose end is (α) καύστη, for καυστικ) burning.'

153. Εἰς is sometimes an expletive. Matt. xxvii. 30. Εὐτόπιον αὐτῷ ἀπέλκυν, 'They struck his head.' 1 Cor. viii. 6. 'But to us there is one God only, (καὶ ἡ μὴ αὐτῷ, supp. προσκυνεῖται) and we worship him.'

154. Εἰς, with the infinitive, does not, in every instance, denote the end for which a thing is done, but the event simply. 1 Thess. ii. 16. 'Hindering us to speak to the Gentiles, that they might be saved; (α) τὸ ἀναγγεῖλαι αὐτοῖς τὰς ἀμαρτίας) so that they are always filling up their iniquities.' Heb. xi. 3. Εἰς τὸ γινώσκειν, 'So that the things which are seen, were not made of things which do appear.'

ΕΚ, ΕΞ.

155. Εκ, *being one of the signs of the genitive case, signifies of, belonging to*. Rev. vi. 1. 'One (α) of the seals.' 'One (α) of the four beasts.' Rev. ix. 20. 'Repented not (α) of the works.' Luke viii. 27. 'A man (α) τῆς πόλεως) belonging to the city;' for he abode in the tombs. Luke xi. 13. 'Ὁ πατήρ ὁ ἐξ ὀρανῶν, 'Your heavenly Father.' Luke xxiv. 22. 'Some women (ἐξ ἡμῶν) belonging to us.' Wherefore 2 Cor. v. 2. 'Τὸ οἰκητήριον ἡμῶν τὸ ἐξ ὀρανῶν, is rightly translated 'our habitation, which is heavenly, or which belongs to heaven.' Col. i. 18. Πρωτότοκος αὐτῶν, 'The first-born of the dead.' See note 2. on the verse.

156. Εκ signifies *by reason of, on account of, for*. Rom. v. 16. 'For truly the sentence is (ἐξ) for one offence.' 2 Cor. viii. 14. Εξ ἰσότητος, 'For equality.' Gal. iii. 5. 'He that ministereth the Spirit to you,—doth he it (ἐξ ἔργων νόμου) on account of works of law, or (ἐξ ἀκροῦς) on account of the obedience of faith.' Rev. viii. 13. 'Wo to the inhabitants of the earth, (α) τῶν λοιπῶν φωνῶν) by reason of the other voices of the trumpet.' Rev. xvi. 11. 'And blasphemed the God of heaven, (α) τῶν πόνων) because of their pains.'

Εκ, *Over*. Rev. xv. 2. 'Them that had gotten the victory (α) τῷ θρῶνι) over the beast, and (α) over his image, and (α) over his mark, and (α) over the number of his name.'

157. Εκ, *Among*. Matt. vii. 9. 'What man (α) ἐν ἡμῶν) is there among you?'

158. Εκ, *Through*. 2 Cor. xiii. 4. 'Though he was crucified (ἐξ) through weakness.'

159. Εκ, *In*. 1 Cor. xiii. 9. 'We know (α) in part.' 2 Cor. ii. 17. 'But (α) truly, in sincerity.'

Ε

160. Εκ, *With respect to*. 1 Cor. ix. 19. 'Though I be a free man (α) with respect to all men.' Raphaelius, in his note on this verse, hath shewn that the Greek writers use this participle in the same sense.

161. Εκ, *By*. Rom. ii. 18. 'Being instructed (α) by the law.' John iii. 24. 'And hereby we know that he abideth in us, (α) by the Spirit which he hath given us.'

ΕΝ

162. Εν is often the sign of the dative case; consequently it hath the following significations. Εν, *With*. 1 Cor. v. 8. 'Let us keep the feast (μὴ ἐν) not with old leaven, (μὴ ἐν) neither with the leaven of malice and wickedness, (ἀλλὰ ἐν) but with the unleavened bread,' &c.* 1 Cor. vi. 20. 'Glorify God (α) with your body, and (α) with your spirit, which are God's.' 2 Cor. xiii. 4. 'We also are weak (α) αὐτῷ) with him.' Ephes. i. 8. 'Wherein he hath abounded towards us, (α) with all wisdom and prudence.' Ephes. ii. 3. Εν ᾧ, 'With whom also we all had our conversation formerly.' Ephes. vi. 2. 'Which is the first commandment (α) with promise.' 1 Thess. iv. 18. 'Comfort one another (α) with these words.' Rev. vi. 8. 'To kill (α) with the sword, and (α) with famine, and (α) with death, and (ἐν) by the wild beasts of the earth.'

163. Εν, *To, into, towards*. Luke xxiii. 42. 'Lord, remember me when thou comest (α) into thy kingdom.' John v. 4. 'For an angel went down at a certain season (α) into the pool.' Rom. xi. 2. 'Know ye not what the scripture saith (α) ἐλπίς) to Elias.' 1 Cor. vii. 14. 'For the infidel husband is sanctified (α) to his wife, and the infidel wife is sanctified (α) to her husband.' 1 Cor. ix. 15. 'Neither have I written these things that it should be so done (α) ἐμὴ) to me.' Gal. i. 6. 'Who called you (α) into the grace of Christ.' Gal. i. 16. 'To reveal his Son (α) ἐμὴ) to me, that I might preach him (α) τοῖς) to the Gentiles.' Ephes. ii. 7. 'That he might shew (α) τοῖς) to the ages to come.' 1 Thess. iv. 7. 'But (α) unto holiness.' 1 John iv. 9. 'Εν τῷ, By this was manifested the love of God (α) ἡμῶν) towards us.'

164. Εν, *For*; denoting the end or purpose for which a thing is done. Luke i. 77. 'To give the knowledge of salvation to his people (α) for the remission of sins.' Gal. iii. 1. 'Before whose eyes Jesus Christ hath been set forth crucified (α) for you.' Eph. i. 17. 'Spirit of wisdom and revelation (α) for the acknowledgment of him.' Eph. iii. 11. 'The disposition of the ages which he made (α) for Christ Jesus.' Heb. xi. 19. 'Reasoning that God was able to raise him even from the dead, from whence also he received him (α) παραβολῇ) for a parable.'

165. Εν, *By*. Matt. xvii. 21. 'This kind is not made to go out but (α) by prayer and fasting.' Rom. vi. 2. 'How shall we who have died by sin, live any longer (α) αὐτῷ) by it.' Gal. iii. 11. 'Now that (α) νόμος) by law no man is justified.' 1 Thess. v. 18. 'This is the will of God (α) by Christ Jesus concerning you;' made known by Christ Jesus concerning you. 2 Tim. ii. 10. 'Salvation which is (α) by Christ.'

166. Εν, *Of*. 2 Cor. x. 15. 'Not boasting of things without our measure, that is (α) of other men's labours.' Gal. vi. 6. 'Let him who is instructed in the word, communicate (α) of all good things to his instructor.'

167. Εν, *For, on account of, through*; denoting the means, cause, or occasion. Matt. vi. 7. 'They think that they shall be heard (α) for their much speaking.' Rom. iii. 25. 'Sins which were before committed (α) through the forbearance of God.' 1 Cor. xv. 18. 'Then they also who are fallen asleep (α) Χριστῷ) on account of Christ, are perished.' Ephes. iii. 13. 'That ye faint not (α) for my afflictions.' Eph. iv. 1. 'I therefore the prisoner (α) Κυρίῳ) for the Lord.' 2 Tim. ii. 9. 'Gospel (α) for which I suffer.' 2 Pet. i. 1. 'Who have obtained like precious faith with us (α) through the righteousness

of God.* 2 Pet. ii. 3. 'Και ἐν πλυνεῖν, And through covetousness shall they with feigned words.'

168. *Ev, Concerning.* 2 Cor. ii. 17. 'As of God, in the sight of God speak we (ω) concerning Christ.' Eph. iii. 6. 'Partakers of his promise (ω) concerning Christ, through the gospel.' Col. i. 27. 'What is the glory of this mystery (ω) concerning the Gentiles.' Eph. ii. 15. 'Law of the commandments (ω) concerning ordinances.'

169. *Ev, On.* Matt. xiii. 19. 'Then cometh the wicked one, and catcheth away that which was sown (ω τῇ κερδαί) on his heart; for the word that was sown did not enter into the heart of the way-side hearer. 2 Pet. i. 18. 'This voice, which came from heaven, we heard when we were with him (ω) on the holy mountain.'

170. *Ev, Nigh to.* John xix. 41. *Ev τῷ τόπῳ*, 'Nigh to the place where he was crucified there was a garden.' Heb. ix. 4. 'The ark of the covenant, overlaid round about with gold, (ω ᾧ) nigh to which was the golden pot,' &c. unless (ω ᾧ) in which signifies in which tabernacle.

171. *Ev, Instead of.* Rom. xi. 17. 'And thou who art a wild olive-tree (branch), art ingrafted (ω αὐτοῖς, *pro ipsis*) instead of them.' So Beza translates the words, because there is no antecedent to the relative αὐτοῖς, but the broken off branches, among which it is evident the other could not be ingrafted. The Syriac hath here *in loco earum*.

172. *Ev, Among.* Matt. xvi. 7. 'They reasoned (ω) among themselves.*' Matt. xx. 26. 'But it shall not be so (ω) among you.*' Col. i. 18. 'That he might be (ω πατρὶ) among all the ruler.' 2 Pet. ii. 1. 'There were false prophets also (ω) among the people.*'

173. *Ev, At.* 1 Thess. ii. 19. 'Our Lord Jesus Christ (ω) at his coming.*' Heb. xii. 2. *Ev, At the right hand of the throne of God.*'*

174. *Ev, After, denoting similitude.* Heb. iv. 11. 'Lest any man fall (ω) after the same example of unbelief.*'

175. *Ev, Under.* Rom. ii. 12. 'As many as have sinned (ω νόμῳ) under the law.' Eph. i. 10. 'Might gather together in one all things (ω) under Christ.' Eph. ii. 15. 'That the two he might create (ω αὐτῷ) under himself, into one new man.' 1 John v. 19. 'The whole world (ω τῷ πονηρῷ κατὰ) lieth under the evil one.' See also ver. 20.

176. *Ev as the sign of the dative is sometimes omitted.* James v. 10. 'The prophets (ὅι ἀλλοθεν τῷ ὀσμῶντι) who have spoken in the name of the Lord.*'

ΕΠΕΙ.

177. *Επει* signifies *else, otherwise.* Rom. xi. 6. *Επει*, 'Otherwise grace is no more grace.' Ver. 22. 'Towards thee, goodness, if thou continue in his goodness, (επει) otherwise thou also shalt be cut off.*' 1 Cor. xv. 29. *Επει*, 'Else, what shall they do who are baptized for the dead?'

178. *Επει, Because.* Heb. v. 2. 'Who can have compassion on the ignorant, (επει) for that he himself also is compassed with infirmity.*'

ΕΠΕΙΔΗ.

179. *Επειδὴ, Although.* Luke i. 1. *Επειδὴ*, 'Forasmuch as (although) many have taken in hand to write,' &c. 1 Cor. i. 22. *Επειδὴ*, 'Although the Jews require a sign, and the Greeks seek wisdom;' 23. 'Ἡμεῖς δὲ κηρύττομεν,' 'Yet we preach Christ crucified.' For the particle δὲ, in this verse, shows that it contains something opposed to what is in the former verse; consequently, that *επειδὴ* must be translated *although*.

ΕΠΕΙΤΑ.

180. *Επειτα, Therefore.* Mark vii. 3. 'For the pharisees—except they wash their hands oft, eat not, holding the tradition of the elders.' 5. *Επειτα*, 'Therefore the scribes and pharisees asked him, Why walk not thy disciples,' &c. To prove this sense of *επειτα*, Whitby, in his note on the passage, cites the following example from Xenophon, without mentioning the place: *Επειτα καὶ οὐκ*,

"Do ye not therefore think that God taketh care of men?"

ΕΠΙ.

181. *Επι, Through.* 1 Cor. viii. 11. 'And through thy knowledge shall the weak brother perish,' &c.*

182. *Επι, During.* Acts xiii. 31. 'Who was seen (επι) during many days,' Acts xix. 8. 'Spake boldly (επι) for the space of three months.*'

183. *Επι, After, according to.* Rom. v. 14. 'Who had not sinned (επι) after the similitude of Adam's transgression,' &c.*

184. *Επι, Under.* Matt. xxiv. 5. 'Many will come (επι) under my name.' Mark ii. 26. 'He went into the house of God (επι) under Abiathar.'

185. *Επι, Nigh to.* Matt. i. 11. *Επι μετακίνας*, 'About the transportation to Babylon.*' Matt. xxi. 19. 'He saw a fig-tree (επι τῆς ὁδοῦ) nigh to the road.' Acts x. 17. 'Stood (επι τὸν πυλῶνα) at the gate.'

186. *Επι, Concerning, of.* Mark ix. 12. *Καὶ πῶς γράσσεται ἐπὶ τὸν υἱόν*, 'And that it is written concerning the Son of Man.*' Gal. iii. 16. 'Not (ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἑ' ἑνός) as concerning many, but as concerning one.' 1 Thess. iii. 7. 'Therefore, brethren, we were comforted (ω' ὑμῶν) concerning you, in all our afflictions and straits, by your faith.' 1 Tim. i. 18. 'According to the prophecies which went before (επι) concerning thee.'

187. *Επι, Among.* Acts xv. 17. 'And all the Gentiles (ω' ὅς) among whom my name is invoked (ω' αὐτοῖς) by them.' Acts i. 21. 'During all the time the Lord Jesus went in and out (ω' ἡμῶν) among us.*' Rev. vii. 15. 'And he that sitteth on the throne, shall dwell (ω' αὐτοῖς) among them.*'

188. *Επι, In, denoting place.* Luke v. 27. 'Saw a publican named Levi sitting (επι τῷ τελωνίῳ) in the place where custom was received.' 2 Cor. vii. 4. 'I am exceeding joyful (επι) in all our affliction.' Tit. i. 2. (επ') 'In hope.*' Heb. x. 21. 'Having a great priest (επι) in the house of God.'

189. *Επι, By.* Acts xxv. 9. 'Wilt thou go up to Jerusalem, to be judged there (ω' ἡμῶν) by me concerning these things?' 1 Cor. vi. 1. 'Dare any of you, having a matter against another, be judged (επι τῶν ἀδίκων) by the unrighteous, and not (επι) by the saints.' 2 Cor. xiii. 1. *Επι στόματος*, 'By the mouth of two,' &c. 1 Tim. v. 19. 'Receive not an accusation, unless (επι) by two or three witnesses.'

190. *Επι, with the dative, signifies on account of.* So Vigerus tells us, p. 376. Heb. vii. 11. 'If then perfection were by the Levitical priesthood, (ὁ λαὸς ῥα ε' αὐτῇ) because, on account of it, the people had the law given them.' Matt. xxvi. 50. 'And Jesus said unto him, (ω' ᾧ) on what account art thou come?' Our translators render it *wherefore*, which is the same in sense. Acts xi. 19. 'Persecution that arose (επι Στεφάνῳ) on account of Stephen.' 1 Cor. xvi. 17. 'I am glad (επι) of, that is, on account of, the coming of Stephanas.'

191. *Επι signifies against.* 2 Cor. i. 23. 'Now I call God as a witness (επι) against my soul.'

ΕΤΙ.

192. *Ετι, Even.* Luke i. 15. 'He shall be filled with the Holy Ghost, (ετι απο) even from his mother's womb.*'

193. *Ετι, Now.* Luke xxii. 37. 'I say unto you, that this that is written must (ετι) now be accomplished in me.' John iv. 42. 'And said to the woman, (κα ετι) now we believe not for thy saying.*' Gal. v. 11. 'If I (ετι) now preach circumcision, why am I (ετι) now persecuted?'

ΕΝΣ.

194. *Εως; in some instances does not limit the duration of a thing to the time mentioned, but implies the continuance of it afterwards.* 1 Tim. iv. 13. 'Εως ἐσχέμας,' 'Till I come, apply thyself to reading, to exhortation, to teaching.' For surely the apostle did not mean, that, after he came, Timothy was not to apply himself to these duties

Luke xxiv. 49. 'But tarry ye in the city of Jerusalem, (αὐ) until ye be endowed with power from on high.' Our Lord did not mean, that after the apostles were endowed with miraculous power, they were to leave Jerusalem; neither did they leave it immediately after that event. See Trommii Concord. in Voc.

'H.

195. 'H is commonly a *disjunctive particle*. But it is sometimes used as a *copulative* and signifies *and*, as Phavorinus observes. Rom. iii. 1. 'What then is the pre-eminence of the Jew? (ἡ) and what the advantage of circumcision?' for these are different questions. Rom. iv. 13. 'The promise that he should be heir of the world, was not to Abraham, (ἡ) and to his seed through law.' 2 Cor. i. 13. 'Than what ye read (ἡ) and acknowledge.' Eph. v. 3. 'But fornication and all uncleanness, (ἡ) and covetousness.' What is ἡ, Luke xx. 2. is καὶ, Matt. xxi. 23. Wherefore 1 Cor. xi. 27. is rightly translated, 'Whosoever shall eat this bread (ἡ) and drink this cup.' 1 Pet. i. 11. 'Concerning what people, (ἡ) and what kind of time,' &c.

196. 'H is sometimes used *interrogatively*. Matt. vii. 9. 'Ἡ τίς ἐστι μὲν ἀνθρώπων, 'Is there any man among you?' See Black. vol. ii. p. 133.

'INA.

197. Though 'Ina commonly denotes *the end for which a thing is done*, it often signifies *the effect* or consequence of an action simply, without expressing the intention of the agent; and therefore in such cases it ought to be translated *so, so as*. Of this use of 'Ina, many examples might be produced, but the following may suffice. Luke ix. 45. 'And it was hid from them, (Ina) so that they perceived it not.' John x. 17. 'Therefore doth my Father love me, because I lay down my life, (Ina) so as I can take it again.' John xix. 24. 'They said therefore among themselves, &c. (Ina) that the Scripture might be fulfilled,' &c. As the Roman soldiers who spake this had no knowledge of the Scripture, nor intention to fulfil it, 'Ina here must express the effect simply. Rom. v. 20. 'The law privily entered, (Ina) so that the offence hath abounded.' 1 Cor. xiv. 13. 'Wherefore let him that speaketh (prayeth) in an unknown tongue, pray (Ina) so as he (the interpreter) may interpret.' 2 Cor. i. 17. 'Or the things I purpose, do I purpose them according to the flesh, (Ina) so as with me there should be yea, yea, and nay, nay.' Gal. v. 17. 'For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, (Ina) so as ye cannot do the things which ye incline.' Rom. xi. 11. 'I ask then, have they stumbled (Ina πειρασί) so as to fall?' This sense of 'Ina is acknowledged by Noldius and Pasor, who say it must often be translated *adeo ut, so as*.

198. 'Ina sometimes denotes *the efficient cause*, and must be rendered *so that*. John ix. 2. 'Who hath sinned, this man or his parents, (Ina) so that he was born blind?' Rev. viii. 12. 'And the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, (Ina σκοτισθήσονται) so that the third part of them was darkened.' Rev. xiii. 13. 'And he doth great wonders, (Ina πύρ) so that he maketh even fire come down from heaven.'*

199. 'Ina When. John xvi. 2. 'Yea the time cometh, (Ina) when every one who killeth you, will think he doth God service.' See also ver. 32. 3 John, ver. 4. 'Greater joy I have not than these, (Ina ακούω) when I hear my children are walking,' &c. Beza and Whitby observe on this verse, that it is a peculiarity in John's style, to use 'Ina in the sense of *ὅτι* and *ὅταν*. But Plato uses it in the same sense, Socrat. Apologia, sub init.: "Defend myself with the same language I used to speak in the market place, and at tables, (Ina ὅτι πολλοὶ ἀκούουσι) when, or rather, where many of you heard," &c.

200. 'Ina τι, Why. 1 Cor. x. 29. 'Ina τι γὰρ, 'But

why is my liberty judged by another's conscience?' Acts iv. 25. 'Who by the mouth of thy servant David hast said, (Ina τί) why,' &c.*

201. 'Ina, To. 1 John i. 9. 'He is faithful and just (Ina ἀπὸ) to forgive.'*

ΚΑΘΩΣ.

202. Καθώς, When. Acts vii. 17. Καθώς δε ἤγγισεν ὁ χρόνος, 'But when the time of the promise drew near.'* 1 Cor. i. 5. 'That ye were enriched with every gift by him, even with all speech, and with all knowledge, (καθώς) when the testimony of Jesus was confirmed among you.' 1 Cor. v. 7. 'Cleanse out therefore the old leaven, that ye may be a new lump (καθώς) when ye are without leaven.'

203. Καθώς, Seeing. 2 Cor. i. 14. Καθώς καὶ, 'Seeing indeed ye have acknowledged us in part that we are your boasting.' Eph. i. 3. 'Who hath blessed us with every spiritual,' &c. 4. (καθώς) 'Seeing he hath chosen us.' Heb. iv. 3. 'For we who believe do enter into rest, (καθώς) seeing he hath said,' &c. Heb. viii. 5. 'Who worship with the example and shadow of heavenly things, (καθώς) seeing Moses, when about to make the tabernacle, was admonished of God, See thou make all things according to the pattern.' See Scapul. Dict. where we are told that καθώς is the same with ὡς.

ΚΑΙ.

204. Καὶ is used by the writers of the New Testament in all the senses of the corresponding Hebrew conjunction; and, as Parkhurst observes, is used for most of the different kinds of conjunctions.

205. Καὶ, But. Matt. xi. 17. 'We have piped unto you, (καὶ) but ye have not danced; we have mourned unto you, (καὶ) but ye have not lamented.' Rom. i. 13. Καὶ, 'But have been hindered hitherto.' 1 Cor. xii. 5. 'Differences of administrations, (καὶ) but the same Lord.'* 1 Thess. ii. 18. 'Wherefore we would have come unto you, even I Paul, (καὶ) but Satan hindered us.'* Heb. x. 38. Καὶ, 'But if any man draw back.'* 1 John ii. 20. Καὶ, 'But ye have,' &c.

206. Καὶ, Or. Matt. xii. 37. 'By thy words thou shalt be justified, (καὶ) or by thy words thou shalt be condemned.' Luke xii. 38. 'And if he come in the second watch, (καὶ) or come in the third watch.'* 2 Cor. xiii. 1. 'Two (καὶ) or three witnesses.'*

207. Καὶ is used *causally* and must be translated *for*. Psalm cviii. 12. 'Give us help from trouble, (καὶ) for vain is the help of man.'* Micah vii. 8. 'Rejoice not against me, O mine enemy, (καὶ) for when I fall I shall rise again.' John x. 28. 'They shall never perish, (καὶ) for none shall pluck them out of my hand.' 1 Cor. xv. 45. 'Οὕτως καὶ ἡ ἐκκλήσις, 'For thus it is written.' 2 Cor. v. 6. 'We are bold therefore at all times, (καὶ) because we know.' See also ver. 8. 1 John i. 2. Καὶ, 'For the life was manifested.'* 1 John iii. 4. Καὶ, 'For sin is the transgression of the law.'* On this Beza remarks that καὶ is put for γὰρ.

208. Καὶ hath an *illative sense*, and must be translated *therefore*. Joshua xxiii. 11. Καὶ φυλάξασθε, 'Take heed therefore.'* Psalm ii. 10. Καὶ νῦν σιωπῆτε, 'Be wise now therefore.'* Mark x. 26. Καὶ τίς, 'Who then can be saved?'* Luke ix. 33. 'Master, it is good for us to be here; (καὶ) therefore let us make three tabernacles.' Luke xii. 28. 'How much more will he clothe you, O ye of little faith!' 29. Καὶ, 'Therefore seek not what ye shall eat.' Acts xxvi. 26. 'The king knoweth these things, (καὶ ὅτι ἐγὼ) before whom therefore I speak freely, being persuaded,' &c. 1 Cor. v. 13. Καὶ ἐξέρχεται, 'Therefore put away that wicked person from among yourselves.'* 2 Pet. i. 19. Καὶ ἐχόμενον, 'Therefore we have the prophetic word more sure.'

209. Καὶ, As, even as. Mark ix. 49. 'For every one shall be salted for the fire, (καὶ) even as every sacrifice shall be salted with salt.' 1 Cor. iii. 5. Καὶ, 'Even as

the Lord gave to every man.* 1 Thess. iii. 4. 'As also happened, (και οὕτως) as ye know.'

210. *Kai, When.* Mark xv. 25. 'Now it was the third hour, (και ἐν τριῷ ὡρᾷ) when they crucified him.' Acts v. 7. 'And it was about the space of three hours after, (και ἡ ὥρη) when his wife, not knowing what was done, came in.*' Rom. iii. 26. 'That he may be just, (και) when justifying him who is of the faith of Jesus.'

211. *Kai, Though, although, yet, and yet.* Luke xviii. 7. 'And shall not God avenge his own elect, (και μακροθυμῶν) though he bear long with them.*' John ix. 30. 'Herein truly is a marvellous thing, that ye know not whence he is, (και) although he hath opened mine eyes.' John xvi. 32. 'Shall leave me alone; (και) and yet I am not alone, because the Father is with me.*' 1 Cor. xii. 12. 'For as the body is one, (και) although it hath many members.' Philip. i. 22. *Kai*, 'Yet what I shall chose I wot not.*' Heb. iii. 9. 'When your fathers tempted me, proved me, (και) although they saw my works forty years.' Heb. iv. 6. 'Seeing therefore it remaineth that some enter in, (και) although they to whom it was first preached entered not in.' Rev. iii. 1. 'I know thy works, that thou hast a name, that thou livest, (και) although thou art dead.'

212. *Kai, So, and so.* Matt. vi. 10. 'Thy will be done as in heaven, (και ἐν) so upon earth.' Mark iii. 26. *Kai u ὁ Σατανᾶς*, 'And so if Satan rise up against himself.' John xvii. 18. 'As thou hast sent me into the world, (καὶ ὡς ἀπέμυλᾷ αὐτῆς) so I have sent them.' Heb. iii. 19. *Kai βλέπομεν*, 'So we see they could not enter in, because of unbelief.*' James v. 18. 'And the heaven gave rain, (και) and so the earth brought forth her fruit.'

213. *Kai, And then.* 2 Cor. viii. 5. 'First gave themselves to the Lord, (και) and then to us.' 2 Tim. i. 5. 'That dwelt first in thy grandmother Lois, (και τῇ μητρὶ) and then in thy mother.'

214. *Kai*, when it follows a negative, signifies *neither*, *nor*. Rom. iv. 19. *Kai*, 'Neither yet the deadness of Sarah's womb.*' 1 John iii. 10. 'Is not of God, (και) neither he that loveth not his brother.*'

215. *Kai, Notwithstanding.* 2 Cor. viii. 2. 'The overflowing of their joy, (και) notwithstanding their deep poverty.' See Rev. iii. 1. No. 211.

216. When *kai* is repeated in one sentence, the first *kai* may be translated *both*. Rom. xi. 33. 'O the depth of the riches (και) both of the wisdom (και) and knowledge of God.*' See also Acts xxvi. 29.

217. *Kai* is sometimes used for *ὅτι*, *that*. Susanna, ver. 19. 'And it came to pass, when the maids were gone out, (και ἀνεστῶν) that the two elders rose up and ran to her.'

218. *Kai* is used as a *particle of affirmation*, and must be translated *certainly*, *surely*. Gen. xlv. 29. 'And if ye take this also from me, and mischief befall him, (και καταξενῶ) certainly ye shall bring down my gray hairs,' &c. Rom. xvi. 2. *Kai γὰρ*, 'For indeed she hath been a helper of many.' 1 Cor. viii. 5. *Kai γὰρ ἔπεε*, 'For certainly, notwithstanding there be that are called gods.' 1 Thess. iv. 8. *Τοι καὶ ὁρτα*, 'Who certainly hath given us his Holy Spirit.'

219. *Kai* often supplies the *place of the relative pronoun* *ὅς*, *who*, *which*. Isa. v. 4. 'What shall I do to my vineyard, (και ἐκ ἐργασίας) which I have not done?' Dan. vii. 4. 'I beheld till the wings thereof were plucked, (και) with which it was lifted up from the earth.' &c. This translation is in the margin of our Bibles; and Grotius in loc. says, "Verte, per quas efferebatur supra terram. Sæpe enim Chaldæis ut et Hebræis copula vim habet relativi." Mark xvi. 18. 'They shall put hands on the sick, (και) who shall recover.' Luke xv. 15. 'And joined himself to a citizen of that country, (και)

who sent him into his field.' John vii. 45. 'Then came the officers to the chief priests and pharisees, (και) who said to them why have ye not brought him?' John xi. 26. *Kai πας ὁ ζῶν και πισθῶν ἐς ἐμὲ*, 'And every living person who believeth in me, shall never die.' Acts vi. 6. 'Whom they set before the apostles, (και προσεζήμενοι ἐπιδέκεν) who, praying, laid their hands on them.' Acts vii. 10. 'And God gave him favour in the eyes of Pharaoh, king of Egypt, (και κατεβόησεν) who made him governor over Egypt.' Rom. viii. 34. 'Who is he that condemneth? It is Christ that died, yea rather (και ὑπερ-θῆς) that is risen.*' 2 Cor. xi. 12. 'And what I do, (και) that I will do.*' See Heb. vi. 5. 1 Pet. i. 23. 'By the word of God (και) which liveth.*' See Elsenor on Acts vii. 16. who hath shewn that *kai* is used in this sense by the Greek classics.

220. *Kai, Especially.* Mark xvi. 7. 'But go tell his disciples, (και τῷ Πέτρῳ) especially Peter.' Luke xxiv. 44. 'Written in the law of Moses, and in the Prophets, (και) especially in the Psalms, concerning me.' Acts i. 14. 'These all continued with one accord in prayer and supplication, with the women, (και Μαρία) especially Mary the mother of Jesus, and with his brethren.' Ephes. vi. 18. 'For all the saints, 19. (και ὑπὲρ ἐμῶν) Especially for me.' 1 Tim. v. 24. (*Τοι δὲ και*) 'But in some especially they follow after.'

221. *Kai, Namely.* Matt. xxi. 5. 'Thy king cometh unto thee, meek, and sitting upon an ass, (και πᾶν ὄνον ὑποζυγιῶν) namely, a colt, the foal of an ass.' John x. 33. 'For a good work we stone thee not, but for blasphemy, (και ὅτι συ ἀνθρώπος ὡν ποιῆς) namely, because thou being a man, makest thyself God.' Noldius tells us, that the Hebrew particle answering to *kai*, often signifies *namely, to wit*. De Part. Heb. p. 207.

222. *Kai* is used as an *expletive*. Accordingly, Vigerus, p. 303. treating of *kai*, says, *ἀτίκως παρῶν*. Matt. ix. 10. 'As Jesus sat at meat in the house, (και ὁ) behold, many publicans and sinners came.*' Matt. xxviii. 9. 'And as they went to tell his disciples, (και ὁ) lo, Jesus met them.' Acts x. 17. 'Now, while Peter doubted in his own mind what that vision which he had seen, might mean, (και ὁ) behold, the men who were sent,* &c.'

223. *Kai* is sometimes *omitted*, where the sense requires it to be supplied. See Eph. i. 18. ii. 2. 1 Tim. iv. 2. By supplying *kai*, Mark v. 15. all appearance of tautology is removed, and the passage is rendered beautifully emphatical: 'And they come to Jesus, and see him who was possessed with demons, sitting, and clothed, and in his right mind, (supp. *kai*) even him who had the legion, and they were afraid.' See Vigerus on this particle.

224. *Kai, Atticè*, for *και ἄν*, at least. Mark vi. 56. 'That they might touch, (και) at least the border of his garment.' Acts v. 15. 'That (και) at least the shadow of Peter passing by.*' 2 Cor. xi. 16. 'Otherwise (και) at least as a fool bear with me.'

Kai, Moreover. Mark iv. 24. *Kai*, 'Moreover, he said unto them.'

Stephen, in the supplement to his Concordance, acknowledges most of the foregoing senses of *kai*.

KATA.

225. *Kata, As.* Rom. iv. 4. 'Now to him who worketh, the reward is not reckoned (κατα χάριν) as a favour, but (κατα) as a debt.' 1 Cor. vii. 6. 'This I speak (κατα) as an advice, not (κατ') as an injunction.' 2 Cor. viii. 8. *Οὐ κατ' ἐντολὴν λέγω*, 'I speak not as an injunction.' 1 Pet. i. 15. *Ἀλλὰ κατα τὴν καλοκάρτιαν*, 'But as he who hath called you is holy, so be ye holy.*'

226. *Kata, After the manner.* 1 Cor. xv. 32. *Κατα ἀδραστήριον*, 'After the manner of men I have fought.*' Heb. ix. 9. *Καθ' ὅν*, 'After the manner of which, both gifts and sacrifices are offered.'

227. *Kata, After the example.* Eph. iv. 24. 'The

new man, which (κατα) after God is created in righteousness.*

228. Κατα, *On account of, in order to.* John ii. 6. 'There were set there six water-pots of stone, (κατα) in order to the purifying of the Jews.' 2 Cor. v. 16. 'We respect no man (κατα σαρκος) on account of the flesh; and if we have esteemed Christ (κατα) on account of the flesh,' that is, on account of his descent as a Jew. Eph. i. 5. 'Having predestinated us to the adoption of sons, (κατα) on account of the good pleasure of his will.' 2 Tim. i. 1. 'Paul, an apostle of Jesus Christ, by the will of God, (κατα) on account of the promise of eternal life, which is by Jesus Christ.' 2 Tim. i. 9. 'Called us with an holy calling, not (κατα) on account of our works, but (κατα) on account,' &c. Tit. i. 1. 'An apostle of Jesus Christ, (κατα) in order to the faith of God's elect, and the acknowledgment of the truth.'

229. Κατα, *By.* Rom. ii. 7. 'To them who (κατα) by patient continuance.*' 1 Cor. xii. 8. 'The word of knowledge (κατα) by the same spirit.' 2 Cor. xi. 17. 'That which I speak, I speak not (κατα) by the Lord, but as it were in foolishness.' 1 Pet. iv. 6. 'For this cause was the gospel preached also to them that are dead in trespasses and sins, that though they might be condemned (κατ' ανθρωπος) by men in the flesh, yet they might live (κατα Θεου) by God in the Spirit.' Ver. 14. Κατα μου αυτης, 'By them indeed he is blasphemed, (κατα εμεν) but by you he is praised.' Ευαγγελιον κατα Μωϋσεως, 'The gospel by Matthew.'

230. Κατα, *With.* 1 Cor. ii. 1. 'Came not (κατα) with excellence of speech.*' Eph. vi. 6. 'Not (κατ') with eye-service.*'

231. *With respect to, concerning.* 2 Cor. xi. 21. Κατ' ατιμιαν, 'I speak with respect to reproach.' Philip. iii. 5. Κατα νομον, 'With respect to law.' Ver. 6. Κατα ζελον, 'With respect to zeal.' Philip. iv. 11. 'Not that I speak (κατα) with respect to want.*' Col. ii. 14. 'Blotting out the handwriting of ordinances (κατ' ημην) concerning us, which was against us.'

232. Κατα, *In.* Acts xi. 1. 'Now, when the apostles and brethren who were (κατα) in Judea, heard that the Gentiles had also received the word.*' Acts xiii. 1. 'Now there were (κατα) in the church that was at Antioch certain prophets.*' Heb. i. 10. 'Thou, Lord, (κατ' αρχην) in the beginning hast laid the foundation.*' Heb. xi. 13. 'These all died (κατα πιστην) in faith.*'

233. Κατα, *At.* 2 Tim. iv. 1. 'Who will judge the quick and the dead (κατα) at his appearing.*'

234. Κατα, *Before.* Deut. i. 30. 'He shall fight for you, according to all that he did for you in Egypt, (κατ' οφθαλμους) before your eyes.' Gal. iii. 1. 'Οκ κατ' οφθαλμους, 'Before whose eyes Jesus Christ hath been set forth.*'

235. Κατα increases the meaning of the word with which it is compounded. Acts xvii. 16. 'When he saw the city (καταβαλιν) full of idols.'

236. Κατα seems to be omitted in the following sentence:—Luke i. 72. 'To remember his holy covenant, (κενεν, supp. κατα) according to the oath which he swore to Abraham.'

MEN.

237. Με, properly, is an affirmative particle, and may be translated *indeed, certainly, truly*. It is commonly placed in the beginning of a sentence, and is followed with δε in a subsequent clause, to mark *opposition or diversity*, and particularly *the distribution of things into parts*. Heb. x. 33. Ταυτο μεν, 'Partly whilst ye were made a grazing-stock.*'

238. Με, in the beginning of a sentence, when not followed with δε, is used as a *simple conjunction*, and may be translated *now, and*. Acts i. 1. Τον μεν πρωτον λογον, 'Now the former treatise.' Rom. i. 8. Πρωτον μεν, 'And first I thank my God.' Rom. xi. 13. Εφ' οσον μεν

μεν ημεν εδωκεν αποστολῃ, την διακονιαν μεν δοξαζω, 'And in as much as I am the apostle of the Gentiles, I do honour to my ministry,' namely, by declaring to the Gentiles their title to be received into the church.

239. Μενυνη is an *adversative particle of affirmation*. Rom. x. 18. Μενυνη, 'Yes, verily.*' Philip. iii. 8. Αλλα μενυνης και ηνυμαι, 'Nay, most certainly also I count all things but loss.' Luke xi. 28. Μενυνη, 'Rather indeed blessed are they who hear the word of God and keep it.'

240. Μωτοι, *adversative, including a strong affirmation*. 2 Tim. ii. 19. Μωτοι, 'Nevertheless the foundation of God standeth sure,*' or 'yet indeed the foundation,' &c.

META.

241. Μετα, *In.* Acts xv. 33. 'They were let go (μετ' αμην) in peace.*' 1 John iv. 17. 'Hereby is love made perfect (μετ' ημων) in us.'

242. Μετα, *By.* Matt. xxvii. 66. 'Hav g sealed the stone, they made the sepulchre secure (μετα) by a guard.' Acts xiii. 17. 'And (μετα) by an high arm he brought them out.' Acts xiv. 27. 'Told what things the Lord had done (μετ' αυτων) by them.'

243. Μετα, *To.* Luke i. 58. 'Shewed great mercy (μετ' αυτης) to her.' Luke x. 37. 'He who shewed mercy (μετα) to him.'

244. Μετα, *According to.* Heb. x. 15. Μετα γαρ, 'For according to what was before said.'

245. Μετα, *Among.* Luke xxiv. 5. 'Why seek ye the living (μετα των νεκρων) among the dead.*'

246. Μετα, *On.* Joseph. Ant. lib. i. c. 12. § 2., speaking of Isaac, says, Ευθυσ μετ' οφθαλμους ημεαν, 'They circumcise him immediately on the eighth day,' or within the eighth day. Matt. xxvii. 63. 'Said, when he was yet alive, (μετα τρεις ημερας) within three days I will rise again.' That this is the proper translation of the phrase, is evident from ver. 64.

MH.

247. Μη is properly a *negative particle* signifying *not* but is often used as an *interrogation*, especially when followed with ε or κε. In one passage, our translators understood it as a negative interrogation, though the negative particle is omitted.—John iv. 29. Μητι οτις, 'Is not this the Christ?' It hath the same meaning, perhaps, in the following passages. Rom. iii. 3. Μη, 'Will not their unbelief destroy the faithfulness of God?' Ver. 5. Μη, 'Is not God, who inflicth wrath, unrighteous?' Rom. ix. 14. Μη, 'Is not unrighteousness with God?' Yet I have not ventured to translate Μη in that manner. See, however, Rom. iii. 3. note.

248. Μη, joined with πως or ποτε, hath an *affirmative* signification. Luke iii. 15. 'And all men mused in their hearts of John, (μηπως) whether he were the Christ.*' Μηπως, 'If by any means, if somehow, perhaps.' 2 Tim. ii. 25. 'In meekness instructing those who oppose themselves, (μηπως) if God peradventure will give them repentance.*' Rom. xi. 21. Μηποτε ουδε, 'Perhaps neither will he spare thee.'

NAI.

249. Nai is used *not only in affirmations, but in expressing one's wishes*; so may be translated, *I beseech, I pray*. Mark vii. 28. Nai κυνα, 'I beseech thee, Lord, for even the dogs eat of the crumbs.' If nai is taken in this sense affirmatively, it must be translated, 'True, Lord, but,' &c. Philem. ver. 20. Nai, αδελφε, ημε σε οναι-μην, 'I beseech thee, brother, let me have joy of thee.'

ΟΠΟΤ.

250. 'Οπου, *When, whereas.* 2 Pet. ii. 11. 'Οπου, 'Whereas angels greater in power.*' 'Οπου is used in this sense by Thucydides, Black. vol. i. p. 113.

ΟΠΩΣ.

251. 'Οπως, joined with ε, denotes the *final cause* or *purpose* for which a thing is done. Luke ii. 35. 'Οπως

αὐ ἀπὸ πολλῶν θυμάτων, 'That the thoughts of many hearts may be revealed.'

252. Ὅπως denotes sometimes *the event simply*, and must be translated *so that*. Matt. xxiii. 35. 'Ὅπως ῥέθνη, 'So that on you shall come all the righteous blood shed,' &c. Luke xvi. 26. 'There is a great gulph fixed; (ὅπως) so that they which would pass from hence to you, cannot.'

ὍΤΙ.

253. Ὅτι is used in all the variety of senses belonging to the corresponding Hebrew participle. Ὅτι, (*ut, quod*) *That*. Job iii. 12. 'Why did the knees prevent me? or why the breasts (ὅτι) that I should suck?' Psal. xi. 2. 'They make ready their arrow upon the string, (ὅτι) that they may privily shoot.' Luke i. 45. 'Happy is she that hath believed, (ὅτι) that there shall be a performance.' Luke ii. 10. 'I bring to you tidings of great joy, which shall be to all people;' 11. (ὅτι) 'That unto you is born.' &c. 2 Thess. ii. 4. 'Shewing himself (ὅτι) that he is God.'

254. Ὅτι, *Because*. Numb. xxii. 22. 'And God's anger was kindled (ὅτι) because he went.' John ix. 17. 'What sayest thou of him, (ὅτι) because he opened thine eyes?' 1 Cor. ii. 14. 'Neither can he know them, (ὅτι) because they are spiritually discerned.' 1 Cor. xii. 15. 'If the foot shall say, (ὅτι) Because I am not the hand.' 2 Cor. xi. 7. 'Ὅτι, 'Because I preached.' Rom. v. 8. 'God commendeth his love to us, (ὅτι) in that while we were yet sinners, Christ died for us.'

255. Ὅτι is sometimes put for διότι, *therefore, for which cause*. Hosca ix. 15. 'All their wickedness is in Gilgal; for there I hated them.' This, which is the common translation, represents God's hatred as the cause of the wickedness of the Israelites in Gilgal, contrary to the true sense of the passage, which ought to be thus translated, 'All their wickedness is in Gilgal, (ὅτι) therefore I hated them there.' Luke vii. 47. 'Her sins which are many are forgiven, (ὅτι) therefore she hath loved me (see ver. 42.) much; but to whom little is forgiven, the same loveth me little.' 2 Cor. vii. 8. 'Ὅτι, 'Therefore, although I made you sorry by that letter, I do not repent.' Ver. 14. 'Ὅτι, 'Therefore, if I have boasted any thing to him concerning you, I am no ashamed.' Eph. ii. 18. 'Ὅτι 'Therefore through him we have access.'

256. Ὅτι, *For*. 1 Cor. ix. 10. 'Ὅτι, 'For he who plows, ought to plow in hope.' Stephen's Concord. Gal. iii. 11. 'Ὅτι δέ, 'Now that by law no man is justified, is plain, (ὅτι) for the just by faith shall live.'

257. Ὅτι, *Seeing*. Luke xxiii. 40. 'Dost thou not fear God, (ὅτι) seeing thou art in the same condemnation.'

258. Ὅτι is used interrogatively; *Why, wherefore*, Mark ix. 11. 'They asked him, saying, (ὅτι λέγουσιν) Why say the scribes?' Ver. 28. 'Ὅτι, 'Why could not we cast him out?'

259. Ὅτι, in the Septuagint, hath sometimes the signification of ὅτι, *when*. So Mintert says; wherefore John ix. 8. should be thus translated: 'They who before had seen him, (ὅτι) when he was blind, said,' &c.

260. Ὅτι is sometimes used as a particle of affirmation. So Stephen in his Concord. tells us: *Hæc particula (ὅτι) non redundare, sed confirmandi vim habere videtur*. And in this the Greek grammarians and Beza agree with Stephen; particularly Beza, who, in the following passage, translates ὅτι, *certè*: 1 John iii. 20. 'Ὅτι μὲζων, 'Certainly God is greater than our heart,' &c. Matt. vii. 23. 'Then will I profess unto them, (ὅτι ὤδραπτε ἑμὴν) surely I never knew you.' John vii. 12. 'There was much murmuring among the people concerning him: some indeed said, (ὅτι) Certainly he is a good man.' Rom. iii. 8. 'Ὅτι ποιῶμεν, 'Certainly, let us do evil, that good may come.' 1 Cor. xiv. 21. 'In the law it is written, (ὅτι) Surely with men of other

tongues and other lips I will speak.' 1 John iv. 20. 'If any one say, (ὅτι ἀγαπῶ) assuredly I love God, (καὶ μισῇ) and yet hateth his brother.'

261. Ὅτι is used to introduce a *new sentiment* or *argument*, and must be translated, *besides, farther*. 1 John v. 7. 'Ὅτι τρεῖς ὡσιν, 'Farther, there are three who bear witness.' 1 John v. 4. 'Ὅτι, 'Besides, all that is begotten of God.'

ΟὐΝ.

262. Οὐν properly is an *illative particle*; but it is likewise used as a *simple conjunction*, being put for καὶ, *and, now, then, but*. Matt. x. 25. 'How much more will they call them of his household?' 26. (μὴ ὅτι) 'But fear them not.' Matt. xii. 12. Ποσῶν ἐν, 'How much now is a man better,' &c. Mark xii. 6. Ἐτι ἐν, 'But having yet one son.' Luke xx. 29. Ἐπτα ἐν, 'Now there were seven brethren.' Luke xxii. 35. 'Lacked ye any thing?' and they said, Nothing.' 36. (ὡπεν ἐν αὐτοῖς) 'Then said he unto them, But now, he that hath a purse,' &c. John vi. 45. Πας ἐν, 'Now every one who hath heard.' John vii. 33. Ἐπὶ ἐν, 'Then said Jesus.' John xviii. 25. 'Now Simon Peter stood and warmed himself, (ὡπεν ἐν) and they said to him.' Rom. ii. 26. Ἐὰν ἐν, 'And if the uncircumcision.' Rom. ix. 19. Οὐν, 'But thou wilt say to me.' 1 Cor. xi. 20. Συμεροχρησίων ἐν, 'But your coming together into one place, is not to eat.' Heb. iv. 14. Ἐχόντας ἐν, 'Now having a great high-priest.' Heb. ix. 1. Εἰχὲς μὲν ἐν, 'Then verily the first covenant had,' &c. 1 Tim. ii. 1. Παρεκκλῶ ἐν, 'Now I exhort.' In this sense Plato, in his Apol. Socrates, uses ἐν.

263. Οὐν, *For*. John xviii. 24. Ἀπιστῶμεν ἐν, 'For Annas had sent him bound to Caiaphas the high-priest.' Rom. vi. 4. Συνταφῆμεν ἐν, 'For we are buried with him.' In this causal sense ἐν is used like γὰρ, to introduce a *second*, and sometimes a *third reason*, in support of the same proposition; in which case it must, like γὰρ, be translated, *besides, moreover, farther*. Matt. vii. 12. Πάντα ἐν ὅσα, 'Farther, whatever things ye would that men should do,' &c. Accordingly in the parallel passage, Luke vi. 31. this precept is introduced with καὶ, *and*. Matt. x. 32. Πας ἐν ὅσῃς, 'Moreover, whosoever shall confess me.' Luke xi. 36. Εἰ ἐν, 'Besides, if thy whole body be full of light.'

264. Οὐν adversative, *Yet, nevertheless*. 1 Cor. x. 31. Οὐν, 'Nevertheless, whether ye eat or drink.' 1 Cor. xiv. 10. 'There are perhaps as many kinds of languages in the world as ye utter, and none of them without meaning.' 11. (οὐν) 'Yet if I do not know the meaning of the language.' Wherefore Matt. x. 26. Μὴ ἐν φρεσὶν αὐτῶν should be translated, 'Nevertheless, fear them not.'

ὍΤΙΝ, *and before a Vowel*, ὍΤΙΝΣ.

265. Ὅτως is sometimes used as a *conjunction*. Acts xx. 11. 'Talked a long while, even till break of day, (ὅτως) then departed.' Acts xxvii. 17. 'Strake sail, (ὅτως) then were driven.' Acts xxviii. 14. 'Were desired to tarry with them seven days, (καὶ ὅτως) and then we went toward Rome.' 1 Cor. xi. 28. 'Let a man examine himself, (καὶ ὅτως) and then let him eat.'

266. Ὅτωις illative, *So then, therefore*. Matt. vii. 17. 'Ὅτωις πάν ἄνδρες, 'So then every good tree bringeth forth good fruit.' Matt. xxvi. 40. 'Ὅτωις οὐκ ἰσχύσατε, 'So then ye are not able to watch with me one hour!' Mark iv. 26. 'And he said (ὅτως) therefore is the kingdom of heaven like.' Acts xvii. 33. Καὶ ὅτως, 'And therefore Paul departed from them.' Rom. i. 15. Ὅτωις, 'Therefore to the utmost of my power.' 1 Cor. iv. 1. Ὅτωις ἡμεῖς, 'So then let a man consider us as servants of Christ.' 1 Cor. vi. 5. Ὅτωις οὐκ ἐσθλόν, 'So then there is not a wise man among you.' 1 Cor. xiv. 12. Ὅτωις καὶ ὡμῶς, 'Wherefore ye also, seeing ye are earnestly desirous of spiritual gifts.' 1 Cor. xv. 42. Ὅτωις καὶ, 'Wherefore also the resurrection of the dead is possible.' Rev. iii. 16. Ὅτωις, 'Therefore, because thou art luke-

warm.' John iv. 6. 'Now Jesus being weary with his journey, sat down (ἐκτῶν) therefore at the well.'

ΠΑΛΙΝ.

267. Πάλιν, especially in the beginning of a sentence, signifies *porro, Moreover*. Matt. xiii. 44. Πάλιν, 'Moreover the kingdom of heaven is like,' &c. See ver. 45. 47. 2 Cor. xi. 16. Πάλιν, 'Moreover I say.' Wherefore John iv. 54. may be thus translated, Τὸ τοῦτο πάλιν ἔδειξεν σήμερον, 'Moreover this second miracle Jesus performed, having come again from Judea into Galilee.' In this sense πάλιν is sometimes used by the LXX., as Mintert observes. See also Gal. v. 3.

268. Πάλιν, *On the other hand*. Matt. iv. 7. Πάλιν, 'On the other hand it is written.' John xviii. 40. Ἐκράσαντο οἱ τὸν ἄλλον πάντες, 'But they all cried on the other hand, not this man but Barabbas.' For the multitude had not before this, cried to have Jesus crucified. 2 Cor. x. 7. 'Let him (παλιν) on the other hand, reason this from himself.'

269. Πάλιν, *In like manner*. 1 Cor. xii. 21. 'Ἡ πάλιν, 'Nor in like manner the head to the feet.' Matt. xxvii. 42. Πάλιν ἐκρίθη αὐτὸς, 'In like manner a second time going away, he prayed.'

270. Πάλιν, *A second time*. Heb. v. 12. 'Ye have need of one to teach you (παλιν) a second time.' Heb. vi. 1. 'Not laying (παλιν) a second time, the foundation of repentance,' &c.

ΠΑΡΑ.

271. Παρά, *To*. Matt. xv. 29. 'And Jesus departed thence, and came (παρά) to the sea of Galilee.' Col. iv. 16. 'When this epistle hath been read (παρ' ὑμῶν) to you:' For it was to be read to them, when assembled together; and not by them.

272. Παρά, *Besides, except, save*. 1 Cor. iii. 11. 'Other foundation can no man lay, (παρά) except that which is laid.' 2 Cor. xi. 24. 'Forty stripes, (παρά) save one.'

273. Παρά, *Contrary to, against*. Rom. i. 26. 'Changed the natural use into that which is (παρά φύσιν) against nature.' Rom. iv. 18. 'Who (παρά) against hope.' Gal. i. 8. 'Angel from heaven should preach to you, (παρά) contrary to what we have preached.'

274. Παρά, *More than*. Rom. i. 25. 'Who worshipped and served the creature, (παρά τὸν κτίσαντα) more than the Creator.'

275. Παρά, *Of*. Matt. ii. 4. 'Inquired (παρ' αὐτὸν) of them where the Christ should be born.' Ver. 7. 'Inquired (παρ' αὐτὸν) of them diligently, what time the star appeared.' John i. 14. 'As the only begotten (παρὰ πατρός) of the Father.'

276. Παρά, *On account of, therefore*. 1 Cor. xii. 16. 'Is it (παρὰ τούτῳ) therefore not of the body?' Or, 'Is it for this,' &c.

277. Παρά, *From*. 2 Tim. i. 18. 'Grant to him to find mercy (παρά) from the Lord.'

ΠΕΡΙ.

278. Περί, *In*. Tit. ii. 7. Περί, 'In all things shew thyself a pattern.'

279. Περί, *Concerning*. 1 Thess. iii. 2. 'Περί, 'Concerning your faith.' 2 Thess. ii. 13. 'Give thanks to God always (περί) concerning you.'

280. Περί, *For, on account of*. Matt. xxvi. 28. 'Which is shed (περί πολλῶν) for many.' Luke xix. 37. 'Praised God with a loud voice (περί) for all the mighty works that they had seen.' John x. 33. Περί, 'For a good work we stone thee not, but (περί) for blasphemy.'

281. Περί, *About, in respect of time*. Matt. xx. 3. 'And he went out (περί) about the third hour.' See also ver. 5, 6.

282. Περί, *Against*. Matt. xx. 24. 'Were moved with indignation (περί) against the two brethren.' John vi. 41. 'The Jews then murmured (περί) at him;' against him.

283. Περί, *Above*. 3 John ver. 2. 'I wish (περί πάντων) above all things.' This sense of περί, Beza, in his note on 3 John ver. 2. proves by a quotation from Homer.

ΠΑΛΙΝ.

284. Πάλιν, *Moreover*. Matt. xxvi. 64. Πάλιν, 'Moreover I say to you, Hereafter,' &c. See this sense established by a passage from Demetrius Phalereus, Blackwall, vol. ii. p. 132. 12mo edit.

285. Πάλιν, *Besides*. Mark xii. 32. 'And there is no other (παλιν αὐτῷ) besides him.' Acts xv. 28. 'To lay upon you no greater burden (παλιν) than (besides) these necessary things.'

286. Πάλιν seems to have an *illative* signification. Eph. v. 33. Πάλιν, 'Therefore let every one of you in particular so love his wife, even as himself.' See Beza on the passage.

287. Πάλιν, *Except*. Acts viii. 1. Πάλιν, 'Except the apostles.'

ΠΡΟΣ.

288. Προς, *On account of*. Mark x. 5. Προς τὴν σκληροκαρδίαν, 'On account of the hardness of your heart, he wrote you this precept.'

289. Προς, *For the sake of*. Acts. iii. 10. 'That it was he which sat (πρός) for alms.' Acts xxvii. 34. Προς τῆς ὑμῶν σωτηρίας ὑπαρχῶν, 'This is for your health.' Thucyd. Lib. 3. p. 182. (Cited by Blackwall, vol. i. p. 110.) Οὐ πρὸς ὑμῶν δόξης τὰς, 'These things are not for your reputation.' Heb. xii. 10. 'They verily (πρός) for the sake of a few days.'

290. Προς, *Of, concerning*. Mark xii. 12. 'For they knew that he had spoken the parable (πρός αὐτοὺς) concerning them.' See also Luke xx. 19. Rom. x. 21. Προς δὲ τὸν Ἰσραὴλ, 'But of Israel he saith.' Heb. i. 7. Προς μὴ τὸς ἀγγέλους, 'Of the angels he saith.'

291. Προς, *According to*. Gal. ii. 14. 'They walked not uprightly, (πρός) according to the truth.' 2 Cor. v. 10. Προς, 'According to that he hath done.'

292. Προς, *Towards*. Luke xxiv. 29. 'Abide with us, for it is (πρός) towards evening.'

293. Προς, *Among*. Mark i. 27. 'They questioned (πρός) among themselves.'

294. Προς, *With*. Matt. xiii. 56. 'His sisters, are they not all (πρός ἡμᾶς) with us?' Matt. xxvi. 18. 'I will keep the passover (πρός σὺν) at thy house.' Mark ix. 19. 'How long shall I be (πρός ὑμᾶς) with you?' Mark xiv. 49. 'I was daily (πρός ὑμᾶς) with you in the temple.' John i. 1. 'The word was (πρός τὸν Θεὸν) with God.'

295. Προς, joined with words of *time*, signifies *during*. 2 Cor. vii. 8. Προς ὥραν, 'During an hour.' 1 Thess. ii 17. Προς καμὸν ὥρας, 'During the time of an hour.'

ΠΩΣ.

296. Πως, (quod) *That*. Mark ix. 12. 'Said to them, Elias verily cometh first, and restoreth all things, (και πως) and that it is written (οὕτως) concerning the Son of man.'

ΣΥΝ.

297. Συν, construed with *with*, signifies *to be on one's side*. Acts xiv. 4. 'Part (ἵσαν συν) held with the Jews, and part (συν) with the apostles.'

298. Συν, *With, in respect of place*. Luke i. 56. 'Mary abode (συν) with her.'

299. Συν, in composition, governing the accusative, commonly signifies *together*. Mark xv. 16. Συγκληυσσέν, 'They call together the whole band.' But when the compounded word governs the dative, it often signifies *together with*. 1 Cor. xiii. 6. 'But (συνήγαμεν) jointly rejoiceth (rejoiceth with other good men) in truth.'

300. Συν, *By*. 1 Cor. v. 4. Συν τῷ δυνάμει, 'By the power of our Lord Jesus Christ, to deliver such an one to Satan.'

ΤΕ.

301. Τε, *Even*. Rom. i. 20. 'Ἡ τε αἰσῶς, 'Even his

eternal power.* See Beza in loc. Rom. i. 26. *Τι γὰρ*, 'for even their women.'

ΤΙ.

302. *Τι* is sometimes put for *πως, how*. Mark iv. 24. 'Take heed (*τι*) how you hear.' Accordingly in the parallel passage, Luke viii. 18. it is, *Ελαττει εν πως ακουετε*, 'Take heed how ye hear.' 1 Cor. vii. 16. *Τι οιδας*, 'How knowest thou, O man!'

303. *Τι* is put likewise for *δια τι, why*. Matt. vi. 28. *Τι μεριμνατε*, 'Why are ye anxiously careful?' Matt. xvii. 10. *Τι εν*, 'Why then say the scribes?' John i. 25. *Τι εν*, 'Why then baptizest thou?' See Whitby in loc.

304. *Τι*, *Whether*, namely, of two things. Luke v. 23. *Τι*, 'Whether is easier to say, thy sins be forgiven thee?'

305. *Τις, what sort, how great*. Luke viii. 25. *Τις αρα εστις*, 'How great indeed is this man! for he commandeth,' &c.

306. *Τις, Every one*. 1 Cor. iv. 2. 'It is required in stewards, that (*τις*) every one be found faithful.'

ΤΙΠΕΡ.

307. *Υπερ*, with the genitive case, signifies *concerning*. Rom. ix. 27. 'Esaias also cries (*υπερ*) concerning Israel.*' 2 Cor. i. 7. 'Our hope (*υπερ*) concerning you is firm.' Ver. 8. 'I would not, brethren, have you ignorant (*υπερ*) concerning our trouble.' 2 Cor. viii. 23. 'Whether any inquire (*υπερ*) concerning Titus, he is my partner.' 2 Cor. viii. 24. 'Our boasting (*υπερ υμων*) concerning you.' 2 Thess. ii. 1. 'Now we beseech you, brethren, (*υπερ*) concerning the coming of our Lord Jesus Christ, and our gathering together unto him.'

308. *Υπερ*, *For, instead of, in behalf of*. Rom. v. 7. 'Scarcely (*υπερ*) for a righteous man.*' Ver. 8. 'Christ died (*υπερ υμων*) for us.*' Philip. i. 29. 'To you it is given (*υπερ Χριστου*) in behalf of Christ.*' Philem. ver. 13. 'Detained him with me, that (*υπερ ου*) in thy stead he might have ministered.'

309. *Υπερ*, *On account of*. 1 Cor. xv. 29. 'What shall they do who are baptized (*υπερ*) on account of the dead?'

310. *Υπερ*, *With respect to*. Col. i. 7. 'Who is a faithful minister of Christ (*υπερ*) with respect to you.'

311. *Υπερ*, *From*, denoting the *motive* of an action. Philip. ii. 13. 'Who worketh in you (*υπερ*) from good will.'

312. *Υπερ*, *More than*. Matt. x. 37. 'Loveth father or mother (*υπερ*) more than me.*' 1 Thess. iii. 10. 'Requesting (*υπερ ω περισσους*) more than exceedingly,' that is, most exceedingly.

ΥΠΟ.

313. *Υπο* commonly signifies *under*; but with a genitive it denotes the *cause of a thing*, and must be translated *of, by, from*. Matt. ii. 17. 'Was spoken (*υπο*) by Jeremiah.*' 1 Cor. vii. 25. 'I give my judgment as one who hath obtained mercy (*υπο*) of the Lord.*' Heb. xii. 3. 'Such contradiction (*υπο*) from sinners.'

314. *Υπο*, *At*. Acts v. 21. 'They entered into the temple (*υπο τον οβελον*) at day-break.' James ii. 3. 'Sit thou here (*υπο*) at my footstool.'

315. *Υπο*, *Under*, denoting *subjection*. Matt. viii. 9. 'Having soldiers (*υπο*) under me,* under my command.'

Ω.

316. *Ω*, preceded by *ω*, signifies *because*. Rom. viii. 3. 'The thing impossible for the law to do, (*ω* ζ) because it was weak through the flesh.' Heb. ii. 18. *Εν ζ*, 'Because he suffered, being tempted, he is able to save.' Heb. vi. 17. *Εν ζ*, 'For which cause God willing,' &c. In this sense, the best Greek writers use the phrase. See Vigerus, p. 364.

317. *Εν ζ* signifies *while*. Mark ii. 19. 'Can the children of the bride-chamber fast (*ω* ζ) while the bridegroom,' &c.* Rom. ii. 1. *Εν ζ γαρ*, 'For whilst thou condemnest,' &c.

318. *Επ ζ*, *Because*. Rom. v. 12. *Επ ζ*, 'Because all have sinned.'

ΩΣ. See Καθως.

319. *Ως* is sometimes used affirmatively, and must be translated *indeed, truly, certainly, actually*; for Hesychius and Phavorinus tell us, that *ως* is put for *οντως, αληθως*. Neh. vii. 2. *Αυτος ως αυτη αληθης*, 'He was indeed a true man.' Matt. xiv. 5. 'He feared the multitude, because they counted him (John, *ως προφητου*;) really a prophet.' John i. 14. 'We beheld his glory, the glory (*ως μονογενους*) indeed of the only begotten of the Father.' Acts xvii. 22. 'I see that in all things ye are (*ως*) certainly most religious.' Rom. ix. 32. 'But (*ως*) actually by works of law.' 2 Cor. ii. 17. *Αλλ' ως εξ ειλικρινειας, αλλ' ως εν θυ*, 'But indeed from sincerity, and from God.'

320. *Ως, When*. Luke xx. 37. 'Now that the dead are raised, even Moses shewed at the bush, (*ως λεγων*) when he called the Lord, the God of Abraham, the God of Isaac,' &c.* Luke xxii. 66. *Και ως ηνωτος ημερα*, 'And when it was day.' Luke i. 23. *Ως επληθυνσαν ημεραι*, 'When the days were fulfilled.' Acts xxvii. 1. *Ως*, 'When it was determined.*' Philip. ii. 12. 'Not (*ως*) when in my presence only.'

321. *Ως, Seeing*. 2 Cor. v. 20. *Ως τε ου παρακαλωνται*, 'Seeing God beseeches you by us, *ω* pray in Christ's stead, be ye reconciled to God.' Col. ii. 6. *Ως*, 'Seeing ye have received Christ Jesus,' &c. Scapula likewise gives *ως* this meaning.

322. *Ως, Namely*. 2 Cor. xi. 21. 'I speak with respect to reproach, (*ως ουτι*) namely, that we have been weak.' 2 Cor. v. 18. 'And hath given us the ministry of reconciliation.' 19. (*ως ουτι*) 'Namely, that God was in Christ reconciling the world to himself.'

323. *Ως, illative, Wherefore*. Heb. iii. 11. *Ως*, 'So (*wherefore*) I swear.*'

324. *Ως, admiration, How!* Rom. x. 15. *Ως*, 'How beautiful!' Rom. x. 35. *Ως*, 'How unsearchable!'

325. *Ως, That*. 1 Tim. i. 3. *Ως*, 'That without ceasing.*'

ΩΣΤΕ.

326. *Ως* sometimes signifies, *so then, so that*. 1 Cor. iii. 7. *Ως*, 'So then neither is he that planteth any thing.' 2 Cor. ii. 7. *Ως*, 'So that contrarywise ye ought rather to forgive.' Gal. iv. 16. *Ως εν εχθρο*, 'So then I am become your enemy, because I speak truth to you.'

327. *Ως, In like manner*. Iliad, B. line 474.; M. line 278.

328. *Ως, That*. 1 Cor. v. 1. *Ως*, 'That one should have,*' &c.

329. *Ως* denoting *the end* for which a thing is done. Rom. vii. 6. *Ως*, 'That we should serve in newness of spirit.*'

330. *Ως*, causal, *for*. 2 Cor. v. 17. *Ως*, 'For if any man be,*' &c.

331. *Ως*, illative, *Wherefore*. Rom. vii. 4. *Ως*, 'Wherefore, my brethren.*' Ver. 12. *Ως*, 'Wherefore the law is holy.*' 1 Cor. x. 12. *Ως*, 'Wherefore let him that thinketh he standeth.*' 1 Cor. xi. 27. *Ως*, 'Wherefore, whosoever shall eat.*' 2 Cor. v. 16. *Ως*, 'Wherefore, henceforth we know no man after the flesh.'

Conclusion.—From the numerous passages of Scripture produced in this Essay, it appears that the Greek particles, as used by the writers of the New Testament, have a great variety of significations; that no translation, especially of the apostolical epistles, in which the Greek particles have only a few of their significations given, will rightly express the meaning of these writings; and that the rectifying of the translation of the particles, though it be only by substituting one monosyllable for another, will often change the sense of a passage entirely, and render it a chain of strict logical reasoning; whereas, by a wrong translation, it becomes quite incoherent, if not inconsequent.

A NEW
LITERAL TRANSLATION
OF
THE APOSTOLICAL EPISTLES.

ROMANS.

PREFACE.

SECT. I.—*Of the time when the Christian Religion was introduced at Rome.*

THE Scriptures do not inform us at what time, or by whom, the *gospel* was first preached in Rome. But from the following circumstances it is probable that the church there was one of the first planted Gentile churches, and that it soon became very numerous.

When St. Paul wrote his epistle to the Romans, A. D. 57. 'their faith was spoken of throughout the whole world,' Rom. i. 8. and many of them possessed spiritual gifts, Rom. xii. 6. 'and their obedience was known to all men,' Rom. xvi. 19. Farther, the fame of the church at Rome had reached the apostle long before he wrote this letter. For he told them, 'he had a desire for many years to come to them,' Rom. xv. 23. The gospel therefore was introduced in Rome very early, perhaps by some of the disciples who were scattered abroad after Stephen's death, in the end of the reign of Tiberius. Or the founding of the Roman church may have happened even before that period; for among the persons who heard Peter preach on the day of Pentecost, and who were converted by him, *strangers of Rome* are mentioned, Acts ii. 10. 41. These Roman Jews, on their return home, no doubt preached Christ to their countrymen in the city, and probably converted some of them: so that the church at Rome, like most of the Gentile churches, began in the Jews. But it was soon enlarged by converts from among the religious proselytes; and in process of time was increased by the flowing in of the idolatrous Gentiles, who gave themselves to Christ in such numbers, that, at the time St. Paul wrote his epistle to the Romans, their conversion was much spoken of.

These facts merit attention; because the opposers of our religion represent the first Christians as below the notice of the heathen magistrates, on account of the paucity of their numbers, and the obscurity with which they practised their religious rites. But if the faith of the Roman brethren was spoken of throughout the whole empire at the time this letter was written, the disciples of Christ in Rome must have been numerous, and must have professed their religion openly; for the turning of a few obscure individuals in the city from the worship of idols, and their worshipping the true God clandestinely, could not be the subject of discourse in the provinces. Farther, that there were many Christians in Rome when St. Paul wrote this epistle, may be inferred from the tumults occasioned by the contests which the Jews had with them about the law, and which gave rise to Claudius's decree, banishing the whole of them from Rome, Acts xviii. 2. See sect. 3. page 50. at the beginning. The salutations, likewise, in the end of this epistle, show how numerous the brethren in Rome were at that time, some of whom were of long standing in the faith, as Andronicus and Junias, who were converted before Paul himself: others of them were teachers, as Urbanus; others were deacons and deaconesses, as Mary, Tryphena, Try-

phosa, and Persia, all of whom were active in spreading the gospel; others were persons of station, such as the members of the family of Narcissus, if, as is commonly supposed, he was the emperor's favourite of that name. But although this should not be admitted, 'the saints in Cæsar's household,' whose salutation, some years after this, the apostle sent to the Philippians, may have been persons of considerable note.

SECT. II.—*Of the state of the Christian Church at the time St. Paul wrote his Epistle to the Romans.*

THE gospel being offered to the world as a *revelation from God*, the Jews justly expected that it would agree in all things with the former revelations, of which they were the keepers. And therefore, when they perceived that many of the doctrines taught by the apostles were contrary to the received tenets, which the scribes pretended to derive from the writings of Moses and the prophets, the bulk of the nation rejected the gospel, and argued against it with the greatest vehemence of passion, in the persuasion that it was an impious heresy, inconsistent with the ancient revelations, and destructive of piety.

To remove this specious cavil, the apostles, besides preaching the doctrines of the gospel as matters revealed to themselves, were at pains to show that these doctrines were contained in the writings of Moses and the prophets, and that none of the tenets contrary to the gospel, which the Jewish doctors pretended to deduce from their own sacred writings, had any foundation there. Of these tenets, the most pernicious was their misinterpretation of the promise to Abraham, that 'in his seed all the nations of the earth should be blessed.' For the Jews considering the moral precepts of the law of Moses as a perfect rule of duty, and its sacrifices and purifications as real atonements for sin, and believing that no man could be saved out of their church, affirmed that the blessing of the nations in Abraham's seed consisted in the conversion of the nations to Judaism by the Jews. Hence the Jewish believers, strongly impressed with these notions, taught the Gentiles, 'Except ye be circumcised after the manner of Moses, ye cannot be saved,' Acts xv. 1. But this doctrine, though obstinately maintained, was a gross error. The law of Moses was no rule of justification. It was a political institution, established for governing the Jews as the subjects of God's temporal kingdom in Canaan. And therefore the apostles, elders, and brethren assembled in the council of Jerusalem, justly decreed, that the yoke of the law was not to be imposed on the Gentiles, as necessary to their salvation.

A decision, so deliberately and solemnly pronounced, by such an assembly, ought, among the disciples of Christ, to have silenced all disputations on the subject. Nevertheless, the converted Jews, having been accustomed to glory in their relation to God as his people, and in the privileges which they had so long enjoyed, were extremely offended, when, according to the new doctrine, they found the Gentiles under the gospel raised to an equality with them in

all religious privileges. Wherefore, disregarding the decrees which were ordained of the apostles and elders, they exhorted the Gentiles everywhere to become Jews, if they wished to be saved. And this exhortation made the stronger impression on the Gentiles, that the Jewish worship by sacrifices, purifications, and holidays, was, in many respects, similar to their former worship. Besides, as the Jews were the only people who, before the introduction of the gospel, enjoyed the knowledge of the true God and a revelation of his will, and as the Christian preachers themselves appealed to that revelation in proof of their doctrine, the Gentiles naturally paid a great regard to the opinion of the Jews in matters of religion, and especially to their interpretations of the ancient oracles. Hence some of the Gentile converts, especially in the churches of Galatia and Phrygia, who before their conversion were extremely ignorant in religious matters, hearkening to the Judaizing teachers, received circumcision, and thereby bound themselves to obey the law of Moses, in the persuasion that it was the only way to secure the favour of the Deity.

According to this view of the matter, the controversy which in the first age disturbed the Christian church, was not, as Locke supposes, whether the Gentiles, in their uncircumcised state, should be admitted into the church, and enjoy equal privileges with the Jews; and whether it was lawful for the Jews to hold religious communion with them, while they remained uncircumcised; but plainly, whether there was any church but the Jewish, in which men could be saved. For when the Judaizers taught the Gentile brethren, 'except ye be circumcised after the manner of Moses ye cannot be saved,' they certainly meant that salvation could be obtained nowhere but in the Jewish church.

In this controversy the unbelieving Jews and all the Judaizing Christians ranged themselves on the one side, strongly and with united voices affirming that Judaism was the only religion in which men could be saved; that there was no gospel church different from the Jewish, nor any revealed law of God but the law of Moses; and that the gospel was nothing but an explication of that law, of the same kind with the explications given of it by the prophets. On the other side, in this great controversy, stood the apostles and elders, and all the well informed brethren, who, knowing that the Jewish church was at an end, and that the law of Moses was abrogated, strenuously maintained that a new church of God was erected, in which all mankind might obtain salvation by faith without circumcision; and that the gospel was the only law of this new church. They therefore maintained the freedom of the Gentiles from the law of Moses in all its parts, and boldly asserted, that the gospel alone was sufficient for the salvation of the Gentiles; consequently, that they were under no obligation to have recourse to the Levitical sacrifices and purifications, for procuring the pardon of their sins.

The controversy concerning the obligation of the law of Moses, viewed in the light wherein I have placed it, was a matter of no small importance, since on its determination depended, whether the law of Moses or the gospel of Christ should be the religion of the world. No wonder, therefore, that St. Paul introduced this controversy in so many of his epistles; and that he wrote three of them, in particular, for the express purpose of confuting an error so plausible and so pernicious: I mean his epistles to the Romans, to the Galatians, and to the Hebrews. These learned epistles, in process of time, produced the desired effect. By the strength of the arguments set forth in them, and by representing the same things everywhere in his preaching and conversation, the apostle enlightened many of the Jewish converts; and these well instructed Jewish brethren in their several

churches effectually opposed the errors of the Judaizers: by all which Judaism hath at length been banished from the Christian church, in which for a while it had taken root, through the misguided zeal of the Jewish converts; and the gospel now remains the only revealed religion authorized by God, and obligatory on men.

SECT. III.—Of the Occasion of writing the Epistle to the Romans.

THE controversy concerning the law of Moses, described in the foregoing section, was agitated very early at Rome, where the Jews, being rich and factious, disputed the matter with greater violence than in other churches. And the unbelieving part taking a share in the controversy, they occasioned such tumults, that the emperor Claudius, in the eleventh year of his reign, banished the contending parties from the city. So the Roman historian, Suetonius, informs us, who, confounding the Christians with the Jews, calls the whole body by the general name of *Jews*, and affirms that they were excited to these tumults by Christ (*Christo impulsore*, Claud. c. 25.), because he had heard, I suppose, that Christ was the subject of their quarrels.

Among the banished from Rome was Aquila, a Jew, born in Pontus, and his wife Priscilla, both of them Christians. These came to Corinth about the time St. Paul first visited that city; and being of the same occupation with him, they received him into their house, employed him in their business, and gave him wages for his work, with which he maintained himself all the time he preached the gospel to the Corinthians. During his abode with them, Aquila and Priscilla, no doubt, gave the apostle a full account of the state of the church at Rome, before its dispersion; and, among other things, told him, that the unbelieving Romans, following the Greeks, affirmed the light of natural reason to have been from the beginning a sufficient guide to mankind in matters of religion: That, being great admirers of the Greeks, they considered their philosophy as the perfection of human reason, and extolled it as preferable to the gospel which they scrupled not to pronounce mere foolishness. That, on the other hand, the unbelieving Jews, no less prejudiced in favour of the law of Moses, affirmed, it was the only religion in which men could be saved, and condemned the gospel as a detestable heresy, because it did not adopt the sacrifices, purifications, and other rites enjoined by Moses.—They farther told the apostle that many, even of the converted Jews, extolled the institutions of Moses as more effectual for the salvation of sinners than the gospel, and, in that persuasion, pressed the Gentiles to join the law with the gospel, that, by its sacrifices and purifications, the gospel might be rendered a complete form of religion: That the Gentile converts, who knew their freedom from the law of Moses, despised their Judaizing brethren as superstitious bigots, while the others regarded them as profane, for neglecting institutions which they esteemed sacred: That those who possessed spiritual gifts had occasioned great disturbance in the church, each extolling his own gifts, and striving to exercise them in the public assemblies, without giving place to others: Lastly, That some, both of the Jewish and Gentile believers, reckoning it disgraceful to obey constitutions made by idolaters, had, in several instances, contemned the wholesome laws of the state, and were in danger of being punished as evil doers, to the great scandal of the Christian name.

As the apostle had not been in Rome when he wrote this epistle, some persons, well acquainted with the affairs of the church there, must have made him acquainted with all the particulars above mentioned. For his letter to the Romans was evidently framed with a view to these things. If so, who more likely to give the information

than Aquila and Priscilla, with whom the apostle lodged so long? And though the Roman brethren were then dispersed, consequently the apostle had no opportunity of writing to them as a church, yet the disorders which prevailed among them having made a deep impression on his spirit, we may suppose he resolved to embrace the first opportunity of remedying them. Accordingly, during his second visit to the Corinthians, having heard that the church was re-established at Rome, St. Paul wrote to the Romans this excellent and learned letter, which bears their name; wherein, at great length, he discoursed of the justification of sinners; answered the objections made to the gospel doctrine of justification; proved from Moses and the prophets the calling of the Gentiles, the rejection of the Jews, and their future restoration; and gave the Roman brethren many precepts and exhortations, suited to their character and circumstances.

From the pains which the apostle took in this letter, to prove that no Gentile can be justified by the law of nature, nor Jew by the law of Moses, and from his explaining in it all the divine dispensations respecting religion, as well as from what he says, chap. i. 7, 13, 14, 15, it is reasonable to think it was designed for the unbelieving Jews and Gentiles at Rome, as well as for the brethren; who therefore would show the copies which they took of it to their unbelieving acquaintance. And inasmuch as the apostle professed to derive his views of the matters contained in this letter from the former revelations, and from inspiration, it certainly merited the attention of every unbeliever to whom it was shown, whether he were a Jewish scribe, or a heathen philosopher, or a Roman magistrate, or one of the people; some of whom, I make no doubt, read it. And though, by reading it, they may not have been persuaded to embrace the gospel immediately, the candid and intelligent, by seriously weighing the things written in it, must have received such instruction in the principles and duties of natural religion, as could hardly fail to lead them to see the absurdity of the commonly received idolatry; which was one good step towards their conversion.—To conclude: As in this learned letter the principal objections by which Jews and Deists have all along impugned the gospel are introduced and answered, it is a writing which the adversaries of revelation, who pretend to oppose it on rational principles, ought to peruse with attention and candour.

The commentators observe, that although the apostle, in the inscription of this letter, hath asserted his apostolical authority, to make the Romans sensible that the things written in it were dictated to him by the Spirit; yet, as he was personally unknown to the greatest part of them, he does not teach, exhort, and rebuke them with that authority which he uses in his letters to the churches of his own planting, but he writes to them in a mild and condescending manner, in order to gain their affection.

SECT. IV.—*Of the Time and Place of writing the Epistle to the Romans.*

THE first time Paul visited Corinth, he found Aquila and Priscilla, lately come from Italy in consequence of Claudius's edict (Acts xviii. 2.), which was published in the eleventh year of his reign, answering to A. D. 51. (See Pref. 1 Cor. sect. 1.) Probably the apostle arrived at Corinth in the summer of that year. And as he

abode there more than eighteen months before he set out for Syria (Acts xviii. 18.), he must have left Corinth in the spring of A. D. 53. In his voyage to Syria, the apostle touched at Ephesus, then sailed straight to Cesarea. From Cesarea he went to Jerusalem, and after that to Antioch. And 'having spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening the disciples,' Acts xviii. 21, 22, 23. Then 'passing through the upper coasts, he came to Ephesus,' Acts xix. 1. His voyage from Corinth to Cesarea, and his journey through the countries just now mentioned, may have been performed in a year and ten months. Wherefore, if he sailed from Corinth in February, 53, he may have come to Ephesus in the end of the year 54. And seeing he abode at Ephesus about three years (Acts xx. 31.), before he went into Macedonia, his arrival in Macedonia (Acts xx. 1.) must have happened in the year 57. At this time the apostle went over all these parts, and gave them much exhortation before he went into Greece. (Acts xx. 2.) Probably this was the time he preached the gospel in the borders of Illyricum, Rom. xv. 19. And as these transactions would take up the summer of the year 57, we cannot suppose he came into Greece sooner than in the autumn of that year. The purpose of his journey into Greece was to receive the collections which the churches of Achaia had made for the saints in Judea, 2 Cor. ix. 3-5. Having therefore abode three months in Greece (Acts xx. 3.), he departed with the collections early in the year 58.—The time of the apostle's departure from Greece with the collections being thus fixed, there can be no doubt concerning the date of his epistle to the Romans; for he told them he was going to Jerusalem when he wrote it, Rom. xv. 25. 'But now I go to Jerusalem, ministering to the saints.' Wherefore the epistle to the Romans was written at Corinth, as we shall see immediately, in the end of A. D. 57, or in the beginning of A. D. 58, full seven years after the Jews and Christians were banished from Rome by Claudius, and about three years after their return. For Claudius dying in the year 54, his edict terminated with his life; and not being renewed by his successor, the Jews and Christians came back to Rome in such numbers, that, in the third year of the emperor Nero, when the apostle wrote this letter, the Roman church had acquired its former celebrity.—To conclude: The circumstances by which the date of the epistle to the Romans is fixed, are so well ascertained, that learned men are nearly agreed in their opinion upon the point—some, with Pearson, dating it at Corinth, in the year 57; others, with Lardner, in the beginning of 58; and others, with Mill, in 58, without determining the time of the year.

The salutations from Gaius or Caius, the apostle's host, and from Erastus, the chamberlain of the city (Rom. xvi. 23.), are additional proofs that this epistle was written at Corinth. For that Gaius lived there, seems plain from 1 Cor. i. 14., as did Erastus likewise, 2 Tim. ii. 14. Besides, Phœbe, a deaconess of the church at Cenchrea, the eastern part of Corinth, having been the bearer of this letter, Corinth, by that circumstance also is so plainly pointed out as the place where it was written, that there was no occasion for the apostle to be more particular.

CHAPTER I.

View and Illustration of the Matters contained in this Chapter.

THE unbelieving Jews having violently opposed the gospel, because it was preached to the uncircumcised Gentiles, and because Jesus, whom the Christians called *The Christ*, was not such an one as they expected, the

apostle, in the inscription of this epistle, affirmed that the gospel was preached to the Gentiles, in fulfilment of God's promise made by the prophets in the Scriptures, ver. 1, 2.—And that Jesus, whom the apostles called

The Christ, was, as to his flesh, sprung of the seed of David, ver. 3.—But as to his divine nature, he was, with the greatest power of evidence, declared to be the Son of God, by his resurrection, ver. 4.—And because Paul was personally unknown to most of the Christians in Rome, he assured them that he was made an apostle by Christ himself, for the purpose of preaching the gospel to the Gentiles, ver. 5.;—of which class of men most of the inhabitants of Rome were, ver. 6.—He was therefore authorized to write this letter to the whole inhabitants of Rome. So many particulars crowded into the inscription hath made it uncommonly long. But they are placed with great judgment in the very entrance, because they are the foundations on which the whole scheme of doctrine contained in the epistle is built.

Because it might seem strange that Paul, the apostle of the Gentiles, had not hitherto visited Rome, the most noted Gentile city in the world, he assured the Romans he had often purposed to come to them, but had hitherto been hindered, ver. 13, 14.—However, he was still willing to preach the gospel in Rome, ver. 15.; being neither afraid nor ashamed to preach in that great and learned city; because it reveals the powerful method which God hath devised for bestowing salvation on every one who believeth; on the *Jew* first, to whom it was to be first preached, and also on the *Greek*, ver. 16.—In this account of the gospel the apostle insinuated that no Jew could be saved by the law of Moses, nor any Gentile by the law of nature. For, if the Jews could have been saved by the one law, and the Greeks by the other, the gospel, instead of being 'the power of God for salvation to every one who believeth,' would have been a needless dispensation; and the apostle ought to have been ashamed of it, as altogether superfluous.

To prove that the gospel is 'the power of God for salvation to every one who believeth,' the apostle first of all observes, that 'therein the righteousness of God by faith is revealed;'—in the gospel, the righteousness which God will accept and reward is revealed to be a righteousness not of *works*, but of *faith*. And this being the only righteousness of which sinners are capable, the gospel which discovers its acceptableness to God and the method in which it may be attained, is, without doubt, the power of God for salvation to all who believe, ver. 17. Here an essential defect, both in the law of Moses and in the law of nature, is tacitly insinuated. Neither the one law nor the other reveals God's intention of accepting and rewarding any righteousness but that of a perfect obedience.—*Secondly*, To prove that the gospel alone is 'the power of God for salvation,' the apostle observes, that both in the law of nature and the law of Moses, 'the wrath of God is revealed from heaven,' &c. That is, these laws, instead of granting pardon to sinners, subject them to punishment, however penitent they may be; consequently, these laws are not the power of God for salvation to any one: But the gospel, which promises pardon and eternal life, is the effectual means of saving sinners. In short, any hope of mercy sinners entertain must be derived from revelation alone, ver. 18. And in regard the apostle wrote this epistle to the Romans for the purpose of explaining and proving these important truths, the declaration of them, contained in verses 16, 17, 18. may be considered as the *proposition of the subjects* to be handled in this epistle.

Accordingly, to show that no person, living under the law of nature, has any hope of salvation given him by that law, the apostle begins with proving, that, instead of possessing that perfect holiness which is required by the law of nature in order to salvation, all are guilty before God, and doomed by that law to punishment. To illustrate this proposition, St. Paul took the Greeks for an example; because, having carried the powers of reason

to the highest pitch, their philosophy might be considered as the perfection both of the light and of the law of nature; consequently, among them, if anywhere, all the knowledge of God, and of the method of salvation, discoverable by the light of nature, and all the purity of manners which men can attain by their own powers, ought to have been found. Nevertheless, that people, so intelligent in other matters, were in religion foolish to the last degree, and in morals debauched beyond belief. For, notwithstanding the knowledge of the being and perfections of the one true God subsisted among them in the most early ages, ver. 19.—being understood by the works of creation, ver. 20.—their legislators, philosophers, and priests unrighteously holding the truth concerning God in confinement, did not glorify him as God, by discovering him to the common people, and making him the object of their worship; but, through their own foolish reasonings, fancying polytheism and idolatry more proper for the vulgar than the worship of the one true God, they themselves at length lost the knowledge of God to such a degree that their own heart was darkened, ver. 21.—Thus the wise men among the Greeks became fools in matters of religion, and were guilty of the greatest injustice, both towards God and men, ver. 22.—For, by their public institutions, they changed the glory of the incorruptible God into an image of corruptible man, and of birds, &c. which they held up to the people as objects of worship. And by their own example, as well as by the laws which they enacted, they led the people to worship these idols with the most impure and detestable rites, ver. 23.—For which crime God permitted those pretended wise men, who had so exceedingly dishonoured him, to dishonour themselves with the most brutish carnality; of which the apostle gives a particular description, ver. 24–26.; and observes, that those proud legislators and philosophers, who thought they had discovered the highest wisdom in their religious and political institutions, thus received in themselves the recompense of their error that was meet, ver. 27.—So that the abominable uncleanness which was avowedly practised by the Greeks, and which was authorized by their public institutions, as well as by the example of their great men, was both the natural effect, and the just punishment, of that idolatry which, in every state, was established as the national religion.—Farther, because the Grecian legislators did not approve of the true knowledge of God as fit for the people, the great men, as well as the vulgar, whom they deceived, lost all sense of right and wrong, in their behaviour towards one another, ver. 28.—most of them being filled with all manner of injustice, fornication, wickedness, &c. ver. 29–31. Nay, although by the law of God written on their hearts, they knew that those who commit such crimes are worthy of death, to such a degree did they carry their profligacy, that they not only committed these sins themselves, but encouraged the common people to commit them, by the pleasure with which they beheld their debaucheries in the temples, and their revellings on the festivals of their gods, ver. 32.

Such is the apostle Paul's account of the manners of the Greeks; from which it appears that their boasted philosophy, notwithstanding it enabled them to form excellent plans of civil government, whereby the people were inspired with the love of their country, and good laws for maintaining the peace of society, it proved utterly ineffectual for giving the legislators the knowledge of salvation, and for leading them to establish a right public religion: defects which entirely destroyed any influence which their political institutions might otherwise have had, in aiding the people to maintain a proper moral conduct. In short, the vicious characters of the false gods, whom the legislators held up to the people as objects of their worship, and the impure rites with which they ap-

pointed them to be worshipped, corrupted the morals of the people to such a degree, that the Greeks became the most debauched of mankind, and thereby lost all claim to the favour of God. But if this was the case with the most intelligent, most civilized, and most accomplished heathen nations, under the tuition of their boasted philosophy, it will easily be admitted, that the light of nature, among the barbarous nations, could have no greater efficacy in leading them to the worship of the true God, and in giving them the knowledge of the method of salvation. The most civilized heathen nations, therefore, equally with the most barbarous, having, under the guidance of the light of nature, lost the knowledge of God, and become utterly corrupted in their morals, it is evident, that none of them could have any hope of a future life from the law of nature, which condemns all to death without mercy, who do not give a sinless obedience to its precepts. Wherefore, both for the knowledge of the method of salvation, and for salvation itself, the Greeks were obliged to have recourse to the gospel, which teaches, that because all have sinned, and are incapable of perfect obedience, God hath appointed for their salvation 'a righteousness without law;' that is a righteousness which does not consist in perfect obedience to any law whatever, even 'the righteousness of faith,' that being the only righteousness attainable by sinners; and at the same time declares, that God will accept and reward that kind of righteousness through Christ, as if it were a perfect righteousness.—These inferences, indeed, the apostle hath not drawn in this part of his letter, because he intended to produce them (chap. iii. 20. 23. 28) as general conclusions concerning all mankind, after having proved the insufficiency of the law of Moses for justifying the Jews. Yet it was fit to mention them here, that the reader might have a complete view of the apostle's argument.

I shall finish this illustration with the following remarks.—

1. The picture which the apostle hath drawn of the manners of the Greeks, is by no means aggravated. The intercourse which he had with the philosophers, and more especially with his own disciple, Dionysius the Areopagite, enabled him to form a just judgment of the learning and religion of that celebrated people; as his long residence in Athens, Corinth, and other Greek cities, made him perfectly acquainted with their manners. But though his description is not exaggerated, we must remember that it does not extend to every individual. It is an image of the manners of the Greek nations in general, or rather of such of them as were in the higher ranks of life. I call the reader's attention to this remark, because the apostle himself supposes, in the second chapter, that the Gentiles, who have not the benefit of revelation, may attain that faith and holiness which is necessary to justification: in which case he assures us, that they shall be rewarded with glory and peace. Besides, it is well known, that in every Gentile nation there were always many who believed in the one true God; and who, in the persuasion that he is, and that he is the rewarder of them who diligently seek him, were anxious to know and do his will; and who, being instructed and strength-

ened by God, behaved in such a manner as to be acceptable to him.

2. My second remark is, That although the revelation of the wrath of God from heaven, against all ungodliness and unrighteousness of men, mentioned by the apostle, Rom. i. 18. certainly implies that no sinner can have any hope of salvation from the law of nature, it does not follow, that the pious heathens had no hope of salvation. The heathens in general believed their deities placable, and, in that persuasion offered to them propitiatory sacrifices, and expected to be pardoned and blessed by them even in a future state, (See Guardian, No. 27.); nay, many of them believed they were to reanimate their bodies. But these hopes they did not derive from the law or light of nature, but from the promise which God made to the first parents of mankind. For that promise being handed down by tradition to Noah and his sons, they communicated the knowledge thereof, together with the use of sacrifice, to all their descendants. So that the hope of pardon and immortality which the pious heathens entertained, was the very hope which the gospel hath more clearly brought to light, and was derived from the same source, namely, from divine revelation. Withal, being agreeable to the natural wishes of mankind, and the only remedy for their greatest fears, these circumstances contributed to preserve it in the world.—Since, then, the hope of pardon and of a future state, which the heathens entertained, was derived, not from the light of nature, but from the primitive revelations, the apostle's reasoning in this chapter is perfectly just, and his conclusion stands firm; namely, that the light and law of nature hold out no method in which a sinner can be saved, and that it is the gospel alone which hath brought the important secret to light, by explaining and enlarging the primitive revelations, and by teaching, in the clearest manner, that God will accept men's faith for righteousness and, at the judgment, reward it as if it were a perfect righteousness, on account of the obedience of Jesus Christ.

3. My third remark is, That the description which the apostle hath given of the national manners of the Greeks, however disgraceful to human nature, being perfectly true, merits attention; because it is a complete confutation of those who contend, that natural reason hath always been sufficient to lead mankind to just notions in religion, and to a proper moral conduct. For after the weakness of human reason, in matters of religion and morality, hath been so clearly demonstrated by experience in the case of the Greeks, who, of all mankind, were the most distinguished for their intellectual endowments, the futile pretence of the sufficiency of the light of nature, set up by modern infidels, for the purpose of rendering revelation needless, should be rejected with the contempt due to so gross a falsehood. And all who are acquainted with the actual state of the world under the guidance of the light of nature, ought thankfully to embrace the instruction contained in the gospel, as the most effectual means of training ignorant sinful creatures to virtue; and should humbly submit to the method of salvation by Christ, therein revealed, as of divine appointment, and as the only method in which sinners can be saved.

PREMONITION TO THE READER.

SOME perhaps may be of opinion, that to have done justice to the following translation of the *Apostolical Epistles*, the author, as often as it differs from the common version, should have shown the import and propriety of these differences, with the reasons on which they are founded, especially when they are of the minute kind; because negligent readers, fancying differences of that

sort of little moment, and not attending to those which are of greater magnitude, are apt to conclude, that the translation now submitted to the public differs so little from the one in common use, that it might have been spared. But nothing can be worse founded than such a conclusion. Persons who are judges of language, know that the alteration of a single word in a sentence, and

even a different pointing, will change its meaning entirely; as was shown by some examples, p. 11. Gen. Pref. But to have illustrated in the same manner all the alterations and corrections which the author hath introduced into his translation, would have swelled the work to an enormous size. And therefore, to show in what particulars this differs from the common version of the epistles, the author hath contented himself, as was observed p. 10. with printing what is different in *italic* characters, and hath left it for the most part to the reader's own sagacity, not only to judge of the propriety of his corrections, but to investigate the reasons by which they are supported.

Yet, to prevent cursory readers from disregarding this translation of the epistles, merely because a number of the corrections which it offers are of the minute kind, the author will here compare one of its chapters only with the common English version of the same chapter, and will show, that even by the slightest alterations, when made agreeably to the original, such a change in the sense is sometimes produced, as throws great light on the sentiments and reasonings of the inspired writers. The chapter chosen for comparing the two translations, shall be the first of the epistle to the Romans; not because the alterations introduced into the new translation of that chapter, are either of greater magnitude, or more in number, or of higher importance than those in the other chapters of the epistle, (for in reality they are fewer, more minute, and of less importance), but because the reader will naturally fix his eye on that chapter first, from its presenting itself first to his view.

Rom. i. 3. *Who was made of the seed of David according to the flesh.* This leads the reader to think of the formation of our Lord's body: Whereas the apostle's meaning is, that with respect to his flesh he was descended from David, and that by a female. In the new translation, these ideas are suggested by substituting the word *born* (which is one of the literal significations of γεννησθαι) in place of the word *made*, in this manner: *Who was born of the seed of David, with respect to the flesh.*

Ver. 4. *Was declared to be the Son of God with power, by the resurrection from the dead.* This implies that Jesus was declared to be the Son of God, by his raising other persons from the dead. But as Jesus himself often appealed to his own resurrection in proof of his being the Son of God, the phrase ἐξ αναστάσεως νεκρῶν is undoubtedly an ellipsis, in which two words are omitted. One of them is supplied by our translators, namely, the word *from*; the other word *his* is supplied in the new translation, which runs thus: *Declared the Son of God by his resurrection from the dead.* The meaning is, that Jesus was declared the Son of God by his own resurrection, and not by raising others from the dead.

Ver. 5. *By whom we have received grace and apostleship, for obedience to the faith among all nations for his name.* This rendering, besides being inelegant, is faulty in two particulars. For, first, Paul did not receive his apostleship by Christ—that is, from God by the intervention of Christ—but from Christ himself, as holding the right originally of making an apostle. Secondly, ἡπακοῇ τῆς πίστεως does not signify *obedience to the faith*, but *the obedience of faith*. In the new translation these faults are thus corrected: *From whom we have received grace and apostleship, in order to the obedience of faith among all the Gentiles, on account of his name.* The apostle received his office from Christ himself, that by preaching him every where as the Son of God and Saviour of the world, he might produce the obedience of faith among all the Gentiles, on account of his dignity and authority as the Son of God.

Ver. 9. *Without ceasing making mention of you always in my prayers,* is a tautology, which in the new translation is avoided, by joining the clause, *always in my pray-*

ers, with the word *requesting* in the beginning of ver. 10 with which it stands connected in the Greek.

Ver. 12. *Ταυτα δε ειπα, —that is to say.* According to this translation, ver. 12. is an explication of ver. 11. But every reader must be sensible, that the things contained in the two verses are entirely different. Wherefore ταυτα δε ειπα should not be translated *that is to say*, as in our Bible, where δε is neglected as an expletive, and the words *to say* are supplied, but the verse should be supplied and translated in the following manner: *And this is proposed, that I may be comforted together with you by the mutual faith of you and me:*

Ver. 15. *So, as much as in me is, I am ready to preach the gospel to you that are in Rome also.* The new translation of this verse is more perspicuous and emphatical: *Therefore (namely, because I am a debtor, &c.) I am willing, according to my ability, to preach the gospel even to you who are in Rome.* For, to hinder the Romans from suspecting that the apostle had hitherto avoided coming to Rome, because he was afraid to preach the gospel to such a learned and intelligent people, he told them, that notwithstanding their great learning, he was willing to preach the gospel even to them. And to show that this is his meaning, he added, ver. 16. *For I am not ashamed of the gospel of Christ, &c.*

Ver. 17. *For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*—The righteousness of God revealed from faith to faith, is an assemblage of words to which no distinct meaning can be affixed. But the original, rightly construed, gives the following clear literal sense: *The righteousness of God by faith is revealed in it, in order to faith.* The apostle was not ashamed of the gospel, because a righteousness of God's appointment, to be obtained by faith, is revealed in it, in order to produce faith in them to whom it is preached. The latter clause, *as it is written, The just shall live by faith*, were better translated, *The just by faith shall live.* For although in the Hebrew it is, *The just shall live by his faith*, the copy of Habakkuk's prophecy, from which the LXX. took their translation, and the apostle his quotation, certainly wanted the pronoun *his*. Besides, as the apostle's design in making this quotation was to prove that Habakkuk wrote concerning a righteousness by faith, either the most ancient and best copies of his prophecy wanted the pronoun, or the passage must be construed and translated thus: *The just by his faith, the man who is just by his faith, shall live.* For otherwise translated, this quotation is no proof of the apostle's assertion, that Habakkuk hath written of a righteousness by faith.

Ver. 19. *That which may be known of God is manifest in them.* According to this translation, the apostle's meaning is, That the knowledge of God, attainable by the light of nature, was manifest in the minds of the Grecian philosophers. But to say, that knowledge is manifest in any one's mind, merely because it exists there, is very improper. Knowledge in the mind cannot be manifest, except it be shown either by words or by actions. That the heathen philosophers did not manifest the existence of the knowledge of God in their minds by their actions, is plain from their public institutions of religion, in which they, showed the grossest ignorance of God. As little did they manifest that knowledge, in their discourses to the common people. They rather unrighteously concealed it from them, as the apostle affirms, ver. 18. By their writings only, they manifested their knowledge of God to the few who could read them. This, therefore, being the apostle's meaning to express it, the word *or*, instead of being translated *in*, as in our Bible, ought to have been translated *among*, as in the new translation. *That which may be known of God, is manifest among them, for God hath manifested it to them.*

Ver. 20. *For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made; so that they are without excuse.* The phrase, *from the creation of the world*, is ambiguous; for it may signify either by the creation of the world, or since the creation of the world. The latter is the apostle's meaning; because *clearly seen by the creation of the world*, is precisely the same in sense with the clause which follows it, namely, *being understood by the things that are made*; which thus becomes a tautology. But, both the ambiguity and the tautology will be removed if the preposition *απο* is translated *since*, as it is Luke ii. 36. thus: *His invisible things, even his eternal power and Godhead, (απο) since the creation of the world, are clearly seen, being understood by the things that are made; so that they are inexcusable, &c.*

Ver. 21. *Because that when they knew God, they glorified him not as God, neither were thankful.* The apostle's meaning is not, that *at what time they knew God, they glorified him not, &c.* but that *although the legislators and philosophers knew the true God, they neither glorified him as God, by making him the object of the people's worship, nor appointed any public thanksgivings to be offered to him, as the author of all the good things mankind enjoy.* These ideas the common translation does not express distinctly; but, in the new version, they are suggested with sufficient plainness, by rendering the words *οὐχαριστησαν* literally, *neither gave him thanks*, and by giving the participle *γινωσκ* its adversative sense, thus: *Because although they knew God, they did not glorify him as God, neither gave him thanks, but became foolish by their own reasonings;—those reasonings by which they pretended to justify polytheism and idolatry, as the most proper religion for the vulgar.*

Ver. 32. *Who knowing the judgment of God, that they who commit such things are worthy of death, not only do the same but take pleasure in them that do them.* The new translation of this verse is more accurate and emphatical: *Who though they knew (το δυναιμα) the law of God, that they who practise such things are worthy of death, not only do them, but even are well pleased with those who practise them.* The heathen legislators, instead of punishing, were well pleased with their people when they practised the enormities mentioned in the preceding part of this chapter.

There are other variations in the new translation of this chapter, by which it is brought more close to the original than the version in common use: but it is needless to mention them, as the examples produced may suffice to shew, that even the smallest alterations in the translation, when conformable to the original, make a great change in the meaning of the passages. It is of more importance to observe, that, from the above examples, the reader may justly conclude that the minute alterations in the other chapters of the Romans have the same effect, as they likewise have in all the chapters of the other epistles where they are introduced; consequently, that they should not be passed over slightly, but considered with attention, that their importance may be understood. It is necessary also to observe, that notwithstanding so much has been said to shew the value of these minute alterations, the reader must not therefrom conclude, that all, or even the greatest part of the alterations in this translation, are of the minute kind. In every epistle there are many of much greater magnitude than those in the first chapter to the Romans. But there is no occasion to shew this by examples. They will strike the reader at first sight. Neither is it necessary here to point out, in what respects they alter the meaning of the passages where they are introduced. In the notes, the propriety of many of them is sufficiently illustrated: and for the rest, they will recommend themselves to the learned by their exact agreement with the original.

By this time the reader no doubt understands, that the alterations and corrections, concerning which so much hath been said in this Premonition, are those which, in the following translation, are made on the English version commonly used. But the principles on which these alterations are founded having been explained at great length in different parts of the General Preface, no farther information concerning them is requisite, except to put the reader in mind, that they consist in the following particulars:—1. In substituting modern English words and phrases in place of such as are now become obsolete.—2. In correcting the language of the common version, where it is ungrammatical.—3. In rejecting ambiguous expressions, of which there are many in our English Bible.—4. In placing the words of the translation in the order which the corresponding words hold in the original, as often as either the meaning or the perspicuity of any passage depends on that order.—5. In supplying the elliptical expressions properly; and, for the most part, either from what goes before, or from what follows in the text.—6. In excluding all such words and clauses as have been added by our translators unnecessarily. Of this kind there are a number in their version, which hurt the sense.—7. In accurately marking those words, which in the common translation are added to the text, without being marked as added; but which being retained in this, as necessary to complete the sense, it was fit to distinguish them from the original words, that the reader may judge of their propriety.—8. In rightly construing the Greek text, where it requires to be construed; and in translating the passages according to that right construction.—9. In translating the Greek words and phrases according to their true literal meaning, both where they have been mistranslated, and where they have been paraphrased; because, in general, the literal will be found to agree better with the context, and to be more emphatical and beautiful than any free translation whatever.—10. In not varying the translation of the same words and phrases in the same sentence, unless they are evidently used in different senses; a rule which our translators have often transgressed, to the darkening of the meaning of many passages.—11. In altering the pointing of some sentences, for the purpose of rendering their meaning more consonant to the context.—12. In translating the Greek particles properly, according to that variety of meaning in which they are used by the sacred writers.

The corrections comprehended under this last class are so numerous, and, though minute, make such a change in the sense of the apostolical writings, that any version, in which the Greek particles are properly translated, may well be accounted *new*. For it is certain, as was observed before, from B. Lowth, that upon the right rendering of the connective parts of sentences, depends the relation which the different members of the discourse have to each other; and that, by the mutual relation of these members, the train of thought, the course of reasoning, and the whole progress of the mind in continued discourse, are laid open. Accordingly it will be found, that, in the following translation, the scheme of the apostle's reasoning is oftentimes entirely changed, from what it appears to be in the common version, merely by giving the particles their proper signification. But, if the alterations comprehended under one class only, make such a change in the train of the apostle's reasonings as to entitle this to the appellation of a *New Translation*, the numerous corrections comprehended under the other classes, must set it at a still greater distance from the common version, and fully justify the author in calling it *A New Translation from the Original, of all the Apostolical Epistles*.

It only remains to request the learned reader, to examine the translation of the epistles, the commentary

and the *notes*, all now submitted to the public, by the principles laid down in the General Preface, and to judge of the whole with that candour which is due to an attempt sincerely meant to exhibit the divinely inspired

writings in the genuine simplicity of their meaning, that, being rightly understood, they may not be applied, as they sometimes have been, for supporting opinions destructive of piety and morality.

N. B. The NUMBERS in the New Translation, following the Greek words, mark the paragraphs of Essay IV. where the translation of the word is supported by proper proofs.

NEW TRANSLATION.

CHAP. I.—1 Paul a servant¹ of Jesus Christ, a called² apostle, separated³ to the gospel of God,⁴

2 Which he promised before, by his prophets, in the holy scriptures,¹

3 Concerning his Son,¹ who was born of the seed of David, with respect to the flesh,²

4 BUT was declared¹ the Son of God with power,² with respect to the spirit of holiness, by HIS resurrection FROM the dead:³ EVEN Jesus Christ our Lord.

5 (α', 121.) From whom we have received grace and apostleship,¹ in order to the obedience of faith² among all the Gentiles, (ινε) on account of his name;³

6 Among whom are also ye, the called of Jesus Christ:

7 To all who are in Rome,¹ to the beloved of God, to the called,² to the saints: grace BE to you,³ and peace⁴ from God our Father, and the Lord Jesus Christ.

COMMENTARY.

CHAP. I.—1 *Paul a servant of Jesus Christ, and an apostle called expressly as the other apostles were, and separated by him to preach the good news from God,*

2 *Which he promised before, by his prophets in the holy scriptures, should be preached to the Gentiles,*

3 *Concerning the coming of his Son to save the world, who, as it was foretold, was born of a woman descended from David, the king of Israel, with respect to his flesh,*

4 *But was declared the Son of God, with great power of evidence, with respect to his holy spiritual nature, by his resurrection from the dead, after he had been crucified by the Jewish rulers for calling himself the Son of God, even Jesus Christ our Lord.*

5 *From whom, since his resurrection, I have received miraculous powers and apostleship, in order that through my preaching him as the Son of God, the obedience of faith may be given to him, among all the Gentiles, on account of his being the Son of God.*

6 *Among the number of which Gentiles are also ye the called disciples of Jesus Christ.*

7 *Being thus commissioned, I write this letter to all who are in Rome; and more especially to those who are the beloved of God, on account of their faith, to the called seed of Abraham, to the saints by profession. May grace be multiplied to you, and peace from God our Father, and from the Lord Jesus Christ.*

Ver. 1.—1. Paul a servant.]—The original word δούλος, properly signifies a slave. Here it is a name of honour: For in the East the chief ministers of kings were called δούλοι, slaves. In this sense, Moses is called δούλος Θεού, the slave or servant of God, Josh. i. 1. This honourable name, therefore, denotes the high authority which Paul possessed in the kingdom of Christ, as one of his chief ministers.

2. A called apostle.]—The name apostle was given to different orders of men, Rom. xvi. 7. note 4. But, in its highest sense, it was appropriated to the twelve, whom Christ appointed to be with him, Mark iii. 14. and whom, after his resurrection, he sent forth to preach the gospel. See Prel. Ess. p. 17.

3. Separated to the gospel of God.]—We are told, Acts xiii. 2. that 'the Holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them.' But this being nothing but a separation of Paul from the teachers at Antioch, to go and preach to the Gentiles, the higher separation, mentioned Gal. i. 15. is here meant.

4. Gospel of God.]—See ver. 15. note. The gospel is said to be God's because it is good news from God; than which a greater commendation of the gospel cannot be conceived.

Ver. 2. Which he promised before by his prophets, &c.]—The promise in the Scriptures, that the gospel should be preached to the Gentiles, is taken notice of by the apostle, to convince the unbelieving Jews, that, in preaching to the Gentiles, Paul did not contradict, but fulfil the ancient revelations.

Ver. 3.—1. Concerning his Son.]—The gospel is good news from God, concerning the coming of his Son to save the world. Wherefore the Son of God is the subject of the gospel, as well as its author.

2. Who was born of the seed of David, with respect to the flesh.]—Σαρκί, flesh, sometimes denotes the human body, 1 Cor. vii. 28. sometimes the human mind, Rom. vii. 19. 2 Cor. vii. 7. and sometimes the whole man, John iii. 6.—Here, being opposed to the spirit of holiness, it signifies our Lord's body. For it cannot be thought that he derived his human soul from his mother, because that would imply the divisibility of the soul of the parent. Beza, in his note on this verse, supposing that the word γεννητός denotes the formation of our Lord's body, says the Holy Ghost took of the substance of Mary's body, and formed it into a body for our Lord. He adds, that the ancients urged this text against Valentinus, Marcion, and the rest: some of whom affirmed, that our Lord's body was only imaginary; others, that it was formed of celestial matter, and sent into the body of his mother from heaven. But although the apostle, in this place, speaks only of our Lord's body, it does not follow, that he had nothing of the human nature but a body. The passages in which he is called a man, and the man Jesus Christ, and our brother, and in which his sufferings are described, imply that he had a real human soul also.

Ver. 4.—1. Declared.]—Ομολογῶντες, the original word, signifies to fix the boundaries of a thing, consequently to make it appear what it is.

2. With power.]—Locke understands this of the miraculous power, described Eph. i. 19, 20. whereby Jesus was raised from the dead. I rather think power denotes the strength of the evidence by which he was demonstrated to be the Son of God.

3. By his resurrection from the dead.]—Here I have supplied the

pronoun his, because the scope of the reasoning requires it to be supplied.—Jesus being put to death as a blasphemer, for calling himself Christ the Son of the blessed, God would not have raised him from the dead if he had been an impostor; especially as he had often foretold his own resurrection, and appealed to it as a proof of his being the Son of God, John ii. 19. His resurrection therefore was a public testimony, borne by God himself, to the truth of our Lord's pretensions, which put the matter beyond all doubt. See Heb. i. 5. note 1.

Ver. 5.—1. From whom we have received grace and apostleship.]—That is, the grace or favour of apostleship. See Gal. ii. 9. Eph. iii. 2. where the apostolic office is styled grace. Or, if grace and apostleship are taken separately, apostleship may signify the office, and grace the supernatural endowments, bestowed on Paul, to fit him for that office.

2. In order to the obedience of faith.]—Either obedience from a principle of faith, or faith itself, called obedience simply, chap. xvi. 19.

3. On account of his name.]—Name here signifies the character of Christ, as the Son of God and Saviour of the world. This name Paul was appointed to bear or publish 'before the Gentiles and kings, and the children of Israel,' Acts ix. 15. And it is on account of this name, or character, that all men are bound to obey him.

Ver. 7.—1. Unto all who are in Rome.]—This epistle being written to persuade the unbelieving Jews and Gentiles to embrace the gospel, as exhibiting the only effectual method of salvation, it was fitly addressed to the whole inhabitants of Rome, to the heathens as well as to the Jews and Christians. See ver. 13, 14, 15.

2. To the beloved of God, to the called, (see Rom. ix. 7. note), to the saints.]—See Ess. iv. 48. These are the honourable appellations which God anciently gave to the Jewish nation, as his people and church. But they now belonged to the disciples of Christ, as the visible church of God, substituted in place of the Jews. By these honourable appellations, therefore, the Christians at Rome were distinguished from the idolatrous inhabitants of the city, and from the unbelieving Jews; the whole being comprehended in the general description, 'All who are in Rome.'

3. Grace to you.]—In the apostolic benedictions, grace signifies the influences and fruits of the Spirit, the favour and protection of God, the pardon of sin, the enjoyment of eternal life; all which are called grace, because they are gratuitously bestowed by God.

4. And peace.]—The usual salutation among the easterns was, Peace be to you, by which they meant every kind of worldly felicity. But in Paul's writings, Peace signifies that satisfaction which results from being in friendship with God. Thus Rom. v. 1. 'Being justified by faith, we have peace with God.' It also signifies the happiness of heaven, called, Philip. iv. 7. 'the peace of God, which passeth all comprehension.' In this sense, I think, it is used in the apostolic benedictions, and Rom. ii. 9.—Because most of the Roman brethren were unacquainted with Paul, he judged it necessary, in the inscription of his letter, to assure them that he was an apostle called by Jesus Christ himself, and that he was separated to preach the gospel to the Gentiles, in fulfilment of the promises which God had made by the prophets in the Scriptures, that the gospel should be preached to them. These circumstances he mentioned, to remove

8 (ΠΡΩΤΗ ΜΕΡ., 238.) *And first, I thank my God, through Jesus Christ, for all of you, that your faith is spoken of throughout the whole world.*

9 For God is my witness, whom with my spirit I serve in the gospel of his Son, that continually I make mention of you.

10 Always in my prayers, requesting that by some means, now at length, I may have a prosperous journey, by the will of God, to come to you.

11 For I greatly desire to see you, that I may impart to you some spiritual gift, in order that ye may be established.

12 And this is PROPOSED THAT I may be comforted together with you, (διὰ) through the mutual faith both of you and me.

13 Now, brethren, I would not have you ignorant, that oftentimes I purposed to come to you, (καὶ, 211. though I have been hindered hitherto, Rom. xv. 22.) that I might have some fruit among you also, even as among the other Gentiles.

14 I am a debtor, both to the Greeks and to the barbarians, both to the learned and to the ignorant.

15 Therefore, I am willing, according to my ability, to preach the gospel even to you who are in Rome.

16 For I am not ashamed of the gospel of Christ, because it is the power of God for salvation, to every one who believeth, to the Jew first, and also to the Greek.

17 For the righteousness of God, (αὐτ., 161.) by faith, is revealed in it, (αὐτ., 147.) in order to faith: as it is written, (Habak. ii. 4.) But

the prejudices of the believing, as well as of the unbelieving Jews, who he knew were displeased with him for preaching the gospel to the Gentiles. Withal, because the Church of Rome had not been planted by any apostle, he instructed them in some particulars concerning the nature and character of Christ, which it was of great importance for them to know.

Ver. 8.—1. I thank my God, through Jesus Christ, for all of you.]—In the beginning of his epistles, Paul generally subjoined to the apostolic benediction, a solemn thanksgiving for the faith, charity, patience, and other virtues of the brethren to whom he wrote, to make them sensible of their happy state, and to lead them to a right improvement of the advantages which they enjoyed as Christians.

2. That your faith is spoken of throughout the whole world.]—The faith of the Romans, which occasioned so much discourse, was their turning from idols. An event of this kind could not fail to be spoken of with wonder through the whole empire, as there were multitudes of strangers continually coming to Rome from the provinces, who on their return home would report what they had seen. For this the apostle thanked God, because the conversion of the Romans encouraged the inhabitants of other cities to forsake the established idolatry. Besides, Rome being the metropolis of the world, the conversion of so many of its inhabitants brought no small credit to the evidences of the gospel.

Ver. 9. For God is my witness.]—The Roman brethren being mostly Jews, this solemn asseveration concerning the mention which the apostle made of them in his prayers, was intended to convince them, that their conversion was as much the subject of his thanksgiving to God as the conversion of the Gentiles.

Ver. 11. That I may impart to you some spiritual gift.]—That many of the brethren at Rome were already possessed of spiritual gifts, is evident from Rom. xii. where directions are given them concerning the exercise of these gifts. A number of the Roman brethren having been converted in the east, may have received spiritual gifts from one or other of the apostles; and with respect to the rest, St. Paul proposed to enrich some of them with these gifts on his coming to Rome.

Ver. 12. Mutual faith both of you and me.]—As often as the apostles communicated spiritual gifts to their disciples, it was a new proof to themselves of the divine presence with them, and an additional confirmation of their mission from God in the eyes of others, both of which, no doubt, gave them great joy.

Ver. 14. To the Greeks and to the barbarians.]—Under the name of Greeks, the Romans were comprehended, because they were

8 And first, I thank my God through Jesus Christ, on account of all of you who have embraced the gospel, that your faith in Jesus Christ is so conspicuous, that it is spoken of throughout the whole Roman empire.

9. In saying I am thankful for your conversion, I speak the truth; for I call God to witness, whom, with the utmost earnestness, I serve in the ministry of the gospel of his Son, that constantly I make affectionate mention of you.

10 Always in my prayers, requesting that by some means, now at length, I may have a prosperous journey to Jerusalem, (ch. xv. 25.) by the will of God, under whose direction I execute my ministry, and then to come to you.

11 For I greatly desire to see you, that I may impart to you some spiritual gift, in order that ye may be established against the heathens, who wish to bring you back to idolatry, and the Jews, who would subject you to the law.

12 And this is proposed, that I may be comforted together with you, through the mutual faith both of you, whose faith will be confirmed by these gifts, and of me, whose faith will be confirmed when I see unbelievers converted by these gifts.

13 Now, brethren, lest ye should be surprised that I, who am the apostle of the Gentiles, and who have expressed such a desire to see you, have never yet preached in Rome, I would not have you ignorant, that oftentimes I purposed to come to you, (though I have been hindered hitherto), in order that I might have some fruit of my ministry among you the idolatrous inhabitants of Rome also, even as among the other Gentiles.

14 Being the apostle of the Gentiles, I am bound to preach both to the Greeks, however intelligent, and to the barbarians, both to the philosophers and to the common people.

15 Therefore, notwithstanding your great proficiency in the sciences, I am willing, according to my ability, to preach the gospel even to you unbelieving Gentiles, who are in Rome.

16 For although the learned among you think it foolishness, I am not ashamed of the gospel of Christ, because it is the power of God, (1 Cor. i. 24.) the powerful means which God makes use of for working out salvation to every one who believeth; to the Jew first, and also to the Gentile.

17 First, The gospel is the power of God for salvation, to every one who believeth; because the righteousness of God's appointment by faith is revealed in it, in order to produce faith in them to whom

now become a learned and polished people. For the meaning of the name barbarian, see 1 Cor. xiv. 11. note.

Ver. 15. To preach the gospel to you who are in Rome also.]—The original word, ἐν Ῥώμῃ, was first used by the LXX., to signify the publishing of any good news: and having inserted it in their translation of Isa. lx. 6. lxi. 1. where Messiah's preaching good tidings to the poor is foretold, (see Luke iv. 21.) the apostles justly appropriated it to the preaching of the gospel, as the best news mankind could hear. In regard that Paul, after acknowledging he was bound to preach the gospel both to the Greeks and to the barbarians, adds, I am ready to preach the gospel even to you who are in Rome, the idolatrous inhabitants of Rome certainly were included in the expression, 'you who are in Rome.' This verse, therefore, as well as the following, is a proof that the epistle to the Romans was intended, not for the Roman brethren alone, but for unbelievers also, to whom copies of it might be shown.

Ver. 16.—1. For I am not ashamed of the gospel.]—Here the apostle insinuates, with great propriety, that the gospel is not an institution like the heathen mysteries, which the keepers concealed from all but the initiated; either because they were ashamed of the infamous things practised in them, Ephes. v. 11, 12. or because they thought the only way to render them venerable, was to conceal them; whereas the doctrines and precepts of the gospel, being honourable in themselves, and beneficial to society, cannot be too openly published. Perhaps, also, the apostle meant, that notwithstanding the idolatrous Greeks and Romans boasted of their genius and learning, he would boldly preach the gospel even to them, fully assured that it is 'the power of God unto salvation';—a dispensation of religion in which God most effectually exerts his power, for saving every one who believeth.

2. To the Jew first.]—This is said, because, according to Christ's commandment, the gospel was to be first preached to the Jews, as the keepers of the ancient revelations. See Rom. xv. 8. note 1.

3. And also to the Greek.]—After Alexander's generals established their empire in Egypt and Asia, the inhabitants of these countries were considered as Greeks, because they generally spoke the Greek language; and as the Jews were little acquainted with the other idolatrous nations, they naturally called all the heathens Greeks. Hence, in their language, Jew and Greek comprehended all mankind.

Ver. 17.—1. For the righteousness of God by faith, is revealed in it, in order to faith.]—This translation, which results from construing the words properly, affords a clear sense of a passage, which

(δικαιο: α πιστοι) *the just by faith, shall live*³.

18 (γὰρ, 91.) *Besides, the wrath of God is revealed from heaven¹ against all ungodliness, (see Titus ii. 12. note), and unrighteousness² of men, (κατεχουσιν) who confine the truth (v, 165.) by unrighteousness.*³

19 Because that which may be known¹ of God, is manifest (v, 172.) among them;² for God (φανερωται) hath manifested it to them.

20 For his invisible things,¹ even his eternal power,² and Godhead,³ since the creation of the world⁴ are clearly seen, being understood by the things that are made;⁵ (αὐτομαται, 154.) so that they are inexcusable,

21 (ἀκτιζοντες, 16.) *Because, though they knew God,¹ they did not glorify him as God,²*

in the common translation, is absolutely unintelligible. Besides, it is shown to be the right translation by other passages of Scripture, in which the expression, δικαιοσύνη καὶ πίστις, 'righteousness by faith,' is found, Rom. iii. 22. ix. 30. x. 6; Philip. iii. 9. 'Righteousness by faith,' is called the righteousness of God, 1. Because God hath enjoined faith as the righteousness which he will count to sinners, and hath declared that he will accept and reward it as righteousness: 2. Because it stands in opposition to 'the righteousness of men,' which consists in a sinless obedience to the law of God. For if men gave that obedience, it would be 'their own righteousness,' and they might claim reward as a debt.

2. Is revealed in it.)—The righteousness of God by faith, was made known to the Jews darkly in the covenant with Abraham, and in the types of the law of Moses: but it is now clearly revealed in the gospel to all mankind.

3. The just by faith, shall live.)—They who are just by faith, shall live. This translation is agreeable both to the order of the words in the original, and to the apostle's design; which is to show, that the doctrine of the gospel concerning 'a righteousness by faith,' is attested even by the prophets. Besides, it represents Habakkuk's meaning more truly than the common translation. For, in the passage from which the quotation is made, Habakkuk describes the different dispositions of the Jews, about the time they were threatened by the Chaldeans. Some 'of their souls were lifted up:' they presumptuously trusted in their own wisdom and power, and, contrary to God's command, refused to submit to the Chaldeans, and were destroyed. But, 'the just by faith,' they who believed God and obeyed his command, lived. However, as the reward of faith is not confined to the present life, persons who are just, or good, by believing and obeying God, shall certainly live eternally. See another interpretation of Habakkuk's words, as they stand in our present Hebrew copies, Heb. x. 38. note.

Ver. 18.—1. Besides, the wrath of God is revealed from heaven against all ungodliness.)—As the 'righteousness of God by faith' is revealed in the gospel, so the 'wrath of God is revealed from heaven against,' &c. It is revealed by the works of creation and providence, and by their own consciences, clearly teaching that God will severely punish all ungodliness, especially idolatry. It is revealed also in the law of Moses, where it is written, Deut. xxvii. 26. 'Cursed,' &c.

2. And righteousness of men.)—Unrighteousness signifies those injuries which men do, either to themselves, or to their neighbours.

3. Who confine the truth by unrighteousness.)—Κατεχουσιν. This is a strong figurative word, which it is not easy to translate into our language. But its meaning is, that the knowledge of the one true God, the Maker and Governor of the universe, which the persons here spoken of had attained by contemplating the works of creation, they did not discover to the rest of mankind: but confined it in their own breast, as in a prison, by the most flagrant unrighteousness. For they presented, as objects of worship, beings which are not by their nature God; nay, beings of the most immoral characters; and by so doing, as well as by the infamous rites with which they appointed these false gods to be worshipped, they led mankind into the grossest errors concerning the nature and attributes of the objects of their worship. This corrupt form of religion, though extremely acceptable to the common people, was not contrived and established by them. In all countries they were grossly ignorant of God, and of the worship which he required. They therefore could not be charged with the crime of concealing the truth concerning God. The persons guilty of that crime were the legislators who first formed mankind into cities and states, and who, as the apostle observes, ver. 21. though they knew God, did not glorify him as God, by making him the object of the people's worship, but unrighteously established polytheism and idolatry as the public religion. Of the same crime the magistrates and philosophers were likewise guilty, who, in after times, by their precepts and example, upheld the established religion. Of this number were Pythagoras, Socrates, and Plato, whom, therefore, we may suppose, the apostle had here in his eye. For, although these men had attained the knowledge of the true God, none of them worshipped him publicly, neither did it ever declare him to the people, that they might worship him. Concerning Socrates, see ver. 21. note 2; and with respect to Plato, he held, that the knowledge of the one God was not to be

it is preached. And to this righteousness the Jews cannot object, since it is written, *But the just by faith, shall live.*

18 *Next*, The gospel alone is the power of God for salvation, because it alone grants pardon to sinners on repentance: wherein the law of nature, ver. 32. and in the law of Moses, the wrath of God is plainly revealed against all impiety and unrighteousness of men, who conceal the truth concerning God from the vulgar, by their unrighteous institutions.

19 Of this crime, all the Greek legislators, statesmen, and philosophers, have been guilty: *Because that which may be known of God, is known among them; for God hath manifested it to them, by his works of creation.*

20 For his invisible attributes, even his eternal power and Godhead, though not discernible by the eye of the body, ever since the creation of the world, are clearly seen by the eye of men's mind, being understood by the things which he hath made; so that they are inexcusable,—the apostle means that the Greek legislators and philosophers were inexcusable,—

21 *Because, though they knew God, they did not glorify him as God, by teaching the people what they knew concerning him;*

divulged. See Euseb. Præpar. Evang. lib. xi. c. 9. And in his Tlæmus he says expressly, "It is neither easy to find the Parent of the Universe, nor safe to discover him to the vulgar, when found." The same conduct was observed by Seneca, as Augustine hath proved from his writings: De Civit. Dei, lib. vi. c. 10. His quotations from Seneca, Augustine concludes in the following manner: "Sed iste qui illustris Romani populi senator erat, colebat quod reprehendebat; agebat quod arguebat; quod culpabat, adorabat, idque propter leges civium, inoresque hominum: videlicet, eo damnabilius, quod illa quæ mendaciter agebat, sic ageret, ut eum populus veraciter agere existimaret." The same Augustine, as Estius informs us, in his book De Vera Relig. c. 5., blames the philosophers in general, because they practised the most abominable idolatries with the vulgar, although in their schools they delivered doctrines concerning the nature of the gods, inconsistent with the established worship.

Ver. 19.—1. That which may be known of God,)—his existence, his unity, his power, his wisdom, his goodness, and his righteous government of the world, called his invisible things, ver. 20.

2. Is manifest among them.)—The apostle's assertion is confirmed by the writings of the philosophers still remaining. See ver. 21. note 1.

Ver. 20.—1. For his invisible things.)—The being and perfections of God are called his invisible things, in opposition to the heathen deities, who being all corporeal, their being and attributes were things visible.

2. Even his eternal power and Godhead.)—The true God being eternal, is thereby distinguished from the fictitious gods of the heathens, who all had a beginning; the most ancient of them having come out of chaos, and their birth being sung by the heathen poets. Of the particular attributes of God, the apostle mentions only his power, because the effects of the divine power are what first strike the senses of men, and lead them most directly to the acknowledgment of a deity.

3. And Godhead.)—Θεϊότης. This denotes every thing comprehended in the idea of God; namely, his unity, incorporeity, immutability, knowledge, wisdom, justice, &c. all which, together with God's eternal power, the apostle affirms, every intelligent person may understand by the things that are made.

4. Since the creation of the world are clearly seen.)—Καθ' ὅραται. The present tense, *are seen*, denotes the continued manifestation of the being and perfections of God, by the works of creation from the beginning; agreeably to Psalm xix. 1. 'The heavens declare the glory of the Lord.' Accordingly, the apostle does not use the preposition *αὐτο, by*, but *αὐτο, from*, or *ever since* the creation.

5. Being understood by the things that are made.)—In this mundane system every thing is so formed, that to the pious among the vulgar, God himself appears to be the author of all the operations of nature. But they who have attained a partial knowledge of what is called *natural philosophy*, have, from the discovery of some second causes, been led to fancy, that the whole system may be accounted for without the intervention of a deity. This is what the apostle calls, ver. 21. 'becoming fools by their own reasonings.' Those, however, who have made the greatest advances in true philosophy, know, that *second causes*, properly speaking, are *no causes*, because they have no efficiency in themselves, but are set in motion by God. And thus the most perfect philosophy always ends, where the natural sense of mankind begins.

Ver. 21.—1. Because though they knew God.)—For this translation, see Ess. iv. 16. The writings of Plato, Xenophon, Plutarch, Cicero, and other philosophers, which still remain, together with the quotations made by Just. Martyr and Clem. Alexandrinus from those which are lost, prove that the learned heathens, though ignorant of the way of salvation, were acquainted with the unity and spirituality of God, and had just notions of his perfections, of the creation and government of the world, and of the duties which men owe to God, and to one another. Their sin, therefore, in worshipping idols, and in concealing the true God from the vulgar, did not proceed from ignorance, but from corruption of heart.

2. They did not glorify him as God.)—Τὸ γλαυρify one, is to think of him frequently with esteem, and to pay him that outward respect, both in speech and action, which is due to the worthiness of his character. 'To glorify God,' therefore, is to think highly of him, to

neither gave him thanks,¹ but (*ματαιοδοξία*) became foolish by their own reasonings,¹ and their (*αυτοματαιωμένη*) imprudent heart² was darkened. (See Jer. x. 14.)

22 *Professing to be* (*σοφοί*) wise men,¹ (see 1 Cor. i. 20. note 1.) they became fools:

23 For they changed the glory¹ of the incorruptible God,² into the likeness of an image of corruptible man,³ and of birds, and of four-footed beasts, and of creeping things.

24 (*αυτοι*) Therefore also God (*ο*, 167.) through the lusts of their own hearts, delivered them over to uncleanness,¹ to dishonour their own bodies between themselves.

25 Who changed the truth (*την ολην*, 24.) concerning God, (*ο*, 163.) into a lie,¹ and worshipped and served² the creature rather than the Creator, who is blessed³ for ever. Amen.

26 (*αυτοι*) For this God delivered¹ them

speak of him with reverence, and to worship him publicly, as the Maker and Governor of the universe; of which worship a principal part is to give him thanks, as the Author of all the good things mankind enjoy. The apostle having blamed the Greek legislators, ver. 15-20. for concealing from the people the knowledge which they had attained of the true God, he here condemns them, because though they knew the absurdity of polytheism, they established it by their laws, as the religion most proper for the vulgar, and joined them in all the impious and obscene rites of worship which they practised. He condemned the philosophers also, because they followed the same course. Of this, Socrates, the greatest of them all, is a remarkable example, who, it is well known, both by precept and practice, countenanced the false religion of his country: For he taught his disciples, in matters of worship, to govern themselves, *κατα την εθνησιν*, by the custom of their country; and himself sacrificed at the public altars, and sent to consult the oracle at Delphi; and, at his trial, as Xenophon informs us from Hermogenes, pleaded these facts as known to his accusers, to prove that he had not denied the gods of his country. Moreover, if at any time he spoke against the established religion, it was only in secret, and feebly, as we learn from Plato in Euthyphro, where Socrates, discoursing with Euthyphro, who was bringing an action for murder against his own father, asked him, "If he thought it just and pious to do so?" "Yes," says the other, "it is right and pious to bring an offender to justice, though he be my father. For so Jove bound his father Saturn in chains for devouring his children; and Saturn, before, castrated his father for some other crime." "I confess," replied Socrates, "when I hear such things said of the gods, (*θεογονιας παροιμιαι*), I assent with some difficulty." Farther, this celebrated philosopher, after his condemnation, when he had nothing farther to fear, instead of bearing witness to the truth concerning God, by speaking plainly against the popular religion, rather confirmed it, if he was serious in the hymn to Apollo and Diana which he composed in prison, and in ordering his friends to sacrifice a cock to Esculapius. But be these things as they may, the above well known facts shew, that Socrates, as a teacher of religion, deserves no praise; and that the honourable appellation of a martyr for truth was never worse applied than to him. With respect to Plato, the utmost length he ventured to go in opposing the popular theology, was to banish the poets, the great supporters of that theology, from his Republic. Yet, not to shock the prejudices of the vulgar too much, in his treatise of laws, (lib. viii.) and in his books De Republ. he orders worship and rites to be performed to the gods, and to demons, and to Esculapius. In like manner, Varro, as Augustine informs us, (De Civit. Dei, iv. 31.), speaking of the established religions, says, "Many things are true, which are not only not fit for the vulgar to know, but if they should be false, it is fit the vulgar should think otherwise, and therefore the Greeks kept (teletas et mysteria) their initiations and mysteries in secrecy, and within private walls."—In short, the famed distinction of Exoteric and Esoteric doctrine, invented by the philosophers in excuse for their teaching the common people the grossest falsehoods, while they reserved truth for the ear of the learned, may convince us that none of them had any zeal for truth, and that all of them were restrained from publishing it, by the evils which they feared they might have suffered on that account. How different was the conduct of Christ's apostles in all these particulars! Instead of communicating the truth concerning God to a few of their companions, as the philosophers did, they went about everywhere preaching it publicly: they everywhere commanded all men to turn from idols: they exposed the vanity of idol worship: they condemned the vices that were practised as parts of that worship; and, by so doing, they exposed themselves to persecution, and at last suffered death in that honourable cause, with a triumphant courage and joy.

3. Neither gave him thanks.—As the true God was not the object of the popular religion, no public thanksgivings were offered to him in any country. And, with respect to the private conduct of individuals, though, as Estius observes, there are still extant hymns in honour of the heathen gods, written by Orpheus, Homer, Pindar, and Horace, who were themselves philosophers as well as poets,

neither did they give him thanks, by making him the object of their worship, but became foolish by their own reasonings concerning the worship fit for the vulgar; and their imprudent heart was darkened, so as to relish idolatry equally with the vulgar.

22 Thus, the Grecian statesmen and philosophers, who assumed the pompous title of wise men, became fools in their public institutions of religion:

23 For they misrepresented the perfections of the incorruptible God, by an image made in the likeness of corruptible men, and of birds, and of beasts, and of reptiles, and thereby led the vulgar to believe that God was like the animals whose images they worshipped.

24 Therefore also, as the just punishment of their impiety in likening him to men and beasts, God, through the lusts of their own hearts impelling them, gave these pretended wise men up to every sort of uncleanness, whereby they dishonoured their own bodies between themselves.

25 I speak of the legislators, philosophers, and priests, who changed the truth concerning God into falsehood, by likening him to men and beasts; and who, pretending to worship God under these symbols, worshipped and served the creature rather than the Creator, who is to be praised for ever. Amen.

26 I say, Because they changed the truth concerning God into a

we have never heard of any psalm or hymn composed by any heathen poet or philosopher in honour of the true God.

4. But became foolish by their own reasonings.—This Le Clerc understands of the attempts of the philosophers to explain in a physical sense all the ridiculous things which the poets had written concerning their gods. But the context implies, that the object of their reasonings was to show, that the established theology and worship, as the vulgar understood it, was the fittest theology and worship for them. So we are expressly told by Cicero, De Nat. Deor. lib. i.

5. And their imprudent heart.—So the original word *αυτοματαιωμένη* may be translated; one of the senses of the word *ματαιωμένη*, of which it is compounded, being *prudent*. In scripture, the heart is sometimes put for the affections, and sometimes for the understanding. The Greek legislators and philosophers, in the affair of settling the public religion, having acted without prudence, their understanding was darkened by the pernicious influence of their own institutions.

Ver. 22.—Professing to be wise men, they became fools.—In this stricture, the apostle finely ridiculed that ostentation of wisdom which the Greek philosophers made, by taking to themselves the name of wise men. And his irony was the more pungent, that it was put into a writing addressed to the Romans, who were great admirers of the Greeks.

Ver. 23.—1. For they changed the glory, &c.—Properly, *glory* denotes the bright rays about the body of the sun, by which the sun himself and all other objects are seen, 1 Cor. xv. 41. Applied to God, it signifies his perfections, by which he discovers himself to his intelligent creatures. It signifies also particular attributes of the Deity: Thus, the power by which Christ was raised from the dead, is called, Rom. vi. 4. 'The glory of the Father.' In like manner, the veracity of God is called, Rom. xv. 7. 'His glory.'

2. Of the incorruptible God.—The original word signifies likewise the immortal God, 1 Tim. i. 17. But that sense does not suit here so well as the other. For as, in the subsequent clause, *corruptible*, applied to man, signifies not only liable to dissolution, but to moral pollution; *incorruptible*, applied to God, signifies that he is not liable to either.

3. The likeness of an image of corruptible man, &c.—The evil of the heathen idolatry consisted in the setting up images of men and beasts in their temples, as representations of the Deity, by which the vulgar were led to believe that God was of the same form, nature, and qualities with the animals represented by these images. The persons who thus 'changed the glory of God,' were not the common people among the Greeks, but the legislators, magistrates, priests, and philosophers; for they were the persons who framed the public religion in all the heathen countries, who established it by their laws, and who recommended it by their example.

Ver. 24. God, through the lusts of their own hearts, delivered, &c.—That is, God permitted them to fall into all uncleanness. See Ess. iv. 4. He withdrew his Spirit from them, as he did from the antediluvians; the consequence of which was, that their lusts excited them to commit every sort of uncleanness. The truth is, a contempt of religion is the source of all wickedness.

Ver. 25.—1. Who changed the truth of God into a lie.—The truth of God, is the true idea of God, and of his perfections, exhibited in the works of creation, ver. 20. The lie here spoken of, is the images of men and beasts, by which the Greeks pretended to represent the incorruptible God. These are fitly called a lie, being most false representations of the Deity. Hence idols are called 'lying vanities,' Psal. xxxi. 6. And every image of an idol is termed 'a teacher of lies,' Habak. ii. 18.

2. And worshipped and served.—The original word, *σεβασθε και λατρευετε*, signifies the paying veneration to great and excellent characters; but the other word, *λατρευετε*, denotes the paying outward religious worship to beings esteemed gods.

3. Who is blessed for ever.—The Jews, when they spake of God, especially if they had occasion to mention any thing dishonourable to him, commonly added some benediction or thanksgiving, to testify their high veneration of him.

Ver. 26.—1. For this, God delivered them over to shameful passions.—In verses 24. and 25. the apostle evidently speaks of the

over to shameful passions: for even their females changed the natural use² into what is contrary to nature.

27 In like manner also, the males, leaving the natural use of the female, burned with their lust towards one another, males with males working out that which is shameful,¹ and receiving (v) in themselves that recompense of their error² which was fit.

28 And as they did not approve¹ of holding God with acknowledgment,² God delivered them over to an unapproving mind,³ to work⁴ those things which are not suitable:

29 Being filled with all injustice, fornication, wickedness,¹ covetousness, maliciousness;² full of envy, murder, strife, cunning, bad disposition;³ whisperers,⁴

30 Revilers,¹ haters of God, insolent,² proud,³

punishment inflicted by God on the Greek legislators, philosophers, and priests, for having established polytheism and idolatry as the public religion; but in this verse, and what follows, he represents the people also as deserted of God, and given up to all manner of wickedness, on account of the same crime. And the punishment was just, because it was the extreme propensity of the people to worship visible gods, which led their legislators to fancy that polytheism and idolatry was the only religion proper for them. So that being accessories to the crime of their rulers, they justly shared with them in their punishment.

2. For even their females changed the natural use. —The women of Lesbos are said by ancient authors to have been, many of them, guilty of this vice. They were called *Tribades*. Martial inscribes the 90th epigram of his first book to a woman of that character, named *Bassa*. See also Lev. xviii. 23.

Ver. 27.—1. Males with males working out that which is shameful. —*Κατασκευάζοντες, studiosè et impensè operantes*. Estius.—The apostle is not speaking simply of the Greeks committing the uncleanness which he mentions, but of their lawgivers authorizing these vices by their public institutions of religion, by their avowed doctrine, and by their own practice. With respect to fornication, the heathens actually made it a part of the worship of their deities. At Corinth, for example, as Strabo informs us, lib. viii. p. 581. there was a temple of Venus, where more than a thousand courtesans (the gift of pious persons of both sexes) prostituted themselves in honour of the goddess; and that thus the city was crowded, and became wealthy. In the court of the temple of Venus at Cnidos, there were tents placed under the trees for the same lewd purposes. Lucian. *Dial. Amores*.—And 2 Macc. vi. 4. we are told, 'the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women in the circuit of the holy places.' With respect to sodomy, it is not so commonly known that it was practised by the heathens as a part of their religious worship; yet in the history which is given of Josiah's endeavours to destroy idolatry, there is direct evidence of it. 2 Kings xxiii. 7. 'And he brake down the houses of the sodomites, that were by the house of the Lord.'

That the Greek philosophers of the greatest reputation were guilty not only of fornication, but even of sodomy, is affirmed by ancient authors of good reputation. With the latter crime Tertullian and Nazianzen have charged Socrates himself, in passages of their writings quoted by Estius. The same charge Athenæus, a heathen writer, hath brought against him, *Deipnosophist*. lib. xiii.; not to speak of Lucian, who, in many passages of his writings, hath directly accused him of that vice. I am not ignorant, however, that some learned moderns have endeavoured to clear Socrates from that accusation, by observing, that neither Aristophanes, in his comedy of the Clouds, written on purpose to discredit Socrates, nor his accusers at his trial, have advanced any thing tending to impeach him on that head; and that it is not probable Socrates would have dissuaded his disciples from unnatural love, as we know he did, (*Xenoph. Memor.* lib. i. c. 2, 3.), if he had been addicted to it himself. But allowing the above mentioned accusations to be calumnies, what shall we say of the conversation which this great philosopher had with Theodota, a noted courtesan in the city, of which Xenophon has given an account? *Memor.* lib. iii. c. 11. On that occasion, Socrates, in presence of two of his disciples, advised the prostitute to employ persons to bring lovers to her, and taught her the most artful methods of exciting their passions, and of bestowing her favours; and all this professedly for the purpose of effectually retaining them in her snare, and of drawing money from them. In relating this conversation, Xenophon certainly did not mean to dishonour his master Socrates. It therefore remains an unambiguous proof, of how little estimation chastity was in the eye both of the master and of his disciples. The above mentioned Athenæus has charged Aristotile and Zeno as guilty of sodomy; so likewise has Diogenes Laertius accused Plato; in which accusation he is joined by Theodoret, as quoted by Estius. Theodoret likewise takes notice, that Lycurgus, by a law, permitted the love of boys: and Chrysostom, in his commentary, affirms the same of Solon. However, to pass from these testimonies, Cicero, a little before the publication of the gospel, *De Nat. Deor.* lib. i. § 28. introduces Cotta, a man of the first rank, plainly owning to other Romans of the same quality with himself that he practised this infamous vice, and quoting the ancient philoso-

phie, God left them to be led by the most shameful lusts. For even their women changed the natural use of their bodies into that which is contrary to nature, burning with lust towards one another.

27 In like manner also, the men, forsaking the natural use of the women, burned with their lust towards one another, men with men working habitually that which is shameful, whereby they received in their own minds and bodies that punishment for their error concerning God which was fit. The idolatry whereby they dishonoured God, naturally led them to dishonour themselves, by lascivious practices, in imitation of their gods.

28 And as the Grecian legislators and philosophers did not approve of holding the knowledge of God with that worship which is due to him, God delivered them and their people over to a dead conscience, so that they practised habitually those things which are not suitable to human nature:

29 Being not slightly tinctured, but filled with every kind of injustice, uncleanness, treachery, covetousness, malicious dealing; full of envy, murder, strife, cunning, habitual bad disposition, whispering evil of their neighbours.

30 Revilers, haters of God on account of his purity, insolent to-

phers in vindication of it, and mentioning Q. Catulus, a principal man in the city, who was in love with Roscius. Lastly, Virgil's second eclogue is founded wholly on this unnatural love.

These things I should not have brought into the reader's view had it not been to prove the truth of the apostle's charge, namely, that the abominable crimes mentioned by him, were not prohibited either by the religion or by the laws of the heathens; but, on the contrary, were authorized by both, and avowedly practised by men of the first characters in the heathen world. When, therefore, the statesmen, the philosophers, and the priests, notwithstanding they enjoyed the light of nature, improved by science, thus avowedly addicted themselves to the most abominable uncleanness; nay, when the gods whom they worshipped were supposed by them to be guilty of the same enormities; when their temples were brothels, their pictures invitations to sin, their sacred groves places of prostitution, and their sacrifices a horrid mixture of superstition and cruelty; there was certainly the greatest need of the gospel revelation to make mankind sensible of their brutality, and to bring them to a more holy practice.

That some professing Christianity are guilty of the crimes of which we have been speaking, is true. But it is equally true, that their religion does not, like the religion of the heathens, encourage them in their crimes, but deters them, by denouncing, in the most direct terms, the heaviest wrath of God against all who are guilty of them. Besides, the gospel, by its divine light, hath led the nations to correct their civil laws; so that in every Christian country these enormities are prohibited, and when discovered, are punished with the greatest severity. The gospel, therefore, hath made us far more knowing, and, I may add, more virtuous, than the most enlightened and most polished of the heathen nations were formerly.

2. Receiving in themselves the recompense of their error. —That is, of their idolatry, named *error*, because it was the greatest and most pernicious of all errors. It is named *error*, also, 2 Pet. ii. 8.

Ver. 28.—1. And as (οὐκ ἰδοκίμασαν) they did not approve. —The word *ἰδοκίμασαν* may be translated; for it signifies to try matters, in order to distinguish the good from the bad; consequently, to approve what is found good after trial; and simply to try. See *Rom.* v. 4. note.

2. Of holding God with acknowledgment. —That is, did not approve of holding God as the object of the people's acknowledgment or worship, but approved of the worship of false gods, and of images, as more proper for the vulgar; and on that account substituted idolatry in place of the pure spiritual worship of the one true God, and established it by law;—therefore God gave them up to an undiscerning mind, &c. According to Beza, 'to have God in acknowledgment,' is 'to acknowledge God; as *habere in honore*, is the same with *honore*.'

3. To an unapproving mind. —The original words, *ἰδοκίμων νουν*, denote a mind not capable of discerning and approving what is good, either in principle or practice;—an injudicious mind, a mind void of all knowledge and relish of virtue. Men of this stamp are called *ἀσυνετοί*, 'without feeling,' Eph. iv. 19.

4. To work those things. —The original word (*ποιεῖν*) here, as in many other passages, denotes the habit of doing a thing.

Ver. 29.—1. Being filled with wickedness. —*Πλοηγία*, is a disposition to injure others by craft. Hence the devil is called *ὁ πονηρὸς ὁ wicked one*, by way of eminence.

2. Maliciousness. —*Κακία*, is a disposition to injure others, from ill-will to them.

3. Bad disposition. —*Κακονόησις*, according to Aristotle, is a disposition to take every thing in the worst sense. With this vice Plutarch charged Herodotus in his book *Περὶ τῆς Ἡεροδοτοῦ κακονόησις*, 'concerning the evil disposition of Herodotus.'—Estius thinks this word denotes *asperity of manners, rudeness*.

4. Whisperers. —*Ψευδολογοί*, are those who secretly speak evil of persons when they are present.

Ver. 30.—1. Revilers. —*Καταλαλοί*, as distinguished from *ψευδολογῆτες*, are persons who speak evil of others to their face, giving them opprobrious language, and bad names.

2. Insolent. —*Υβρισταί*, from *ὕβρις*, violent anger. This word denotes persons who commit injuries with violence, or who oppress others by force.

boasters,¹ inventors of evil PLEASURES, disobedient to parents;

31 *Imprudent*,¹ covenant-breakers,² without natural affection,³ implacable,⁴ unmerciful;

32 *Who* (συνιεντες, 16.) *though they know the law*¹ of God, *that they who practise such things are worthy of death*,² *not only do them, but even are well pleased with those who practise THEM*.³

wards their inferiors, *proud, boasters* of qualities which they did not possess, *inventors of unlawful pleasures, disobedient to parents*;

31 *Imprudent* in the management of affairs, *having no regard to the faith of covenants, without natural affection* to their children and relations, *implacable* towards their enemies, *unmerciful to the poor*;

32 So utterly corrupt are they, that *although they know the law of God, that they who practise such things shall be punished with death, they not only commit these crimes themselves, but even take delight in and encourage those who practise them*; which is a demonstration that their wickedness is not to be cured by their own natural powers.

3. Proud.]—Υπερηφανοι, are persons elated on account of their fortune, or station, or office.

4. Boasters.]—Αλαζονες, are persons who assume to themselves the reputation of qualities which they do not possess.

Ver. 31.—1. Imprudent.]—Ασυνετοι, are persons who, not forming just judgments of things, act improperly.

2. Covenant breakers.]—Ασυνδιτους. The Greeks expressed the making of covenants by the word συντιθεσθαι.

3. Without natural affection.]—In this the apostle seems to have had the Stoics in his eye, who recommended their apathy, or freedom from all affection and passion, as the highest pitch of virtue; and who reckoned the affection between parents and children, husbands and wives, and the like, among the vices. But their tenets are here condemned with the greatest reason; for the very best men need the impulses of affection and passion, to move them to what is good; and God hath implanted these in our nature, for that very purpose.—Beza thinks the apostle in this condemned the unnatural customs of the Greeks, who exposed their children; and the rather, that in some states they were allowed by the laws to do so.

4. Implacable.]—The original word ἀσυνδιδυς, which comes from ἀσυνδιδυ, liberation, is used to signify irreconcilable, because when the heathens made their solemn covenants, by which they bound themselves to lay aside their enmities, they ratified them by a sacrifice on which they poured a libation, after drinking a part of it themselves.

Ver. 32.—1. Who though they know (το δεικνυμεν) the law of God.]—The original word, δεικνυμεν, properly signifies *righteousness*, or a *righteous appointment*. But because God's law is founded in righteousness, and is the rule thereof to us, the word is often used in scripture to denote an ordinance, statute, or particular law, Num. xxvii. 11. xxxi. 21. and in the plural it signifies the precepts of God, Luke i. 6. Rom. ii. 26. Heb. ix. 1; even those which were purely ceremonial, Heb. ix. 10. Here δεικνυμεν signifies 'the law of God written on men's hearts,' called by philosophers *the law of nature*, and by civilians, *the law of nations*. For the Greeks could know no other law of God, being destitute of revelation.

2. That they who practise such things are worthy of death.]—God hath written on the hearts of men, not only his law, but the sanction of his law. For the fear of punishment is inseparable from the consciousness of guilt. Farther, that the heathens knew that the persons guilty of the crimes mentioned by the apostle merited death, is evident from the laws which they enacted for punishing such persons with death.

3. Have pleasure in those who practise them.]—In this stricture, the apostle glances at the Greek legislators, priests, and philosophers, who, by their institutions, example and presence, encouraged the people in the practise of many of the debaucheries here mentioned, especially in the celebration of the festivals of their gods.

CHAPTER II.

View and Illustration of the Reasoning in this Chapter.

HAVING shewn that the Gentiles could not entertain the least hope of salvation, according to the tenor of the law of nature, it was next to be considered, Whether the law of Moses gave the Jews any better hope. This inquiry the apostle managed with great address. Well knowing, that on reading his description of the manners of the Greeks, the Jews would pronounce them worthy of damnation, he suddenly turned his discourse to the Jews, telling them, that they who passed such a judgment on the Gentiles, were inexcusable in hoping to be saved through the law of Moses; because, by condemning the Gentiles, they virtually condemned themselves, who, being guilty of the very same crimes, were thereby under the curse of Moses' law, ver. 1.—And, to enforce his argument, the apostle observed, that God's sentence of condemnation, passed in the course of the law, upon them who commit such things, is known by all to be according to truth, ver. 2.—But although every Jew was condemned by the curse of the law of Moses, they all expected salvation, on account of their being Abraham's children, Matt. iii. 8, 9. and of their enjoying the benefit of revelation, Rom. ii. 13. Wherefore, to shew them the vanity of that hope, the apostle proposed the following question: Dost thou, who condemnest the Gentiles for their crimes, and yet committest the same thyself, think that thou shalt escape the righteous sentence of God, declared in the curse of the law of Moses, merely because thou art a son of Abraham, and a member of God's visible church? ver. 3.—By entertaining such a notion, thou judgest amiss of thy privileges, which are bestowed on thee, not to make sinning more safe to thee than to others, but to lead thee to repentance, ver. 4.—These privileges, therefore, instead of making thy salvation sure, if abused by thy obdurate and impenitent heart, will make thy punishment greater 'in the day of wrath, and revelation of the righteous judgment of God,' ver. 5.

Having mentioned the general judgment, the apostle, for the instruction of the Jews, and of all who, like them,

expect salvation because they are favoured with revelation, discoursed at large concerning future retributions. And first of all he shewed them, from the natural character of God, that rewards and punishments will be dispensed at the judgment to every man, not according to the outward privileges and advantages which he enjoyed in this life, nor according to the flattering opinion which he entertains of himself, but 'according to his works,' ver. 6.—More particularly, to them who, by perseverance in well doing, earnestly seek glory, honour, and immortality, God will render eternal life, ver. 7.—But then who obey unrighteousness, he will punish with indignation and wrath, ver. 8.—Lest, however, the Jews might have imagined, from the apostle's mentioning *eternal life*, ver. 7. that he spake of the members of the visible church of God only, and that no others are to have eternal life, he repeated his account of the judgment in such terms as to make his readers sensible that he is speaking of men of all nations and religions: 'Affliction and anguish shall come upon every soul of man who worketh evil, of the Jew first, and also of the Greek,' ver. 9.—'But glory, honour, and peace shall be to every one who worketh good, to the Jew first, and also to the Greek,' ver. 10.—For as Jew and Greek is a division which comprehends all mankind, there can be no doubt of the apostle's intention to declare, on the one hand, that every impenitent sinner, and among the rest the impenitent members of God's visible church, shall assuredly be punished; and, on the other, that all who have wrought good, whether they be Jews, or heathens, or Christians, shall have glory, honour, and peace, that is, eternal life, rendered to them, 'Because with God there is no respect of persons,' ver. 11.

His account of the judgment, the apostle introduced in this place with great propriety, not only for the reason already mentioned, but lest the heathen philosophers and Jewish scribes, from his teaching that no man can be saved either by the law of nature or by the law of Moses, might have suspected it to be his opinion, that all are to

be condemned who have not the gospel revelation; and that such good works as Jews and heathens perform, who are out of the Christian church, will be of no use to them at the last. For by declaring that glory and peace shall come not only upon such Jews, but upon such Greeks, as have wrought good, he hath taught that salvation is not confined to them who have enjoyed revelation; that in all nations there are men who fear God, and work righteousness; and that, at the judgment, such shall have the benefit of the method of salvation, established at the fall and revealed in the gospel, extended to them, though it was not discovered to them during their lifetime on earth.

Moreover, because the Jews really held the uncharitable opinion, falsely imputed to the apostle, consigning to damnation all who had not the Mosaic revelation, the apostle assured them, that the revealed law of God is not the rule by which the heathens are to be judged: 'As many as have sinned without law, shall perish without law;' without being judged by any revealed law. So that in punishing them, God will consider those hindrances of their virtues, and those alleviations of their sins, which resulted from the imperfection of the dispensation under which they were placed, and will make proper allowances: Whereas all who have sinned under a revealed law, shall be judged by that law; the aggravations of their sins, resulting from the advantages they enjoyed, will be taken into the account, and punished, ver. 12. And with respect to men's being saved, because they have enjoyed an external revelation, the apostle expressly declared, that 'not the hearers of the law are just before God, but the doers of the law shall be justified,' ver. 13. He therefore concluded, that when the Gentiles, who have not a revealed law, do, by the guidance of natural reason, the works enjoined by that law, these men furnish a law to themselves, by which they must direct themselves, ver. 14. and show that there is a law of God written in their hearts, to which their reason and conscience bear witness, ver. 15.; which, if they obey sincerely, they shall obtain eternal life in the day when God will judge the hidden things of men, namely, their inward dispositions, by Jesus Christ, according to the gospel which Paul everywhere preached, ver. 16.

Here let it be observed, *first*, That, by making 'the doing of law,' ver. 13. as far as our imperfections will admit, necessary to justification, the apostle hath guarded his readers against misinterpreting the doctrine he was about to deliver, chap. iii. 28. 'That by faith man is justified, without works of law.' For if he had not expressly declared, that the doing of law to a certain degree is necessary, even when men are justified freely through Christ, it might have been objected, that he made void their obligation to do good works altogether.—Farther, by declaring, at the conclusion of his account of the judgment, that in punishing the wicked, and rewarding the righteous, both among the Jews and Greeks, God will proceed 'according to his Gospel,' the apostle hath taught us two things of great importance. The first is, that in judging men God will not proceed according to the tenor, either of the law of nature or of the law of Moses, by inquiring after an obedience absolutely perfect; because, according to that method of judgment, no one could be acquitted. 'But he will judge their hidden things,' their inward frame of mind, 'according to the gospel;' that is, he will examine, whether in the present life men have been guided by a sincere desire to know and to do his will, in whatever manner it was manifested to them. And in whomsoever such a faith is found, he will count it for righteousness, and reward it, whether the person who possessed it were a Gentile, a Jew, or a Christian.—The second thing taught in this declaration is, that wicked men, of all nations, shall be punished according to the demerit of their sins, while the righteous shall be reward-

ed, not on account of the merit of their good works, but through the mere favour of God, who, for the sake of Christ, will accept their spirit of faith, as if it were a perfect righteousness. For these being the doctrines which Paul everywhere preached, they are *his gospel*, according to which men are to be judged.

In the *next* place, to shew the unbelieving Jews the vanity of placing their hope of salvation on God's having chosen them for his people, and on his having given them the law, the apostle inquired what efficacy the law of Moses, with their other privileges as the people of God, had had in leading the men of rank and learning among the Jews to a right practice. Now, that he might not seem to undervalue their privileges as Jews, he enumerated them particularly: 'Behold, thou art called a Jew and retest in the law,' &c. ver. 17–20.—Then asked the doctors and scribes, how it came to pass that, notwithstanding they had the express image of knowledge and truth in the law, and had set themselves up as guides of the blind Gentiles, they had not so instructed themselves, as to refrain from breaking the law in the many flagrant instances which he mentioned, ver. 20–23.—At the same time, that he might not charge the Jews with those gross immoralities without foundation, he quoted passages from their own scriptures, which declare, that the name of God was blasphemed among the Gentiles through the wickedness of the Jewish rulers and scribes, ver. 24.—Wherefore, seeing not the hearers of the law, but the doers of it, shall be justified, the men of rank and learning among the Jews, being so wicked, had not the least ground to expect salvation through the law, but were under a necessity of seeking justification through faith: and the Gentiles were under no obligation to be guided, in the interpretation of the revelations of God, (see ver. 19.) by persons whose practice was so contrary to the precepts of revelation.

In the *third* place, because the Jews expected salvation on account of their being the children of Abraham and members of God's covenant, and gloried in their circumcision as the sign of that covenant, and of their descent from Abraham, the apostle told them, that their circumcision, though a proof of their descent from Abraham, and of their relation to God as his people, would not profit them if they were breakers of the law; but, in that case, they would be in no better a condition than the uncircumcised Gentiles, ver. 25.—Whereas, if the Gentiles are found to have performed the good actions enjoined by the law of God given to the Jews, their uncircumcision will be no obstacle to their salvation, ver. 26.—Consequently, they will put the Jews to shame, by obtaining that justification which shall be denied to the Jews, ver. 27.—For he is not a Jew, or son of Abraham, and heir of the promises, who is so by descent and profession only, ver. 28; but he is a son of Abraham, and an heir of the promises, in their highest meaning, whatever his pedigree or profession of religion may be, who is Abraham's son in the temper of his mind: and true circumcision is that of the heart, which is made by cutting off evil affections, according to the spirit, and not according to the letter of the law of circumcision. And where that circumcision was found, though such a person might not receive praise from the Jews, as one of the people of God, he shall assuredly receive it from God at the judgment, who will own him as one of his people, by conferring upon him the blessings promised to Abraham, and to his seed, ver. 29.

Reader, behold and admire the benignity and impartiality of the divine government, as set forth in the gospel. At the judgment, God will render to every man according to his works, without showing more favour to those who have enjoyed revelation, than to those who, in the exercise of his sovereignty, have been denied that favour. In other words, the enjoyment of revelation will

not be imputed to any man for merit, nor the want of it be considered as a fault; but, in judging men, God most righteous will consider the advantages and disadvantages which result from the nature of the dispensation under which they lived, and will pass sentence upon them accordingly. And therefore, if, at the judgment, some who have not enjoyed revelation are found to have feared God, and wrought righteousness, notwithstanding the disadvantages they laboured under, he will not deny them those rewards, which persons in more happy circumstances have reason to expect from his mercy in Christ.

To this liberal doctrine it hath been objected.

1. That no works being good, but such as proceed from faith, none of the heathens will be found at the judgment to have wrought good, as they had no opportunity to believe the revelations of God: consequently, the apostle's doctrine, that glory, honour, and peace, shall be to every one who worketh good, is not to be understood of the heathens, but must be limited to such Jews and Greeks as have enjoyed the benefit of an external revelation.

But the answer is, Faith does not consist in the belief of particular doctrines, (See Rom. iii. 28. note 1.), far less in the belief of doctrines which men never had an opportunity of knowing; but in such an earnest desire to know and do the will of God, as leads them conscientiously to use such means as they have, for gaining the knowledge of his will, and for doing it when found. Of this kind was Abraham's faith. (See Rom. iv. 3. note 1.) And inasmuch as the influences of the Spirit of God are not confined to them who enjoy revelation, but are promised in the gracious covenant made with mankind at the fall to all who are sincere, a heathen by these influences may attain the faith just now described, and thereby may please God. For faith is more a work of the heart, than of the understanding. So our apostle teaches, Rom. x. 10. 'With the heart, we believe unto righteousness.' So that although the persons to whom revelation is denied, may not have the same objects of belief with those who enjoy revelation, they may have 'the same spirit of faith,' as it is termed, 2 Cor. iv. 13. Of this Abraham, Rahab, the centurion, whose son Christ healed, the Ethiopian eunuch, and Cornelius, are examples; for in uncircumcision they exercised such faith as was acceptable to God. And therefore Peter did not scruple to say, Acts x. 33. 'Of a truth I perceive that God is no respecter of persons, but, in every nation, he that feareth God and worketh righteousness is accepted with him.' And 1 Pet. i. 17. 'The Father, without respect of persons, judgeth according to every man's work.'

That the pious heathens should have their faith counted to them for righteousness at the judgment, notwithstanding it may have been deficient in many particulars, and even erroneous, is not unreasonable; provided, in these instances of error, they have used their best endeavours to know the truth, and have not been led by these errors into habitual sin. For, as Mr. Claude observes, in his treatise of self-examination, chap. vii. "When one takes a view of false religions, they seem to make no less impression on the heart of those who are sincere in them, than the true religion does on the hearts of the faithful. In the one and in the other, we see the same good intention, the same zeal, the same readiness to do every thing they believe will tend to the glory of God: they love God, according to the idea they form of him; they worship him in their own way; and through fear of him, they endeavour to live irreproachably among men." Between them, indeed, there is this difference—the conceptions of the one are true, but the notions of the other are in many particulars false; and the service which the one pays to God is a rational service, whereas the worship of the other is mixed with much superstition. However,

as the pre-eminence of the one above the other, in point of knowledge and worship, is owing not to the greater rectitude of their disposition, but to the greater favour of God, who hath bestowed on them a more perfect discovery of his will, why should it be thought strange, that God, who is equally related to all his creatures, should, in judging them, consider the circumstances of each, and make the proper allowances, (as the apostle expressly affirms in this chap. ver. 12.), and bestow on them, for the sake of Christ, such a degree of happiness as their good disposition makes them capable of enjoying? In short, if the heathens are not to be saved by having their spirit of faith counted to them for righteousness, through Christ, notwithstanding they have lived in false religions, what shall we say concerning the salvation of the various sects of Christians, many of whom, in the articles of their faith, differ from one another, and from truth, almost as widely as they do from some who live and die in paganism?

2. It hath been objected to the salvation of the heathens, that they have not that explicit knowledge of Christ, nor faith in him as the Saviour of the world, which is required in the gospel. But to this I reply—The gospel does not make it necessary to salvation, that men have an explicit knowledge of Christ, and a direct faith in him, if they never have had an opportunity of knowing and believing on him. On the contrary, by informing us, that all mankind live at present, and shall hereafter be raised from the dead, through the obedience of Christ, although the greatest part of them know nothing of him, nor of his obedience, the sacred oracles lead us to conclude, that at the general judgment many shall be saved through Christ who till then never heard of him. Besides, is it not as agreeable to justice and goodness to save the pious heathens through Christ, notwithstanding they never heard of him, as it was to condemn all mankind to death, for the sin of Adam, although the greatest part of them never heard of his disobedience? Withal, since at the judgment the ground of the salvation of mankind shall be declared in the hearing of the assembled universe, the discovery of Christ as Saviour will be made to the saved heathens, in time sufficient to lay a foundation for their gratitude and love to him, through all eternity. In fine, if the efficacy of Christ's obedience does not extend to the saving of the pious heathens, what interpretation can we put on Rom. v. 12–21. where the professed purpose of the apostle's reasoning is to shew, that the effects of Christ's obedience are greater than the consequences of Adam's disobedience?

3. To the salvation of the heathens it hath been objected, that if justifying faith consists not so much in the number and extent of the doctrines believed, as in the disposition of the heart to believe, so that many who have lived and died in false religions may be saved, what purpose does it serve to give any of mankind the true form of faith and worship by revelation? This objection the apostle himself hath stated in the beginning of chap. iii., and hath answered it very solidly, by shewing, that in the true religion men have many more and better opportunities of cultivating good dispositions, and of being prepared for heaven by the discoveries which revelation makes of spiritual things, than can be had in any false religion; the errors of which, though they may not absolutely extinguish goodness of heart, are certainly great impediments to virtue, if not rather temptations to sin. In short, the true form of religion, instead of being of no use, is the greatest blessing men can enjoy; because, by affording better means of improvement, it enables them to acquire a greater measure of virtue, and a more distinguished reward.

This illustration will not be thought tedious by those who consider the importance of rightly understanding

what the gospel teaches concerning the salvation of the heathens. For,

First, To know that this liberal doctrine makes part of the Christian revelation, must give the highest pleasure to every benevolent mind, on account of the glory which will redound to God, from the salvation of so many of the human race, through the coming of his Son into the world.

In the *second* place, This liberal doctrine puts an end to those specious cavils, whereby the enemies of revelation have endeavoured to discredit the gospel in the eyes of the intelligent. For it can no longer be pretended, that by making faith the means of salvation, the gospel hath consigned all the heathens to damnation. Neither can God be accused of partiality, in conferring the benefit of revelation upon so small a portion of the human race, in the false notion, that the actual knowledge of revelation is necessary to salvation. For although the number of those who have lived without revelation, hath hitherto been much greater than of those who have enjoy-

ed that benefit, no unrighteousness can be imputed to God, since he hath not excluded those from salvation who have been denied revelation, but hath graciously determined, that all in every dispensation, who, by perseverance in well-doing, seek for glory, honour, and immortality, shall obtain eternal life, by having their spirit of faith counted to them for righteousness, through Jesus Christ. Moreover, all the heathen who are condemned, shall be condemned, not because they lived without revelation, but because they have lived in opposition to the law of God written on their heart.—Wherefore, the strongest of all the objections with which revelation hath been attacked having no foundation, the gospel ought to be received by every one to whom it is offered, as a discovery from God of the only method in which sinners can be saved; namely, not by a 'righteousness of law,' which in our present state is unattainable, but by 'a righteousness of faith' counted to us by the mere favour of God, on account of the obedience of Christ.

NEW TRANSLATION.

CHAP. II.—1 (Δε) *Wherefore* thou art inexcusable,¹ O man, whosoever thou art *who* judgest: for (ω, 317.) *whilst* thou judgest another, thou condemnest thyself; (γὰρ, 90.) *because* thou *who* judgest, *practisest* the same things.

2 (δε, 104.) *Besides*, we know that the sentence¹ of God is according to truth,² (σὺν) upon them *who* commit such things.

3 (δε, 101.) And *dost thou think* this, O man, *who* judgest *those who practise* such things, *and yet workest* the same, that thou shalt escape the sentence of God?

4 Or *dost thou misconstrue*¹ the riches of his goodness and forbearance² and slowness to anger;³ not knowing that (το, 71.) *this* goodness of God leadeth thee to repentance?

5 (καὶ τὸ δε, 100.) *Nevertheless*, according to thy obdurate² (20.) and impenitent¹ heart, thou treasurest² up to thyself wrath, (ω) against the day of wrath,³ and revelation of the righteous judgment of God;

6 Who will render to every one according to his works:

7 To them *verily*, *who* by (ἐνμονῇ) *perseverance* in well-doing, *seek glory*,¹ honour, and

COMMENTARY.

CHAP. II.—1 *Since all who practise these crimes are worthy of death, thou art inexcusable, O man, whosoever thou art, who thus judgest, and yet expectest that thyself shall be saved: for whilst thou judgest the Gentiles worthy of death, thou condemnest thyself; because thou who thus judgest, committest the very same things.*

2 *Besides, we know that the sentence of God contained in the curse of the law of Moses is agreeable to truth, even when it is pronounced upon the Jews who commit such crimes, and condemns them to death.*

3 *This being the case, dost thou think, O Jewish man, who condemnest those heathens who commit such sins, and yet committest the same sins thyself, that thou shalt escape the sentence of God because thou art a son of Abraham, and a member of God's visible church?*

4 *Or dost thou misconstrue the greatness of his goodness, in bestowing on thee a revelation of his will, and forbearing to punish thee, and his being slow to anger with thee, by inferring from these things that God will not punish thee; not knowing that this goodness of God is designed to lead thee to repentance?*

5 *Whatever thou mayest think, in proportion to thy own obduracy and impenitency of heart, thou layest up in store for thyself punishment, to be inflicted on thee in the day of punishment, when there shall be an illustrious display of the righteous judgment of God made before the assembled universe.*

6 *Who will render to every man, not according to his external privileges, but according to the real nature of his works:*

7 *To them, verily, who by perseverance (1 Thess. i. 3.) in faith and holiness, according to the light which they enjoy, (see Illustra-*

Ver. 1. Wherefore thou art inexcusable.]—Here the illative particle *δε* is used to introduce a conclusion, not from what goes before, but from something not expressed, the proof of which is to be immediately added: As if the apostle had said, For this reason, O Jew! thou art without excuse, in judging the Gentiles worthy of death, because by that judgment thou condemnest thyself. Accordingly, to shew that he was thinking of the judgment which the Jews passed on the Gentiles for their crimes, he immediately adds: 'For where-in thou judgest the Gentiles *worthy of death*, thou condemnest thyself; because thou who judgest, committest the same things.' Whitby, in his note on this verse, quotes passages from Josephus, by which it appears that the Jews in his time were guilty of most of the crimes imputed to the Greeks in the first chapter of this epistle.

Ver. 2.—1. Besides, we know that the sentence of God.]—The original word, *καὶ μετὰ*, often signifies a *judicial sentence*, especially that by which one is doomed to punishment. Thus Deut. xxi. 22. I. XX. *καὶ μετὰ τὸν θάνατον* is 'the sentence of death.' Rom. v. 13. 'For verily (το) *καὶ μετὰ* the sentence,' &c. Hence it is translated *condemnation*, Luke xxiii. 40. xxiv. 20; 1 Tim. iii. 6; Jude, ver. 4.: and *damnation*, Rom. iii. 8; 1 Cor. xi. 20. 34. Wherefore, as in the preceding chapter the apostle had spoken of the law of God written on the hearts of men, whereby they who commit crimes are condemned to death, I am of opinion that *καὶ μετὰ τὸν θάνατον*, 'the sentence of God,' in this passage, is 'the curse of the law of Moses,' whereby all the Jews who committed the things which the apostle laid to their charge, were condemned to death.

2. Is according to truth;]—is not only according to justice, but according to the true meaning of God's covenant with the fathers of the Jewish nation. By this declaration, the apostle reprobated the erroneous opinion confidently maintained by the Jews, who fancying that, by their natural descent from Abraham, they were entitled to the promises made to his seed, firmly believed that no Jew would be damned.

Ver. 4.—1. Or dost thou misconstrue.]—The original word *κατα-φρονεῖς*, being compounded of *κατὰ*, to think, and the preposition *κατὰ*, against, signifies literally *to think wrong*, and is fully translated in this place, 'Dost thou form a wrong opinion' of the goodness of God? 'Dost thou misconstrue it?' See 1 Cor. xi. 22. where the Greek word has the same signification. God's goodness, of which the Jews formed a wrong opinion, consisted in his having made them his church and people, and in his having bestowed on them a revelation of his will. From these marks of the divine favour, they vainly inferred that God would punish no descendant of Abraham for his sins. But in this they formed a very wrong judgment of the goodness of God, which was not intended to make sinning safe to the Jews, but to lead them to repentance.

2. And forbearance.]—*Ἀνοχη*, *forbearance*, is that disposition in God, by which he restrains himself from instantly punishing sinners.

3. And slowness to anger.]—*Μετὰ φρονεῖς*. The apostle means God's patiently bearing the ill use which the Jews made of the privileges they enjoyed as his church and people.

Ver. 5.—1. Impenitent heart.]—*Ἀμετανόητος*, literally, signifies *which cannot repent*; but here it signifies, *which does not repent* as *ἀμετανόητος*, *unmoveable*, is used, 1 Cor. xv. 58. for *unmoved*.

2. Thou treasurest up to thyself wrath.]—In our language, a *treasure* signifies a collection of things useful or precious. But the Hebrews gave that appellation to an heap or an abundance of any thing whether good or bad: Prov. x. 2. 'Treasures of wickedness.'

3. Against the day of wrath.]—*Wrath*, the cause, is often put for *punishment*, its effect. The apostle calls the day of judgment *the day of wrath*, to make the wicked sensible, that as men greatly enraged do not suffer their enemies to escape, so God, highly displeased with the wicked, will assuredly punish them in the severest manner at length.

Ver. 7. Seek glory, honour, and immortality.]—*Glory* is the good fame which commonly attends virtuous actions; but *honour* is the

mortality **HE WILL RENDER** eternal life :

8 But to them who are contentious,¹ and obey not the truth,² but obey unrighteousness,³ anger and wrath⁴ **SHALL BE.**

9 **I SAY** affliction and great distress **SHALL COME** upon every soul of man who worketh¹ evil, of the Jew² first, and also of the Greek.

10 But glory, honour and peace,¹ **SHALL BE** to every one who worketh good, first to the Jew, and also to the Greek.

11 (Οὐ γὰρ ἐστὶ προσωποποιεῖν παρὰ.) For there is no respect of persons with God.¹

12 As many (γὰρ, 93.) therefore, as have sinned without law,¹ shall also perish² without **BEING JUDGED BY** law; and as many as have sinned (σ, 175.) under law,³ shall be judged by law.

13 For not the hearers of the law are just before God,¹ but the doers of the law shall be justified;²

respect paid to the virtuous person himself, by those who have intercourse with him.

Ver. 8.—1. But to them who are contentious.—According to Locke, ἐκ τῆς ἐξουσίας, 'the contentious who obey not the truth,' are the Jews who refused to obey the gospel. But as the apostle is speaking of the punishment of the wicked Gentiles, as well as of the wicked Jews, ἐκ τῆς ἐξουσίας, contention, must be a vice common to both. Accordingly, ἐκ τῆς ἐξουσίας, contentions, are mentioned among 'the works of the flesh,' to which wicked men in general are addicted, Gal. v. 20. And Suidas tells us, that ἐκ τῆς ἐξουσίας, contention, is τὸ ἐκ λόγων ἐκείνων, contention by words, keen disputings. Wherefore the contentious are persons who spread evil principles, and maintain them by keen disputings. This was the vice of many of the heathens, who disputed themselves into a disbelief of the plainest principles of morality, and argued even in support of atheism. Agreeably to this account of the contentious, the apostle represents them here as enemies of the truth, and as friends of unrighteousness. Οὐ γὰρ ἐστὶ προσωποποιεῖν, is the same form of expression with οὐ γὰρ προσωποποιεῖν, Rom. iv. 14.

2. Who obey not the truth.—Locke contends, that truth in this passage signifies the gospel, called by way of eminence, the truth, Gal. ii. 14; 1 Tim. ii. 4. But as truth is here opposed to unrighteousness, it must signify not only the truths discovered by revelation, but those likewise respecting religion and morality, which are discoverable by the light of nature, and which among the heathens, were the only foundations of a righteous conduct.

3. Unrighteousness, in this passage, denotes all those impious false principles, which atheists, infidels, and skeptics, propagate with a view to destroy the obligations of religion and morality, and to defend their own vicious practices.

4. He will render (ἐκδιδόναι) anger and (οργήν) wrath.—See Eph. iv. 31. note, where the difference between θυμός and οργή is explained.

Ver. 9.—1. Who worketh evil.—In this and the following verse we have the only description of good and bad men, which at the day of judgment will be acknowledged. And in this description John agrees with Paul, 1 Epist. iii. 7. 'He that doth righteousness is righteous, even as he is righteous.'

2. Of the Jew first, and also of the Greek.—In this and the following verse, the apostle, by using the most general expression possible, 'every soul of man,' and by twice introducing the distribution of Jew and Greek, which, according to the ideas of the Jews, comprehended all mankind, (see Rom. i. 16. note 3.), has left his reader no room to doubt that he is discoursing of the judgment of all nations, of heathens as well as of Jews and Christians. Therefore, not only what he saith of the punishments, but what he saith of the rewards, to be distributed at that day, must be understood of the heathens, as well as of those who have enjoyed the benefit of revelation.

Ver. 10. But glory, honour, (see ver. 7. note), and peace.—Peace, added to glory and honour, signifies the uninterrupted possession of the happiness of heaven, called 'the peace of God.' See Rom. i. 7. note 4.

Ver. 11. For there is no respect of persons with God.—Persons, according to Beza, are men, as distinguished from one another by their external qualities, their country, kindred, sex, dignity, office, wealth, and profession of religion. This declaration concerning God as Judge, the apostle made, to shew the Jews their folly in expecting favour at the judgment, because they had Abraham for their father, and were themselves members of God's church.

Ver. 12.—1. As many, therefore, as have sinned without law.—Since none of mankind ever lived without the law of nature, νόμος, without law, in this clause, and ἐν νόμῳ, under law, in the following clause, cannot be understood of that law. Neither can they be understood of the law of Moses, as Locke fancied, seeing it is affirmed in the subsequent clause, that 'as many as have sinned under law,

tion, page 61.), seek glory, honour, and immortality, he will render eternal life :

8 But to them who, being of a proud skeptical disposition, dispute against, and obey not the truth concerning God and his will, made known to them, but obey unrighteousness from false principles and evil inclinations, anger and wrath shall be rendered.

9 I speak of all men without exception : for I say, the severest punishment will be inflicted on every man who practises evil; upon the Jew first, or heaviest, because his sins are aggravated by superior advantages, and also upon the Gentile, because, being taught his duty by the light of nature, he is justly punishable.

10 On the other hand, I affirm, that eternal life shall be to every one who practises good; first or chiefly to the Jew, who, through his superior advantages, hath made greater progress in virtue, and also to the Greek, whose improvement hath been in proportion to his advantages.

11 For there is no respect of persons with God: A wicked Jew shall not escape at the judgment, because he is a son of Abraham; neither shall a wicked Gentile be spared, because he lived without revelation.

12 As many, therefore, as have sinned without revelation, shall also perish without being judged by revelation;—their punishment will be less on account of their want of revelation: And as many as have sinned under revelation shall be judged by revelation;—their guilt being aggravated by the advantages which they enjoy, they shall be punished in proportion to their guilt.

13 For not those who have enjoyed revelation are esteemed just in the sight of God, but those only who do (ver. 10.) the things enjoined in revelation shall be justified at the judgment.

shall be judged by law. For the Jews are not to be judged by the law of Moses. See ver. 13. note 2. In this context, νόμος, law, signifies divine revelation in general. Thus, 'the oracles of God,' with which the Jews were intrusted, Rom. iii. 2. have the name of νόμος, the law, often given to them in Scripture. For example, Psal. xix. 7. John x. 34. xii. 34. xv. 25; Rom. ii. 17. 20. iii. 19. 21; 1 Cor. ix. 20. xiv. 21. 34; Gal. iv. 21; in all which places, the law signifies the whole of the divine revelations, taken complexly as they stand recorded in the Jewish Scriptures.

But when the Jewish Scriptures are distinguished into parts, as Luke xxiv. 44. 'Written in the law of Moses, and in the Prophets, and in the Psalms;' the law, in that division, denotes the five books of Moses only; as it does likewise Rom. iii. 21. 'Being witnessed by the law and the prophets.' In this restricted sense, νόμος; generally, though not always, has the article prefixed.

Farther, because the covenant with Abraham is one of the greatest of the ancient oracles of God, and is in substance the gospel covenant, it is called in some passages 'the law,' as Rom. ii. 25. 26; and 'the law of faith,' Rom. iii. 27. See note 4.—In like manner, the gospel is sometimes called 'the law,' 1 Cor. vii. 39; James i. 11; and 'the law of Christ,' 1 Cor. ix. 21; and 'the law of the Spirit of life in Christ Jesus,' Rom. viii. 2; and 'the law of liberty,' James i. 25. Law also signifies the law of nature, Rom. ii. 20. note 1; Gal. ii. 16; which law being written on men's hearts, they are said on that account to be 'a law to themselves,' Rom. ii. 14. Lastly, law is used in a metaphorical sense for any thing which hath the force and strength of a law. Thus, 'law of sin; law of the members; law of death.' Rom. vii. 21. 'I find this law to me inclining to do good, that evil lies near me.'

2. Shall also perish.—Some understand this of the annihilation of the heathens, but without reason.

3. As many as have sinned under law, (under revelation, whether the patriarchal, the Jewish, or the Christian), shall be judged by law.—Though κρίνεται, to judge, sometimes signifies to condemn, the word κρινόμενος is rightly translated in this passage shall be judged, because the apostle's intention is to shew, that all who have enjoyed the benefit of an external revelation, shall be more severely punished, if wicked, than the Gentiles who have not had that advantage: an idea that is better conveyed by the expression, shall be judged, than it would have been by the expression, shall be condemned. The reason is, judgment implies an accurate consideration of all circumstances, whether of aggravation or of alleviation, and the passing such a sentence as appears to the Judge equitable, upon due consideration of the whole case.

Ver. 13.—1. For not the hearers of the law are just before God.—In this the apostle condemned the folly of the Jews, who thought themselves sure of eternal life, because God had favoured them with a revelation of his will. See Whitby on this clause.

2. But the doers of the law shall be justified.—As no person ever was, or ever will be justified, by the doing either of the law of nature or of the law of Moses, the law, by the doing of which the Jews are to be justified at the judgment, must be that which is called, Rom. iii. 27. 'the law of faith;' namely, the gracious covenant or law which God established for all mankind immediately after the fall, and by which he required not perfect obedience, as the means of their justification, but the obedience of faith. See Rom. iii. 27. note 4. Rom. vii. Illustr. This covenant or law was made known to the Jews in the covenant with Abraham, and afterwards to all men by the preaching of the gospel.

Shall be justified, δικαιωθήσονται. See Illustr. Here the word justified occurs for the first time in the epistle to the Romans. And being introduced in the account given of the general judgment, that circumstance suggests two things:—First, That the words justify

14 (*When therefore the Gentiles, who have not a law, do by nature* (Eph. ii. 3. note 2.) *the things of the law,*¹ *these persons though they have not a law, are a law to themselves;*

15 *Who shew plainly the work of the law written on their hearts,*² *their conscience bearing witness, and also THEIR reasonings between one another, when they accuse or else excuse EACH OTHER.*)

16 *In the day,*³ *when God will judge the hidden things of men, by Jesus Christ, according to my gospel.*

17 Behold, (συνμαζην) thou art *sinnamed* a Jew,⁴ and *retest in the law, and boastest in God;*

18 And knowest his will, and approvest the things that are *excellent,*⁵ being instructed (α, 161.) *by the law;*²

19 And *boapest*¹ that thou thyself art a guide of the blind,² a light of them who are in darkness,

20 An instructor of the foolish, a teacher of

14 *When, therefore, the Gentiles who have not revelation, do, by the guidance of their reason and conscience, the things enjoined by revelation, these persons, though they have no external revelation to direct them, furnish a revelation to themselves, by obeying which they may be justified through Christ, equally with the Jews.*

15 *These shew plainly, that the distinction between virtue and vice, inculcated in revelation, is written not on tables of stone, but on their hearts, their conscience bearing witness thereto, as also their debates with one another; in which they either accuse one another of evil actions, or else defend each other when so accused.*

16 *What I have said concerning God's rendering to every one according to his works, and concerning the judgment of those who have sinned, whether under law or without law, will happen in the day when God will judge the inward dispositions of men by Jesus Christ, according to the gospel which I preach.*

17 *What improvement have ye Jews made of revelation? Behold, thou hast the honourable appellation of a Jew, and retest in the law as a complete rule of duty, and boastest in God as the object of thy worship;*

18 *And knowest what God requires, and approvest the things that are excellent, being instructed by the law, which is a revelation from God, and a much surer rule than philosophy;*

19 *And boastest that thou thyself art a guide in matters of religion to the Gentiles, who, notwithstanding their philosophy, are blind, and a light to all who are in the darkness of heathenism;*

20 *A reprover of the foolish, a teacher of persons as destitute of*

and justification are forensic terms, denoting the act of a Judge, who, after a fair legal trial, declares one innocent who was accused at his bar, either of having neglected some duty, or of having committed some crime. This forensic sense of the word *justify* was very familiar to the Jews, being the sense which it hath in the precept concerning the Israelitish judges, Deut. xxv. 1. 'They shall justify the righteous, and condemn the wicked.' Prov. xvii. 15. 'He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.'—The second thing suggested by the apostle's mentioning the word *justify* for the first time in his account of the judgment, is, That as often as he discourses in this epistle of the *justification of sinners*, he hath in his eye the inquiry which Christ will make into their conduct, and the sentence of acquittal which, as Judge, he will then pronounce on believers, whereby they will both be freed from punishment and entitled to reward. In this forensic sense our Lord himself used the word *justify*, Matt. xii. 36. 'Every idle word that men shall speak, they shall give account thereof in the day of judgment: 37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.' Acts xiii. 38, 39. 'the forgiveness of sins' is termed *justification*; and, Rom. viii. *justification* is represented as putting an end to accusation. 33. 'Who shall bring an accusation against God's elect? It is God that justifieth.'

Such being the use of the word *justify* in scripture, it is evident, that when the apostle speaks of being *justified by deeds or works of law*, Rom. iii. 20. Gal. ii. 16., he means justified according to the tenor of law, by performing all the deeds or works enjoined by law, without the least failure; consequently he speaks of a *meritorious justification*, obtained by the sentence of a Judge, declaring, after inquiry, that the judged person hath performed all that was required of him, so that he is not only freed from punishment, but entitled to the promised rewards, and may complain of injustice if these are denied him. On the other hand, when *justification by faith* is mentioned, in opposition to justification by deeds of law, the apostle means a gratuitous justification, founded, not on the accused person's innocence or righteousness, but proceeding merely from the mercy of his Judge, who is pleased, out of pure favour, to accept of his faith in the place of righteousness, and to reward it as if it were righteousness; and all for the sake of Christ.

This distinction between *meritorious and gratuitous justification* deserves notice, not only on account of the light which it throws on the apostle's reasonings concerning justification, but because it reconciles his doctrine on that head with the doctrine of the apostle James. The justification which Paul declares to be unattainable by works of law, is a meritorious justification; but the justification which James tells us is to be attained, 'not by faith only, but by works also,' is a gratuitous justification, to which both faith and works are necessary. See Rom. iii. 28. note 2.

Ver. 14. *When therefore the Gentiles, who have not a law.*—Many are of opinion, that the Gentiles mentioned in the preceding part of this chapter, who are to be rewarded with eternal life, are the Gentiles who embrace the Gospel. But this verse shews, that the apostle is speaking of such Gentiles as have not a revealed law; and the things said here concerning them plainly imply, (though the apostle hath not directly expressed it), that they may be saved by performing the law which they furnish to themselves. All the ancient Greek commentators interpreted this passage of the Gentiles who had not a revealed law, as Whitty hath shewn. But both he and they were mistaken, in thinking the reward of the pious heathens will be of a different nature from the reward of those who have enjoyed revelation. For the whole strain of the apostle's reasoning, in this and the following chapter, is to shew, that God hath established one method of justification for all men, and will follow one rule in rewarding and punishing them. So Peter also taught Cornelius.

Ver. 15. *Who shew plainly the work of the law written on their hearts.*—As the law in this context signifies *divine revelation* (see ver. 12. note 1.) the work of the law must be the discovery of men's duty, which revelation makes by its precepts. The same discovery is in part made by men's natural reason and conscience, on which account it is said to be written on their heart. The reality of such a natural revelation made to the heathen, Taylor observes, the apostle hath proved by three arguments: 1. By the pious and virtuous actions which many of the heathens performed: 2. By the natural operation of their consciences: 3. By their reasonings with one another, in which they either accused or excused one another. For in these accusations and defences, they must have appealed to some law or rule. Thus, in the compass of two verses, the apostle hath explained what the *light of nature* is, and demonstrated that there is such a light existing. It is a revelation from God, written on the heart or mind of man; consequently it is a revelation common to all nations; and, so far as it goes, it agrees with the things written in the external revelation which God hath made to some nations; for the mind of man, as made by God, harmonizes with the mind of God.

Ver. 16. This verse must be construed with ver. 13.; for ver. 14, 15, are a parenthesis.

Ver. 17. Behold thou art *sinnamed* a Jew.—After the returning of the Israelites from the Babylonish captivity, they were all called *Judeans*, because Judah was the principal, and almost the only tribe then existing, and because to that tribe the others joined themselves. And as the Jews differed from all nations in point of religion, the name *Jew* and *Israelite* at length signified the *profession of a religion*. When therefore it is said, 'Behold thou art *sinnamed* a Jew,' the meaning is, thou art a worshipper of the true God, and enjoyest the benefit of a revelation of his will. In this and the following verses, if I mistake not, the apostle addressed the men of rank and learning among the Jews. It is no objection to that supposition, that probably there were no doctors of the law, nor Jewish scribes and priests at Rome, when this letter was written: for as the apostle was reasoning against the whole body of the nation, his argument required that he should address the teachers of every denomination, to whom the things written in this and the following verses best agree. Besides, as he had addressed the heathen legislators, philosophers, and priests, in the first chapter, for the purpose of shewing them the bad improvement they had made of the knowledge they derived from the works of creation, it was natural for him, in this, to address the Jewish scribes, priests, and doctors, to shew them how little they had profited by the knowledge which they had derived from revelation. Of the Jewish common people the apostle speaks, Rom. iii. 20. where he proves, that they also were extremely vicious.

Ver. 18.—1. And approvest the things that are excellent.—The original words, δοκιμασις τε εὐαγγελίου, may be translated, 'and tryest the things that differ.'

2. Being (κατεχόμενος α) instructed by the law.—Beza thinks the propriety of the Greek word might be retained in the translation, thus, 'Being instructed from thy childhood out of the law.'

Ver. 19.—1. And boastest.—As the Greek noun πεποιθώς signifies *boasting*, 2 Cor. iii. 4. the verb in this passage may be translated *boasted*.

2. That thou thyself art a guide of the blind, &c.—The Jewish doctors, in contempt of the Gentiles, always spoke of them as persons who were blind, and in darkness, and foolish, and babes, and boasted of themselves as *guides*, to whose direction the Gentiles, in matters of religion, ought implicitly to submit. This boasting of the Jews the apostle introduced here, to show that their sins were greatly aggravated by the revelation of which they boasted.

Ver. 20. Having the image of knowledge and of truth in the law.—This could not be said with propriety of the law of Moses; but it is true of the whole body of the divine revelations contained in it.

babes, having the image¹ of knowledge and of truth in the law.

21 Thou then who teachest another, teachest thou not thyself? Thou who preacheest, *Do not steal*—dost thou steal?

22 Thou (ἰσχυρῶν, 55.) who commandest, *Do not commit adultery*—dost thou commit adultery? Thou who abhorrest idols, (ἰδωλολάτρῃ) dost thou rob temples?

23 Thou who boastest in the law, by the breaking of the law dishonourest thou God?

24 For, as it was written, (Isa. lii. 5. Ezek. xxxvi. 20.) The name of God is evil spoken of among the Gentiles through you.

25 (Περὶ μὲν νόμου γὰρ, 238. 94.) Now circumcision indeed profiteth, if thou practise law;¹ but if thou be a transgressor of law, thy circumcision hath become uncircumcision.

26 (Εἰς τὴν, 262.) And if the uncircumcision keep (τα δεικνύμενα) the precepts¹ of the law, will not his uncircumcision be counted for circumcision?

27 And will not the uncircumcision, which by nature¹ fulfilleth the law,² judge³ thee a transgressor of law, THOUGH A JEW (from ver. 28.) by the literal circumcision? (see ver. 29.)

28 For he is not a Jew,¹ who IS ONE outwardly, neither is circumcision THAT which is outward in the flesh:

29 But he is a Jew who is one inwardly,¹ and circumcision IS of the heart,² in the spirit, not in the letter³ OF THE LAW. (v. 67.) Of this man the praise is not from men, but from God.

spiritual ideas as babes:—these titles thou assumest, because thou hast a just representation of religious knowledge and truth in the scriptures.

21 Is thy behaviour suitable to those high pretensions? Thou then who teachest the Gentiles, why teachest thou not thyself? Thou who preacheest to them, *Do not steal*—dost thou steal?

22 Thou enlightened Jewish doctor, who sayest to the Gentiles, *Do not commit adultery*—dost thou commit adultery? Thou who abhorrest idols, dost thou rob temples of the tithes destined for the support of the worship of God? as if impiety were criminal in heathens, but pardonable in thee.

23 Thou who boastest of revelation, dost thou, by breaking the precepts of revelation, dishonour God who bestowed it on thee? (See ver. 4.)

24 I do not charge you Jews with these crimes rashly: For, as it was written to your fathers, so I write to you, the name of God is evil spoken of among the Gentiles through your wickedness, who call yourselves his people.

25 Whilst ye continue wicked, it is foolish to expect salvation because ye are circumcised; for circumcision, indeed, as the sign of God's covenant, will profit thee, if thou keepest the law of faith, enjoined in the covenant; but if thou be a transgressor of that law, thou art in the condition of a wicked Gentile.

26 And if a heathen, instructed by right reason, and by the grace of God, perform the precepts of the law of faith, will not God treat him as a person circumcised, by bestowing on him justification, the blessing promised to Abraham's seed?

27 And will not every uncircumcised Gentile, who, under the direction of reason and conscience, without revelation, practises the faith and obedience enjoined in the covenant with Abraham, condemn thee as a transgressor of that covenant, though a Jew by the circumcision which is according to the letter of Moses's precept?

28 For he is not a son of Abraham, and an heir of the promises, who is one by natural descent only; neither is true circumcision that which is outward in the flesh:

29 But he is a Jew who is one in the temper of his mind; and circumcision is that of the heart, by cutting off evil desires, according to the spirit, not according to the letter of the law. Of such a real Jew, the praise will not be from the Jews, who will disown him if he is uncircumcised, but it will come from God, who, knowing his heart, will acknowledge him as one of Abraham's spiritual seed.

Jewish Scriptures. The original word *μειδωσις*, according to Bos, signifies the sketch or outlines of a thing—its form. But as the Jews are said to have this 'form in the law,' I rather think St. Paul compares the law to a looking-glass, which gives exact images of things; as the apostle James likewise does, chap. i. 25.

Ver. 21. Thou who preacheest, *Do not steal*—dost thou steal?—This and what follows is mentioned to shew, that the knowledge which the scribes and doctors pretended to derive from the law, had had no manner of influence on their temper and manners; so that their boasting in the law, and their claim to be the teachers of the Gentiles, were very little to be regarded by the Gentiles.

Ver. 22. Dost thou rob temples?—The Jews who defrauded the Levites of their tithes are said, Mal. iii. 8. 'to rob God.'

Ver. 25. Circumcision indeed profiteth, if thou practise law.—*Εἰς νόμον περὶ νόμου*. Here, as in many other passages, the apostle speaks to the thoughts of his Jewish readers. They fancied that circumcision, by shewing that they were descended from Abraham, and were members of God's covenant, would ensure their salvation, though they were ever so wicked. But the apostle told them, their circumcision would avail them only if they practised law; that is, performed the things required in the covenant with Abraham, (see ver. 12. note 1.); in which case, as the seal of that covenant, it would give them assurance of salvation. But, if they did not perform the precepts of that covenant, their circumcision would be of no use to them.

Ver. 26. Keep (τα δεικνύμενα) the precepts of the law.—For this translation, see Rom. i. 32. note 1. The law, here and in the following verse, cannot be the law of Moses, because the uncircumcised Gentiles could not keep the precepts of that law; they were utterly ignorant of them, and never could, by any exercise of reason, find out, either that they were agreeable to God, or that he required them of the Gentiles. Most commentators are of opinion, that the moral precepts of the law of Moses are here meant, which the Gentiles might know by the light of nature. But as neither they nor the Jews could keep these precepts in the manner the law required, so as to merit life by them, it is more reasonable to think, the law here spoken of, whose precepts the Gentiles are supposed to keep, is the law of faith, (see Rom. ii. 13. note 2.), the precepts of which the Gentiles may both know and keep. For the light of natural reason dictates its two great precepts, namely, that men should believe in God and obey him from love. Farther, the precepts of this law are very properly expressed by words which literally signify righteousness of the law: because they who keep them are accounted righteous

in the sight of God; that is, are treated by God as righteous persons for the sake of Christ.

Ver. 27.—1. The uncircumcision which by nature fulfilleth the law.—The words *by nature* are added by the apostle, to shew that he is speaking of persons without revelation, and not of the converted Gentiles, nor of those who were to be converted.

2. Fulfilleth the law, namely, of faith. See ver. 26. note. For though the Gentiles were ignorant of the covenant that was made at the fall, and of its promises, they might both know and perform its requisitions, ver. 26. Accordingly, many of the Gentiles believed in the true God, and obeyed him from a principle of faith and love.

3. Judge thee a transgressor of the law, though a Jew (ὁ καὶ περιτομῆς, by the letter and circumcision, Ess. iv. 18.) by the literal circumcision.—The words *though a Jew*, are rightly supplied in this verse from the following; because the common translation, 'who by the letter and circumcision dost transgress the law,' is not sense. See Gen. Pref. p. 12. The judgment which the Gentiles who fulfil the law are here said to pass on the wicked Jews, is the same with that which the Jews are said, ver. 1. to pass on the wicked Gentiles; namely, 'that they are worthy of death.' But they pass this judgment on the Jews with much more reason than the Jews pass it on them; because, whilst they condemned the Gentiles, they expected to be saved themselves, though guilty of the very same crimes.

Ver. 28.—For he is not a Jew.—In this most beautiful passage, a Jew does not, as in ver. 17. signify a professor of the Jewish religion, or a member of God's ancient visible church, but one who is a son of Abraham by possessing faith and holiness, like that for which Abraham was constituted the father of all believers. In this sense, the pious Gentiles, though uncircumcised, and members of no visible church, were really Jews, or sons of Abraham, and members of the covenant which God made with him, and entitled to all its blessings, by virtue of the circumcision of their heart. It is of such as these that Christ speaks in his epistle to the church of Smyrna; Rev. ii. 9. 'I know the blasphemy of them who say they are Jews, and are not, but are the synagogue of Satan.'

Ver. 29.—1. But he is a Jew who is one inwardly.—He is a son of Abraham, a member of God's invisible catholic church, and entitled to the blessings of the covenant, who inwardly possesses the temper and disposition of Abraham, and who imitates him in his faith and obedience.

2. And circumcision is of the heart.—The circumcision which renders men the sons of Abraham and the people of God, is a cir-

circumcision of the heart, made by cutting off or mortifying its lusts. That this is the true circumcision, or the thing meant by that rite, is evident from what Moses said to the Jews, Deut. x. 16. 'Circumcise therefore the foreskin of your hearts, and be no more stiff-necked.'

3. In the spirit, not in the letter.]—The apostle, by distinguishing

between the spirit and the letter of the law of Moses, intimates, that the rites enjoined in that law were typical, and had a spiritual or moral meaning; as Moses also expressly declared to the Jews, Deut. xxx. 6. Levit. xxvi. 41. The prophet Jeremiah likewise represents circumcision as emblematical, chap. iv. 4. Consequently all the other rites of the law were so likewise.

CHAPTER III.

View and Illustration of the Subjects handled in this Chapter.

THE foregoing reasonings being contrary to the prejudices of the Jews, one of that nation is here introduced, objecting, If our being the children of Abraham, members of the church of God, and heirs of the promises, will procure us no favour at the judgment, and if the want of these privileges will not preclude the heathens from salvation, what is the pre-eminence of a Jew above a Gentile, and what is the advantage of our being made the visible church of God? ver. 1.—The apostle replied, That the Jews, as a nation, enjoyed great advantages by being the church of God: To them were committed the oracles of God, the law of Moses, and the writings of the prophets, in which the coming of the seed of Abraham, who was to bless all nations, is foretold, ver. 2.—But, says the Jew, what good have we derived from these oracles, if the greatest part of us have not believed on him whom you affirm to be the seed of Abraham? Will not our unbelief, as you have often told us, (See View prefixed to chap. xi.), occasion our rejection, and thereby destroy the faithfulness of God, who promised to Abraham to be a God to him, and to his seed in their generations? ver. 3.—This consequence the apostle denied: Because, although all the natural seed of Abraham were rejected for unbelief, the faithfulness of God would not be destroyed thereby, but rather established, as the casting of Abraham's seed out of the covenant, for unbelief and disobedience, was tacitly threatened in the covenant itself, ver. 4.—But, replied the Jew, if our unrighteousness, in not believing on Jesus, establisheth the faithfulness of God, by occasioning our losing the privileges of the covenant, Is not God unrighteous in destroying us also as a nation, for the sin of not believing in Jesus? ver. 5.—By no means, answered the apostle; for if no sin could be righteously punished which is attended with good consequences, 'How shall God judge the world?' How shall he render to every man according to his works? ver. 6.—This answer not convincing the Jew, he urged his objection in a stronger form, as follows:—If the truth of God, in executing his threatenings on us as a nation, hath abounded to his glory through our lie, Why are we punished as sinners individually for what hath contributed so exceedingly to God's glory that it can scarcely be called a sin? To this objection the apostle adds, Why not say also, what we apostles are slanderously reported to practise, and even to order, 'Let us do evil, that good may come?' This pernicious doctrine the apostle reprobated with abhorrence, by declaring, that the condemnation of those who hold it is most just, ver. 8. which is all he now thought fit to say on the subject; intending to confute both the objection and the slander more fully afterwards, chap. vi. vii. viii.

Because the apostle had affirmed, ver. 2. that the pre-eminence of the Jews above the Gentiles consisted in the advantages which they derived from the oracles of God, for improving themselves in knowledge and virtue, the Jew asks, Do you acknowledge that we excel the Gentiles in worthiness and character, and that on account thereof we are entitled to be justified by the law? Not at all, says the apostle; for we have formerly, chap. i. and ii. proved Jews and Gentiles, that is, the scribes, pharisees, and lawyers among the Jews, and the statesmen, philosophers, and common people of the Gentiles, to be all under sin, and obliged to seek justification by faith, ver. 9.—And with respect to the common people of the Jews, I will shew you, by passages from your

own scriptures, that the generality of them have always been exceedingly corrupt, notwithstanding the advantages which they derived from the oracles of God, ver. 12–18.—Wherefore, Jews and Gentiles being sinners, every mouth of man, pretending to justification as due on account of works, is effectually stopped, both by the law of nature and by the law of Moses, and all the world stands condemned by both, as liable to punishment from God, ver. 19.—The apostle, having thus, step by step, led his readers to the great conclusion which he meant to establish, he produces it as the result of all his reasonings hitherto: 'Wherefore, by works of law there shall no flesh be justified in his sight; because through law is the knowledge of sin,' ver. 20.:—that is, neither Jew nor Gentile can be justified meritoriously by works of law; because law requiring perfect obedience, under the penalty of death, its only operation is to make sinners sensible, that they are liable to condemnation, without giving them the least hope of mercy; so that any expectation of eternal life which sinners can entertain, must be founded upon a method of justification different from that of law.

This being the proper place for it, the apostle introduces his account of the gospel-method of justification as follows:—Because both the law of nature and the law of Moses hath made perfect obedience necessary to justification, and because no man is able to give such an obedience, a righteousness without law, that is a different righteousness from perfect obedience to any law whatever, is now discovered, in the gospel to be what God requires in order to salvation. And to reconcile the Jews to that kind of righteousness, the apostle told them, (deferring the proof of his assertion till afterwards, ch. iv. 1–8.), 'that it is testified by the law and the prophets,' ver. 21.—Even the righteousness which God hath appointed from the beginning, as the righteousness of sinners; a righteousness which is through the faith enjoined by Jesus Christ, and which, from mere favour, will be counted to all, and rewarded upon all who believe; for with God there is no distinction of persons, in his method of justifying mankind, ver. 22.—'Because all have sinned, and come short of the praise of God,' ver. 23.

Many of the Jews, however, continued utterly averse to the new dispensation: *First*, Because its doctrine of justification by faith rendered the Levitical sacrifices, which they believed to be real atonements, altogether useless; and, *secondly*, Because they fancied that no sacrifice for sin was appointed under the gospel.—This latter mistake the apostle corrected by informing them, that justification is a free gift from God, bestowed on sinners through the redemption that is by Christ Jesus; that is, through the atonement which he hath made for sin by the sacrifice of himself, ver. 24.—And that, on account of his having offered a sacrifice so meritorious, God hath set him forth as a mercy-seat, seated on which, consistently with his justice, he forbears to punish sinners immediately, and grants them space to believe and repent, that he may pardon both them who have believed and repented before the coming of Christ, ver. 25. and them who shall believe and repent after his coming, even to the end of the world, ver. 26.—'Where then is boasting?' the boasting of the Gentile philosophers, and of the Jewish scribes, who being puffed up with pride, the one on account of their intellectual attainments, and the other on account of their zeal in performing the rites of Moses, fancy themselves entitled to eternal life. To this ques-

tion the apostle replies, 'It is excluded:' not however by law, which only justifies men meritoriously through a perfect obedience to its precepts, but by the law of faith, the gospel, which justifies sinners gratuitously through faith ver. 27.; and thereby utterly beats down the pride both of the Jews and Gentiles.

Having thus explained the gospel method of justification, and shown that it is founded, not on the merit of men's works, but in the mercy of God, and in the atonement made for sin by the death of Christ, the apostle produces his second great conclusion: 'We conclude then, that by faith man is justified without works of law,' ver. 28. And truly, unless this, with the arguments which support it, had been added, the former conclusion, ver. 20. 'By works of law there shall no flesh be justified in his sight,' would have answered no purpose but to terrify sinners.—Farther, to wean the Jews effectually

NEW TRANSLATION.

CHAP. III.—1 *JEW.* What then is the pre-eminence of the Jew? (x, 175.) and what the advantage of circumcision? 1

2 *APOSTLE.* Much in every respect; but chiefly, indeed because they were intrusted with the oracles of God. 2

3 *JEW.* (τὶ γὰρ, 98.) But what if (τῶν, 54.) some have not believed? (μὴ, 247.) Will not their unbelief? (καταργήσω, chap. iii. 31. note 1.) destroy the faithfulness of God?

4 *APOSTLE.* By no means: but let God be true, (βέβαιον, 100.) though every man be a liar; 3 as it is written, (Psal. li. 4.) That thou mayest be justified in thy (λογισμ., 60.) threatenings, and mayest overcome when thou judgest. 3

Ver. 1.—What then is the pre-eminence of the Jew? and what, &c. 1.—There are two questions proposed here, 1. What is the pre-eminence of the Jew above the Gentile? 2. What is the advantage of circumcision, and of the other ritual services which are enjoined in the law? To the first of these questions the apostle answers in this chapter, and to the second in chap. iv. beginning at ver. 11. See that verse, note 1.

Ver. 2.—1. Much in every respect.]—The respects in which the Jews were superior to the Gentiles are enumerated, Rom. ix. 4, 5, and explained in the notes on that passage.

2. But chiefly, indeed, because they were intrusted with the oracles of God.]—The Greeks used the word ὀράκλια oracles, to denote the responses which their deities, or rather their priests, made to those who consulted them; especially if they were delivered in prose. For, as Beza observes, they gave a different name, χρησμοί, to such responses as were uttered in verse. Here, oracles denote the whole of the divine revelations, and among the rest the law of Moses, which Stephen calls ὀράκλια ζώντα, living oracles, Acts vii. 38. because God spake that law in person. All the revelations of God to mankind, from the beginning of the world to his own times, Moses, by the inspiration of God, committed to writing; and what farther revelations God was pleased to make to mankind, during the subsistence of the Jewish church, he made by the Jewish prophets, who recorded them in books; and the whole was intrusted to the Jews, to be kept for their own benefit, and for the benefit of the world. Now, this being the chief of all their advantages as Jews, it alone is mentioned by the apostle. In like manner, the Psalmist hath mentioned the word of God as the distinguishing privilege of the Israelites, Psal. cxlvii. 19. 'He hath showed his word unto Jacob, and his statutes and judgments unto Israel. 20. He hath not dealt so with any nation.' The benefits which the Jews derived from the oracles of God, the apostle had no occasion to explain here, because they were all introduced in the boasting of the Jew, described chap. ii. 17, 23.

Ver. 3.—Μὴ ἡ ἀπίστεια, Will not their unbelief destroy the faithfulness of God?—The common translation, 'Shall their unbelief destroy,' &c. implies that the faithfulness of God will not be destroyed by the unbelief of the Jews, which no doubt is true; but it is contrary to the intention of the objector, who means that it would be destroyed by their unbelief. The same reasoning applies to ver. 5.; whereas, if μὴ in these verses is translated, as I have done, will not, the reasoning in both places will be conclusive. Beza has translated μὴ without the negative particle, Matt. xii. 23. Nonne? 'Is not this the Christ?' John xvii. 17. Μὴτι, Nonne? ut 1 'Art thou not also one of this man's disciples?' Our translators likewise have translated μὴ in the same manner, John iv. 29. 'Is not this the Christ?' And John xviii. 25. Μὴ οὐκ εἶ, 'Art thou not also one of his disciples?' In ver. 8. of this chapter, μὴ without οὐ is used as a negative interrogation. So also 1 Cor. vi. 3. Μὴ οὐκ εἶπω, 'Why not then things pertaining to this life?'

from the legal method of justification by sacrifices, washings and meats, on which they boasted, the apostle observed, that Jews and Gentiles being all under the government of the same God, who is equally related to all as their Creator and Judge, ver. 29. there cannot be one way of justification appointed for the Jews, and another for the Gentiles; but all are to be justified in one method, namely by faith, ver. 30.—To conclude, Because the unbelieving Jews and Gentiles affirmed, That in teaching a gratuitous justification by faith, without works of law, the apostle made law useless, he told them, this doctrine does not make law useless, but rather establishes it as absolutely necessary, ver. 31. However, the proof of his assertion being a matter of great importance, the apostle deferred it till afterwards, that he might propose it at large, chap. vii.

COMMENTARY.

CHAP. III.—1 If our privileges will procure us no favour at the judgment, and if the want of these privileges will be no disadvantage to the Gentiles, What is the pre-eminence of the Jew above the Gentile? and what is the advantage of circumcision?

2 It is great in every respect; but chiefly, indeed, because the Jews were intrusted with the oracles of God; especially that concerning the blessing of the nations in Abraham's seed.

3 But what benefit have we received from the oracles of God, if the greatest part of us have not believed on him whom ye call the seed, and are to be cast off? Will not their unbelief destroy the faithfulness of God, who promised to be a God to Abraham's seed in their generations?

4 By no means: the faithfulness of God will not be destroyed by the rejection of the Jews. But let God be acknowledged true to his covenant, although every Jew be a liar, in affirming that Jesus is not the promised seed, and be rejected on that account: for, as it is written, in all cases God will be justified in his threatenings, and will appear just as often as he punishes.

In the covenant with Abraham, God, having promised (Gen. xvii. 8.) to give to him and to his seed the land of Canaan for an everlasting possession, and to be their God, the Jews affirmed, that if they were cast off from being his people, and driven out of Canaan for not believing on Jesus, the oracles of God, instead of being an advantage, would be a disadvantage to them, and the faithfulness of God, in performing his promises, would be destroyed. It seems the apostles, in their discourses to the Jews, had told them, that for crucifying Jesus they were to be punished in that manner. See Chap. xi. Illustration.

Ver. 4.—1. But let God be true.]—Let God be acknowledged true to his covenant, though every Jew disbelieves, and is cast off on that account. To understand this, we must recollect that the performance of the promises to the natural seed of Abraham is, in the original covenant, tacitly made to depend on their faith and obedience, Gen. xviii. 19.; and that it is explicitly made to depend on that condition in the renewal of the covenant, Deut. xxviii. 1—14. Besides, on that occasion, God expressly threatened to expel the natural seed from Canaan, and scatter them among the heathens if they became unbelieving and disobedient, Levit. xxvi. 33. Deut. xxviii. 64. The rejection, therefore, and expulsion of the Jews from Canaan, for their unbelief, being a fulfilling of the threatenings of the covenant, established the faithfulness of God instead of destroying it.

2. Though every man be a liar.]—The apostle calls the unbelieving Jews liars, not only because in scripture wicked men are called liars, Psal. cxvi. 11. but because they who refused to believe on Jesus, thereby affirmed that he was an impostor, which was the greatest falsehood.

3. That thou mayest be justified in thy threatenings, and mayest overcome when thou judgest.]—This is the proper translation of the original phrase, ὅτι τὸ κρινεῖς σε, and is agreeable to Psal. li. 4. whence the quotation is made. God's threatenings, in which David justified God, or acknowledged him to be just, are those which Nathan, by God's order, spake to him in reproof of his crimes of adultery and murder, 2 Sam. xii. 9—12. And with respect to God's judging or punishing David, it happened when God executed on David's posterity the things which he denounced against them by Nathan. In thus punishing him, David thought God clear or just, and acknowledged him to be so, by meekly receiving his punishment. On this occasion, the apostle quoted David's confession, that God's punishing him in the manner denounced by Nathan was no breach of the promises he had made to him and his posterity, because it showed the Jews, that God's promises, like his threatenings, are all conditional, and that, consistently with his promises to Abraham and to his seed, God might reject the Israelites, and drive them out of Canaan, for their unbelief and disobedience.

Buxtorf hath shown, in his Lex Chaldaica, p. 668, that the Hebrew word which our translators have rendered 'mayest be clear,' Psal. li. 4. is rightly translated by the LXX., and by the apostle,

5 **JEW.** But if our unrighteousness *establisheth* the righteousness of God, what shall we say? (*μὴ*, see note on ver. 3.) *Is not God unrighteous who inflicteth wrath?* (I speak *THIS* after the manner of man.²)

6 **APOSTLE.** By no means: (*οὐκ*, 177.) otherwise how shall God judge the world? (see ver. 5. note 2.)

7 **JEW.** (*γὰρ*, 92.) For, if the truth of God hath abounded to his glory (*καὶ*, 167.) through my lie,¹ why still am I also judged as a sinner?

8 **APOSTLE.** And *WHT* not *ADD*, as we are slanderously reported *TO PRACTISE*, and as some affirm we order; (*οὐκ*, 260.) Certainly let us do evil, that good may come! (*οὐκ*, 65.) Of these the condemnation is just.²

9 **JEW.** Well, then, do we excel *THE GENTILES*? **APOSTLE.** Not at all: for we have formerly proved¹ both Jews and Gentiles to be all under sin;

10 As it is written,¹ (Psal. xiv. 3.) Surely there is none righteous, no, not one.²

11 There is none that understandeth: there is none that seeketh after God.

12 They are all (31.) gone out of the way, they are together become unprofitable; there is none that doth good; *there is not so much as one.*

13 Their throat is an open sepulchre;¹ with their tongues they have used deceit;² the poison of asps is under their lips:

14 (*ὡς*, 61.) Their mouth is full of cursing and bitterness.

15 Their feet *ARE* (*ὡς*, sharp) swift to shed blood.

16 Destruction and misery *LURK* in their paths;

νικῶντας, 'mayest overcome'; that sense of the word being familiar to the Syrians and the Rabbins. The victory here ascribed to God, is a victory over enemies who disobey his laws.

Ver. 5.—1. Is not God unrighteous?—See ver. 3. note, for this translation.

2. I speak this after the manner of man.—See Rom. vi. 19. note 1. The apostle, as Taylor remarks, in reverence of the majesty of God, is at pains to qualify the supposition of his being unrighteous. For first, he puts it in the form of a question: *Is not God unrighteous?* Next, he adds, that he speaks it in the character of an objector. Then he interrupts the objection, by inserting a strong denial thereof, founded on God's character as Judge of the world: after that, he suffers the objector to state his objection in a new form, and strengthens it by an addition of his own. An example of this kind of interruption of an objection, we have, Horace, Lib. ii. Ser. iii. ver. 137, 138.

Ver. 6. Otherwise how shall God judge the world?—The very idea of God's judging the world, implies that it shall be done in righteousness. For if any person were to have injustice done him on that occasion, it would not be judgment, but a capricious exercise of power, whereby the Judge would be dishonoured. On this idea is founded the answer which Abraham made to God, and which, I suppose, the apostle had now in his eye, Gen. xviii. 25. 'Shall not the Judge of all the earth do right?'

Ver. 7. Through my lie.—The Jew, who here sustains the part of the objector, supposes, for argument's sake, that Jesus is the Christ, and that his own disbelief, which, after the apostle's example, he terms a lie, was wrong. Taylor supposes that *lie* in this passage signifies disobedience: because the word was used in that sense by the Hebrews, Isa. lxiii. 8.

Ver. 8.—1. Let us do evil that good may come.—This slanderous report seems to have been founded on a misinterpretation of the apostle's doctrine, that the greatness of the sins of which the Gentiles were guilty, rendered God's goodness, in sending Christ to die for them, the more illustrious, Rom. v. 8. 20. 21.

2. Of these the condemnation is just.—Here the apostle teaches expressly, that things in themselves evil are never to be done on the pretence of promoting what is good. Such a pretence, if allowed, would justify the greatest crimes.

Ver. 9. We have formerly proved both Jews and Gentiles to be all under sin.—Erasmus translates the word *περὶ τῶν ἁπάντων*, *ante*

5 *But if our unrighteousness*, in rejecting and crucifying Jesus, (*οὐνομία*: see 2 Cor. vi. 4. vii. 11. Gal. ii. 18.), *establisheth the faithfulness of God* in casting us off from being his people, *what shall we infer?* *Is not God unrighteous, who likewise destroyeth us as a nation for that sin?* (I write this in the character of an unbelieving Jew.)

6 *By no means*: for, if no sin can be righteously punished which is attended with good consequences, how shall God judge the world? How shall he render to every man according to his works?

7 Your account is not satisfactory; for if the truth of God, in casting off and punishing our nation, hath been manifested to his great honour through our lie, in affirming that Jesus is not the promised seed, why am I, an individual, further punished also as a sinner? My being involved in the rejection and destruction of the nation, is punishment sufficient.

8 And to carry your objection farther, why not add, as we are slanderously reported by you Jews to practise, and as many affirm the apostles order, Certainly let us do evil, that glory may accrue to God from our pardon? Of those persons who teach and practise such things, the condemnation is both certain and just.

9 Well, then, since the pre-eminence of the Jews above the Gentiles consists in their superior advantages, do ye acknowledge that we excel the Gentiles in piety?—I acknowledge no such thing; for I have formerly proved both Jews and Gentiles to be all guilty of sin.

10 With respect to the Jewish common people, they have been wicked in all ages; as it is written, *There is not a righteous man, no, not one.*

11 In the same psalm, ver. 2, it is said, *There is none that understandeth his duty; there is none that worshippeth God as he ought to do.*

12 And in ver. 3. it is said, *They are all gone out of the way of righteousness, they are employing themselves together in works which are utterly unprofitable to themselves and to society: there is none of them who does any good action; there is not so much as one.*

13 Also it is said, Psal. v. 9. *Their throat is an open sepulchre, sending forth by their rotten speech an offensive stench; with their fair speeches they deceive; their speech being deadly, the poison of asps is under their lips;* Psal. cxl. 3.

14 On other occasions, giving way to their malicious dispositions, *their mouth is full of cursing and bitter imprecations;* Psal. x. 7.

15 Their works correspond to their words; for they make haste to commit murder, as Isaiah hath testified, chap. lix. 7.

16 They occasion destruction and misery to all who follow them.

causis redditus, ostendimus: 'Having before mentioned the reasons, we have shown.' But the translation I have given is sufficiently exact. The apostle had formerly, chap. ii. 21—24. proved the Jewish scribes, lawyers, and pharisees, to be under sin; and chap. i. 8—32. he had shown, that the Greek philosophers, statesmen, and common people, were all in the same condition. He is now going to speak of the lower ranks of the Jewish people.

Ver. 10.—1. As it is written, &c.—namely, Psal. liii. 1—3. and Psal. xiv. 1—3. Jerome, in his commentary on Eph. v. 31. makes the following judicious remark concerning the quotations from the Old Testament found in the New:—"When testimonies are taken, as from the prophets and from the Old Testament, by the apostles, and these are not found in our books, we are not immediately to have recourse to the silly stories and dotages of such as are apocryphal. These testimonies are really written in the Old Testament, though not in the very words used by the apostles, who took the sense rather than the words. However, where they are written is not easily to be found, except by the learned."

2. There is none righteous, no, not one.—This, and the following affirmations, must not be interpreted according to the strictness of modern speech. For it can hardly be supposed, that in any period the Jewish nation was so universally wicked, that there was not a single righteous man in it. See ver. 18. note. These strong expressions were used by the Psalmist, according to the genius of the eastern languages, in which universal propositions were used, not according to their strict logical meaning, but to denote a great number, as in this passage, where they are used to signify, that the good among the Jews were very few in comparison of the wicked. Of this manner of speaking we have an undoubted example, John iii. 32. where the Baptist saith of Jesus, (*ὁ υἱος*), 'no one receiveth his testimony,' that is, few receive it in comparison of those who rejected it; for this same evangelist hath mentioned a number who believed on Jesus.

Ver. 13.—1. Their throat is an open sepulchre.—Because an open sepulchre sends forth a noisome stench, the Psalmist uses that figure, to represent the rotten infectious discourse which wicked men send from their throats. Accordingly it is added, 'The poison of asps is under their lips,' &c.

2. They have used deceit.—According to Beza, *ἐσθλὸς* is put here for *ἰσχυρὸς*. And in confirmation of his observation he says, *καλὸς* is put for *καλὸς*, Psal. lxxvii. 2.

17 But the path of peace they have not known.

18 There is no fear of God before their eyes.¹

19 Now we know, that *whatever things the law*¹ saith, it saith to them who are under the law;² that every mouth may be stopped,³ and THAT all the world may be liable to punishment before God.⁴

20 Wherefore (εἰ, 161.) by works of law¹ there shall no flesh be justified in his sight; because (διὰ νόμου,) through law² is the knowledge³ of sin. (See chap. vii. 7. note 3.)

21 But now, a righteousness of God (χρησιμεύς) without law (ὑποκαταστάς) is discovered,¹ being testified by the law and the prophets;²

22 (Δα, 102.) Even the righteousness of God (διὰ πίστεως ἡμεῶν) through faith¹ of Jesus Christ, unto all, and upon all who believe: for there is no distinction;

23 (Γα, 90.) Because all have sinned, and come short¹ (τὴν δίκην) of the praise² of God;

24 Being justified (δικαίως) of free gift by his grace, through the redemption¹ which is by Christ Jesus:

Ver. 13. There is no fear of God before their eyes.]—In this whole discourse, the apostle speaks of the collective body of the Jews, as he had done of the Greeks in chap. i. The reason is, both among the Jews and Greeks there were, at all times, individuals of a character very different from that which he hath ascribed to the generality of both. Besides, more than a general description was not necessary to his argument.—His different manner of describing the characters of the Jews and of the Greeks, is worthy of notice. For in speaking of the Greeks, he uses the greatest plainness, knowing that it would not offend them, as they did not pique themselves on sanctity of conduct, and were conscious that the things laid to their charge were true. But in speaking of the Jews, as Taylor observes, he couches their character under quotations from their own sacred writings, and thereby turns their eyes to ancient rather than to present manners. This method he followed, because, in the ancient manners of the nation, they might, as in a glass, clearly see the very deformed complexion of the then generation.

Ver. 19.—1. We know, that whatever things the law saith.]—The foregoing quotations, although taken from the Psalms, being called sayings of the law, it is evident that the law here denotes the whole body of the Jewish scriptures. See Rom. ii. 12. note 1.

2. It is said to them who are under the law.]—Although many things are spoken of, and to the Gentiles, in the Jewish scriptures, the immediate intention of these writings was to instruct, exhort, and reprove the Jews. And therefore they are all to be understood as spoken to them, unless it is mentioned that the Gentiles in particular are addressed.

3. That every mouth may be stopped.]—A stopped mouth denotes the confusion of a guilty person, who being accused, hath no answer to make for himself.

4. And that all the world may be liable to punishment before God.]—The apostle's meaning is, that the passages which he had quoted from the scriptures, concerning the wickedness of the Jews, are recorded there, first, To make them sensible, that notwithstanding their privileges as the people of God, they were as great sinners as the Gentiles; next, To stop every mouth of man pretending to claim justification as due to him for his works; and in the third place, to constrain all the world to acknowledge themselves liable to punishment before God.

Ver. 20.—1. Wherefore, by works of law there shall no flesh be justified in his sight.]—Beza acknowledges, that in this passage law, without the article prefixed, signifies, 'omnem doctrinam, seu scriptam seu non scriptam, quæ aliquid jubet aut interdicat.'—That the apostle is here speaking of a meritorious justification, by moral as well as by ceremonial works of law, is evident from the universality of his proposition; also from this, that the only condition on which law allows justification to any person, is his performing all its requisitions. Wherefore as, in the present state of human nature, a perfect obedience to law is impracticable, the apostle's assertion in this verse remains invariably true.—For the import of the word justified see Rom. ii. 13. note 2.

2. Through law¹. one knowledge of sin.]—Law here signifies law in general, and comprehends the law written on man's heart (Rom. ii. 15) as well as the law of Moses: for by both is the knowledge of sin. And seeing it was by the moral precepts of the law of Moses chiefly, that the Jews had the knowledge of sin, (Rom. vii. 7.) it is evident, that when the apostle told the Jews, 'By works of law there shall no flesh be justified in his sight,' he meant moral as well

17 But such practices as lead to the happiness of mankind, they neither have known nor desired to know.

18 All this wickedness they commit, because, as is said Psal. xxxvi. 1. There is no fear of God before their eyes; they fear not God's displeasure.

19 Now these things are said, not of the heathens, but of the Jews; for we know that whatever things the law saith, it saith to them who are under the law; and that every Jew may remain silent, as condemned by the law; and that all the world, Jews as well as Gentiles, may be sensible that they are liable to punishment before God.

20 Wherefore, by works of law, whether natural or revealed, moral or ceremonial, there shall no man be justified meritoriously (Rom. ii. 13. note 3.) in God's sight, (Psal. cxliii. 2.) because law makes men sensible that they are sinners, without giving them any hope of pardon; consequently, instead of entitling them to life, it subjects them to punishment.

21 But now, under the gospel, a righteousness appointed by God as the means of the justification of sinners, without perfect obedience to law of any kind, is made known: And it is no new method of justification, being taught both by the law and the prophets;

22 Even the righteousness which God hath appointed to be through faith of Jesus Christ, (the faith which Jesus Christ hath enjoined), graciously counted unto all, and rewarded upon all who believe: for there is no distinction between Jew and Gentile in the method of justification;

23. Because all have sinned, and come short of praise from God: so that being all involved in guilt and misery, the same remedy must be applied to all:

24 Being justified by faith, not meritoriously, but of free gift, by a great exercise of God's grace, through the redemption which is procured for them by Christ Jesus:

as ceremonial works of law. Besides, all along in this discourse, the opposition is stated, not between moral and ceremonial works, but works of law in general, and faith, as the means of our justification.

Ver. 21.—1. But now, a righteousness of God without law is discovered.]—According to Beza, the apostle's meaning is, that the righteousness of God was discovered, not by the law but by the gospel, contrary to the next clause, where 'the righteousness of God' is expressly said to be testified by 'the law and the prophets.'

2. Being testified by the law and the prophets.]—The example of Abraham's justification by faith, recorded Gen. xv. 6. and the passage which the apostle quotes, Rom. iv. 17. from Psalm xxxii. 1, 2 as well as that from Habakkuk, quoted Rom. i. 17. are clear testimonies from the law and the prophets, that there is a 'righteousness without law,' which God accepts; and that the method of justification revealed in the gospel, is the method in which men were justified under the law, and before the law: in short, it is the method of justifying sinners, established from the very beginning of the world. See Rom. iii. 27. note 4.

Ver. 22. Even the righteousness of God through faith of Jesus Christ.]—The apostle, who, in the foregoing chapter, hath so fully taught that men may be saved who have not the benefit of an external revelation, cannot be supposed in this place to make the explicit knowledge of Christ, and faith in him, necessary to salvation. I therefore think the original clause, διὰ πίστεως ἡμεῶν Ἰησοῦ Χριστοῦ, does not signify 'through faith in Jesus Christ,' which is sometimes the meaning of the expression, but 'through faith of Jesus Christ,' as it is rightly rendered in our English Bible; understanding thereby, 'the faith which Jesus Christ hath enjoined,' agreeably to the use of the genitive of the agent. See Ess. iv. 25. For that this is the true meaning of the expression, is plain from Philip. iii. 9. where 'the righteousness which is through the faith of Christ,' is termed 'the righteousness which is of God by faith.' In like manner, Rom. iv. 16. 'That which is of the faith of Abraham,' does not mean faith in Abraham, but faith like that which Abraham exercised. Matt. vi. 33. Rom. i. 17. 'The righteousness of God,' is not the righteousness which God possesses, but which he requires. And John vi. 28. 'The work of God,' is not work performed towards God, or by God, but which God hath enjoined: for it is said, ver. 28. 'This is the work of God, that ye believe on him whom he hath sent.' See Rom. iii. 26. note 3. Gal. ii. 16. where πιστεύω ἡμῶν, as in this verse signifies 'the faith enjoined by Jesus.'

Ver. 23.—1. Sinned and come short.]—The word ὀργισμένοι, as Beza observes, is properly applied to those whose strength failing them in the race, are left behind. The word therefore is very suitable to mankind, who, being weakened by sin, have lost eternal life, the reward which they pursued by their obedience.

2. Of the praise of God.]—Τῆς δόξης τοῦ Θεοῦ. This clause is commonly translated, 'of the glory of God,' by which is understood the happiness of heaven, called 'an eternal weight of glory,' 2 Cor. iv. 17.; and 'the glory that shall be revealed in us,' Rom. viii. 18.; and 'the glory of God,' Rom. v. 2. because it is bestowed by God. Various other interpretations have been given of this expression. But since John v. 44. δοξάζω τὴν παρὰ τοῦ Θεοῦ, 'praise from one another,' is opposed to δοξάζω τὴν παρὰ τοῦ Θεοῦ, 'the praise which cometh from God;' and the 'loving (τὴν δόξαν) the praise of meum more than (τὴν δόξαν τοῦ Θεοῦ) the praise of God,' is mentioned John xii. 44. the words δοξάζω τοῦ Θεοῦ, in this passage, may very well be translated, 'the praise or approbation of God.'

25 Whom God hath set forth a propitiatory¹ through faith in his blood,² (α, 147.) for a proof of his own righteousness³ (δικα) in passing¹ by the sins which were before committed, through the forbearance⁵ of God :

26 For a proof ALSO of his righteousness¹ in the present time, (α, 147.) in order that he may be just² (α, 210.) when justifying him WHO IS of the faith of Jesus.³

27 (Πα ν η καυχῆσις) Where then is boasting¹? It is excluded.² By what law? Of works¹? No: But by the law of faith.⁴ (See chap. ii. 12. note 1.)

28 We conclude then, that by faith¹ (α, 247.) man is justified without works² of law.

29 Is HE the God of the Jews only? and not of the Gentiles also? Yes, of the Gentiles also.

30 Seeing THERE IS one God,¹ (ο) He will

Ver. 24. Justified of free gift, by his grace, through the redemption which is by Christ Jesus.]—The word ἀπολυτῶσις denotes that kind of redemption of a captive from death, which is procured by paying a price for his life. See 1 Tim. ii. 6. note 1. and Locke's note on this verse.—The redemption which Christ purchased for us is 'the forgiveness of sins,' Eph. i. 7. Col. i. 14.

Ver. 25.—1. Whom God hath set forth a propitiatory.]—The cover of the ark is called, Exod. xxv. 17. LXX., ἱλαστήριον ἐπίθυμα, 'a propitiatory cover;' because it was the throne on which the glory of the Lord received the atonements made by the high-priest on the day of expiation, and from which God dispensed pardon to the people. In allusion to this ancient worship, the apostle represents Christ as a propitiatory or mercy-seat, set forth by God for receiving the worship of men, and dispensing pardon to them. Or if a propitiatory is, by a common metonymy, put for a propitiatory sacrifice, the apostle's meaning will be, that, by the appointment of God, Christ died as a sacrifice for sin, and that God pardons sin through the merit of that sacrifice. Hence Christ is called ἱλαστήριος, a propitiatory, 1 John ii. 2. iv. 10. By teaching this doctrine, the apostle removed the great objection of the Jews and heathens against the gospel, that it had neither a priest nor a sacrifice.

2. Through faith in his blood.]—Δια τῆς πίστεως, through faith, is wanting in the Alexandrian MS. The expression 'faith in his blood,' is found nowhere else in scripture. But the apostle's meaning is sufficiently plain, namely, that God dispenses pardon to all who have faith in Christ's blood, as shed for the remission of sin; who trust to the merit of that sacrifice for the pardon of their sin; who approach God with reverence and confidence through the mediation of Christ; and who, discerning with admiration the virtues which Christ exercised in his sufferings, endeavour to imitate them. This, I think, is 'faith in his blood.'

3. A proof of his own righteousness in passing by, &c.]—God's righteousness or justice might have appeared doubtful, on account of his having so long passed by the sins of men, unless, in the mean time, he had made a sufficient display of his hatred of sin. But such a display being made in the death of Christ, his justice is thereby fully proved.

4. In passing by the sins.]—That the phrase δια τὴν πᾶσιν, (117.) is rightly translated in passing by, or with respect to the passing by, may be gathered from Micah vii. 18. 'Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?' The word πᾶσιν is found nowhere else in the LXX., nor in the New Testament. But we have a word similar to it, Eccles. xxiii. 2. Μὴ παρὲς τὰ ἁμαρτήματα, which is translated, 'Pass not by my sins.'

5. Through the forbearance of God.]—According to the interpretation of this clause, given in the commentary, the apostle's meaning is, that through God's forbearing to punish our first parents, they were suffered to live and beget children, and they and their children were put under a more gracious covenant than at first, in the view of Christ's coming into the world to die for men. This doctrine the apostle explains more fully, Rom. v. 12. &c.

Ver. 26.—1. For a proof also of his righteousness in the present time.]—Here, and in the preceding verse, the apostle mentions two periods, in which the death of Christ operated in inducing God to pass by, that is, not instantly to punish mankind for their sins. The first period was that which elapsed from the fall to the coming of Christ to die for men. The second is that which extends from the death of Christ to the end of the world. Now, as in this and in the preceding verse, the apostle assures us that Christ's death is a proof of God's righteousness, both when he passed by the sins of mankind before Christ came, and when in the present time he passes them by, we are led therefrom to conclude, that Christ's death hath rendered these exercises of God's mercy consistent with his character as the righteous moral governor of the universe. But in what manner this joyful event hath been accomplished by Christ's death, is nowhere in scripture, so far as I know, declared to us. It is sufficient to all the purposes of our salvation, that the fact is revealed; and our duty is, to believe the fact upon the testimony of God who hath revealed it, and to rest our hope of salvation thereon, although the manner in which it hath been accomplished is not made known to us. See Rom. v. 9. note 2.

2. That he may be just.]—Locke, by just, understands faithful to his promises; and Taylor merciful. But, as Doddridge observes,

25 Whom God hath set forth a propitiatory, from which he will dispense pardon to sinners, through faith in his blood, for a proof of his own righteousness in not instantly punishing the sins which were before the coming of Christ committed through God's forbearing to punish Adam with immediate death, in the view of the obedience of Christ.

26 For a proof also of his righteousness in not punishing sins committed in the present time, and henceforward, in order that, at the judgment, he may appear just, when acquitting him who is a performer of the faith enjoined by Jesus: and that whether he be a Jew or a Gentile.

27 Since all are justified by the free gift of God, Where is boasting? It is excluded. By what law? Of works? Do the laws which require perfect obedience exclude it? No. But it is excluded by the law which makes faith the means of our justification.

28 We conclude then, that by faith Jew and Gentile is justified without works of law; without perfect obedience to any law, as the meritorious cause of their justification.

29 To shew that God will justify the Gentiles by faith, equally with the Jews, let me ask, Is he the maker and judge of the Jews only? and not of the Gentiles also? Most assuredly of the Gentiles also.

30 Seeing there is one God of Jews and Gentiles, and they are all

"it is nowise wonderful that God should be faithful to his promises, and merciful, when justifying believing sinners. But that he should be just in such an act, might have seemed incredible, had we not received such an account of the atonement."

3. Him who is of the faith of Jesus.]—Gal. iii. 10. Ὅσοι ἐξ ἔργων νόμου ζήσιν, as many as are of the works of law, are they who perform, or pretend to perform the works enjoined by law. In like manner, τὸν ἐκ πίστεως Ἰησοῦ, him who is of the faith of Jesus, is one who performs the faith enjoined by Jesus. See ver. 22. note.

Ver. 27.—1. Where then is boasting?—the boasting of the Gentiles in their philosophy, and of the Jews in the rites of the law of Moses, as sufficient for their salvation.

2. It is excluded.]—Neither Jew nor Gentile can boast, as having merited salvation by good works.

3. By what law? of works? No.]—Every law which requireth works as the condition of justification, permits boasting; because if a man is justified by such a law, he must have obeyed it perfectly, and so hath whereof to boast; Rom. iv. 2.

4. But by the law of faith.]—The law of faith here, as opposed to the law of works, is that gracious covenant which God made with mankind immediately after the fall. See Rom. v. Illustration. This gracious covenant is fitly termed a law, because it is the law or rule by which sinners are to be justified in every age; and the law of faith, because the requisition of faith, as the means of our justification, is as much a law to men under the new covenant, as the requisition of works, for the same purpose, was a law under the first covenant. Accordingly, it is called a law simply, Rom. ii. 25. and its precepts are called διατάγματα, commandments, ver. 26.

Ver. 28.—1. We conclude then, that by faith (α, 247.) man is justified.]—The faith by which men under the new covenant are justified, consists in a sincere disposition to believe what God hath made known, rather than in any particular act, (See Rom. ii. Illustration, p. 62. and Rom. iv. 3. note 1.) and hath for its object persons rather than propositions. So Christ himself hath told us: 'Ye believe in God, believe also in me.' So Moses also: 'Abraham believed in the Lord, and it was counted to him for righteousness.' And Paul, 'Believe in the Lord Jesus Christ, and thou shalt be saved.' In the mean time, this faith in God and in Christ, necessarily leads those who possess it to believe every thing made known to them by God and by Christ, and to do every thing which they have enjoined: so that it terminates in the sincere belief of the doctrines of religion, and in the constant practice of its duties, as far as they are made known to the believer.

2. Without works of law.]—In this verse, works of law are all those works which law enjoins, performed in the perfect manner required by law. Wherefore, when the apostle tells us, that 'by faith man is justified without works of law,' his plain meaning is, that men are justified graciously by faith, and not meritoriously, by perfect obedience to any law whatever. See Rom. ii. 13. note 2. But many, interpreting this passage differently, have argued, that in the affair of justification, men's faith only is regarded, and no regard whatever is had to their works; as if they attributed men's justification to some efficacy in faith, which is not in works. This, however, hath no foundation in scripture. For while it teaches that men are 'justified by faith without works of law,' it at the same time teaches, that men are 'justified freely through God's grace;' consequently it excludes faith equally with works, from any meritorious efficiency in the matter. And with respect to instrumentality, faith cannot be thought more necessary for preparing us to receive justification as a free gift, than works; seeing, in that light, faith is itself the greatest of all good works, being the principle from which every good work proceeds. Hence it is called 'the work of faith,' 1 Thess. i. 3, and 'the work which God hath commanded,' John vi. 29. But it hath been said, that faith alone is necessary to men's justification, because thereby they lay hold on the righteousness of Christ, and receive it by imputation. To this it is sufficient to answer, that no such operation of faith is taught in scripture. Neither is it said there that Christ's righteousness is imputed to believers. What the scripture saith is, that the believer's faith is imputed 'or counted to him for righteousness,' Rom. iv. 3. note 2. In short, to connect justification with faith, and to separate it from works, is to put asunder what God declares he hath joined together, and what is joined in the nature of things. For faith without good works is a dead faith, or no faith at all, as the apostle James expressly affirms, chap. ii. 20

justify *THE* circumcision (αὐτοῦ) by faith, and *THE* uncircumcision (ἀπὸ τῆς περιτομῆς) through the faith.² (See Rom. x. 11—14.)

31 Do we then make law useless' through the faith? By no means, (οὐλα, 78.) for we establish law.³

Ver. 31.—1. Seeing there is one God, he will justify, &c.]—The apostle alludes to Zech. xiv. 3. where the prophet foretels the progress of the gospel, under the image of 'living waters going out from Jerusalem:' then adds, ver. 9. 'And the Lord shall be king over all the earth; and in that day there shall be one Lord, and his name one.' To show, that under the gospel dispensation all nations shall be regarded by God as his people; that he shall be acknowledged and worshipped by all nations; and that in the affair of their justification and salvation he will observe one rule.

2. Through the faith.]—This I think is an ellipsis for 'through the law of faith,' mentioned ver. 27. and signifies the method of salvation by faith established in the new covenant, called a law for the reasons given in note 4. on ver. 27. By this law of faith the Gentiles are to be justified. For though they have not the doctrines of revelation as the objects of their faith, they may believe the doctrines of natural religion, (Heb. xi. 5.) and live agreeably to them; in which case, their faith will be counted to them for righteousness, equally as the faith of those who enjoy revelation; (See chap. ii.

equally related to him, he will in his treatment of them follow one rule—*He will justify the Jews to whom he has given his oracles, by their faith in these oracles, and the Gentiles through the law of faith* mentioned ver. 27.

31 Do we then make law of every kind useless, by teaching the justification of the Gentiles, through the law of faith? By no means, for by this doctrine we establish law, as necessary in many respects.

Illustration, answer to objection 1.): so that the method of salvation for all men is the same, as is here affirmed.

Ver. 31.—1. Do we then make law useless?—Καταργουμιν. Stephen in his Concordance translates καταργῶ, inutilem reddo, inane reddo; aboleo. The simple word καταργῶ comes from ἀργός or ἀργός, idle. Καταργῶ therefore may signify, facio ut cesset, 'I deprive a thing of its force, I weaken it, I render it incapable of exerting its power.'

2. For we establish law.]—It is not true of the law of Moses in general, that the apostle established it by his doctrine of justification through faith; but it is true, when spoken of 'the law which God has written on the heart of men.' Wherefore law, in this passage, does not signify the law of Moses in general, but that more ancient and universal law just now described, the precepts of which are all written in the law of Moses, and established in the strongest manner by the gospel, as a rule of duty. The illustration of this assertion the apostle does not enter upon here, because he intended to handle it at great length in the viith, viiith, and viiith chapters. See in particular chap. vi. 14. note 2.

CHAPTER IV.

View and Illustration of the Reasoning in this Chapter.

THE apostle, in the preceding chapter, having shewn the impossibility of man's being justified meritoriously by obedience to any law, moral or ceremonial, judged it necessary, for the sake of the Jews, to consider more particularly the merit and efficacy of ceremonial performances. For these having no foundation in the nature of things, the only motive from which they can be performed, must be a regard to the divine command. Hence they have always been considered as acts of piety highly pleasing in the sight of God. This was the case more especially with the Jews, who, because the rites of Moses were of divine appointment, thought the observance of them so meritorious, that they had not the least doubt of obtaining justification and salvation by them: And therefore they were at all times more careful in observing the rites of the law, than in performing the moral righteousness which it enjoined.

To correct this, which is the error of the superstitious in all religions, the apostle examined the justification of Abraham, the father of believers; and shewed, from Moses's account, that his circumcision, though performed when he was ninety-nine years old, had not the least influence in his justification; he having obtained the promise of justification by means of his faith, long before he was circumcised. To this example the apostle appealed with great propriety, both because circumcision was the most difficult of all the rites enjoined in the law, and because Abraham, being the father of believers, his justification is the pattern of theirs. Wherefore, if circumcision contributed nothing towards Abraham's justification, the Jews could not hope to be justified thereby, nor by the other rites of the law; and were much to blame in pressing these rites on the Gentiles as necessary to their salvation, and in consigning all to damnation who were out of the pale of the Jewish church.

The apostle begins his reasons on this subject with asking the Jews, what it was that Abraham, the father of believers, obtained by those services pertaining to the flesh which they so highly valued? ver. 1.—He did not obtain justification; for if Abraham were justified by the merit of any moral or ceremonial work, he might have boasted that his justification was no favour, but a debt due for what he had performed. Yet in this transaction with God, he had no such ground of boasting, ver. 2.—As is plain from God's counting his faith to him for righteousness; which implies, that in rewarding him as a righteous

person, God did not discharge a debt, but bestow a favour, ver. 3.—For the person who works receives the reward, not as a favour, but as a debt, ver. 4.—But to one who is not said to have wrought, but to have believed what was promised by God, whose prerogative it is to justify sinners, his faith is counted for righteousness by mere favour, ver. 5. Wherefore, from Moses's account of the justification of Abraham, it appears that he was justified freely, without meriting it by any kind of work whatever; consequently that the gospel method of justification is testified by the law itself, as the apostle affirmed chap. iii. 21.

The same thing is testified by the prophets. For David nowhere represents men as blessed eternally, either by obeying the precepts of God's law perfectly, or by performing circumcision, or by offering sacrifice, or by doing any of those rites which purify the flesh; but he describes the blessedness of the man to whom the Lord counteth righteousness without such works; saying, Psal. xxxii. 1, 2. 'Blessed,' like Abraham, 'are they whose iniquities are forgiven,' ver. 7.—'And to whom the Lord will not count sin,' ver. 8.—From this it appears, that the not counting of sin is the same with the counting of righteousness, as it secures the sinner against punishment, and by the free gift of God entitles him to reward, equally with the counting of righteousness.

In chap. ii. the apostle, by arguments taken from the character and perfections of God, had proved that the heathens may be saved, though they never have enjoyed any external revelation, nor were members of God's visible church. But this doctrine, it seems, the Jews rejected on pretence that it was contrary to their scriptures. Wherefore, to shew the falsehood of that pretence, the apostle, after describing the justification of Abraham, introduced the subject of the salvation of heathens anew, by asking, Cometh this blessedness of justification on the circumcision only, or on the uncircumcision also? and demonstrated the possibility of the salvation of the heathen, though no members of God's visible church, by observing, that Abraham had his faith counted to him for righteousness, and received the promise of the inheritance, in uncircumcision; that is, whilst he was no member of any visible church, neither performed any ritual service whatever, ver. 10.—For it happened full thirteen years before he and his family were made the visible church of God by circumcision: so that at the time he received the promise,

and for many years after, he was precisely in the condition of all the pious Gentiles who have lived and died out of God's visible church. With this example before their eyes, how could the Jews in the apostle's days, or how can Christians now, imagine that the pious Gentiles will not have their faith counted to them for righteousness, since they are in the very condition Abraham was in when that favour was promised to him?

But because the Jews might ask, If Abraham obtained the promise of justification before he was circumcised, why was that rite enjoined to him? The apostle told them, it was enjoined merely as a *seal* or confirmation, on God's part, of his counting to him for righteousness that faith which Abraham had exercised in uncircumcision, and of his having made him the *father* or federal head of all believers who are out of God's visible church, to assure us, that their faith, like his, shall be counted to them for righteousness, and rewarded with the inheritance of the heavenly country, of which Canaan was the type, though they be no members of any visible church of God, ver. 11.—A seal also, or proof, of his being the father of all who believe in the visible church, to give them the same assurance concerning their faith, provided that, to their outward profession of faith, they join such an obedience to God as Abraham exercised while he was out of the visible church, ver. 12.—Thus, as in the second chapter, the apostle, by arguments taken from the light of nature, had established the liberal doctrine of the *salvation of the heathens by faith*, so in this chapter he establishes the same doctrine by arguments taken from revelation. And by both he hath expressly condemned the bigotry of all who, like the Jews, confine salvation to their own church or mode of faith; and hath beautifully illustrated the righteousness and impartiality of God's moral government of the world.

Farther, to shew that the whole body of the ritual services enjoined by Moses, taken together, had no influence to procure salvation for the Jews, the apostle told them, 'that the promise to Abraham and to his seed, that they should be heirs of Canaan,' and of the heavenly country typified by Canaan, was not given them 'by a righteousness of law;' that is, by a perfect obedience to any law, whether moral or ceremonial, but by a righteousness of faith, ver. 13.—For if they who are righteous by a perfect obedience to law, are heirs either of the earthly or of the heavenly country, their faith is of no use in obtaining it; and the promise by which the inheritance is bestowed on them as a free gift, has no influence at all in the matter, contrary to the express declaration of scripture, ver. 14.—Besides, in the nature of the thing, no one who has ever transgressed law can obtain the inheritance through law. For law, instead of rewarding, worketh wrath to every transgressor, and among the rest to the heirs, not excepting Abraham himself, who, by receiving the inheritance as a free gift, was shewn to be, not a person perfectly

righteous, but a transgressor of some law or other, namely, of the law written on his heart. For where no law is, there is no transgression, nor treatment of persons as transgressors, ver. 15.—To these things add, that the promise was bestowed on Abraham and his seed, not by a perfect obedience to any law, either natural or revealed, but *by faith*, that the inheritance promised might be a free gift, and be made sure to all believers: Not to those only who enjoy an external revelation, but to those also, who, like Abraham, believe out of God's visible church; for the inheritance was promised to them in the person of Abraham, who in uncircumcision was made the father or federal head of such believers, for the purpose of receiving that promise on their behalf, ver. 16.—according to what God said to him, 'A father of many nations I have constituted thee,' ver. 17.—This great honour was done to Abraham, on account of the excellency of his faith, ver. 18–21.—For which reason it was counted to him for righteousness, and he received the promise of the inheritance, ver. 22.—Now God directed Moses to record this, not for Abraham's sake alone, but for ours also, if we believe in the being and perfections of God, who raised Jesus from the dead, ver. 23, 24.—Who was delivered to death to make atonement for our offences, and was raised again for our justification, ver. 25.

Thus it appears, that the method of justifying sinners, by accepting their faith in place of that perfect obedience which law requires, and by rewarding it as if it were a perfect righteousness, is no new way of salvation. It was appointed at the fall for Adam and all his posterity, and was then obscurely revealed in the promise, that the seed of the woman should bruise the head of the serpent:—afterwards, it was more explicitly declared in the covenant with Abraham, wherein God promised to give to him and to his seed by faith, whether they be Jews or Gentiles, the land of Canaan for an everlasting inheritance, as the reward of their faith. Wherefore, when the Jews in general denied salvation to the believing Gentiles, unless they entered into their church by receiving circumcision, they shewed great ignorance of the method of salvation which was established at the fall, and which was made known to themselves in the covenant with Abraham. And when they refused to be united with the believing Gentiles into one body or church, they rebelled against God, and for their disobedience were justly cut off;—while a few of their brethren, more obedient to God, continued his people; and the Gentiles who believed the gospel were incorporated with them, as joint members of the covenant with Abraham; and both together formed that great community called 'the Israel of God,' and the 'church of the first-born,' which is to subsist through all eternity. Wherefore, in the article of man's justification, the Mosaic and Christian revelations perfectly agree.

NEW TRANSLATION.

CHAP. IV.—1 (Ti xv, 262.) *But what do we say* (Rom. vi. 1. note) *Abraham our father obtained* (κττα, 229.) *by the flesh?*

2 (Et 728, 92.) For if Abraham were justified by works, *he might boast*, but not before God.

3 For what saith the Scripture? (Gen. xv.

COMMENTARY

CHAP. IV.—1 Ye Jews think ritual services meritorious, because they are performed purely from piety. *But what do we say Abraham our father obtained by works* pertaining to the flesh? That he obtained justification meritoriously? No.

2 For if Abraham were justified meritoriously by works of any kind, *he might boast* that his justification is no favour, but a debt due to him: *But* such a ground of boasting he hath not before God.

3 For what saith the Scripture? *Abraham believed God*, when he

Ver. 1.—Abraham our father obtained by the flesh?—Chrysostom and Theophylact joined κττα σαρκα, 'according to the flesh,' with 'Abraham our father,' thus: 'What do we say Abraham, our father according to the flesh, obtained?' namely, by works, from the following verse. But as in no other passage Abraham is called the father of the Jews according to the flesh, and as κττα σαρκα, *by the flesh*, stands in opposition with πνευματι, *obtained*, I prefer the ordinary translation.—*Flesh* in this passage being opposed to *spirit*, signifies services pertaining to the flesh or body, on account of

which the law of Moses itself is called *flesh*. Gal. iii. 3. note. By *flesh*, Bull understood those works which Abraham performed in his natural state, and by his own strength, before he obtained the promise of justification. But the first mentioned interpretation seems more agreeable to the apostle's design here. Nevertheless, in other passages, where he speaks of justification by works, he hath in view, not ceremonial works only, but moral works also; as is plain from Rom. iii. 20. where he tells us, 'That by works of law there shall no flesh be justified in his sight.'

6. *And Abraham believed God,*¹ and it was counted to him for righteousness.²

4 Now to him who worketh, the reward is not counted (*αὐτὸς ἔργον*) as a favour, but as a debt.¹

5 But to him who doth not work, but believeth on him who justifieth the ungodly,¹ his faith is counted for righteousness AS A FAVOUR.

6 In like manner also, David describeth the blessedness of the man to whom God counteth righteousness without works:

7 SAYING, (Psal. xxxii. 1, 2.) Blessed are they whose iniquities are forgiven, and whose sins are covered.¹

8 Blessed is the man to whom the Lord will not count sin.¹

9 COMETH this blessedness, then, on the circumcision ONLY, or on the uncircumcision¹ also? For (*ἀρχαίμω*, 55.) we affirm that faith was counted to Abraham for righteousness.

10 How then was it counted? When he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision.¹

11 And he received the mark of circumcision AS a seal of the righteousness of the faith¹ which he had in uncircumcision in order to

promised that his seed should be as numerous as the stars, and his belief of that promise was counted to him for righteousness.

4 Now it is evident, that to one who, for a stipulated hire, worketh all that he binds himself to work, the reward is never counted as a favour, but is paid as a debt.

5 But to one who does not work all that he is bound to do, but implicitly believeth the promise of him who gratuitously justifies the sinner, his faith is counted to him for righteousness as a favour. (The words, as a favour, are supplied from ver. 4.)

6 In like manner also, David (Psal. xxxii. 1. *ἀρχαίμω*, 55.) declareth that man blessed, as Abraham was, to whom God counteth righteousness without his having performed works of law perfectly:

7 Not saying, Blessed are they who obey the law of God perfectly: That he knew to be impossible: But saying, Blessed are they whose omissions are forgiven, and whose commissions are covered by an atonement.

8 And, deeply affected with the goodness of God in pardoning sin, he says a second time, *Blessed is the man to whom the Lord will not count sin.*

9 Cometh this blessedness, then, of the Lord's not punishing sin, on persons in the visible church only? or on persons out of the visible church also? Certainly on them also. For we affirm, that faith was counted to Abraham for righteousness, in uncircumcision.

10 What state then was Abraham in, when it was so counted? When he was in circumcision? or in uncircumcision? Not in circumcision, but in uncircumcision. For it happened long before he and his family were made the church of God by circumcision.

11 And instead of being justified by circumcision, he received the mark of circumcision on his body after his justification, as a seal (see 2 Cor. i. 22. note 1.) of the righteousness of the faith which he

Ver. 3.—1. For what saith the scripture? And Abraham believed God.]—He believed what God told him, Gen. xv. 5. that he should have a seed as numerous as the stars. The apostle mentions only this one instance of Abraham's faith, because Moses hath said of it in particular, that it was 'counted to him for righteousness.' But we must not on that account think it the only act of faith that was so counted to him. His faith consisted in an habitual disposition to believe and obey God, founded on just conceptions of his being and attributes. And he began to exercise it when God first called him to leave his native country: 'For by faith he went out, not knowing whither he went,' Heb. xi. 8. The same faith he exercised through the whole course of his life; acting on every occasion as one who do whose mind is filled with a present sense of Deity. Of this the instance mentioned by the apostle is a great example. For in the eightieth year of his age, and when Sarah was seventy years old, he believed what God told him concerning the numerosity of his seed, though it was at that time contrary to the ordinary course of nature. Nay, he continued to believe it from that time forth, for the space of twenty years, during which no child was given him. See ver. 17. note 2. At length, in the hundredth year of his age, the son so long promised was born. But mark what happened! When this son, to whom all the promises were limited, became fourteen years old, God commanded Abraham to offer him up as a burnt-offering, and he without hesitation obeyed; firmly believing, that after he was burnt to ashes on the altar, God would raise him from the dead, Heb. xi. 19. By this, and other instances, Abraham became so remarkable for his faith, that God by a covenant constituted him the father of all believers, and promised to him, as their federal head, that their faith, in like manner, should be counted to them for righteousness.

2. And it was counted to him for righteousness.]—So our translators have very properly rendered the Greek phrase here, and Gal. iii. 6. For the original word *λογισθῆναι* signifies to state and sum up an account; also to put a value on a thing, Rom. viii. 18. The word count includes both meanings. In judging Abraham, God will place on the one side of the account his duties, and on the other his performances. And on the side of his performances he will place his faith, and by mere favour will value it as equal to a complete performance of his duties, and reward him as if he were a righteous person. But neither here, nor in Gal. iii. 6. is it said, that Christ's righteousness was counted to Abraham. In both passages the expression is, 'Abraham believed God, and it, (viz. his believing God), was counted to him for righteousness;' and ver. 9. of this chapter, 'We affirm faith was counted to Abraham for righteousness.' Also Gen. xv. 6. 'And he believed the Lord, and he counted it to him for righteousness.' See Rom. iv. 22, 23, 24.—Farther, as it is nowhere said in scripture, that Christ's righteousness was imputed to Abraham, so neither is it said anywhere, that Christ's righteousness is imputed to believers. In short, the uniform doctrine of the scripture is, that the believer's faith is counted to him for righteousness, by the mere grace or favour of God through Jesus Christ; that is, on account of what Christ hath done to procure that favour for them. This is very different from the doctrine of those who hold, that by having faith imputed or counted for righteousness, the believer becomes perfectly righteous; whether they mean thereby that faith is itself a perfect righteousness, or that it is the instrument of conveying to the believer the perfect righteousness of another. With respect to the first, it is not true that faith is a perfect righteousness; for if it were, justification would not be a free gift, but a

debt. And with respect to the second supposition, although the perfect righteousness of another were conveyed to a sinner by faith, it would not make him perfectly righteous; because it is beyond the power of Omnipotence itself, by any means whatever, to make a person not to have sinned, who actually hath sinned. And yet, unless this is done, no believer can be perfectly righteous. On account of the perfect righteousness of another, God indeed may treat one as if he were perfectly righteous. But that is all. Nor does the scripture carry the matter farther. See Rom. iii. 28. note 2.

Ver. 4. But as a debt.]—Naturally Adam and Eve were not entitled to any reward for their obedience. But when God said to Adam, 'In the day thou eatest thereof, thou shalt surely die,' it implied a promise, that if they did not eat they should not die. Consequently, if they had obeyed, life would have been due to them as a debt.

Ver. 5. Justifieth the ungodly.]—This does not imply, that Abraham was an ungodly person when he was justified; the apostle's meaning is, 'justifieth him who had been ungodly;' in like manner as, Matt. xiv. 31. *Καὶ οἱ ἀκούοντες, 'The dumb speak,'* signifies that persons who had been dumb, speak. It is probable, indeed, from Josh. xxiv. 2. that Abraham had been educated in idolatry by his father Terah; but when he believed the true God, he certainly turned from idols; and till he believed, his faith was not counted. The apostle's design in taking notice that Abraham had been an ungodly person, or an idolater, before his justification, was to show the Jews, that the Gentiles, though formerly idolaters, may be justified by faith in the true God.

Ver. 7. Whose sins are covered;—in allusion to the Levitical sacrifices, whose blood covered sin.

Ver. 8. To whom the Lord will not count sin.]—In this and the two preceding verses, the 'counting of righteousness without works,' the 'forgiving iniquities,' and the 'not counting of sin,' being used as equivalent expressions, it is evident that the counting of righteousness includes pardon as well as reward. The person to whom righteousness is counted, hath by that act all his sins forgiven, and, as a righteous person, is entitled to reward.

Ver. 9. Cometh this blessedness, then, on the circumcision only, or on the uncircumcision also?—The circumcision are the Jews, the members of God's visible church, and the uncircumcision are the Gentiles, who are out of the visible church. See Eph. ii. 11, 12. In this question, the justification of those who are out of the visible church, but who believe and obey God, is implied: for the apostle proves, that such are justified, by appealing to Abraham's justification while in uncircumcision: 'We affirm that faith was counted to Abraham for righteousness. How then was it counted?' &c.

Ver. 10. Not in circumcision, but in uncircumcision.]—Abraham was not circumcised till he was ninety-nine years old, Gen. xvi. 24. At that time Ishmael was thirteen years old, ver. 25. But before Ishmael was born, Abraham had his faith counted to him for righteousness; Gen. xv. 6. compared with Gen. xvi. 16. It is evident, therefore, that Abraham was justified in uncircumcision, more than thirteen years before he and his family were made the visible church and people of God by circumcision. Heathens, therefore, who believe and obey the true God, as Abraham did, will, like him, have their faith counted to them for righteousness, though no members of any visible church. Praise be God for his mercy to heathens!

Ver. 11.—1. As a seal of the righteousness of the faith, &c.]—Circumcision is called a seal, in allusion to the custom of affixing seals to written covenants, to render them firm. God ordered Abraham

his being the father² of all who believe (Jas. 117.) in uncircumcision, that righteousness might be counted even to them :

12 And the father of *THE* circumcision, *THAT* *RIGHTeousNESS* *MIGHT* *BE* *COUNTed* (from ver. 11.) to those who *ARE* not of the circumcision only, but who also walk in the footsteps of the faith¹ of our father Abraham, which he had in uncircumcision.

13 (Γαλ. 91.) Besides, not through a *RIGHTeousNESS* (from the end of the verse) of law¹ the promise was to Abraham and to his seed,² that he should be the heir of the world,³ but through a righteousness of faith.

14 (Γαλ.) For if they *WHO ARE RIGHTeous* by law *ARE* heirs,¹ faith is rendered vain, and the promise is made of no effect.

15 (Γαλ. 91.) Farther, the law worketh out wrath: (Γαλ. 98.) But where law is not, there no transgression.¹

16 For this reason it is (α, 158.) through faith, that it might be (κατα) by grace¹, in order that the promise might be sure to all the seed; (not to that only which is (α, 161.) by the law,² but to that also which is (α, 161.) by the faith of Abraham, who is the Father of us all :

17 (As it is written, Surely, a father of many nations I have constituted thee¹) in the pre-

exercised in uncircumcision, in order to his being made the federal head of all them who believe out of the visible church, to assure us that the righteousness of faith shall be counted even to them, by virtue of God's promise to him :

12 Also the federal head of the circumcised, that is, of those who are in the visible church, to assure us that righteousness shall be counted to them who do not rest contented with being of the visible church only, but who also walk in the footsteps of that faith and obedience which our father Abraham exercised in uncircumcision; that is, while he was no member of God's visible church.

13 Besides, from the scripture (ver. 3.) it is evident, that not on account of a perfect obedience to any law whatever, the promise was made to Abraham, and to his seed, that he should inherit the world, but on account of a righteousness of faith. How then can the Jews expect to obtain the inheritance of heaven, on account of a righteousness of law ?

14 For if they who are righteous by works of law are heirs of the world, their faith (ver. 11.) is rendered useless, and the promise, by which they become heirs as a matter of favour, is made of no effect :—It does not, in reality, convey that blessing.

15 Farther, instead of conferring a title to the inheritance, the law worketh out punishment, even to the heirs who, by receiving the inheritance as a free gift, are declared to be transgressors of the law written on their hearts; because where law is not, there no transgression is, nor treatment of persons as transgressors.

16 For this reason, the inheritance is bestowed on account of a righteousness of faith, and not of law, that it might be a free gift, in order that the promise made to Abraham concerning it might be sure to all his seed, not to that only which is his seed by the law of circumcision, but to that also which is his seed by possessing the faith of Abraham, who is the federal head of us all who believe, whether we be Jews or Gentiles; that is, persons not in the visible church of God.

17 (Agreeably to what is written, Gen. xvii. 5. Surely a father of many nations I have constituted thee) ; which honour of being the

to put (σημαίνει) the mark of circumcision on his own body, as God's seal, whereby the counting his faith for righteousness, and the constituting him the father of all believers, were confirmed to him. Hence, Gal. iii. 14. faith counted for righteousness, is called 'the blessing of Abraham,' and is said 'to come on the Gentiles through Christ.' For the same purpose, God ordered all Abraham's male descendants to be circumcised on the eighth day after their birth. The Israelitish children being thus early initiated into God's covenant, their parents were thereby assured, that if, when grown up, they followed Abraham in his faith and obedience, they were, like him, to have their faith counted to them for righteousness, and be entitled to all the blessings of the covenant; or, if they died in infancy, that God would raise them from the dead, to enjoy the heavenly country, of which the earthly was the type. But the covenant with Abraham being in reality the gospel covenant, set forth in types and figures according to the manner of ancient times, may we not, from the use and efficacy of circumcision, believe that baptism, the rite of initiation into the Christian church, is, like it, a seal of the gospel covenant, and a declaration on the part of God, that he will count the faith of the baptized person for righteousness? and that, like circumcision, it may be administered to infants, to assure the parents that their future faith shall be counted and rewarded as righteousness; or, if they die in infancy, that they shall be raised to eternal life? In this view the baptism of infants is a reasonable rite, and must afford the greatest consolation to all pious parents.

2. In order to his being the father, &c.]—Abraham, while uncircumcised, had his faith counted for righteousness, 'that he might be the father of all them who believe,' whether in or out of the visible church. Accordingly, in the covenant which God made with him, he constituted him the father of all believers; so that, whatever promises were made to him and to his seed, were in reality made to believers of all nations.

Ver. 12. Who also walk in the footsteps of the faith, &c.]—That is, who, like Abraham, exercise a continued faith; and who, from faith, obey God through the whole course of their life. See ver. 3. note 1.

Ver. 13.—1. Besides, not through a righteousness of law.]—Here law signifies, not the law of Moses, which did not exist in Abraham's time, but law in general; and the meaning is—the promise made to Abraham and to his seed, that they should be heirs of the world, was not made to them on the supposition of their attaining a righteousness consisting in perfect obedience to any law, moral or ceremonial, but on the supposition of their attaining a righteousness of faith; so that they received the promise of the inheritance, not as a debt, but as a free gift. See ver. 16.

2. To Abraham (α) and to his seed.]—The disjunctive particle *hath* here the sense of the copulative, and is so translated in the Syriac version.

3. Heir of the world.]—By this, Beza and Locke, following the Greek fathers, understand Abraham's being made the father of all believers throughout the world. But they forgot that the inheritance of the world was promised to Abraham's seed likewise; see Gen. xv. 18; and that in the renewal of the promise, Gen. xvii. 7, 8, some circumstances are added which shew, that although, in its

first and literal meaning, the country promised was the earthly Canaan, yet that first and literal meaning, being itself the sign of a higher or second meaning, 'a better country, even an heavenly,' was promised to Abraham and his seed by faith, under the type of the earthly country. See Rom. ix. 8. note, where the propriety of making the earthly country an emblem of the heavenly, is shewn. See also 2 Pet. iii. 13. note 1.

Ver. 14. For if (ὅτι ἐκ νόμου, see Rom. iii. 26. note 3.) they who are righteous by law, are heirs.]—The propriety of supplying the words 'who are righteous,' is evident from the foregoing verse, and from the nature of the argument, which stands thus: If Abraham and his seed were made heirs of the world through a righteousness of law, their faith is rendered useless in this transaction; and the promise by which they became heirs through favour, had no influence in procuring that blessing, they having merited the inheritance by their works.

Ver. 15. Where no law is, &c.]—Beza says the reading here ought to be, 'where law is, there transgression is.' But this is an alteration of the text without authority.

Ver. 16.—1. For this reason it is by faith, that it might be by grace.]—A righteousness of law being unattainable by men, the inheritance is by a righteousness of faith, and not of law, that, being a free gift, it might be bestowed in the manner and on the persons God saw fit; namely, on believers of all nations, whether the objects of their faith be more or less extensive, and whether their good works be more or fewer. For in the faith and works of believers there must be great differences, according to the natural endowments and outward advantages bestowed on each. In this passage, by the most just reasoning, the apostle hath overthrown the narrow notion of bigots who confine the mercy of God within the pale of this or that church; and by a noble liberality of sentiment he hath declared, that all who imitate that faith and piety which Abraham exercised, while uncircumcised, shall like him, obtain the inheritance, through the free favour of God by Jesus Christ.

2. Sure to all the seed; not to that only which is by the law, &c.]—Here the apostle teaches that Abraham had two kinds of seed; one by natural descent, called 'his seed by the law,' and another by faith. See Gal. iii. 26. note. To the natural seed, the promise of the earthly country called Canaan was made; but to the seed by faith, the spiritual seed, the promise of an heavenly country, typified by Canaan, was given. And to each, the promise that was made to them is sure.

Ver. 17.—1. As it is written, surely a father of many nations I have constituted thee.]—This promise implied, first, That Abraham should be the father of a very numerous natural progeny, who were to be the visible church and people of God, and to whom, as such, the country called Canaan was to be given, with the other blessings mentioned in the covenant, according to their first and literal meaning. Secondly, That Abraham should be the father of all who believe and obey the true God, whatever age or country they may live in; and that such, by virtue of their being counted to Abraham for seed, shall receive all the blessings promised to him and to his seed by faith. This honour of being constituted the father of all the pious and virtuous men in the world, was far greater than if, like Adam

sence of him whom he believed,³ *even of God, who maketh alive the dead,³ and calleth things which exist not as though they existed.⁴*

18 (Οἱ, 61.) *He contrary to all the ordinary grounds on which men build their hope of offspring, believed with a strong hope, founded on the promise of God, that he should be the father of many nations, according to what was spoken, (Gen. xv. 5.) So shall thy seed be.*

19 And not being weak in faith,¹ he did not consider his own body now dead,² being about an hundred years old, (xxi, 214.) neither the deadness of Sarah's womb. (Gen. xvii. 17. xviii. 11.)

20 (Εἰς δὲ, 144. 106.) *Therefore against the promise of God he did not dispute through unbelief,² but was strong in faith, giving glory to God.*

21 (Καὶ πεισθεὶς ὧς) *And was fully persuaded, that what was promised,¹ he was able (xxi, 218.) certainly to perform.*

22 (Διὸ καὶ) *Therefore also it was counted to him for righteousness. (See Rom. iv. 3. note 2.)*

23 Now it was not written for his sake only, that it was so counted to him;

24 But for our sakes also, to whom it will be counted, *EVEN to those who believe (εἰς) on him who raised up Jesus¹ our Lord from the dead,*

25 Who was delivered TO DEATH (διὰ, 112.) for our offences, (Rom. v. 8.) and was raised¹ again (διὰ) for our justification.²

and Noah, Abraham had been the stock from which the whole human race sprang: for it implied, that he was the greatest of believers; and that the title which believers have to the blessings of the covenant, is founded on their being promised to them in the covenant, as his seed. This being the right interpretation of the promise, 'Surely a father of many nations I have constituted thee,' the apostle's reasonings therefrom, to prove the title of the pious Gentiles to the inheritance, are unanswerable.

2. In the presence of him whom he believed.—Κατὰ πρόσωπον, literally *opposite to*; but the meaning is, God having constituted Abraham the father of all believers, he is, in the other promises of the covenant, considered by God as their father, and their title to these promises is founded on their relation to Abraham as his seed.

3. Even of God, who maketh alive the dead.—For illustrating the greatness of Abraham's faith, and to shew with what propriety he was made the father of all believers, the apostle in this verse observes, that the principles on which he believed the Lord, were enlarged views of the divine perfections: next, in ver. 13, 19, he takes notice of the circumstances which rendered his faith difficult. Then in ver. 20, he affirms, that his faith was very strong, being free from all doubts. Abraham believed that God could make alive his dead body, so as to enable him to beget a son by Sarah, even in the ninety year of her age; and that notwithstanding he had no children by her in the days of their greatest youth and strength. He believed also, that God was able to bring the idolatrous Gentiles to know and worship the true God, in such numbers as to make Abraham the father of a very numerous spiritual seed: Nay, he believed, that although Isaac had been burnt on the altar, God would raise him to life again. Such exalted notions had this chief of believers acquired of the power and faithfulness of God, 'who maketh alive the dead.' This the apostle mentions, to shew that Abraham knew and believed that God would strengthen his and Sarah's dead bodies for procreation, and could speak of Isaac and of Abraham's spiritual seed with as much certainty as if they had all been already existing.

4. And calleth things which exist not, as though they existed.—In this expression, perhaps, the apostle insinuated, that Abraham recollected God's having called all things into existence, by saying, 'Let them be.' For the traditional knowledge of the creation of the world, no doubt, had been preserved in Abraham's family.

Ver. 19.—1. And not being weak in faith:—that is, being strong in faith; for the Hebrews, when they meant to assert a thing strongly, did it by the denial of its contrary.

2. He did not consider his own body now dead.—The children which Abraham had by Keturah, after Sarah's death, do not invalidate this assertion; for Abraham's body having been renewed by miracle, in order to the begetting of Isaac, might preserve its vigour for a considerable time afterwards.

Ver. 20.—1. Therefore against the promise of God he did not dis-

father of all believers, Abraham obtained when he stood in the presence of him whom he believed; even of God, who maketh alive the dead, and speaketh of things in the remotest futurity, which exist not, with as much certainty as if they existed.

18 Abraham, contrary to all the ordinary grounds on which men build their hope of offspring, believed with a strong hope, founded on the promise of God, that he should be the father of many nations, according to what was spoken, So shall thy seed be; namely, as the stars of heaven for multitude.

19 And not being weak, either in his conceptions or in his belief of the power and veracity of God, he did not consider his own body now dead, in respect of procreating children, being about an hundred years old, neither the deadness of Sarah's womb, as obstacles to his having a numerous progeny by her, though she was ninety years old.

20 Therefore against the promise of God he did not dispute through unbelief, by alleging that the thing was impossible; but having the firmest persuasion of the veracity of God, he gave the glory of that perfection to God, by waiting patiently for the performance of his promise.

21 And was fully persuaded, that what was promised, God was able even to perform; although the longer he waited, the accomplishment of the promise must have appeared, to an ordinary faith, the more difficult.

22 This strong faith, exercised by Abraham for so long a time, being highly pleasing to God, Therefore also it was counted to him for righteousness.

23 Now it was not recorded by Moses for Abraham's honour only, that his faith was thus counted to him in his uncircumcised state; (see ver. 3.)

24 But it was recorded for our benefit also, to whom, as Abraham's children, the like faith will be counted for righteousness, even to those in every age and nation who believe on him (believe whatever he declares and promises) who raised up Jesus our Lord from the dead:

25 Who, being the seed of Abraham, in which all nations are to be blessed, was delivered to death by God for our offences, and was raised again from the dead, and made universal Lord, for our deliverance from ignorance and wickedness.

pute.—So the original words, *εἰς δὲ τὴν ἀπεργασίαν τοῦ Θεοῦ ἐκ διαρκείας*, should be translated: for the word *διαρκείας* signifies to dispute, Jude ver. 9. See also Rom. xiv. 1. note 3.

2. Through unbelief.—We are told, indeed, that when God declared that Sarah was to be the mother of nations, Gen. xvii. 17, 'Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born to him that is an hundred years old?' &c. But these questions did not proceed from unbelief, but from admiration and gratitude, as may be gathered from the posture in which he thought these things. And with respect to his laughing, it did not imply any doubt of God's promise, otherwise he would have been rebuked, as Sarah was for her laughing: but it means simply, that he rejoiced at God's promise; for, in the Hebrew language, *to laugh* signifies *to rejoice*, Gen. xxi. 6. 'God hath made me to laugh, so that all that hear will laugh with me'; consequently the passage may be translated, 'Abraham rejoiced and said,' &c. At the time Abraham thus rejoiced on account of the promise of a son by Sarah which God made to him, he prayed, ver. 18, 'Oh that Ishmael might live before thee!' But this he said from no distrust of God's promise, but from his desire that Ishmael might be continued in life, as appears from God's answer, ver. 20, 'As for Ishmael I have heard thee; because I have blessed him, and will make him fruitful,' &c.

Ver. 21. That what was promised.—So *ὁ ἀπαγγελλόμενος* signifies, because, as Erasmus and Fæsius observes, it is the preterite of the passive voice. The word hath the same signification, Gal. iii. 23. Heb. xii. 25.

Ver. 24. Even to those who believe on him who raised up Jesus, &c.—As Abraham's faith, which was counted to him for righteousness in his uncircumcised state, consisted in his being fully persuaded, that what God had promised concerning the number of his seed, he was able and willing to perform; so the faith which will be counted for righteousness to them who believe on the true God, consists in their being fully persuaded, that what God hath declared and promised, either by the light of nature or by revelation, he is able and willing to perform. For it ought to be remarked, that it is not said here, that 'faith will be counted to them who believe that God raised up Jesus.' That would have limited salvation to those alone who are favoured with an external revelation, contrary to his reasoning in the former part of the chapter: But it is said, faith will be counted 'to them who believe on him who raised,' &c.; that is, who believe on the true God. For the expression, 'Him who raised up Jesus our Lord from the dead,' is a periphrasis for God, formed in allusion to ver. 17. and to introduce what is added ver. 25. We have the same periphrasis, chap. viii. 11.

Ver. 25.—1. Who was delivered to death for our offences, and was raised.—The raising again of Christ for our justification, mentioned in this verse, must be taken in connexion with his ascension into heaven, and his exaltation to the government of the universe. For our deliverance from sin, which is the import of the word *justifica-*

tion in this clause, as distinguished from the pardon of offences in the preceding, (see the following note), is accomplished through the power which Christ received as Lord and Mediator, after his resurrection.

2. Raised again for our justification.—According to Locke, this is, “Raised to ascertain to us eternal life, the consequence of our justification.” But to this interpretation it may be objected, that the justification which sinners obtain through the resurrection of Christ, being distinguished from the pardon of our offences procured by his death, it must be something different from pardon, and eternal life its consequence. Now, what can that be but the deliverance of believers, especially the believing Gentiles, from ignorance and wickedness, by Christ’s powerful government of the world? Accordingly, the word *justify* is used in the sense of *delivering*. Rom. vi. 7. ‘He that is dead (*ἀποκρίνωται*, is justified) is freed from sin,’ (Bible translation). This efficacy of Christ’s resurrection to justify or deliver believers from the power of sin, is taken notice of by St. Peter, Acts iii. 36. ‘God having raised up his son Jesus, sent him to bless you, by turning away every one of you from his iniquities.’ And the deliverance itself is excellently described, Col. i. 13. and is termed *redemption*, 1 Pet. i. 18.—It is no objection, that justification, as implying deliverance from the power

of sin, is ascribed to the blood or death of Christ, Rom. v. 9.; for the persons there said to be ‘justified by his blood,’ are represented as not yet ‘saved from wrath through him.’ Neither is it any objection, that salvation from wrath, or punishment, is ascribed, Rom. v. 9, 10. to Christ’s life: These happy effects are attributed to Christ’s death and resurrection indiscriminately, as it suited the apostle’s argument. For the Father, as the reward of his Son’s obedience to death, having empowered him to deliver mankind from sin, as well as from punishment, both these deliverances may be ascribed to his blood or death, as the meritorious cause. See Rom. v. note 2. At the same time, being accomplished by his resurrection from the dead, and his exaltation to the government of the universe, the same deliverances may, with equal propriety, be ascribed to his resurrection or life, as the efficient cause. Accordingly Peter told the council, Acts v. 31. ‘Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance and remission of sins.’

Bishop Sherlock thinks, Christ was raised for our justification, that there might be a sure foundation for our faith in him as the Son of God, by which we are justified. But as the apostle in this passage speaks of the *pardon of offences*, as different from *justification*, the interpretation which I have given is more simple and natural.

CHAPTER V.

View and Illustration of the Discoveries contained in this Chapter.

To comfort the Roman brethren under the evils which the profession of the gospel brought upon them, the apostle, in the beginning of this chapter, enumerated the privileges which belong to believers in general. And from his account it appears, that the privileges of Abraham’s seed by faith, are far greater than the privileges which belonged to his seed by natural descent, and which are described Rom. ii. 17–20.

The *first* privilege of the spiritual seed is, That being justified by faith, they have peace with God through Jesus Christ, ver. 1. This, to the Gentiles, must have appeared an unspeakable blessing, in regard they had been taught by the Jews to consider themselves as children of wrath, and enemies of God, ver. 10.—Their *second* privilege is, By the command of Christ they are admitted through faith into the covenant made with Abraham, and into the Christian church.—*Thirdly*, They boast in the hope of beholding the glory of God in heaven; a privilege far superior to that of beholding the glory of God in the tabernacle, and in the temple on earth, of which the natural seed boasted; for it is the hope of living eternally with God in heaven, ver. 2.—Their *fourth* privilege is, They boast in afflictions, especially those which befall them for the name of Christ: because afflictions improve their graces, and render their hope of eternal life sure, ver. 3, 4.—But many, even of the believing Jews, denied that the Gentiles had any reason to hope for eternal life, while they did not obey Moses. Wherefore, to shew that they are heirs of that, and of all the blessings promised in the covenant to the seed of Abraham by faith, equally with the Jews, the apostle appealed to God’s shedding down the Holy Ghost upon them, even as on the Jews, ver. 5.—And to Christ’s dying for them in their ungodly state, ver. 6–8.—And told them, since they were already *justified*, that is, delivered from their heathenish ignorance and wickedness, and *reconciled*, that is, put into a state of salvation by the blood of Christ, they might well expect to be *saved* in due time from wrath, by his life in the human nature; since in that nature he exercises the offices of Lord and Judge of the world for their benefit, ver. 9, 10.—The *last* privilege belonging to the spiritual seed, mentioned by the apostle, is, That being reconciled, they can boast in the true God as their God, equally with the natural seed, whose relation to God was established by the law of Moses only. And this privilege he told them they had obtained, like all the rest, through Jesus Christ, by whom they had received *the reconciliation*.

Having mentioned the reconciliation of the Gentiles, the apostle took occasion, in this place, to discourse of the entrance of sin and death into the world, and of the remedy which God hath provided for these evils, and of the extent of that remedy; because it gave him an opportunity, not only of explaining what the reconciliation is which we

have received through Christ, but also of displaying the justice of granting reconciliation to all mankind through him, notwithstanding the greatest part of them never heard any thing, either of the reconciliation, or of Christ who procured it for them.

And first, to shew the justice of granting reconciliation to the whole human race through Christ, notwithstanding many of them are ignorant of him, the apostle reasoned in this manner. As it pleased God, through the disobedience of one man, to subject all mankind to sin and death, notwithstanding the greatest part of them never heard of that man’s disobedience; so, to render this determination consistent with justice, it pleased God, through the obedience of one man, to make all men capable of righteousness and life, notwithstanding the greatest part of them have no knowledge of the person to whom they are indebted for these great benefits, ver. 12.—This second member of the comparison, indeed, the apostle hath not expressed, because he supposed his readers could easily supply it, and because he was afterwards to produce this unfinished comparison in a complete form, by separating it into two parts, and adding to each part the clause of the omitted member which belongs to it. Wherefore, having enunciated the first member of the comparison, instead of adding the second, he proceeds to establish the first because on it the truth of the second member, which he supposes his reader to have supplied in his own mind, depends. The proposition asserted in the first member is, that all men are subject to death for Adam’s sin. This the apostle proves by the following argument:—No action is punished as a sin, where there is no knowledge of any law forbidding it, ver. 13.—Nevertheless, from Adam to Moses, death seized infants and idiots, who being incapable of the knowledge of law, were incapable of transgressing law. Wherefore, having no sin of their own, for which they could be punished with death, they must have suffered for Adam’s transgression; which shews clearly, that death is inflicted on mankind, not for their own, but for Adam’s sin, who on that account may, by contrast, be called the type of him who was to come and restore life to all men, ver. 14.

Farther, it was a matter of great importance to prove, that all mankind are punished with death for the sin of the first man, because it shews that the punishment of our first parents’ sin was not forgiven, but only deferred, that the human species might be continued. Accordingly, by God’s sentence pronounced after the fall, Gen. iii. 15–19. Adam and Eve were allowed to live and beget children. And as in the same sentence they were told, that the seed of the woman would bruise the serpent’s head, it was an intimation, that on account of what the seed of the woman was to do, a new trial, under a better covenant than the former, was granted to them and their posterity, that they might have an opportunity of regain-

ing that immortality which they had forfeited. These things the apostle supposes his readers to know; for he proceeds to compare the evils brought on mankind by Adam, with the advantages procured for them by Christ, that all may understand the gracious nature of the new covenant under which the human race is placed since the fall.

From what the apostle hath said of the effects of Christ's obedience, compared with the consequences of Adam's disobedience, it appears that the former are superior to the latter in three respects. The first is, Christ's obedience hath more merit to obtain for all mankind a short life on earth, and after death a resurrection to a new life, in which such of them as are capable of it are to enjoy happiness for ever, than Adam's disobedience had demerit to kill all mankind, ver. 15.—The second is, The sentence passed on mankind, was for one offence only, committed by their first parents, and it subjected them all to death temporal; but the sentence which bestows the gracious gift of pardon, hath for its object the offence of Adam, and all the offences which the pardoned themselves may have committed during their own probation; and issueth in their being accounted righteous, and entitled to eternal life, ver. 16.—The third is, In the life which they who are pardoned and accounted righteous shall regain through Christ, they shall enjoy much greater happiness than they lose by the death to which they are subjected through Adam's offence, ver. 17.

Having thus contrasted the benefits procured for mankind by Christ, with the evils brought on them by Adam, the apostle sums up these particulars in two conclusions. The first is: As it was just, on account of one offence committed by Adam, to pass sentence of condemnation on all, by which all have been subjected to death, so it was equally just, on account of one act of righteousness performed by Christ, (his dying on the cross), to pass sentence on all, by which all obtain the 'justification of life;' that is, a short life on earth, and, at the last day, a resurrection from the dead, ver. 18.—The second conclusion is; As it was just, through the offence of one man, to constitute all men sinners; that is, through the disobedience of Adam, to convey to all men a corrupted, weakened nature, whereby they are made liable to sin and to eternal death; so it was equally just, through the obedience of one man, to constitute all mankind righteous; that is, to put them in a condition of obtaining righteousness here, and eternal life hereafter, ver. 19.—For in what manner could all mankind be constituted righteous, unless by granting them a personal trial under a new covenant, in which not perfect obedience is required in order to righteousness and life, but the obedience of faith? From these two conclusions we learn what the *condemnation* is which was brought on all mankind by Adam, and what the *reconciliation* is which all mankind receive by Christ. By Adam, mankind were made mortal and liable to sin: By Christ, they are allowed a temporary life on earth, and have a trial appointed them under a gracious covenant, by which they may attain righteousness and eternal life through faith.

In the two conclusions just now mentioned, the unfinished comparison, with which the apostle introduced this admirable discourse, is completed in the manner expressed in the commentary, ver. 12. For in the first conclusion, ver. 18, the entrance and progress of death, through Adam's sin, being described as in ver. 12, its remedy is declared, which is there wanting. And in the second conclusion, ver. 19, after mentioning the entrance and progress of sin as in ver. 12, its remedy, which is wanting there, is likewise described. This order the apostle followed, because, though the entrance of sin was prior to that of death, he mentioned the entrance of sin last, that he might have an opportunity of speaking

concerning the rule by which Adam and his posterity, now reconciled, were to direct their actions, during the trial appointed them under the new covenant. For after telling us, that as all were constituted sinners by Adam's disobedience, so all shall be constituted righteous through the obedience of Christ, he adds, 'But law silently entered;'—that is, after the sentence was passed, Gen. iii. 15—19, whereby Adam was allowed to live and beget children, and with his posterity was placed under the new covenant, the law of God written on their hearts silently took place as the rule of their conduct under that covenant. And although the offence of actual transgression thereby abounded, grace hath superabounded, in the resurrection of all who die in infancy and idiocy to a better life than that which they lose through Adam's disobedience, and by bestowing the same blessing on such adults as fulfil the requisitions of the gracious new covenant under which they are placed, ver. 20.—And thus it hath come to pass, that as the sin of the first man hath exceedingly tyrannized over the whole species, by introducing actual transgression and death; so also the infinite goodness of God shall reign, by destroying sin and death through a righteousness of faith, which shall be counted to believers and rewarded with eternal life; and all through Jesus Christ our Lord, ver. 21.—Thus, according to the doctrine of the apostle, all mankind are, and ever have been included in the new covenant. Consequently the advantage which they have received by Christ, is much greater than the loss they have sustained through Adam. And it is reasonable to think it should be so; because the goodness of God more effectually disposes him to bestow blessings on mankind, on account of Christ's obedience, than to inflict evils on them on account of Adam's disobedience.

Before this subject is dismissed it may be proper to observe,—

1. That in this remarkable passage we have the true account of the entrance of sin and misery into the world, and of the method in which these evils have been remedied; subjects which none of the philosophers or wise men of antiquity were able by the light of reason to fathom. Sin entered through the disobedience of our first parents, whereby they became liable to immediate death; and if God had executed his threatening, the species would have ended in them. But because, in due season, his Son was to appear on earth in the human nature, and to make atonement for the sin of men, God, in the prospect of that great act of obedience, suffered Adam and Eve to live and propagate their kind, and granted them a new trial under a covenant better suited to their condition than the former, in order that if they behaved properly during their probation, he might raise them to a better life than that which they had forfeited. In this new covenant, the obligation of the law written on their heart was continued; only perfect obedience to that law was not required in order to life, but the obedience of faith. And although the punishment of their first sin took place so far, that the life granted to them and to their posterity was to be a gradual progress, through labour and misery, to certain death; yet being all comprehended in the gracious new covenant, they are all to be raised to life at the last day, that such of them as are found to have given the obedience of faith during their probation, may receive a more happy life than that which was forfeited by the disobedience of their first parents, and be continued in that happy life for ever. Thus, by the remedy which God hath applied for curing the evils introduced by the first man's disobedience, the righteous will be raised to a greater degree of happiness than if these evils had not taken place.

2. According to the view which the apostle hath given us of the ruin and recovery of mankind, the scheme of redemption is not a remedy of an unexpected evil, con-

trived after that evil took place; Christ's obedience was appointed as the means of our deliverance, at the very time the resolution permitting the entrance of sin was formed. And therefore, to make mankind sensible of this, the apostle assures us, Eph. i. 4. that 'we were chosen in Christ before the foundation of the world.' And 2 Tim. i. 9, that 'we are saved and called according to God's own purpose and grace, which was given us in Christ, before the world began.' And, 1 Pet. i. 20. that 'Christ was foreordained before the foundation of the world, but was manifested in these last times for us.'—And as the plan of our redemption was formed along with the decree permitting our fall, so its operation was coeval with the introduction of that evil, and in some respects extends to all. Hence Christ is called, Rev. xiii. 8. 'the Lamb which was slain from the foundation of the world;' and he is said, 2 Cor. v. 15. 'to have died for all.' See the note on that ver. And his death is termed, 1 John ii. 2. 'a propitiation for the whole world.'

3. From other passages of scripture we learn, that *sin* and *death* were permitted to enter into the world, not only because, by the remedy to be applied to these evils, God intended to make mankind more happy than they would have been if these evils had not existed, but even to promote the good of the universe. Accordingly, in this scheme of redemption, there is a higher display of the perfections of God to all intelligent beings than could have been made had there been no sin and misery to be remedied. So Saint Paul teaches, Eph. iii. 10. 'That now unto governments and powers in the heavenly regions, the multifarious wisdom of God may be made known through the church.' Farther, the new display of the perfections of God made in the plan of redemption, by furnishing many powerful motives to virtue, whose operation is not confined to any one order of rational beings, nor to any particular time, will render God's moral government effectual over all his intelligent creatures for ever.

4. By the illustrious display of the scheme of redemption made in this admirable passage, and by shewing that it hath for its object not a single nation, nor any

small portion of the human race, but believers of all nations, the apostle has condemned the bigotry of the Jews, and of all who, like them, confine salvation to their own church, and exclude others from sharing in the mercy of God through Christ, merely because they are ignorant of him, not through their own fault, but through the good pleasure of God, who hath denied them that knowledge: Or, because they do not hold the same *objects* of faith with them, although they possess the same *spirit* of faith, and live piously and virtuously, according to their knowledge. For his whole reasoning on this subject proceeds on the supposition, that, if it was consonant to justice that the demerit of Adam's disobedience should extend to all mankind, notwithstanding the greatest part of them never knew any thing either of him or of his disobedience, it must be equally consonant to justice, that the merit of Christ's obedience should extend to all mankind, who are capable of being benefited by it, although many of them have had no opportunity of knowing any thing concerning that meritorious obedience. Besides, as the plan of redemption will, no doubt, be fully made known to the pious heathens, after they are admitted into heaven, the glory of God and the honour of Christ will be advanced by the discovery, at that period, as effectually as if it had been made to them during their lifetime on earth. And with respect to themselves, although the knowledge of Christ and of the method of salvation through him, is not bestowed on them till they come into heaven, it will then operate as powerfully in making them sensible of the mercy of God, and in laying a foundation for their love and gratitude to Christ through all eternity, as if that knowledge had been communicated to them sooner. If so, to fancy that persons, who, notwithstanding their want of revelation, are actually prepared for heaven, will be excluded from that blessed place, merely because, while on earth, they were denied that knowledge of Christ, which, with equal effect, may be communicated to them in heaven, is to contradict all the representations given in the Scriptures of the impartiality of God, as the righteous governor of the universe.

NEW TRANSLATION.

CHAP. V.—1 *Wherefore*, being justified (see iv. 25. note 2.) by faith,¹ we have peace with God,² through our Lord Jesus Christ:

2 *Through whom we have had introduction also* (see note on Eph. ii. 18.) by faith into this grace¹ in which we stand,² and boast (αἰνῶ) in hope of the glory of God.

3 And not only so, but we even boast (αἰνῶ, 166.) of afflictions,¹ knowing that affliction worketh out patience;²

COMMENTARY.

CHAP. V.—1 *Wherefore*, being delivered from the power of sin by faith, and having laid aside our enmity to God, we the spiritual seed of Abraham, have peace with God, through our Lord Jesus Christ.

2 *Through whom also we have been introduced by faith into this gracious covenant in which we stand, and boast*, not in seeing the glory of God in any tabernacle or temple on earth, as the natural seed do, but in the hope of beholding the glory of God in heaven.

3 *And this is not our only boasting*, for while the Jews boast of the earthly felicity promised in the law, we even boast of afflictions knowing that affliction worketh out patience in us;

Ver. 1.—1. Being justified by faith.]—If this is an inference from what immediately goes before, *justified*, as in the last verse of the preceding chapter, means delivered from ignorance and wickedness through the influence of faith. This sense the word *justified* has in ver. 9. of this chapter, and in 1 Cor. vi. 11. But if the inference is from the general doctrine explained in the preceding chapter, *justified*, as in many other passages where believers are said to be justified in the present life, will signify their having the promise of justification given them.—Locke contends, that justification, with the other privileges mentioned in this chapter, are *national* privileges, and that they belong to all who profess to believe in Christ. But any one who remembers the apostle's assertion, 'that the gospel is the power of God unto salvation, to every one who believeth,' will not easily allow that *salvation* is a national privilege, which belongs to all who profess to believe in Christ.

2. We have peace with God, &c.]—If this is understood of the Gentiles, the meaning is: We Gentiles, who formerly were enemies of God, ver. 10. are now at peace with him, and are no longer terrified with the fear of his wrath; having, by faith in the gospel, separated ourselves from the rebels against his government, and joined ourselves to his people. But if this is understood of believers in general, the meaning is: Being delivered from sin and punishment by means of faith, we have, in this new state, peace with God, whom we now regard as our father and friend.

Ver. 2.—1. Through whom we have had introduction also by faith into this grace.]—The word *also* shews, that *grace* in this verse is a different blessing from *peace*, mentioned in ver. 1. It is the gracious new covenant which Christ procured for mankind, and which is the source of their peace.

2. In which we stand.]—For this translation of the word ἵστημι, see Ess. iv. 10. The original word (ἵστημι) signifies *to stand firm*. As the apostle often compares the conflicts which the first Christians maintained against false teachers and persecutors to the Grecian combats, it is probable that, by their standing firm, he meant that the Gentile converts, as stout wrestlers, successfully maintained their faith in the gospel, in opposition both to the Jews and heathens, notwithstanding the evils which the profession of their faith had brought on them.

Ver. 3.—1. We even boast of afflictions.]—The apostle mentions afflictions as matter of boasting to the spiritual seed, because their virtues were improved by afflictions. This boasting, therefore, was much better founded than the boasting of the natural seed, who, by applying the promises of national prosperity, and the threatenings of national adversity, contained in the law, to individuals, had taught themselves to consider prosperity as a mark of the favour of God, and affliction as a token of his displeasure. A remarkable instance of rejoicing in afflictions we have Acts v. 41. 'They departed

4 And patience, approbation,¹ and approbation, hope :

5 And (3, 67.) *this hope maketh not ashamed, because the love of God is poured out¹ (σ, 163.) into our hearts, by the Holy Ghost who is given to us.*²

6 (129, 91.) *Besides, we being still weak,¹ in due time² Christ died³ (ἐπε) for the ungodly.*

7 (129, 97.) *Now scarcely for a just man will one die;¹ (ἐπε) 98.) though for a good man one perhaps would even dare to die.*

8 *But his own love towards us God commended,¹ (ἐτι, 254.) because, we being still sinners, Christ died (ἐπε) for us.*²

9 Much more then, being now justified¹ by his blood,² we shall be saved from wrath (δις) through him. (Ver. 10.)

10 For if, being enemies, we were reconciled¹ to God, through the death of his Son; much more being reconciled,² we shall be saved FROM WRATH (ver. 9, σ, 167.) through his life.

11 And not only so, but we even boast in God,¹ through our Lord Jesus Christ; by whom we have now received the reconciliation,²

from the face of the council, rejoicing that they were counted worthy to suffer shame for his name.¹

2. Knowing that affliction worketh out patience.—This effect affliction produceth, by affording to the afflicted an opportunity of exercising patience, and by suggesting considerations which naturally lead the mind to that virtue.

Ver. 4. And patience, approbation.—The original word δοκιμαζω properly signifies the trying of metals. It signifies likewise approbation, in consequence of trial, Philip. ii. 21. Hence δοκιμαζω, the adjective, denotes not only one who is tried, but one who is approved. In like manner, δοκιμαζω, the verb, signifies both to try and to approve, Rom. xii. 2. 1 Cor. xvi. 3. In this passage, the word δοκιμαζω may either be translated proof; namely, of God's assistance, and of our own steadfastness, or approbation bestowed by God.

Ver. 5.—1. Because the love of God is poured out into our hearts.—The original word ἐκχυνω is commonly used, as Whitby remarks, when the effusion of the Holy Ghost is spoken of. Wherefore, as the apostle, in this passage, had in his eye the gifts of the Spirit bestowed on the Gentiles as proofs of God's love to them, he elegantly tells them, that the love of God was poured out into their hearts, along with the spiritual gifts.

2. By the Holy Ghost, who is given to us.—The spiritual gifts bestowed on the first Christians were clear proofs, especially in the case of the Gentiles, of the love which God bore to them, and of his purpose of saving them. And therefore, when the Jewish believers, who reproved Peter for preaching the gospel to Cornelius and his friends, heard that they had received the Holy Ghost, 'they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life,' Acts xi. 18. Farther, the ordinary influences of the Spirit, bestowed on believers, by renovating their nature, affords them the fullest assurance of pardon and salvation through faith. Hence they are said to be 'sealed with the Spirit of promise,' Eph. iv. 30. And the Spirit himself is called 'the earnest of the inheritance,' Eph. i. 13, 14; and is said, Rom. viii. 16, 'to bear witness with their spirit, that they are the children of God.'

Ver. 6.—1. Besides, we being still weak.—The original word σθενω signifies weak through sickness; and is used here to shew the pernicious influence of sin, in weakening all the faculties of the soul. Isaiah has used the same metaphor, chap. i. 5. 'The whole head is sick, the whole heart is faint.'

2. In due time (καιρος) see 1 Thess. v. 1. note 1.) Christ died.—When the season for the publication of the gospel and conversion of the world was come, Christ appeared in the flesh, and died for the ungodly. This is called 'the fulness of the time,' Gal. iv. 4; and 'the time before appointed of the Father,' ver. 2.

3. Christ died for the ungodly.—If the ungodly here are the idolatrous Gentiles, the meaning is, He died to obtain a right to the Gentiles as his people, to deliver them from the dominion of Satan, to procure pardon for them, and to bestow on them everlasting life. See Rom. iv. 25. note 2.

Ver. 7. Scarcely for a just man.—In this place the Syriac version hath for ungodly men, which Beza says he would prefer to the common reading, if it were not contradicted by all the ancient MSS., and by the Vulgate version. The dying (ἐπε) for a just man, and for a good man, mentioned in this verse, is evidently a dying in their room or stead. And therefore Christ's dying (ἐπε) for us, mentioned in the next verse, hath the same meaning.

Ver. 8.—1. His love to us God commended, &c.—He hath enhanced it, he hath rendered it highly praiseworthy. In this sentiment the apostle is authorized by his Master, who mentioned it as a

4 And patience, approbation from God, and approbation, hope of enjoying eternal life.

5 And this hope will not make us ashamed, as the hope which the natural seed of Abraham entertain of salvation, on account of their descent, will make them ashamed; because a convincing proof of the love of God is poured out into our hearts by the Holy Ghost, who is given to us.

6 Besides, we being still so weak through sin, that we could not deliver ourselves, in the proper season Christ died for the idolatrous Gentiles, as well as for the Jews.

7 Now, Christ's dying for all mankind appears a most astonishing instance of love, when we consider that scarcely for a just man, who only gives to every one his due, will any one die, though, for a beneficent man, some one perhaps would even dare to die.

8 But his own love to men God hath raised above all human love, because, we being still sinners, Christ died for us, to procure us a temporary life on earth, under a better covenant than the first.

9 Much more then, being now allowed to live under the new covenant through the shedding of his blood, we shall be saved from future punishment through him, if we behave well under that covenant.

10 For if, being enemies under sentence of death, we were respited, and made to lay down our enmity to God, through the death of his Son; much more, being thus reconciled, we shall be saved from punishment through his life in the body, which he regained, that he might govern us now, and acquit us at last.

11 And not only do we hope to be saved from wrath by Christ's life, but we believers, the spiritual seed, even boast in God as our God, through our Lord Jesus Christ, by whom we have now received an opportunity of being pardoned.

great instance of God's love to men, that he gave his Son to die for them. John iii. 16.

2. Christ died for us.—Raphelius, in his notes on this verse, from Xenophon, hath shewn that the phrase died (ἐπε) for us, signifies 'died in our stead;' which likewise is its meaning in ver. 7. See the note there. Christ died to obtain life, both temporal and eternal, for our first parents, and for us. See Rom. v. 15. note 2.

Ver. 9.—1. Being now justified by his blood, we shall be saved from wrath through him.—Here persons are said to be justified by Christ's blood, who are saved from wrath through him. For to be justified, sometimes signifies to be delivered from any kind of evil. Thus, Rom. iv. 25. 'justification' by Christ's resurrection, signifies deliverance from sin, by the government which Christ exercises since his resurrection.—Rom. vi. 7. 'Justified from,' is delivered from sin as a master.—And here 'justified by his blood,' means that, in the view of Christ's shedding his blood, Adam and Eve were respited from death, and being allowed to live, he and they were placed under a new covenant, by which they might regain immortality. This is what is called 'justification' of life, ver. 18.

2. By his blood.—The blood of Christ, considered as a corporal substance, can have no efficacy in the justification of sinners, either by delivering them from wickedness, or from punishment. But the shedding his blood, considered as a suffering of death for us, in obedience to God, and undergone by a person of so high and so holy a nature as Jesus, and for so noble an end as the salvation of sinners, must be very meritorious in the sight of God; and in reward of that great act of obedience, God might justly bestow on Christ the offices of Mediator and Governor, for the purpose of delivering mankind from sin and death.

Ver. 10.—1. For if, being enemies, we were reconciled.—To be reconciled, when spoken of subjects who have been in rebellion against their sovereign, is to be brought into a state in which pardon is offered to them, and they have it in their power to render themselves capable of that pardon; namely, by laying down their enmity. This idea of reconciliation is clearly taught, 2 Cor. v. 19. 'God was reconciling the world to himself, not counting to them their trespasses; and hath put in us (apostles) the word of the reconciliation.' 20. Seeing God beseeches by us, we pray in Christ's stead, be ye reconciled to God.' Agreeably to this account of reconciliation, the word denotes, Rom. xi. 15. 'the reception of the Gentiles into the church,' where pardon being offered to them, they were besought, by the ministers of Christ, to be reconciled to God, by laying down their enmity. Wherefore, the reconciliation received through Christ, is God's placing all mankind, ever since the fall, under the gracious new covenant procured for them through the obedience of Christ; in which the pardon of sin is offered to them, together with eternal life, on their fulfilling its gracious requisitions. In short, reconciliation is the placing of mankind in a state of salvation, and thereby removing their enmity to God.

2. Much more, being reconciled, we shall be saved from wrath through his life.—The apostle's argument is, If God had such a love to mankind, that, on account of the death of his Son, he put them all, from the beginning, into a state in which salvation might be obtained by them; having so reconciled them, he will much more willingly save such of them as his Son, in the course of his government, hath fitted for salvation, by slaying the cause of their enmity to God. See Eph. ii. 15. note 3.

Ver. 11.—1. Boast in God.—The apostle makes this observation to shew that the boasting of the Jews in the true God, as their God and King and Father, was no longer peculiar to them

12 (*Διὰ τὸ τοῦτο*, 68.) *For this reason,*¹ As by one man sin² entered into the world,³ and by sin death, and so death (*διὰ θάνατον*) passed through to all men,⁴ (*ὅτι ὅς*) because all have sinned.⁵

13 For until *THE* law, sin was *COUNTED* in the world:¹ but sin is *not* counted when there is no law.²

14 (*Ἀλλὰ*, 81.) Nevertheless, death reigned from Adam to Moses, even over them who had not sinned after the similitude of Adam's transgression, who is the *type*¹ of him who was to come.

15 (*Ἀλλὰ*, 81.) *However, not as the fall,*¹ so also is (*χρησμός*) the gracious gift. For if by the fall of the *one MAN*, (*ὁ πολλοί*) the many²

2. Our Lord Jesus Christ, by whom we have now received the reconciliation.]—The Greek noun *καταλλαγήν*, translated *reconciliation*, comes from the verb *καταλλάσσω*, which, in the preceding verse, our translators have rendered *reconcile*. Wherefore, the noun derived from it should not have been translated by them, in this passage, *atonement*, but *reconciliation*, as it is in all the other passages where it occurs. Besides, it ought to be considered, that men do not receive the atonement. The atonement is made to God. For the meaning of *reconciliation*, see ver. 10. note 1. In what follows, the apostle shews the reasonableness of putting all men in a state of reconciliation or salvation through Christ.

Ver. 12.—1. For this reason, as by one man sin entered, &c.]—I think this verse should not be separated from the 11th by a full point, but by a comma, so as to be read in this manner: 'Our Lord Jesus Christ; by whom we have received the reconciliation, for this reason, as through one man sin entered, &c.' For the apostle is giving a reason why all have received reconciliation through Jesus Christ. See this use of *διὰ τὸ τοῦτο* proved, Ess. iv. 68. The apostle's meaning is, That as it was consistent with the justice and goodness of God, to subject all mankind to sin and death for the sin of the first man; so it is equally consistent with the justice and goodness of God, to deliver all mankind from death, and to put them into a capacity of becoming righteous, and of living for ever, on account of the righteousness of one man. It is no objection to this view of the apostle's argument, that the second member of the comparison is not expressed. For that he meant to compare Adam and Christ together, is evident from his calling Adam *the type* of Christ. The second member of the comparison, therefore, must be supplied as in the commentary. For in fact, through one man Christ, righteousness hath entered into the world, and by his righteousness life hath passed through to all men, because all have obeyed. Now, it need not surprise us to hear that 'all have obeyed'; for surely, with as much propriety it may be said, that all have obeyed in Christ their federal head, as that all have sinned in Adam their federal head. Of this elliptical manner of writing, in which a whole sentence is omitted, there are other examples in scripture. See 2 Chron. ii. 3. where, as in the passage under consideration, the second member of a comparison is omitted entirely: also Matt. xxv. 11; Rom. xii. 6, 7, 8. xv. 18; Gal. iv. 26; 1 Pet. iv. 11. See Gen. Pref. p. 10. and Glass. Philol. p. 1212. Origen was of opinion, that the second member of the apostle's comparison is suspended to ver. 18, 19, and that all between is a parenthesis. But any one who considers these verses will see, that in them the comparison begun ver. 12. is separated into two comparisons, as conclusions from his reasoning upon that comparison. Erasmus says the comparison is completed in ver. 12. itself; thus, 'As through one man sin entered into the world, so also by sin death.' &c. But neither the original nor the apostle's argument admits this method of completing the sentence. See the view prefixed to this chapter.

2. Sin entered.]—The sin which entered through the one man's disobedience, is not the first sin of Adam only, but that corruption of nature also which took place in Adam through his first sin, and which he conveyed to all his posterity. See note 4 below.

3. Into the world:]—that is, entered among men. The same thing is said of death; it entered into this habitable world by sin.

4. And so death (*διὰ θάνατον*) passed through to all men.]—The death which the apostle says entered into the world, and passed through it, laying hold on all men in all ages, is death temporal; because, in the branch of the comparison which is not expressed, its opposite, which passed through to all men, is resurrection from temporal death. But though the apostle speaks here only of temporal death, it does not follow, that temporal death is the only evil which mankind have sustained through Adam's sin; or that the apostle meant to say so: for he tells us, ver. 19. 'That by one man's disobedience the many were constituted sinners,' were made liable to sin, and to eternal death, (see chap. vi. 11. note 2. at the end); even as 'by one man's disobedience the many were constituted righteous,' were made capable of righteousness and eternal life. See ver. 11. note *Reconciliation*, and Rom. vi. 11. note *Alive by God*. Others contend, that the death which passed through to all men, in consequence of Adam's sin, is not temporal death only, but eternal death also, and that infants are liable thereto. But the dispute is needless; because, whatever the death was which Adam brought on all, Christ hath removed it, or put it in our power to remove it, as the apostle will shew in the remaining part of this discourse.

12 All mankind are brought into a state of salvation through Christ, for this reason, As by one man Adam, sin entered into the world, and by his sin death, and so death passed through the world to all men, because all have sinned; even so, by one man Christ, righteousness entered into the world, and by his righteousness life, and so life passed through the world to all men, because all have obeyed.

13 Death hath come on all men for Adam's sin; for, from the fall until the law, sin was counted to every person in the world; it was punished with death: but sin is not counted, when there is no law transgressed.

14 Nevertheless, death, the punishment of sin, reigned from Adam to Moses, even over infants and idiots, who, being incapable of law, had not sinned actually like Adam; who, because he brought death on all, may be called, by way of contrast, the representation of him who was to come and restore life to all.

15 However, the resemblance is not exact; for, not as the fall by Adam, so also is the gracious gift by Christ. They differ in their power, the one to kill, and the other to make alive: for if by the fall,

5. Because all have sinned.]—The meaning is not, that death hath come on all because all have sinned actually; for infants, who have not sinned actually, die; but that they have sinned in Adam as their federal head: that is, are involved in the consequences of his sin.

Ver. 13.—1. For until the law, sin was counted in the world.]—The apostle's doctrine, that all have received the reconciliation through Christ, being founded on the fact that all have been subjected to sin and death through Adam, he immediately enters on the proof of that fact, by appealing to the death of infants and others, who, not being capable of actual sin, cannot be thought to die for their own transgression. But his argument is somewhat obscure, through the omission of the word *counted* in the first clause, which must be supplied from the second; as I have done in the translation—*sin was counted in the world to all men*; that is, all men without exception, suffer death, the punishment of sin.

2. But sin is not counted when there is no law.]—By law, Locke understands a revealed positive law, threatening death for every offence. But, on that supposition, no sin could be punished before the law of Moses was given, contrary to what happened to the antediluvians; and, after it was given, none but the sins of the Jews could be punished. Whereas the apostle affirms, chap. i. 32, that the Gentiles know, that they who sin against 'the law written on their heart,' are worthy of death. I therefore think the expression, 'Where there is no law,' is general, and means, Where no law of God is known: and that the apostle had in his eye the case of infants and idiots, to whom certainly there is no law, as they are not capable of the knowledge of law; consequently they are not capable of sinning actually like Adam. Wherefore, since death reigns over them, equally as over others, it is evident, that having no sin of their own, they die through Adam's sin alone.

Ver. 14. Who is the type of him who was to come,]—namely, of Christ. For the meaning of the word *τύπος*, *type*, see 1 Pet. iii. 21. note 2. The likeness, on account of which, Adam is called the type of Christ, consisted, as Beza observes, in this, that as Adam communicated to mankind what belonged to him, so Christ communicated to mankind what belonged to him. Nevertheless, in the things which they communicated, they were unlike. For Adam communicated sin and death; but Christ communicated righteousness and life. They were unlike also in their method of communicating these things. Adam communicated sin and death through his disobedience: Christ communicated righteousness and life through his obedience. But they were like each other in this; that as the effects of Adam's disobedience extended to all, so the effects of Christ's obedience have extended to all, in the sense explained in the Illustration. See also 2 Cor. v. 15. note 1. And as Adam was the father of the first or natural life which all enjoy; so Christ is the author of the life which all enjoy at present, and of the second or future life which all shall regain at the resurrection; and on account of all these resemblances he is called 'the last Adam,' 1 Cor. xv. 45.

Ver. 15.—1. However, not as the fall, so also is the gracious gift.]—The disobedience of Adam is not opposed here to the obedience of Christ; but the loss and punishment which came through Adam's disobedience, is set against the gracious gift of life received through Christ's obedience. Wherefore, *παρατίθηται* is used in this passage in its literal meaning, and must be translated *fall*; especially as that word signifies both *sin*, and its punishment *death*. It is no objection to this translation, that in ver. 19. the word signifies *offence*: because it is well known, that even in one and the same sentence the apostle sometimes uses the same word in different senses.

2. The many died.]—Since all mankind were made mortal for Adam's sin, the apostle, by *οἱ πολλοί*, *the many*, certainly means all mankind. Besides, Christ, in speaking of this very subject, used the word in that extensive sense, Matt. xxvi. 28. 'This is my blood of the new covenant which is shed (*παιρὶ πολλῶν*) for many;' that is, for the collective body of mankind. And as the many who died are all mankind; so the many in the end of the verse, to whom the gift by grace is said to have abounded, are all mankind. For 'the abounding of the gift by grace,' as is plain from ver. 19. means only that, by the gracious gift of God, all mankind, for the sake of Christ's obedience, are allowed a short life on earth, and a trial under a better covenant than that under which Adam fell; and that all are to be raised from the dead at the last day, to receive according to their deeds. Hence we are told, 1 Cor. xv. 22. 'As by Adam all die, so by Christ all shall be made alive.' See also the following ver. 16. where *many offences* signifies *all offences*.

died: much more the grace of God, and the gift by grace, which is of the one man¹ Jesus Christ, hath abounded unto the many.

16 (Καὶ) Also not as THE SENTENCE through the one who sinned, is the free gift.¹ For verily the sentence² was (ἐξ, 156.) for one OFFENCE to condemnation; but the gracious gift is of many offences (ἐκ δικαιωμάτων) to righteousness.³

17 (Γὰρ, 91.) Besides, if by the fall of the one¹ MAN, death hath reigned through that one MAN; much more they who receive the overflowing of grace, and of the gift of righteousness,² shall reign in life³ through the one MAN Jesus Christ.

8 (Αὐτὸν) Well then, as through one offence,¹ SENTENCE (from ver. 16.) CAME upon all men to condemnation; even so, (διὰ τὴν δικαιωμάτων) through one righteousness,² SENTENCE CAME upon all men (ἐκ δικαιωμάτων) to justification of life.³

19 (Γὰρ, 97.) And as through the disobedience of one man, the many were constituted sinners;¹ even so, through the obedience of one MAN, the many shall be constituted righteous.²

3. The one man Jesus Christ.]—The apostle calls Jesus Christ a man to show that, in comparing him with Adam, his actions in the human nature chiefly are considered.

Ver. 16.—1. Also, not as the sentence through the one who sinned, is the free gift.]—The translation which I have given of this passage, by supplying the word *sentence* from the second clause, agreeably to the apostle's manner of writing, and by following the order of the words in the original, makes the apostle's reasoning quite logical, and renders the common reading, δι' ἑνὸς ἁμαρτημάτων, 'through the one who sinned,' preferable to the reading in some MSS., δι' ἑνὸς ἁμαρτημάτων, 'through one offence.'

2. For verily the sentence.]—The original word κρίμα signifies the sentence of a Judge, especially a sentence of condemnation. See Rom. ii. 2. note 1. 'The sentence of condemnation,' of which the apostle speaks here, is that which God passed on Adam and Eve after the fall, Gen. iii. 15—19. For although, by that sentence, they were allowed to live awhile on the earth, they and their posterity, by the same sentence, were doomed to all the miseries of the present life, and at length to return to the dust;—and all, as the apostle observes, for the one offence of Adam.

3. To righteousness.]—Because δικαιωμάτων, *righteousness*, is here opposed to κατὰ κρίμα, *condemnation*, our translators took its meaning to be the same with δικαιωμάτων, ver. 18. and therefore they translated it *justification*. But as δικαιωμάτων nowhere else in scripture is used for δικαιωμάτων, and as its ordinary meaning gives the same sense, it is to be preferred, especially as, in the next verse, the apostle represents those who have received the gift of pardon, as having received the gift of righteousness; that is, the gift of having their faith counted for righteousness, and as thereby certain of obtaining eternal life. Wherefore, to argue with Beza, that to entitle believers to eternal life, Christ's righteousness must be imputed to them, is to contradict the scripture, which constantly represents eternal life, not as a debt due to believers, which it would be if Christ's righteousness were transferred to them by imputation, but as a free gift from God.

Ver. 17.—1. Besides if by the fall (see ver. 15. note 1.) of the one man.]—The Clermont, and some other MSS., instead of the common reading τῇ τοῦ ἑνὸς ἁμαρτημάτων, 'by the fall of the one man,' have τῇ τοῦ παραπτώματος, 'by the one offence,' which Beza has adopted as the true reading. But the common reading agrees better with the scope of the apostle's argument. See ver. 16. note 1.

2. Much more they who receive (τῶν περισσεύων) the overflowing of grace, and of the gift of righteousness.]—By the gift of righteousness Beza understood the gift of Christ's righteousness, made ours by imputation. See Rom. iv. 3. note 2. But as 'the overflowing of grace, and of the gift of righteousness,' are here distinguished, I think the former leads us to ver. 15. where 'resurrection from the dead' is termed the 'gift by grace,' and is said to have abounded in its power of giving life to the dead; and the latter leads us to ver. 16. where the gracious gift of the pardon of many offences, is said to 'issue in righteousness,' by which we shall 'reign in life.' See ver. 16. note 3.—Locke translates περισσεύων by the word *surplusage*, in which he is followed by Taylor, who remarks on this verse, that if eternal punishment had been brought on all mankind by Adam's sin, the offence, with its consequences, would have been of the same extent with the gift of righteousness; and so the apostle could not

of the one man Adam, all mankind died, much more the goodness of God and the gift of life by that goodness, which is bestowed on account of the one man Jesus Christ, hath abounded to all mankind, by giving them life under the new covenant, and by raising them from the dead at the last day.

16 Secondly, Not like the sentence passed through the one who sinned, is the free gift of pardon which is bestowed through the one who obeyed. They differ in their causes and consequences: for verily the sentence was for one offence only, and issued in condemnation to death; but the gracious gift of pardon is of all offences, issuing in righteousness counted to the pardoned person, whereby he is entitled to the reward of eternal life.

17 Thirdly, If, consistently with justice, (as was shown ver. 12.), by the fall of one man Adam, death hath reigned over all mankind, through that one man; much more is it consistent with justice and goodness, that they who receive the overflowing of grace, in the glorious resurrection of the body, (ver. 15.), and of the gift of righteousness, (ver. 16.) shall reign in the happy life which they are to regain through the one man Jesus Christ.

18 Well then, as it pleased God, through one offence committed by Adam, to pass sentence upon all men, condemning them to death temporal; even so, it pleased God, through one act of righteousness performed by Christ, to pass sentence on all men, justifying, that is, delivering them from immediate death, and allowing them to live a while on earth, and declaring that, after death, they shall all be raised from the dead.

19 And as through the disobedience of one man, all were made liable to sin and punishment, notwithstanding many of them never heard of Adam, or of his disobedience; even so, through the obedience of one man, all have been, and shall be made capable of righteousness and eternal life, notwithstanding many of them never heard of the person through whom these blessings are bestowed.

have spoken of any surplusage of grace, and of the gift of righteousness, beyond the offence. Whereas, if the effect of Adam's sin were only that mankind are subjected thereby to death temporal, agreeably to the sentence which was passed on the whole human race, Gen. iii. 19. 'Dust thou art, and unto dust thou shalt return,' that part of the free gift which answers to death, is a short life on earth, together with a resurrection from the dead at the last day: and the exuberance of grace, and of the gift of righteousness, is the pardon of men's own sins, issuing in righteousness and eternal life.

3. Shall reign in life.]—The apostle's meaning in this passage is, That they who receive the overflowing of grace shall have infinitely greater happiness in their new life, than they had miseries and sorrows in the state into which they were brought through Adam's disobedience, expressed by 'the reigning of death,' in this verse and in ver. 14.

Ver. 18.—1. Well then, as through one offence.]—The original words, ἑνὸς παραπτώματος, are rightly translated *one offence*, and ἑνὸς δικαιωμάτων, *one righteousness*. For the common translation, 'as through the offence of one man,'—so through the righteousness of one man,' by adding the article, which is not in the original, makes the comparison in this verse the same with that in the following; whereas the translation which I have given, makes ver. 18. a comparison of one fact with another, and ver. 19. a comparison of one man with another, as Taylor observes.

2. Even so, through one righteousness.]—The one act of righteousness of which the apostle speaks, is 'Christ's obedience to death,' mentioned Philip. ii. 8. and called *obedience* simply in ver. 19. of this chapter.

3. All men, to justification of life.]—As κατὰ κρίμα, *condemnation*, in the foregoing clause, denotes the sentence of God by which Adam and all his posterity were condemned to death, its opposite, δικαιωσθαι ὡς, *justification of life*, must signify the sentence of God whereby Adam and his posterity were suffered to live a while on earth, and are to be raised from the dead at the last day. See ver. 9. note 1. The benefit of this sentence all partake of; and therefore it is said to have 'come upon all men.' This sentence, called 'the gracious gift,' ver. 16. whereby our first parents were respite from instant death, is implied in what God said to Eve, Gen. iii. 16. 'In sorrow thou shalt bring forth children;' and to Adam, ver. 19. 'In the sweat of thy face shalt thou eat bread, till thou return unto the ground;' and to the serpent, ver. 15. 'The seed of the woman shall bruise thy head.'

Ver. 19.—1. As through the disobedience of one man, the many, (κατὰ τὸν ἁδὲμ) were constituted sinners.]—Seeing the apostle, in the preceding verse, hath informed us, that 'through one offence sentence came upon all men to condemnation,' he cannot be supposed in this verse to repeat the same sentiment; and therefore, by constituting the many sinners, we are not to understand their being subjected to the condemnation of death, of which he had spoken before, but their being made liable to actual sin: and for their actual sins, to eternal punishment; and all through the disobedience of Adam, who having corrupted his nature, conveyed a corrupted nature, the source of actual transgression, to his posterity. And thus we have the full meaning of the 'entering of sin into the world,' mentioned in the beginning of this discourse, ver. 12.

2. So through the obedience of one man, the many (κατὰ τὸν Χριστόν).

20 (Νικηθῆς δὲ περισσεύειν) *But law privily entered,* (iv, 197.) *so that the offence hath abounded. However, where sin hath abounded, grace² hath superabounded:*

21 (ἵνα ὡς θάνατος) *That as sin hath reigned* (v, 165.) *by death; so also grace might reign¹* (δύναμις, 113.) *through righteousness unto eternal life, through Jesus Christ our Lord.*

(ταῖς) shall be constituted righteous.]—This being mentioned as different from the justification of life spoken of in the preceding verse, must, as the counterpart to our being constituted sinners, signify that the many, through the obedience of Christ, being allowed to live, and having a personal trial appointed to them under that gracious covenant which he hath procured for them, are put into a capacity of becoming righteous, and of receiving eternal life, the reward of righteousness, according to the tenor of that covenant. The future tense is used in this clause, to signify that all the generations of mankind, from Adam to the end of the world, have been, are, and shall be, in this manner constituted righteous. For ἀσθενήσαντες, *the many*, in the first part of the verse, does not mean *some* of mankind only, but *all* mankind from first to last, who without exception are constituted sinners through the disobedience of Adam; so *the many*, in the latter part of the verse, who are said to be constituted righteous through the obedience of Christ, must mean *all* mankind, from the beginning to the end of the world, without exception; all being put into a state of salvation, by virtue of the new covenant made immediately after the fall. See Dan. xii. 2. where *many* signifies *all* mankind.

Ver. 20.—1. But law privily entered;]—namely into the world. *Privily entered*, is the literal translation of περισσεύειν, as is plain from the use of the two Greek prepositions in other compounded words. 2 Pet. ii. 1. 'Who (περισσεύουσι) shall privily bring in heresies of perdition.' So likewise the verbal noun, Gal. ii. 3. 'False brethren (περισσεύουσι) privily brought in.' Jude ver. 4. 'Certain men (περισσεύουσι) have crept in unawares,' or privily.—The law which is here said to have entered privily, is not the law of Moses as Locke supposes; for that law did not enter privily, but was introduced in a very pompous and public manner; not to mention, that where νόμος, *law*, is used to denote the law of Moses, it com-

20 *But* when Adam was allowed to live, *law secretly entered* into the world as the rule of man's conduct, even the law written on his heart, *so that the offence hath abounded. However, where sin hath abounded*, through the entrance of law, the goodness of God in the new covenant *hath superabounded*, through the gift of pardon granted to all penitent believers:

21 *That as sin*, both original and actual, *hath tyrannized over* mankind by introducing and continuing death in the world, with its train of sorrows and miseries; *so also the goodness of God might reign*, that is effectually exercise its power, *through righteousness*, (ver. 16.), even the righteousness of faith, *followed with eternal life, through Jesus Christ our Lord.*

monly has the article prefixed, which is wanting here. Farther, can any one with Locke imagine that no offence abounded in the world which could be punished with death, till the law of Moses was promulgated? and that grace did not superabound, till the offence against that law abounded? The apostle himself affirms, Rom. i. 30. that the heathens by the light of nature, knew not only the law of God, but that persons who sinned against that law were worthy of death. The offence therefore abounded long before the law of Moses entered. For these reasons I conclude, that the law which silently entered the moment Adam and Eve were reprieved, *was the law of nature*: And its taking place the apostle very properly expressed by its *entering*; because if Adam and Eve had been put to death immediately after they sinned, the law of man's nature would have ceased with the species. But they being respited from immediate death, and having a new trial appointed them, by the sentences recorded Gen. iii. 15, 16, 17. the law of their nature took place anew, or silently entered into the world.

2. However, where sin hath abounded, grace hath superabounded.]—This shows to a demonstration, that the apostle is not speaking of the law of Moses; for that law allowed no grace or mercy to sinners at all. Whereas, when the law of nature entered, it entered in consequence of a gracious covenant, wherein a full pardon is granted through Christ to all who believe, and who repent of their sins.

Ver. 21. That as sin hath reigned by death, so also grace might reign.]—Here, as through the whole of chap. vi. the apostle personifies *sin* and *grace*, representing them as kings, who wish to have mankind under their dominion, and who exercise an uncontrolled power over their respective subjects. This figure he introduced after the example of animated writers, to add the greater energy and splendour to his discourse. See the Illustration prefixed to chap. vi. paragraph 2. and chap. vi. 6. note 2.

CHAPTER VI.

View and Illustration of the Reasonings in this Chapter.

St. PAUL's design in this and the two following chapters, was to confute the slanderous report mentioned chap. iii. 6. namely, that the apostles ordered their disciples to sin, that *grace might abound in their pardon*. Also to prove, in opposition to the unbelieving Jews and Greeks, that the doctrine of justification by faith without works of law, does not render law useless, but rather establishes it as highly useful, chap. iii. 31. His transition to these subjects is elegant. For, in the foregoing chapter, having shewn that all mankind die for the sin of Adam; also having discoursed, chap. v. 20, 21. of the superabounding of grace through Christ, in producing the righteousness of faith, and in rewarding that righteousness with eternal life, he begins this chapter with asking, Whether any one could seriously think, that he could be so inconsistent as to order men to sin, that grace might the more abound in their pardon? ver. 1.—Persons, said he, who teach as we do, that God hath subjected the whole human race to death, for the one offence of the first man, never can fancy that God will bestow eternal life the more abundantly on men, because they continue in sin, ver. 2.—Next, to shew, that the apostles, who taught the doctrine of justification by faith without works, did not mean thereby to set their disciples free from the obligations of morality, he observed, that in baptism, the rite of initiation into the Christian church, the baptized person is buried under the water, as one put to death with Christ on account of sin, in order that he may be strongly impressed with a sense of the malignity of sin, and excited to hate it as the greatest of evils, ver. 3.—Moreover, in the same rite, the baptized person being raised up out of the water, after being washed, he is thereby taught that he shall be raised from the dead with

Christ, by the power of the Father, to live with him for ever in heaven, provided he is prepared for that life by true holiness, ver. 4, 5.—Farther, by their baptism, believers are laid under the strongest obligations to holiness, because it represents their *old man*, their old corrupt nature, as crucified with Christ, to teach them that their body, which sin claimed as its property, being put to death, was no longer to serve sin as its slave, ver. 6.—By calling men's body *the body of sin*, the apostle represents sin, or evil desire, as a person, who, by overcoming the first man, had made him and all his posterity its slaves by right of conquest, and who, as their master, was continually demanding from them with rigour the ignominious service of wicked actions. And because the Greeks and Romans were well acquainted with the manner in which slaves were acquired and with the laws by which their lives and services were regulated, he appealed to these known customs to prove, that, by the death of Christ their federal head, the claim which sin hath set up to the persons and services of mankind, in consequence of the fall of the first man, is utterly destroyed.

Sin, says the apostle, claims you as his slaves, in consequence of having subdued your first parents, and taken them captives. But I will shew you by the laws of slavery, that that claim is now cancelled, and that it is both your right and your duty to shake off the yoke of that tyrannical master. Sin having put you to death with Christ, ye are no longer his slaves. For the slave of sin who is dead, 'is freed from the dominion of sin,' even as every slave who is put to death by his master is freed from the dominion of that master, ver. 7.—But though we died with Christ on the cross, we live at present, and shall afterwards live together with him in heaven; and

therefore we are now, of right, his servants, ver. 8, 9, 10.—Farther, that the Romans might rightly understand this argument, the apostle desired them to conclude, from what he had told them, that at the fall they had been killed, both corporally and spiritually, by the sin of their first parents, but were made alive, both in body and spirit, by Christ, who on that account was become their rightful lord, ver. 11.—Wherefore, it was both their duty and their interest not to allow sin to rule them any longer, in the life which they had acquired through Christ, but to employ both the members of their body and the faculties of their mind in the service of God, as persons who have been made alive from the death brought on them by sin ought to do, ver. 12, 13.

Next, in answer to the calumny, that the Christian teachers encouraged their disciples to sin, by telling them they were not under law, but under grace, the apostle affirmed that that doctrine has the direct contrary tendency. 'Sin shall not lord it over you, for this very reason, that ye are not under law, but under grace;' and he had good reason to say so, because he had shewn, ver. 11, that under grace, that is, under the new covenant, men are made spiritually alive by God; consequently, they have sufficient strength communicated to them for conquering evil desires, and for working righteousness; and great encouragement to do so, by the promise of pardon which is made to them in that covenant. Whereas law, by rigorously requiring perfect obedience to all its precepts, and by refusing pardon to sinners, drives them to despair, and hardens them in their sins, ver. 14.—These, said the apostle, being the doctrines which we constantly preach, can ye believe that we ever said, 'Let us sin, because we are not under law, but under grace?' ver. 15.—In the mean time I must inform you, that the advantages ye enjoy under grace, though very great, are of such a kind as to leave you still at liberty to give yourselves up, as slaves, either to holy affections or to sinful desires, as ye choose; and that, to whomsoever of these masters ye yield yourselves slaves, ye give him the absolute direction of you, ver. 16.—However, I thank God, that ye Romans, though formerly the slaves of sin, have obeyed the form of doctrine into which ye were delivered as into a mould, ver. 17.—

and are become the servants of righteousness, ver. 18.—Withal, to prevent the Romans from being surprised at the things he had written, he told them, that, on account of the weakness of their understanding in spiritual matters, he had reasoned from the laws and customs of men respecting slaves, to give them a just idea of the power of men's affections, to lead them either to vice or to virtue. And therefore, as formerly, through the power of their lusts, they had employed themselves wholly in wickedness, he exhorted them now, through the influence of holy affections, to employ themselves wholly in working righteousness, ver. 19, 20.—Then contrasted the miserable condition and end of the slave of sin, with the happy state and reward of the servant of God: from which it appears, that even under the gracious new covenant, the wages of sin obstinately continued in is death, but the reward of holiness is everlasting life, ver. 21, 22, 23. See chap. viii. Illust. ver. 13.

The metaphors in this chapter are extremely bold; yet being taken from matters well known, they were used with great advantage. For the influence of sinful passions, in constraining wicked men to commit evil actions, could not be better represented to those who were acquainted with the condition of slaves, and with the customs by which their lives and services were regulated, than by the power which a tyrannical lord exercised over his slaves. Neither could any thing more affecting be devised, to shew the miserable condition of a person habitually governed by his lusts, than to liken it to the state of a slave under a severe unprincipled master, who rigorously requires him to spend the whole of his time and strength in his work, who exacts from him things both painful and ignominious, and who, by the severity of the services which he imposes, miserably puts an end to the life of his slaves. On the other hand, the right which a lawful and humane lord has to the services of his slave, and the nature of the services in which he employs him, and the rewards which he bestows on him for his faithful services, convey a clear and affecting idea of the obligation which the gospel lays on men to employ themselves wholly in works of righteousness, and of the happy consequences of such a course of life.

NEW TRANSLATION.

CHAP. VI.—1 *What then do we say? Let us continue in sin, that grace may abound!*

2 *By no means: we who have died by sin, how shall we still live (σ, 165.) by it?*

3 *Are ye ignorant, that so many of us as have been baptized into Christ Jesus, have been baptized into his death?*

4 *(Ov, 262.) Besides, we have been buried together with him by baptism into HIS death,*

COMMENTARY.

CHAP. VI.—1 We who have declared the malignity of sin in killing men, *what do we say* when we teach the superabounding of grace? Do we say, *Let us continue in sin, that grace may abound in our pardon?*

2 *No. We who have died by sin corporally and spiritually, can we hope to live eternally by continuing in it?* The thing is impossible, unless the nature of God and of sin were changed.

3 Our baptism teaches us, that we have died by sin. For *are ye ignorant, that so many of us as have by baptism become Christ's disciples, have been baptized into the likeness of his death,* (ver. 5.) have been buried under the water, as persons who, like Christ, have been killed by sin? ver. 10.

4 *Besides, we have been buried together with Christ by baptism, into the likeness of his death,* (ver. 5.), to teach us this other lesson,

Ver. 1. What then do we say?—*Ερωμιν* is not the future tense of the verb *ῥωμ*, as our translators supposed, but the present of the indicative of *ῥωμ*, which contracted is *ῥω*, Phil. iv. 4. 'Again (*ῥω*) I say.'

Ver. 2. We who have died by sin.—This the true translation of the clause. For *αποθανόντες* being the second aorist, signifies *have died*: and *ἡ ζωὴ* being the dative, not of the object, but of the cause, manner, and instrument, signifies *by sin* as the cause. See ver. 10. note 2. and ver. 11. note 1. The common translation, 'how shall we who are dead to sin live any longer therein?' is absurd. For a person's living in sin who is dead to it, is evidently a contradiction in terms.

Ver. 3.—1. Baptized (*ἡμεις*) into Christ,—that is, implanted into, and made a part of the body of Christ by baptism. The apostle's meaning is: By baptism being united to Christ as our federal head, all that hath happened to him may be considered as happening to us. See Rom. vii. 4. note 2.

2 Have been baptized into his death?—In our baptism, have been represented emblematically as put to death with him. Hence

it is said, ver. 4. 'We have been buried together with him by baptism into his death': and ver. 5. 'Planted together in the likeness of his death,—also of his resurrection:' and ver. 8. 'Though we have died with Christ.' See Rom. vii. 4. note 2. From all which it appears, that baptism, the rite of initiation into the Christian church, is an emblematical representation of our union with Christ, as members of his body, and of the malignity of sin in bringing death upon Christ, ver. 10. and upon all mankind, and of the efficacy of Christ's death in procuring for all the resurrection from the dead. See Rom. iv. 11. note 1.

Ver. 4.—1. Buried together with him by baptism.—Christ's baptism was not the baptism of repentance; for he never committed any sin: but, as was observed, Prelim. Ess. i. at the beginning, he submitted to be baptized, that is, to be buried under the water by John, and to be raised out of it again, as an emblem of his future death and resurrection. In like manner, the baptism of believers is emblematical of their own death, burial, and resurrection. See Col. ii. 12. note 1. Perhaps also it is a commemoration of Christ's baptism.

that like as Christ was raised up from the dead by the glory of the Father, even so we also (*καὶ ἡμεῖς*, 9.) shall walk² in a new life.

5 (*Εἰ γὰρ*) For seeing we have been planted together in the likeness¹ of his death, (*ἀλλὰ*, 76.) certainly we shall be also in the likeness of his resurrection.²

6 Ye know this, that our old man was crucified¹ together with him, that the body of sin² might be rendered inactive, in order that we may not any longer as slaves serve sin.

7 For he who is dead (*ἀποθανών*), literally, is justified) is freed from sin.¹

8 (*Εἰ δέ*, 106.) Since then we have died with Christ, we believe that we shall also live together with him.¹

9 Knowing that Christ being raised from the dead, dieth no more: death (*αὐτὸς οὐκέτι μένει*) no more lordeth it over him.

10 For he who died,¹ died (*τῇ ἁμαρτίᾳ*) by sin² once; but he who liveth, liveth (*τῷ Θεῷ*) by God:³

11 (*Οὕτως καὶ*) So then conclude ye yourselves to be dead verily (*τῇ ἁμαρτίᾳ*) by sin;¹ but alive (*τῷ Θεῷ*) by God,² (*ὅ*) through Christ Jesus our Lord.

2. So we also shall walk in a new life.—The original phrase, *καὶ ἡμεῖς ὡς αὐτὸς*, is an Hebraism, Ess. iv. 18. and must be translated, as I have done, after Beza. The new life in which believers are to walk, that is, in which they are to act and enjoy, being similar to Christ's life after his resurrection, is a new life in the body in heaven after their resurrection. Besides, that the apostle had in view, not the resurrection of men's spirits, but of their bodies, is plain from ver. 5. where, as the proof of their being to enjoy a new life hereafter, he tells the Romans, that since they were 'planted together in the likeness of his death,' namely, when they were baptized, 'they shall be also planted together in the likeness of his resurrection,' by being raised to a new life in the body at the last day. Of the spiritual death and resurrection the apostle speaks ver. 6, 7. See ver. 8. note.

Ver. 5.—1. Have been planted together in the likeness of his death.]—The burying of Christ and of believers, first in the water of baptism, and afterwards in the earth, is fitly enough compared to the planting of seeds in the earth, because the effect in both cases is a reviviscence to a state of greater perfection.

2. We shall be also in the likeness of his resurrection.]—Of the resurrection of believers, Christ's resurrection is both an example and a proof. Wherefore our baptism, called in the preceding clause 'a planting together in the likeness of his death,' being both a memorial of Christ's death and resurrection, and a prefiguration of our own, it teaches us, that we shall die indeed through the malignity of sin, as Christ died; but through the merit of his death, and the efficacy of his power as Saviour, we shall at the last day be raised from the dead as he was, to live with him and with God eternally. Our baptism setting these things before us, the daily recollection of it ought to stir us up to every religious and virtuous action, that we may be meet for the society of God and Christ through all eternity.

Ver. 6.—1. Ye know this, that our old man was crucified together with him.]—Our crucifixion with Christ is in this verse termed the crucifixion of our old man, or animal nature, because the greatest part of our sinful inclinations have their seat in the body, and because such evil inclinations as are of a more spiritual nature, are always somehow turned towards the body. This old man, or animal nature, is said to be crucified together with Christ, because its death is accomplished by the crucifixion of Christ. See Eph. ii. 16. note 2. where the influence of the crucifixion of Christ, in killing men's sinful passions, is explained. Accordingly, our crucifixion with Christ is represented, in the next clause, as issuing in the body of sin's being rendered inactive in making us any longer serve sin as slaves.

2. That the body of sin:]—the body belonging to sin, for this is the genitive of possession. The apostle personifies sin, after the custom of animated writers, who, to make their discourses lively and affecting, speak of the virtues and vices of which they treat as so many persons.—The body, in this discourse, signifies the body with all its appurtenances of lusts, passions, &c. called ver. 13. *members*. See note 1. In this and the following verse, the apostle discourses of the spiritual death and resurrection as emblematically set forth in baptism, as well as the natural death and resurrection, to which he returns ver. 8.—Then at ver. 11. he draws a conclusion with respect to both, which he makes the foundation of his subsequent exhortations.

Ver. 7. For he who is dead, (*ἀποθανών*, chap. iv. 25. note 2.) is freed from sin chap. vii. 2. note 1.—The apostle having in the

that though we have been killed by sin, (ver. 6.), yet like as Christ was raised up from the dead by the power of the Father, to live for ever, (ver. 9.), even so we also, by the same power, shall enjoy a new and never-ending life in heaven with him.

5 For seeing Christ and we have been planted together in baptism, in the likeness of his death as occasioned by sin, certainly, by being raised out of the water of baptism, we are taught that we shall be also planted together in the likeness of his resurrection.

6 Ye know this also to be signified by baptism, that our old corrupt nature was crucified together with him, (see Rom. vii. 4. note 2.), that the body, with its affections and lusts, (Gal. v. 24.), which sin has seized, might be rendered inactive, in order that we may not any longer as slaves serve sin in the present life.

7 Sin has no title to rule you; for, as the slave who is dead is freed from his master, he who hath been put to death by sin is freed from sin.

8 Since then we have died with Christ by sin, we believe, what our baptism likewise teaches us, that we shall also arise and live together with him in heaven, to die no more.

9 For we know that Christ being raised from the dead, dieth no more: death no more lordeth it over him; but he will live eternally in the body, as we shall do also after our resurrection.

10 I say, dieth no more. For Christ who died, died by the malignity of sin once, that being sufficient to procure our pardon; but Christ who liveth after having died, liveth in the body for ever by the power of God:

11 So then, from Christ's death and resurrection, conclude ye yourselves to have been dead verily by sin, but now made alive by God, who at present delivers you from the spiritual death by regeneration, and will deliver you from the bodily death by a blessed resurrection, through Jesus Christ our Lord.

preceding verse represented all believers as crucified with Christ, 'he who is dead,' in this verse, must mean, 'he who is dead with Christ.' Accordingly he adds in the next verse, 'since then we have died with Christ.' Christ having undergone death for us, through the malignity of sin, ver. 10. it is the same as to its effects, as if we ourselves had undergone death personally. See ver. 3. note 1.—The Gentiles, by dying with Christ, were freed, not from sinning, but from the claim of sin to rule them, and from the elements of the world, Gal. iv. 3. that is, the idolatrous religions under which they formerly lived.

Ver. 8. We believe that we shall also live together with him.]—Our living together with Christ, spoken of in this verse, is evidently our living with him after the resurrection. If so, our dying with him, mentioned in the preceding clause, must be understood of the natural death which sin brought on Christ and all mankind.

Ver. 10.—1. For he who died.]—Οὗτος ἀπέθανεν. Some are of opinion that *ὁ* is used here for *ἐν*.—Beza says, the sentence may be completed by supplying the preposition *ἐν*, thus: 'For with respect to his death.'—Valla, following Hilary, supposes *ὁ* to be the neuter of the relative pronoun *ὅς*, and translates the clause thus: 'For that which died.' But Beza rejects that translation as favouring of Nestorianism.—I think *ὁ* is the article, and that it stands here for the relative *ὅς*, *he*. See Ess. iv. 72.

2. Died by sin.]—Τῇ ἁμαρτίᾳ. This is the dative of the instrument or cause. See Ess. iv. 25. For it cannot be said of Christ, who never committed any sin, that he died to sin, in the sense of his sinning no more; but he died by sin, in as much as he died through the sin of mankind. The phrase τῇ ἁμαρτίᾳ ἀπεθανέναι has the same signification ver. 2. 'We who have died by sin.' See ver. 11. note 1.

3. But he who liveth, liveth (τῷ Θεῷ) by God.]—We have this phrase in the same sense, Luke xx. 38. 'For all live (αὐτοὶ) by him.' See Rom. xiv. 7. note.

Ver. 11.—1. So then conclude ye yourselves to be (*καταλογίζεσθαι*) dead verily by sin.]—This is the same with Eph. ii. 1. *Μετὰ τοὺς ἁμαρτήματάς καὶ τοὺς ἁμαρτίας*, which no translator ever rendered 'dead to trespasses and sins.' It is the same likewise with Rom. vii. 4. *Εξανατολῆται τὸ νόμον*, 'Ye have been put to death by the law.' In those passages of scripture where men are spoken of as dead to sin, other phrases are used. Thus, Rom. viii. 10. *Συναναίχον δὲ ἁμαρτίαν*, 'Your body verily is dead with respect to sin.' Coloss. ii. 20. *Ἀπεθανε τὸ Χρῆμα ἀπὸ τῶν στοιχείων τοῦ κόσμου*, 'Ye have died with Christ from the elements of the world.' 1 Pet. ii. 24. *Ἰνα τὰς ἁμαρτίας ἀποθνήσκοντες*, 'That we bring dead to sins.' In the passage under consideration, the apostle's meaning is, 'That from Christ's dying for the sins of mankind, the Romans were to conclude, not only that they were mortal by sin, but that they were put to death by it spiritually. As the consequence of Adam's sin, their understandings were darkened, their wills perverted, and all their faculties weakened. See the next note.

2. But alive by God through Christ Jesus.]—Since the apostle represents the Romans as already made alive by God, the death which in the preceding clause, he says was brought on them by sin, was not of the body only, but of the soul also. For though the Romans, like all the rest of Adam's posterity, had through the new covenant obtained a short life on earth, and were certainly to be raised from the dead at the last day; none of them had been made alive from the bodily death, they were only made alive spiritually.—In representing the spiritual death as partly removed in the present state,

12 *Wherefore*, let not sin reign¹ in your mortal body, so as to obey it² by (τακ ἐπιθυμίας αὐτοῦ, scil. σαμαῖ) the lusts of the body.³

13 Neither (ἀκαθάρτη) present ye to sin your members¹ as instruments² of unrighteousness; but present yourselves to God as alive from the dead,³ and your members to God as instruments of righteousness.

14 (Τὰς, 91.) Besides, sin shall not lord¹ it over you; (ὑμᾶς, 90.) for ye are not (ὡς νεκροί) under law, but under grace.²

15 What then DO WE SAY? (from ver. 1.) *We will sin*, because we are not under law, but under grace? *By no means*.

16 Do ye not know, that to whomsoever ye present yourselves slaves, in order¹ to obedience, ye are HIS slaves (ver. 22.) whom ye obey,² whether of sin unto death, or of obedience³ unto righteousness?

17 But thanks to God, that although (109.) ye were the slaves of sin, yet ye have obeyed

12 *Wherefore*, since God hath made you spiritually alive, and is to raise you with immortal bodies, let not sin reign in your present mortal body, so as to obey him by fulfilling the lusts of the body.

13 Neither present ye to sin your bodily members, to be used as instruments of unrighteousness, but present the faculties of your mind to God, as persons whom he hath made alive from the death of sin: and your bodily members present to God as instruments of righteous actions, which is the work he requires from his servants.

14 Besides sin shall not lord it over you, for this reason, that ye are not under a dispensation of law, which gives no assistance against sin; but under grace, which affords all the aids necessary for subduing sin.

15 What then do we teach? That we will sin, because we are not under law but under grace? By no means. Our account of law and grace demonstrates, that we cannot possibly teach any such doctrine.

16 This however we say, that even under the gospel ye may be the slaves of sin or of righteousness, as ye choose: only ye should consider, that to whatsoever master ye make yourselves slaves to give him obedience, ye are his slaves whom ye obey, and must be contented both with his work and with his wages, whether it be of sin, whose service ends in death, or of the obedience of faith, whose service ends in righteousness.

17 By thus speaking, I do not insinuate that ye have made yourselves slaves to sin; on the contrary, I thank God, that although for-

the apostle followed his Master, who thus spake of the spiritual resurrection: John v. 25. 'The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.' The spiritual resurrection is likewise spoken of, Eph. ii. 5. v. 14; and the persons so raised are called *new creatures*, 2 Cor. v. 17 Gal. vi. 15. Upon the whole, it appears, that the death which sin hath brought upon mankind, is not that of the body alone, but of the soul also.—On the other hand, Christ's making us alive, besides the resurrection of the body, comprehends the renovation of our nature by a change of our principles and practice, through the powerful assistances afforded to us under the new covenant. And on that change, the expressions so often used in scripture are founded—*new creature, new man, new birth, old man, flesh, spirit*.

Ver. 12.—1. Let not sin reign.—To reign, in St. Paul's style, is to rule tyrannically, and with such force, that all opposition is vain. The apostle having spoken of believers being put to death by sin, ver. 2 and buried as dead persons with Christ, ver. 4. and their body as crucified with Christ, ver. 6. and their soul as spiritually dead, but both of them as made alive again by Christ, ver. 11. he here supposes that sin, on seeing these things emblematically represented in baptism, was become desirous of entering into their bodies a second time, with a view to exercise the same tyranny over them, by employing the members and lusts of their body in his service. The apostle therefore exhorted the Romans not to suffer sin to rule them, as formerly, by means of the lusts of the body.

2. So as to obey it (αὐτῇ) by the lusts (ἐπιθυμίας) of the body.—The pronoun αὐτῇ here stands for ἀκαθάρτη, with which it agrees in gender. But the latter pronoun αὐτῇ, being of a different gender, stands for σαμαῖ. I have therefore, in the translation, substituted *body*, the antecedent, in place of the relative pronoun, to avoid ambiguity.

3. The lusts of the body, by an usual figure, denote the lusts both of the body and mind.—See Rom. vi. 6. note 1.—Accordingly, in the following verse, the apostle expresses himself more particularly; 'Present yourselves (your minds) to God—and your members to God.'

Ver. 13.—1. Neither present ye to sin your members.—Μέλη, *members*, here, and Rom. vii. 5. signify both the members of the body and the faculties of the mind; consequently, every thing in us which is employed as an instrument in performing the works of the flesh, enumerated Gal. v. 19–21. For some of these do not require the members of the body to their being performed, but are wholly confined in their operation to the mind. Hence, Col. iii. 5. evil desire and covetousness are mentioned among our members upon the earth, which we are to mortify.

2. As instruments of unrighteousness.—Though the original word ὅπλα properly denotes *military weapons*, it is applied to any instrument of action. Beza thinks, that as the word παριστάται, *present*, in the beginning of the verse, signifies the placing of servants in the presence of their master, ὅπλα, *instruments*, may denote *military weapons*, and that the two terms, conjoined, suggest the idea of sin as a tyrant, ver. 12. surrounded with his guards, to whom he gives νόμους, *laws*, ver. 23.

3. As alive from the dead.—Locke thought αὐτῶν should be translated, *from among the dead*, understanding by the dead, the Gentiles dead in trespasses and sins. But there is no reason for restricting this epithet to the Gentiles. The unbelieving Jews might be called the dead as well as the unbelieving Gentiles. I do not however suppose the apostle meant, by this expression, any thing more, but that the Romans were to behave as persons who had formerly been dead through sin, but were now alive through Christ.

Ver. 14.—1. Sin shall not lord it over you.—Κυριεύει. This word denotes the government of a master over his slave; that is, the most absolute and tyrannical government.

2. For ye are not under law, but under grace.—By law, in this

verse Locke understands the law of Moses, and by grace the gospel. But the more general sense of law agrees better with the apostle's argument. From ver. 15. it appears, that his enemies not understanding his doctrine, that men 'are not under law but under grace,' had calumniated him as teaching, that men are not under law as a rule of duty, and so may sin with perfect safety. To this calumny the apostle answered, that their not being under law as a rule of justification, which was his doctrine, instead of being an encouragement to sinning, lays men under the strongest obligation to obey law, and to avoid sin. For the nature of grace, that is, of the gracious new covenant, under which men are placed, is this:—It does not require an impossible perfect obedience, but the obedience of faith; it promises the assistance of the Spirit of God, to enable men to obey law sincerely, as a rule of duty; and it offers the pardon of sin to all on repentance.—Law, as a rule of justification, is of a quite different nature. It requires perfect obedience, under the penalty of death; it offers no assistance for enabling those who are under it to perform its requisitions; and it grants no pardon to any sinner on his repentance. Such being the nature of law and grace, it is evident that mere law, by reducing the sinner to despair, takes from him both the inclination and the capacity of repenting. Whereas the gracious new covenant, under which all mankind are placed, by its requisitions and promises, both encourages and enables sinners to repent; which is the reason that, ever since the fall, mankind have been placed under that gracious covenant, and not under law, as the rule of their justification. In short, the apostle's doctrine, 'ye are not under law, but under grace,' is, and ever hath been, true of all the posterity of Adam from the beginning; and instead of weakening the obligation of the law of God written on the hearts of men, that doctrine establishes it in the most effectual manner.

But to all this the Jews objected, If we are not under the law of Moses as the rule of our justification, to what purpose was it so solemnly promulgated to us? In like manner the Greeks argued, If we are not to be justified by the law of nature, why is it so deeply engraven in our hearts and consciences? These objections the apostle answers in the following chapter, where he discourses of the use of the moral precepts of the law of Moses, and, by consequence, of the use of the law of nature also.

Ver. 16.—1. Do ye not know, that to whomsoever ye present yourselves slaves, in order to obedience.—By the expression, 'ye present yourselves slaves,' the apostle taught the Romans, that grace does not destroy human liberty. It was still in their own power to choose, whether they would present themselves slaves to sin, or servants to righteousness.

2. Ye are his slaves whom ye obey, whether of sin unto death.—To the same purpose our Lord speaks, John viii. 34. 'Whosoever committeth sin, is the slave of sin.' See Illustr. ver. 19.

3. Or (ἢ) of obedience unto righteousness.—Obedience here signifies the gospel, called the obedience of faith, Rom. i. 5. xvi. 26; and the obedience of Christ, 2 Cor. x. 5; and here obedience simply. As the apostle, in what goes before, had personified sin, so, in this verse, he personifies the gospel, to shew that, as a master, the gospel hath a just title to our persons and services.

Ver. 17. Yet ye have obeyed from the heart the mould of doctrine into which ye were delivered.—The original words must be supplied and construed in the following manner: 'Ἐπακούσατε τὰς ἐντολὰς τοῦ εὐαγγελίου, εἰς ὃν ὑμεῖς ἐδιδάχθητε παριστάμενοι: 'Ye have obeyed from the heart the mould of doctrine, into which moi I d of doctrine ye were delivered.'—The original word τύπος, among other things, signifies a mould into which melted metals are poured, to receive the form of the mould. The apostle represents the gospel doctrine as a mould, into which the Romans were put by their baptism, in order to their being fashioned anew. And he thanks God, that 'from the heart,' that is, most willingly and sincerely, they had

from the heart the mould of doctrine¹ into which ye were delivered:

18 (Δε) And being made free¹ from sin, ye have become the slaves of righteousness.

19 I speak after the manner of men,¹ (διὰ, 112.) on account of the infirmity of your flesh: (γὰρ, 93.) Wherefore, as ye have presented your members, (δουλα, scil. ὁπλα) servile INSTRUMENTS to uncleanness and to iniquity,² to WORK iniquity; so now present your members (δουλα) servile INSTRUMENTS to righteousness, to WORK holiness.

20 For when ye were slaves of sin, ye were free men, (supply ἐν) AS TO righteousness.

21 (Οὐ, 262.) And what fruit had ye then FROM THOSE THINGS, of which ye are now ashamed? For the reward of these things is death.

22 But now being set free from sin, and having become servants of God, ye have your fruit unto holiness, and the reward everlasting life.

23 For the wages¹ of sin is death; but (χαρισμα) the gracious gift² of God is everlasting life, through Christ Jesus our Lord.

yielded to the forming efficacy of that mould of doctrine, and were made new men, both in principle and practice.

Ver. 18. And being made free.]—Ελευθερωθέντες. This is the word by which the act of giving a slave his liberty was signified, called by the Romans emancipation.

Ver. 19.—1. I speak after the manner of men.]—Ανθρώπων ὡς ἄνθρωποι. He means, that his reasoning was taken from the customs of men, and was accommodated to their apprehension; and that he used metaphors and allegories which were well known. On other occasions the apostle used this phrase, to signify that he spoke in the character of an objector, Rom. iii. 5. Jerome calls it a *Cilician* phrase. But that others used it besides Cilicians, appears from Athenag., lib. ix. 'I humbly beg he would change his manner, and (ὡς ἀπὸ κληρῶν λαλῶν) speak clearly.' According to this use of the phrase, ἀνθρώπων ὡς ἄνθρωποι may signify, 'I speak a thing well understood.' The truth is, the apostle spoke clearly, familiarly, and strongly, when he represented the power which lusts and passions have over the reason, the conscience, and the will of wicked men, by the dominion which a tyrannical master exercises over his slave.

2. Wherefore, as ye have presented your members (δουλα, supply ὁπλα from ver. 13.) servile instruments to uncleanness, and to iniquity.]—What is meant by *members*, see ver. 13. note 1.—According to Bezæ, uncleanness and iniquity signify those base affections and evil inclinations, by which wicked men corrupt and enslave themselves; such as malice, lust, revenge, pride, covetousness. Sin is called uncleanness, to signify that it tarnishes the beauty of the soul, as filthiness obscures the beauty of the body; and that it renders the sinner loathsome in the sight both of God and man.

merly ye were the slaves of sin, ye have willingly obeyed the mould of doctrine into which ye were cast at your baptism:

18 And that being set free from the slavery of sin by your faith, ye have voluntarily become the slaves of righteousness, whom therefore ye ought to obey.

19 I speak according to the customs of men respecting slaves, on account of the weakness of your understanding in spiritual matters, that I may give you a just idea of the influence which sinful lusts have had over you formerly, and of the influence which holy affections ought now to have. Wherefore, as in your unbelieving state ye presented your members servile instruments to unclean affections, and to unjust desires, to work wickedness; so now present your members servile instruments to righteousness, to work holiness.

20 To devote yourselves to the service of righteousness, without serving sin at all, is reasonable: For when ye were slaves of sin, ye were free men as to righteousness; ye gave no obedience to righteousness.

21 And what advantage did ye then reap from those base actions with which ye served sin, and of which ye are now ashamed? Instead of being profited, ye have been hurt by them; for the reward of all such things is death eternal.

22 But now being set free from sin, both in respect of its power and punishment, and having become the servants of God, your state is entirely changed; ye are real free men, and ye have holiness as your service, and, as the reward thereof, everlasting life.

23 For the wages which sin gives to its slaves is eternal death; but the gracious gift which God bestows on his servants is everlasting life; a reward gratuitously bestowed through Jesus Christ our Lord

Next, it is called iniquity; because it is injurious both to God and man. Wherefore, these two epithets exhibit a just description of the nature of sin.

Ver. 21. For the reward of these things is death.]—The Greek word τέλος, signifies both the end for which a thing is done, and the last issue of it. The apostle's meaning is, that the punishment of death, to be inflicted on sinners, is the natural consequence, or issue and reward of their sin. The word is used in the first sense, 1 Pet. i. 9. 'Receiving (τὸ τέλος) the end of your faith, the salvation of your souls:' the end or purpose for which ye believed.

Ver. 23.—1. For the wages of sin is death.]—The original word οὖνισμα, properly signifies the food and pay, which generals give to their soldiers for their service. By using this term, the apostle shews what sort of pay the usurper sin gives to those who serve under his banners. Farther, as the sin here spoken of is that which men commit personally, and which they continue in, the death which is the wages of this kind of sin, must be death eternal. It is observable, that although in scripture the expression eternal life is often to be met with, we nowhere find eternal joined with death. Yet the punishment of the wicked is said to be eternal, Matt. xxv. 46.

2. Gracious gift of God is everlasting life.]—The apostle does not call everlasting life οὖνισμα, the wages which God gives to his servants, because they do not merit it by their services, as the slaves of sin merit death by theirs; but he calls it χάρισμα, a free gift, or, as Estius thinks the word may be translated, a donative; because, being freely bestowed, it may be compared to the donatives which the Roman generals, of their own good-will, bestowed on their soldiers, as a mark of their favour.

CHAPTER VII.

View and Illustration of the Doctrines in this Chapter.

THE apostle, in the preceding chapter, having confuted the slanderous report mentioned chap. iii. 8. that he and his brethren taught their disciples to sin, that grace might abound, judged it necessary in this chapter to repel the objection which the Jewish scribes and heathen philosophers urged against this doctrine of 'justification without works of law,' chap. iii. 31. that it made law useless. This objection the apostle now examined the more carefully, not only because it gave him an opportunity of explaining to the Jews the nature and obligation of the law of Moses, but because he foresaw that, in after-times, the same objection would be urged by infidels against the doctrine of justification without works of law, to discredit the gospel. His discourse he begins with observing, that the law of Moses, as the law of God's visible kingdom and church among the Jews, 'had dominion over a man,' that is, was obligatory, only while he liveth, ver. 1.—This assertion he proved, by likening the law of Moses to the law of marriage, which binds the wife to the husband only while the husband liveth. But if he die, she

is loosed, and may marry another, ver. 2, 3.—Wherefore, as the death of either party dissolves their marriage, the Jews, having been put to death by the curse of the law, in the person of Christ were now loosed from their marriage with God as their king, and from the law of Moses by which God's kingdom among them was governed, that they might be married to Christ by entering into the gospel church, and, in that new marriage, bring forth fruit unto God, ver. 4.—It is true this argument, at first sight, may perhaps appear inept. But if we consider it attentively, it will appear strong and in point, being founded on those passages of scripture, where God represents his connexion with the Jews, as their king, under the idea of a marriage solemnized at Sinai, when he gave them his law, Ezek. xvi. 8. 38; Jer. ii. 2. iii. 14.: For by that similitude God intimated to the Jews, that as marriages are dissolved by the death of either of the parties, his connexion with their nation as their king was to end at the time when they, with the rest of mankind, should be put to death in the person of Christ. The

apostle therefore argued justly, from the Jews being put to death in the person of Christ, that their marriage, or connexion with God as their king, was dissolved, and that they were loosed from the law of Moses, as the law of God's temporal kingdom. Besides, it was fit that that kingdom and its law should end at the death of Christ. For the temporal kingdom having been erected among the Jews, for the sake of publishing, in the law of Moses, the curse of the law of works originally given to man in paradise, (see Gal. iii. 10. note 2. Rom. x. Illustr.), that they might be sensible of the grace of the gospel, it is evident, that when Christ removed the curse of the law of works by suffering it for all mankind, and opened the gospel dispensation, the kingdom of God among the Jews and the law of Moses were no longer of use, but were set aside, that the Jews might be at liberty to enter into the gospel church, and there bring forth fruit to God.

Next, to shew them the true nature of the law of Moses, and to convince them that it was not intended as a rule of justification, the apostle told the Jews, that while by their fleshly descent from Abraham they were placed under the law of Moses, as the law of God's temporal kingdom, their sinful passions wrought effectually in their members, to make them do such actions as, by the curse of that law, subjected them to death. For this, in effect, was to tell them that the law of Moses was a mere law of works, which required perfect obedience under the penalty of death, and granted pardon to no sinner. See chap. x. Illustr. ver. 4. Consequently, neither that law, nor any other law of works, could be a rule of justification to sinners, ver. 5.—And, therefore, at the fall, though Christ had not died, yet because he was to die, to buy off all mankind from the curse of the law, Gal. iii. 13. God was pleased in the prospect of his death, immediately to loose Adam and his posterity from the law of works as a rule of justification, and to place them under a new law, in which not perfect obedience, but the obedience of faith, was required in order to life. And to shew this he told them, that as soon as Christ died, the Jews were not only loosed from the law of Moses, which by its curse annexed to every transgression, appears to have been the original law of works under which Adam fell, but, as persons delivered from the law of works, by their dying with Christ in the nature in which they were tied to that law, they were admitted into the Christian church that they might thenceforth serve God according to the new manner of the law under which mankind were placed at the fall, and not any longer according to the old manner of the law of works, ver. 6.

But lest, from the apostle's telling the Jews, ver. 5. that their sinful passions under the law had put them to death, and from his affirming, ver. 6. that they were loosed from the law on that account, they might suspect that he thought the law of Moses a bad institution, he assured them that he entertained no such opinion. That law, though it could not justify the Jews, was of excellent use as a rule of duty. By its prohibitions, it made them sensible of their sins; and by its curse it shewed them what their sins deserved. As an instance, he mentioned their not being able to know that the strong desire of things forbidden is sin, unless the law had said, 'Thou shalt not covet,' ver. 7.—Wherefore, when he told them that their sinful passions under the law had wrought in their members, to put them to death, his meaning was, that their sinful passions, and not the law, had wrought in them strong desires of things forbidden, which, by the curse of the law, subjected them to death: for without law sin is dead; it hath no power to kill the sinner, ver. 8.—Farther, to shew the excellent nature of law, as it makes men sensible both of their sins and of the demerit of their sins, he observed, that while men are ignorant of law, they fancy themselves without sin, and entitled to life; but when, by the operation of law upon their conscience, they

come to the true knowledge of their own character, they are sensible that sin lives in them, and that they are dead by the curse, ver. 9.—Thus it hath come to pass, that the law of works, which was originally intended to give life to mankind, hath occasioned their death, ver. 10.—Because their sinful passions, which law cannot subdue, deceive them into the commission of evil actions, which, according to the tenor of the law of works, subjects them to death, ver. 11.—From all which it appears, that instead of being a sinful thing, the law of works, as published in the law of Moses, is holy, even in its curse, and all its commandments are 'holy, and just, and good,' ver. 12.

To this, however, a Jew is introduced replying,—The good law which you so highly praised, notwithstanding its goodness, hath been, by your own acknowledgment, the occasion of my death. This objection the apostle introduced, that he might have an opportunity of shewing more fully the excellent nature of law. For he affirmed a third time, that it is not the law, but sin, which kills the sinner, through the curse of the law; and that it was fit the sinner should be so punished, to shew all the subjects of God's government the exceeding malignity of sin, in destroying the peace and order of the world, ver. 13.—Farther, to display the excellency of law still more clearly, the apostle observes, that by the very frame of their own minds, sinners know the law to be spiritual or holy, and that by comparing themselves with the holy law, the unregenerated become sensible that they are carnal, and sold under sin, ver. 14.—The spirituality or holiness of the law every sinner must know by this, that when he does the things which the law forbids, he does not approve of them. On the other hand, the corruption of his own nature, and his inability to do good, he feels, *first*, by his habitually neglecting to practise what the law enjoins, notwithstanding he hath some feeble inclinations to comply with its good injunctions; and, *next*, by his habitually doing what the law forbids, notwithstanding he hath some faint hatred of these evil actions, ver. 15.—Now, these feeble volitions, and ineffectual aversions, demonstrate that our reason and conscience assent to all the precepts of the law, as good, ver. 16.—But reason and conscience being the higher part of our nature, and our real selves, the evil actions which we do in opposition to their dictates are not so much our work, the work of our higher part, as the work of the sinful passions which predominate in the animal or lower part of our nature, ver. 17.—Thus by the law, men are made sensible that in their flesh, or animal part, no good thing dwells; and that being wholly governed by that part, though they have some inclination to what is good, they find it extremely difficult to practise it. This inability in the unregenerated to do the good which they incline, the apostle insisted on, not to drive them to despair, but to make them put a just value on the gospel, which, as he afterwards observes, is alone able to deliver them from the slavery of sin, and to raise the higher part of their nature to its proper superiority, ver. 18.—Next he tell us, that the extreme difficulty of the thing is the true reason that the unregenerated do not the good they incline, but the evil which they do not incline, ver. 19.—And from this infers, that sin is not the work of the higher part of their nature, which is their real selves, but the work of their carnal part. This he has said before, ver. 17.—but he repeats it here, not with any view to excuse the sinner, by laying the blame of his evil actions on the prevalence of his passions, but to shew that all the credit which sinful actions derive, whether from the general practice of the world, or from the station and abilities of the individuals who are guilty of them, is entirely destroyed by this consideration, that they are contrary to the reason and conscience of mankind.

To his account of the discovery which law makes of

the state wherein men are by nature, the apostle subjoins a description of the struggle between reason and passion, which arises in the mind of the sinner when awakened by the operation of law on his conscience. Such a person finds, that when he is most strongly inclined by his better part to do what is excellent, evil presents itself to him as a desirable object; and that so constantly, and with such alluring influence, that it may be termed *a law*, ver. 21.—So that, notwithstanding he is pleased with the law of God in his inward man, or spiritual part, ver. 22.—he feels an opposite law in his members, or carnal part, warring strongly against the law of his mind, and bringing him into captivity to the law of sin which is in his members, ver. 23.—And as mere law supplies neither strength nor hope to the awakened sinner, but after shewing him sin and death in all their frightful colours, leaves him under the power of sin, and under the condemnation of the curse, the apostle introduces him crying out, terrified lest being overcome in the conflict he be subjected to eternal death, ‘O wretched man that I am, who will deliver me from the body of this death?’ ver. 24.—Then, to shew from whence his deliverance cometh, he makes the awakened sinner thank God, who graciously delivers him from the slavery of sin, and from the curse of the law, through Jesus Christ, whose gospel offers the assistance of God’s Spirit, and promises eternal life to the penitent believer. The effect of this happy deliverance, the apostle sets forth, by making the delivered sinner declare with joy, that he does not now, as formerly, serve God only with the ineffectual approbations and volitions of his mind, and with his flesh or animal part the law of sin; but as one delivered from that law,

he habitually serves God, both with his mind and with his flesh, ver. 25.

Although the apostle, in this chapter, hath spoken more immediately of the Jews, as placed under the law of Moses; yet, as the arguments by which he hath proved their freedom from that law as a rule of justification are equally forcible for proving the freedom of mankind from the law of nature as a rule of justification, the author hath not, in this illustration, departed from the truth, in supposing the apostle designed this passage for both.—Farther, as the moral precepts and curse of the law of Moses, are in effect the precepts and curse of the law of nature, what the apostle hath written to shew the excellent nature and operation of the law of Moses in making the Jews sensible of their sins, and of their inability to deliver themselves either from the power or from the punishment of their sins, consequently in leading them to seek sanctification and pardon from the grace of God published in the gospel, is equally applicable to the law of nature written on the hearts of men; for it hath the same operation and influence, in making sinners sensible both of their sins and of their danger, and in leading them to Christ. We may therefore believe the apostle had both laws in his eye, when he wrote this excellent passage.—His principal design, however, was to wean the Jews from their extreme attachment to the law of Moses, and to make them sensible of the absurdity of pressing that law upon the Gentiles; because, however excellent it might be in itself, or however useful for certain purposes, it was, through the infirmity of human nature, as ineffectual for the sanctification of mankind, as for their justification.

NEW TRANSLATION.

CHAP. VII.—1 Know ye not, brethren, for I speak to them, *who know* (νομιν) law,¹ that the law hath dominion over a man *ONLY* so long as he liveth?²

2 For a woman *who* hath an husband, is bound by law to *her* husband¹ while he liveth:² But if *her* husband die, (καταργηται) she is loosed from the law of the husband.

3 So then, *she* shall be called an adulteress, if, while her husband liveth, she be married to another husband: but if *the* husband die, she is freed from that law; so that she is no adulteress, though married to another husband.

4 (ὅτι) Wherefore, my brethren, ye also (καταπαύμεθα), have been put to death by the law,¹ (διὰ, 117.) in the body of Christ,² (εἰς το, 147.)

Ver. 1.—1. I speak to them who know law.]—Here law signifies the whole of the divine revelations recorded in the Jewish scriptures. See Rom. ii. 12. note 1. Or, as the article is wanting, it may denote law in general; not only the law of Moses, but the law of nature, which is the law of works. The truth is, the apostle’s reasoning in this chapter is applicable to both these laws.

2. That the law hath dominion over a man only so long as he liveth.]—Elsner thinks the law, in this clause, is the law of marriage, mentioned ver. 2. But I rather suppose the apostle means the law of Moses, as the law of God’s temporal kingdom among the Jews; for his intention was to shew that the Jews were loosed from that law, by their being put to death with Christ. See ver. 6.

Ver. 2.—1. For a woman who hath an husband, &c.]—This argument was peculiarly adapted to the Jews, whose connexion with God, as their king, was represented by God himself under the idea of a marriage solemnized with them at Sinai. See Illustr. ver. 4. But the same argument is applied by the apostle to the Gentiles likewise, Rom. vi. 7. because the law of marriage being of universal obligation, if it is dissolved by the death of either party, other obligations of a like nature must be dissolved in the same manner.

2. Is bound by law to her husband while he liveth.]—The law here referred to, is the law of marriage promulgated in paradise, Gen. ii. 24. whereby our Lord declared, Matt. xix. 6. marriages were appointed to continue for life, except in the case of adultery.

Ver. 4.—1. Ye also (καταπαύμεθα τὸ νόμον) have been put to death by the law.]—Here τὸ νόμον is the dative of the instrument. See Rom. vi. 2. note. The original word, καταπαύω, properly sig-

COMMENTARY.

CHAP. VII.—1 Ye Jews think the law of Moses is of perpetual obligation; but *know ye not, brethren*, (for I speak to them *who know law*), that the law of Moses, as the law of God’s temporal kingdom among the Jews, hath dominion over a man *only* so long as he liveth; its obligation being that of a marriage?

2 For a woman who hath an husband, is bound by the law of marriage (Gen. ii. 21–24.) to her husband while he liveth: but if her husband die she is loosed from the law of marriage, could her to her husband, and hindered her from marrying any other man.

3 So then such a woman shall be reputed, both by God and man, an adulteress, if, while her husband liveth, she be married to another husband: but if her husband die, she is freed from that law which bound her to her husband, and hindered her to marry any other man; so that she is no adulteress, though, after his death, she be married to another husband.

4 Wherefore, my brethren, since marriages are dissolved by the death of either of the parties, ye Jews, who were married to God as your king, and thereby were bound to obey the law of Moses, are

nifies I put to death. The word also is emphatical in this passage, and implies, that not the Gentiles only, but the Jews also, were put to death, by ‘the curse of the law.’

2. In the body of Christ.]—Believers being considered as members of Christ’s body on account of the intimate union which subsists between them and him, every thing happening to him is in scripture said to have happened to them. Thus the Jews are here said to be ‘put to death in the body of Christ;’ and ‘our old man’ is said to ‘be crucified with Christ,’ Rom. vi. 6; and we are said to have ‘died together with Christ,’ ver. 8; and ‘to be buried together with him by baptism,’ ver. 4; and ‘to be dead with Christ from the elements of the world,’ Col. ii. 20; and to be risen with Christ, Eph. ii. 4–6; and even ‘to be circumcised with Christ,’ Col. ii. 11; on which account, believers of all nations are called περιτομή, the circumcision, Philip. iii. 3.—These expressions St. Paul took great delight in, because they make us sensible that Christ became man, was circumcised, crucified, and buried, and rose again to deliver us from punishment, and to procure for us a blessed resurrection to immortality. More particularly, as Christ suffered death for us, we are said to have been actually put to death in him; and whatever extrinsic obligations respecting religion would have been dissolved by our own death, are dissolved by his. Wherefore, as the Jews were killed by the curse of the law of Moses in the person of Christ, its claim to their persons and services was abolished; so that they were at liberty to be married to another husband or king. In like manner, the Gentiles having been killed in the person of Christ, by the curse of the law of nature, they have, from the beginning, by that death been

in order that ye may be married³ to another,⁴ *κεν* to him who is raised from the dead,⁵ that we should bring forth fruit⁶ to God.⁷

5 For, when we were in the flesh,¹ *the sinful passions (παρὰ τὰ ἡμέ) which WE HAD* (73. 74. 117.) *under the law wrought effectually in our members, to bring forth fruit unto death.*

6 But now (*καταργήσαντες*) *we are loosed from the law, having died in that by which we were tied;*¹ (*ἐκ, 326.*) *so that we ought to serve in newness of THE spirit, and not in oldness of THE letter.*²

7 What then do we say, *THAT the law*¹ *is sin?*² By no means. Nay, I had not known sin, *unless (διὰ) through law.*³ For even (*ἐπιθυμία*) *strong desire*⁴ *I had not known TO BE SIN, unless the law had said, Thou shalt not covet.*

8 But *I SAY THAT sin taking opportunity (διὰ, 117.) under the commandment, wrought effectually in me all strong desire.*¹ For *without law sin IS dead.*²

delivered from the law of nature, as a rule of justification. So the apostle tells us, Gal. iii. 13. 'Christ hath delivered us from the curse of the law.'

3. That ye may be married.]—In this passage the union of Christ with his people is represented as a marriage. So likewise, Ephes. v. 31. 32. Rev. xxi. 9. xxi. 17. The apostles probably took that idea from the ancient phraseology concerning the Jews. See Illustr. ver. 4. But from whatever source it was derived, it is a strong representation of the friendship which subsists, and will subsist between Christ and believers to all eternity, and of the happiness which they will derive from his love to them, and from their entire subjection to him.

4. To another.]—The apostle speaks of Christ as the husband of the believing Jews, because he was now become their Lord and Head; and calls him *another husband*, because, while the theocracy subsisted, God was their husband, Isa. liv. 5. 'Thy maker is thy husband.'

5. Even to him who is raised from the dead.]—The crucifixion of their old man, or corrupt nature, and their obtaining a new nature through the death of Christ, was a fit preparation of the Jews for becoming spouses to Christ, now raised from the dead.

6. That we should bring forth fruit unto God.]—The apostle says, 'That we should bring forth,' to show that he was in the same circumstances with the Jews. The transition from one person to another, as Blackwall observes, *Sacr. Class. part 1. ch. 2. § 6.* is frequent in Homer, Virgil, Xenophon, Plato, and all the best writers in both languages, and is admired as emphatical and beautiful by readers of taste.

7. Fruit to God.]—Holy actions brought forth by the Jews, in consequence of their new marriage with Christ, or introduction into Christ's church, is called *fruit to God*, to signify, that although the Jews were loosed from their former marriage with God as their king, they were not loosed from their obedience to God; and that all the good actions which men perform under the gospel dispensation, are considered by God as belonging to him. Perhaps also in the expression, *fruit to God*, there is an insinuation, that as law gives no assistance for conquering the corruptions of our nature, and allows no pardon to any sinner, the evil actions which men commit under law, whether the law of nature or of Moses, are properly fruit to death. See ver. 5.

Ver. 5. For when we were in the flesh.]—The apostle describes the state of the Jews under the law of Moses, by their being *in the flesh*, and their state under the gospel, by their being *in the spirit*, (see Gal. iii. note), to shew, 1. That their relation to God as his people, was constituted merely by their descent from Abraham according to the flesh, and by their performing the services of the law of Moses, which all pertained to the flesh: 2. That men's relation to God as his people, under the gospel, is not constituted either by their being descended from this or that father, or by their performing this or that ceremony pertaining to the flesh, but by their possessing these dispositions of mind which rendered men like God. They are God's people, not by the flesh, but by the spirit. In other passages of scripture, by men's being in the flesh, is meant their being governed by the lusts of the flesh; and by their being in the spirit, their being guided by the spiritual principles of their nature, purified and strengthened by the spirit of God. Rom. viii. 1. note 2. See ver. 14. of this chapter, note 1.

Ver. 6.—1. Having died in that by which we were tied.]—I have followed the reading adopted by Mill, Bengelius, and others, viz. *καταργήσαντες* *ἐκ τῆς νόμου*, because the apostle is speaking of the Jews, who, by their fleshly descent from Abraham, were tied to the law of Moses. But having received baptism, in token of their being put to death with Christ, they were, through that death, strip-

ped from that marriage and law, because *ye also*, as well as the Gentiles, (chap. vi. 6.), *have been put to death by the curse of the law in the person of Christ, that ye may be married to another, even to him who died for you, but is now raised from the dead; and that we should bring forth fruit to God.*

5 Besides, the law of Moses never was intended as the rule of our justification; for when we were the subjects of God's temporal kingdom, the sinful inclinations which we had under the law, wrought effectually in the members, both of our soul and body, see Rom. vi. 13. note 1.), *to bring forth such evil actions as, by the curse of that law, subjected us to death without mercy.*

6 But now we Jews are loosed from the law of Moses, having died with Christ by its curse in that fleshly nature by which, as descendants of Abraham, we were tied to the law, and are placed under the law of the gospel; so that we now should serve God in the new manner of the gospel, and not in the old manner of the law.

7 What then do I say when I affirmed, ver. 5. that, under the law, our sinful passions wrought in our members to bring forth fruit unto death? Do I say that the law is a bad institution? By no means. Nay, I could not have known sin in its extent and demerit, *unless through law.* For even strong desire of things sinful, I could not have known to be sin punishable with death, *unless the law of Moses had said, thou shalt not covet.*

8 But I say that sin, taking opportunity under the law to kill me by its curse, wrought effectually in me the strongest desire of things forbidden, and thereby subjected me to death, (ver. 5.) For without the law, sin is dead; hath no power to kill the sinner.

ped of their fleshly relation to Abraham, by which they were bound to obey the law of Moses. If the common reading, *καταργήσαντες* *ἐκ τῆς νόμου*, is retained, by supplying the word that the translation will run thus: 'That being dead by which we were tied.'

2. In newness of the spirit, and not in oldness of the letter.]—See 2 Cor. iii. 6. note 1. 2. The Jews, being loosed from the law of Moses, were no longer to worship God with rites and ceremonies pertaining to their flesh, but with services of their spirit, consisting in faith and love. From this, however, we must not infer, that the Jews under the law did not serve God with spiritual services; all the services in which true piety and morality consist, were enjoined in the covenant with Abraham, and were practised by the pious Israelites. But to these the law of Moses added numberless services pertaining to the body, from which the converted Jews were freed since their death with Christ.

Ver. 7.—1. What then do we say, that the law, &c.]—The quotation in the end of this verse, being from the tenth commandment in the decalogue, shews that the law here spoken of is the law of Moses, and chiefly the moral precepts of that law; which, as they are a just transcript of the law of nature, every thing the apostle hath said concerning them is applicable to the law of nature also.

2. Law is sin.]—Is a sinful or bad institution, an institution which occasions men to sin. That this is the apostle's meaning is plain from ver. 12, where he mentions, by way of inference, the proposition which his reasoning was designed to prove: 'Wherefore the law is holy, and the commandment holy and just and good.'

3. By no means. Nay, I had not known sin unless through law.]—As the apostle is speaking of the law of Moses, this must not be understood universally. For it is not to be supposed, that the reason and conscience of the heathens gave them no knowledge at all of their sins. The contrary is affirmed by the apostle, Rom. ii. 14. Nevertheless, the most enlightened among them had but an imperfect knowledge of the nature and demerit of sin in general, and of the number and aggravations of their own sins in particular, compared with the knowledge of these things which they would have derived from revelation. The truth is, they fancied many things innocent, which were real enormities, and many things trivial sins, which were very heinous, as is evident from their writings.

4. For even strong desire I had not known to be sin, unless the law had said, Thou shalt not covet.]—The original word, *ἐπιθυμία*, signifies *strong desire*, whether good or bad. Here it is used in the bad sense; as it is likewise 1 John ii. 16. *ἐπιθυμία τῆς σαρκός*, 'The lust of the flesh and the lust of the eyes.' But it signifies strong desire of a good kind also, Luke xxii. 15. *ἐπιθυμία ἐκείνη*, 'I have vehemently desired to eat this passover.'—1 Thess. ii. 17. 'Endeavoured the more abundantly (*πολλὰ ἐπιθυμία*) with great desire to see your face.'—In the commandment, the desire that is forbidden, is of what belongs to others. Now, as the operation of such a desire is to prompt men to acts of injustice, the existence of it in the mind is sin, because it could not hold its place there for any length of time, unless it were indulged. However, the knowledge that strong desire, not exerted in outward actions, is sin, is not very obvious; and therefore the apostle ascribes it to the information given us by the revealed law of God.

Ver. 8.—1. Sin, taking opportunity under the commandment, wrought effectually in me all strong desire;—i. e. every kind of strong desire. Commentators who translate *διὰ τῆς ἐντολῆς*, 'through the commandment,' explain this by the principle in human nature which Ovid describes in his famed lines, *Nititur in vitium*, &c.; for they think the prohibitions of law awaken and irritate men's evil desires. But though this interpretation may be admitted, in so far as it supposes evil desires to exist in the mind previous to the prohibitions of law, and that these evil desires prompt men to make

9 (δὲ, 106.) *Therefore, I was alive (χαρίσιν) without law formerly: But when the commandment came, sin lived again, (see ver. 8. at the end), and I died.*

10 (καὶ, 212.) *And so the commandment which WAS INTENDED for life,¹ the same was found by me TO END in death.²*

11 *For sin taking opportunity (δὲ, 122.) under the commandment,¹ deceived me,² and (δὲ) through it slew me.*

12 (οὖν, 331.) *Wherefore, the law indeed is holy;¹ and the commandment holy, and just, and good.*

13 *JEW. The good LAW, then, to me hath become death?¹ APOSTLE. By no means. But sin HATH BECOME DEATH,² that sin might appear working out death³ to me, (δὲ, 113.) through the good LAW; THAT IS, that sin might become (καθ' ὑπερβολὴν ἀμετρώα) a most exceeding sinner,⁴ through the commandment.*

14 (εἰ, 91.) *Besides, we know that the law is spiritual;¹ but I am carnal,² being sold under sin.³*

15 *For what I thoroughly work,¹ I do not approve.² For I practise not that (ὃ θυμῶ) which I incline;³ but what I hate, that I do.*

trial of things forbidden; yet I prefer the explanation given in the commentary, because the fleshly appetites and other strong evil desires, which now prevail in men's ininds, do not owe either their existence, or their operation, but their power to kill, to the prohibitions and penalty of law. Hence it is said, 1 Cor. xv. 56. 'The strength of sin is the law.'

2. Χ. ρ. ι. γ. α. ε. ν. ο. υ. ρ. For without law sin is dead.]—Sin, which he still considers as a person, would have had no being, or at least no strength to kill men, unless law existed: For the essence of sin consists in its being a violation of law.—Though the apostle speaks thus more directly of the law of Moses, it is equally true of the law of nature, and may be applied to the state of mankind before the law of Moses was given. For unless there had been a law written in men's hearts, sin would have been dead, or have had neither existence nor power to kill.

Ver. 10.—1. The commandment which was intended for life.]—The law of nature, and its transcript in the moral precepts of the law of Moses, were intended for life; because the threatening of death for every offence is virtually a promise of life to those who obey perfectly. This appears from the law given to Adam in paradise.

2. The same was found by me to end in death.]—Perfect obedience being impossible in the present state of human nature, the law which threatens death for every offence, necessarily ends in death to the sinner, although it was originally intended to give life to the obedient.

Ver. 11.—1. Sin taking opportunity under the commandment.]—So this clause ought to be translated; for no person can fancy that men's evil desires are owing to the prohibitions of law. To entertain an opinion of this kind, is to make God the author of sin by his law. The apostle's meaning is, that sin took the opportunity of men being under the commandment, first to deceive them, and then to kill them.

2. Deceived me.]—This is an allusion to the excuse which Eve made for eating the forbidden fruit: 'The serpent deceived me,' by assuring me that I should not die. The apostle speaks of a twofold opportunity taken by sin, while men are under the commandment. The first is, sinful dispositions, deceiving men into a belief that the prohibitions of law are unreasonable, that the thing forbidden is pleasant or profitable, and that it will not be followed with punishment, persuade them to do it. This was the serpent's discourse to Eve; and it is what men's sinful inclinations always suggest to them. The second opportunity which sin takes under the commandment, is that of killing the sinner by the curse annexed to the commandment which he hath broken.

Ver. 12. Wherefore, the law indeed is holy.]—This character of the law is perfectly consonant to truth, whether the apostle is speaking of the law of nature, or of the law of Moses. By the commandment, as distinguished from the law, Beza understood the command, 'Thou shalt not covet.'

Ver. 13.—1. The good law, then, to me hath become death.]—As in this and in the subsequent clause, the adjective το καλόν, the good, hath no substantive joined to it, I have supplied the substantive καλόν, law, ordinance, because this is an objection stated by the unbelieving Jew to the apostle's affirmation, that 'the law is holy, and just, and good: The good law, then, hath become death to me?'

2. By no means: But sin hath become death.]—Here the apostle clearly distinguishes between a proper cause and an occasion, or cause by accident. The law is the occasion of death to sinners; but sin is the proper or efficient cause of that evil.

3. Might appear working out death.]—The participle φαίνεται may be translated infinitively thus—might appear to work out death.

9 *Accordingly, I was in my own imagination entitled to life, while without the knowledge of law formerly: but when the commandment, with its curse, came to my knowledge in their full extent, sin, which I fancied had no existence in me, lived again, and I died by the curse.*

10 *And so the commandment written on the hearts of men, and published in the law of Moses, which was intended for giving life, the same was found by me, in my present state, to be the occasion of death.*

11 *For as law neither remedies the weakness of human nature, nor subdues its evil appetites, sin, taking opportunity while I was under the commandment to kill me, deceived me into the commission of evil actions by its specious allurements, and through the commandment slew me.*

12 *Wherefore, the law indeed, as it restrains us from sin by the fear of punishment, is holy even in its curse, and the moral commandment is holy, and just, and good.*

13 *The good law, then, which you praise so much, to me hath become the cause of death? I reply, It is by no means the law, but sin, which hath become the cause of death to sinners. And God hath so appointed it to be, that sin might be seen to work out death to sinners, through the good law; that is, that sin might become known to all God's subjects, as a thing most exceedingly destructive, through the commandment, forbidding it under the penalty of death.*

14 *Besides, we know that the law is agreeable to our spiritual part, but that I am led by my carnal part, being enslaved to sin.*

15 *The spirituality of the law we know; for what evil things in an unregenerate state I habitually work, I do not approve: and our slavery to sin we know; for I practise not the things which reason and conscience incline, but what they hate, that I do.*

4. That sin might become a most exceeding sinner.]—Our translators supposed, that ὑπερβολῶς is put here for the adjective. But, as Beza observes, it is used as a substantive, and signifies a sinner. For the apostle carries on the personification of sin, begun chap. vi. 6. by shewing its exceeding sinfulness in this respect, that it makes the law, which was intended for life, the occasion of men's death.

Ver. 14.—1. Besides, we know that the law is spiritual.]—The law enjoins actions conformable to the dictates of our spiritual part, our reason and conscience.

2. But I am carnal.]—This word is used, 1 Cor. iii. 1. to denote such a state of imperfection in knowledge and goodness, as persons may be in who are newly converted. But in most other passages, it signifies the highest state of alienation from God, Rom. vii. 5-8. and the being carnal is said, Eph. ii. 3. to consist 'in fulfilling the desires of the flesh.' That the apostle used the word carnal in the worst sense here, is evident from his adding, 'being sold under sin.' In his note on the words spiritual and carnal Beza thus expresses himself: *Nec is esse velim, cui Paulina ista formulæ displicent, quibus nihil unquam gratius, aut expressius inveniri posse puto.*

3. Being sold under sin;]—that is, sold as a slave to remain under the dominion of sin, and be obliged to do whatever evil actions sinful inclinations prompt to. In this sense the phrase is used in scripture, Judges iii. 8. 'He sold them into the hand of the king of Moab, and the children of Israel served,' &c.—1 Kings xxi. 26. 'There was none like unto Ahab, which did sell himself to work wickedness.'—Because the apostle in this passage uses the first person, 'I am sold,' &c. Augustine in the latter part of his life, and most of the commentators after his time, with many of the moderns, especially the Calvinists, contend, that in this, and in what follows, to the end of the chapter, the apostle described his own state at the time he wrote this epistle, consequently the state of every regenerated person. But most of the ancient Greek commentators, all the Arminians, and some Calvinists, hold, that though the apostle speaks in the first person, he by no means describes his own state, but the state of an unregenerated sinner awakened, by the operation of law, to a sense of his sin and misery. And this opinion they support by observing, that in his writings the apostle often personates others. See Rom. xiii. 11-13. Wherefore, to determine the question, the reader must consider to which of the two characters the things written in this chapter best agree; and in particular, whether the apostle could say of himself, or of other regenerated persons, that 'they are carnal, and sold under sin.'

Ver. 15.—1. What I thoroughly work.]—So the original word ἐργάζομαι signifies, denoting earnestness and perseverance in working.

2. I do not approve.]—The word γινώσκω, which literally signifies I know, is used in the sense of approving, Matt. vii. 21.

3. For I practise not that which I incline.]—Θύω, I incline, in this passage, cannot signify the last determination of the will; for action always follows that determination: But it marks such a faint ineffectual desire, as reason and conscience, opposed by strong passions, and not strengthened by the Spirit of God, often produce.—They who think the apostle is here describing his own case, and the cases of other regenerated persons, should consider that he does not speak of single instances of omission of duty, and commission of sin, for the words which he uses, ἐργάζομαι, περὶ σκω, all denote a continuation, or habit of acting. Now, how such a habit of doing evil, and neglecting good, can be attributed to any regenerated person, and especially to the apostle Paul, who, before this epistle to the Romans was written, told the Thessalonians, 'Ye are witnesses, and God also, how holily, and righteously, and unblamably, we be-

16 *And if I do that which I incline not, (συμμάχομαι) I assent to the law that it is good.* (ver. 12.)

17 (Νυν δὲ, 106.) Now, therefore, it is no more I who work it out, but sin dwelling in me.²

18 For I know that good dwelleth not in me, that is, in my flesh. (ἔα, 94.) Indeed, to incline lies near me; (ver. 21.) but to work out what is (καλόν) excellent I do not find NEAR ME.

19 (ἔα, 93.) Therefore, I do not the good which I incline; but the evil which I do not incline, that I practise.

20. Now, if I do that which I do not incline, it is no more I who work it out, but sin dwelling in me.

21 Well then, I find, (τῶν, 71.) this law¹ to me inclining to do what is excellent, that evil (παρανομία) lies near me. (See Rom. x. 8. note 2.)

22 For I am pleased with the law of God, according to the inward man.¹

23 (Δὲ) But I see another law¹ in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am, (ὅτι ἡμεῖς αὐτοὶ)

16 *And if, as often as I disobey the law, I do that which reason and conscience incline not; by thus condemning these actions, I acknowledge the law to be good.*

17 Now, therefore, it is not reason and conscience which work out these evil actions, but they are wrought out by the sinful inclinations which prevail in my animal nature.

18 These evil actions I justly ascribe to the prevalence of fleshly appetites: For I know that good is not predominant in me, that is, in my flesh. Indeed, to have an inclination to what is good, is easy for me, or any one whose conscience is not wholly seared; but to practise what is excellent I do not find easy.

19 Therefore I and others do not the good which reason and conscience incline; but the evil which these higher parts of our nature are averse to, that we practise; we omit many duties, and commit many sins, contrary to the dictates of reason and conscience.

20. Now if I omit good, and commit evil, contrary to the inclination of my reason and conscience, which constitute my higher part, it is no more I who practise it, but sin dwelling in my carnal part. See ver. 17. notes 1, 2.

21 Well then, what experience discovers to me, and to every one, is, we find, this law in us inclining to do what is excellent, that evil lies near at hand; is easy to be practised, being agreeable to our strongest passions.

22 For I am well pleased with the law of God, according to the dictates of my inward man, or better self.

23 Yet I, and all other men, while unregenerated, find in ourselves a variety of lusts, whose influence is so strong and constant that it may be called another law in our animal part, warring against the law of our mind, and making us abject slaves to the law of sin which is in our animal part.

24 In this miserable situation, having from law no assistance to

haved among you, I confess I do not comprehend. See also 2 Cor. i. 12. vii. 1, 2. x. 2, 3. To elude the force of this argument, Augustine affirms, that the apostle does not speak of his outward actions, but of the inward motions of his conscience, by which he means evil desire in general; and that, for the reason mentioned in the next note, he expresses these notions by the pronoun *I*. Be it so. On this supposition, ver. 15. will mean, *What I, my conscience, thoroughly worketh in my mind, I do not approve: For I, my conscience, practiseth not in my mind that which I incline; but what I hate, that I, my conscience, doth.* Now, not to insist on the impropriety of applying words which denote outward actions, to the motions of evil desire in the mind, I ask, what sense is there in the apostle's telling us, that his conscience did not practise in his mind what he inclined? For, if what he inclined was good, it could not possibly be practised by conscience, if conscience be evil desire; consequently it was foolish in him either to expect it from conscience, or to complain of the want of it, as he does, ver. 19. He might complain of the existence of conscience in his mind, but if it was suffered to remain there uncontrolled, and if it hindered the actions of his sanctified will so effectually, that he never did that which he inclined, but always did the evil which his sanctified will did not incline, is not this the clearest proof that conscience or evil desire was the prevailing principle in his mind, and that his sanctified will had no power to restrain its workings? Now, could the apostle give any plainer description of an unregenerate person than this?

Ver. 17.—1. It is no more I who work it out.]—Here the apostle considers man as composed of two parts, *flesh and spirit*, each of which has distinct volitions, affections, and passions. And because the influence of these on men's actions is very powerful, he calls the one the law of the members, and the other the law of the mind, ver. 23.—And like the ancient philosophers, he considers these two principles as distinct persons. The one he calls 'the spirit,' or the spiritual part, Rom. viii. 1.: and ἡ ψυχὴ ἐνδωκεύς, 'the inward man,' Rom. vii. 22; and 'the hidden man of the heart,' 1 Pet. iii. 4. And as in this discourse he personates mankind, he speaks of this inward man, or spiritual part of human nature, as his real self, and calls it *ψυχή*, *I*, ver. 17. 19. and *αὐτός*, *myself*, ver. 23. because it is the part in which man was made after the image of God. The other person he calls 'his flesh,' or carnal part; and ἡ σὰρξ ἐνδωκεύς, 'the outward man,' 2 Cor. iv. 16: and 'sin dwelling in him,' Rom. vii. 17; and 'the body of sin,' Rom. vi. 6; and 'the body of death,' Rom. vii. 24; and 'the old man,' Rom. vi. 6. Eph. iv. 22. Col. iii. 9; and denies that this part is *his self*, Rom. vii. 17; and to prevent our confounding this with his real self, having said, Rom. vii. 13. 'I know that good dwelleth not in me,' he immediately corrects himself by adding, 'that is in my flesh.'

But notwithstanding the apostle considered the flesh and spirit as distinct persons, who have different affections and members; and though he ascribes to those persons different volitions and actions, and denies that the actions of the outward man or flesh are his actions, it does not follow, that he thought himself no way concerned in, or accountable for the actions of his flesh. For he told the very persons to whom he said those things, chap. viii. 13. 'If ye live according to the flesh, ye shall die.' But he thus spake, for the reasons to be mentioned in the following note, and to give a more lively idea of the struggle between reason and passion, which subsists in

the minds of those whose conscience is awakened by the operation of law, but who are not completely converted. Doddridge, in his note on this verse, conjectures that St. Paul may have read the passage in Xenophon. lib. vi. where Araspes complains of two souls contending within him.

2. Sin dwelling in me.]—The Hebrews expressed absolute rule or dominion by the figure of *dwelling*, Ezek. xlii. 7. 9. Zech. ii. 10, 11. Now, as the apostle had personified sin, he very properly represents it as dwelling in him; because this suggests to us the absolute and continued influence which sin hath in controlling the reason and conscience of the unregenerated, and in directing all their actions. By distinguishing his real self, that is, his spiritual part, from the self or flesh in which sin dwelt, and by observing that the evil actions which he committed were done, not by him, but by 'sin dwelling in him,' the apostle did not mean to teach that wicked men are not accountable for their sins, but to make them sensible of the evil of their sins, by shewing them that they are all committed in direct opposition to reason and conscience, the superior part of their nature, at the instigation of passion and lust, the lower part. Farther, by appealing to the opposition which reason and conscience make to evil actions, he hath overturned the grand argument by which the wicked justify themselves in indulging their lusts. Say they, since God has given us passions and appetites, he certainly meant that we should gratify them. True, says the apostle; but God hath also given you reason and conscience, which oppose the excesses of lust, and condemn its gratification. And as reason and conscience are the superior part of men's nature, a more certain indication of the will of God may be gathered from their operation than from the impulses of the other. Beza observes, that in all probability the heresy of the Corporations took its rise from perverting this passage in Paul's epistle to the Romans: For they affirmed that they were not guilty of the sins which the flesh committed, nor were they to be punished for them; and that they only sin, who, when they sin, think they sin.

Ver. 21. Well, then, I find this law, &c.]—See Rom. ii. 12. note 1. By calling our sinful inclinations *a law*, the apostle teaches, that they are a principle of action, as steady and constant in impelling us to evil, as the law of God is in directing us to what is good.

Ver. 22. I am pleased with the law of God according to the inward man.]—By appealing so often to that approbation, which the reason and conscience of men give to all the good actions enjoined by the law of God, and to that disapprobation and hatred which are raised in their minds by the evil actions which it forbids, the apostle has clearly established the holiness and excellence of the law of God. And his argument will appear the stronger, when we consider, that these feelings are never wholly extinguished in men's minds, not even by the longest course of vice.

Ver. 23. I see another law in my members, warring against the law of my mind.]—What the members are, see Rom. vi. 13. note 1.—This conflict between reason and passion is mentioned Gal. v. 17. 'For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other.' This conflict was taken notice of by the heathens also,

—aliudque cupido,
Mens aliud suadet. Video meliora proboque;
Deteriora sequor.

who will deliver me from the body of this death !'

25 I thank God,¹ (*εὐχαριστῶ με*, from ver. 24.) WHO DELIVERS ME through Jesus Christ our Lord.

(*Ἀγξάω*) Do I myself, then, as a slave, serve with the mind the law of God, but with the flesh the law of sin ?² BY NO MEANS.

Ver. 24. From the body of this death.]—Some think the translation here may run, *from this body of death*; joining *τοῦτο* with *σώματος*, as is done in the Vulgate version. But I think this an emphatical Hebraism, signifying *the body*, that is the lusts of the body, 'which cause this death,' the death threatened in the curse of the law.

Ver. 25.—1. I thank God, who delivers me through Jesus Christ our Lord.]—The Clermont, and some other copies, with the Vulgate, read here *χαρὶς τοῦ θεοῦ*, 'the grace of God.' But the common reading, being supported by almost all the ancient MSS. and by the Syriac version, is to be preferred; especially as it contains an ellipsis, which, if supplied according to the apostle's manner from the foregoing sentence, will give even a better sense than the Clermont reading,—thus, 'Who will deliver me?' &c. 'I thank God, who delivers me' through Jesus Christ.' See ch. viii. 2. note 2.

2. Do I myself, then, as a slave, serve with the mind the law of God, but with the flesh the law of sin ?]—*Ἀγξάω* οὖν αὐτὸς ἡγῶ, &c. Here *αὐτὸς* is a particle of interrogation. See Ess. iv. 83. This question is an inference from what the apostle had said concerning his being delivered from the body of death through Jesus Christ. Be-

subdue my lusts, nor any hope of pardon, I, in the name of mankind, cry out, *O wretched man that I am, who will deliver me from the slavery of the body, ending in this death !*

25 Our deliverance from these evils does not come from the law, but from the gospel: therefore I thank God, who delivers us through Jesus Christ our Lord.

Being thus delivered, *Do I myself, then*, or any delivered person, *as slaves, still serve with the mind the law of God*, by ineffectual approbations of good and disapprobations of evil, *but with the body the law of sin*, (ver. 23.), performing wicked actions habitually ? *No*; as becomes delivered persons, we serve God both with the mind and with the body.

ing delivered, 'Do I myself, then, as a slave, serve with?' &c. Translated in this manner, interrogatively, the passage contains a strong denial, that the person spoken of, after being delivered from the body of this death, any longer serves, as formerly with the mind, only, the law of God, and with the flesh the law of sin in his members; whereas, translated as in our English Bible, 'So then with the mind I myself serve the law of God, but with the flesh the law of sin,' it represents the delivered person as still continuing in that very slavery to sin, from which he says he was delivered by God through Christ, and utterly overturns the inference drawn, chap. viii. 1. from what is said in this passage: 'There is therefore now no condemnation to those in Christ Jesus, who walk not according to the flesh, but according to the spirit.' 2. 'For the law of the spirit,' &c. But if those to whom there is no condemnation, 'walk not according to the flesh, but according to the spirit,' it surely cannot be said of such in any sense, that 'with the flesh they serve the law of sin;' so that the common translation of ver. 25, is utterly wrong, and even dangerous.

CHAPTER VIII.

View and Illustration of the Sentiments contained in this Chapter.

IN farther answer to the objection mentioned chap. iii. 31. the apostle, in this chapter, with great feeling and energy, displays the many powerful motives which the doctrines of the gospel, explained in the preceding chapters, suggest, for engaging both the understanding and the affections of believers to a continued pursuit of holiness.

The *first* motive which he mentions is, 'That under the new covenant there is no condemnation to believers, who walk not according to the flesh, but according to the spirit, ver. 1.—This greatest of all considerations, the apostle begins with, after having pathetically described the terror of the awakened sinner, arising from his consciousness of guilt, because if mercy were not with God, he could neither be loved nor obeyed by men.

The *second* motive is, That under the new covenant, sufficient assistance being given to all, to free them from the law of sin and death, they cannot excuse their evil actions by pleading the strength of their sinful passions, ver. 2.—This deliverance from the law of sin and death God hath accomplished, by sending his Son in the flesh to die as a sin-offering, to procure pardon for sinners, and to destroy the power of sin in their flesh by his word and spirit, that they may attain the righteousness which the law of faith, the new covenant, requires, ver. 4.—And to shew the nature and extent of that righteousness, the apostle explains what it is to 'walk after the flesh,' and what to walk after the 'spirit,' ver. 5.

The *third* motive to holiness is, That, according to the new covenant, all who live a wicked, sensual life, shall die eternally; but every one who lives in a holy, spiritual manner, shall be rewarded with life eternal, ver. 6–8.

The *fourth* motive is, The spirit of God dwells with believers, whereby the lusts of their body are mortified, and their rational powers are habitually strengthened, ver. 10.—And even the animal part of their nature, after being subdued, is made subservient to righteousness, by the indwelling of the same Spirit, ver. 11.—Such being the effects of the gracious assistances promised in the gospel, no person under the new covenant is irresistibly forced, either by the corruptions of his nature, or by outward

temptations, to live according to the flesh, ver. 12;—and therefore God hath justly decreed, that all who live according to the flesh shall die eternally, ver. 13.—This declaration concerning future retributions under the new covenant, the apostle had made before, ver. 6.; but he repeats it here, to shew that, although the curse of the law, in so far as it allows no mercy to the penitent sinner, does not take place under the new covenant, men's obligations to holiness are not weakened. The sanctions of law are still continued under the gospel, but in a different form, and with a more happy efficacy. Farther, to correct the error of the Jews, who contended that no Gentile could obtain eternal life who did not obey the law of Moses, and to comfort the believing Gentiles, whom the Jews thus excluded from the favour of God, the apostle declared, that, according to the tenor of the new covenant, all who are led by the Spirit of God to mortify the deeds of the body, are the sons of God, whether they be Jews or Gentiles. And to shew the excellent disposition of the sons of God, he observes, that notwithstanding under the new covenant the severest punishment is threatened against sinners, the sons of God do not obey him from that slavish fear of punishment which was bred in the minds of the Jews by the curse of the law, but from the filial dispositions of gratitude and love to the Father, ver. 15.—This excellent temper the apostle terms 'the witness of our spirit' that we are children of God; and observes, that the Spirit of God also confirms that witness, by his gifts and graces, bestowed indiscriminately upon the believing Gentiles as well as on the Jews, ver. 16.

Having thus shewn, that all who obey God sincerely, from a principle of faith, are his sons, the apostle, as the fifth motive to holiness furnished by the gospel, gives a particular account of the honours, privileges, and possessions of the sons of God. They are 'heirs of God.' And to shew what an heir of God is, he adds, and 'joint heirs with Christ:' so that the whole felicity of that immortal life which Christ now enjoys in the human nature, really belongs to the other sons of God, whether they be Jews or Gentiles; and they shall be put in pos-

session thereof, if, when called to it, they suffer, as Christ did, for righteousness' sake, ver. 17.—This concerning suffering the apostle introduced, to teach the Romans, that their being the sons of God would not secure them against, but rather expose them to sufferings. And to prevent the Jews, who considered prosperity as a token of God's favour, from being scandalized at the gospel on account of the sufferings which accompanied it, and even to encourage them to suffer, he observed, that that glorious resurrection by which the sons of God are to be distinguished, is a blessing so great, that the pious Gentiles supported the miseries of life by earnestly looking for it, ver. 18-19.—Nor was their expectation without foundation, inasmuch as not for their own sin, but for the sin of the first man, the human race was subjected to death by God, ver. 20.—in the firm resolution that he would deliver all mankind from the grave, through the obedience of Christ, ver. 21.—By insinuating that the expectation which the Gentiles entertained of a future life in the body, was derived from God's resolution to raise all mankind from the dead, the apostle, I suppose, meant God's resolution made known at the fall, that the seed of the woman should bruise the head of the serpent. For that promise, in its true meaning, being preserved among the Gentiles by tradition, was the foundation of the hope which many of them, in different parts of the world, entertained of the resurrection of the body, and of a future state. See Chap. I. View, remark 2. p. 53. Then, by a beautiful rhetorical figure, the apostle introduces the whole Gentile world as suffering extreme pain under the miseries of life, and earnestly wishing for deliverance, ver. 22.—Believers also groan within themselves, while they wait for the redemption of their body from the bondage of corruption, ver. 23.—But they wait patiently, and thereby shew the strength of their faith, ver. 24, 25.—And to this exercise of patience they are helped by the Spirit, who, by afflictions, produces in them such a disposition of mind, as is an effectual complaint to God, ver. 26.—And being wrought in them by the Spirit, it is justly termed 'the Spirit's complaining for the saints,' ver. 27.

The *sixth* motive to holiness, furnished by the discoveries made in the gospel, is this: God having determined to save believers, they know that every thing, whether prosperous or adverse, shall work together for that end; so that their salvation is absolutely certain. The reason is, God hath called or denominated believers the seed of Abraham, and the sons of God, (1 John iii. 1.) and heirs of immortality, according to his purpose, ver. 28.—And whom he foreknew to be his sons, them he also predestinated to be conformed to the image of his Son Christ, both in their body and mind, ver. 29.—Moreover, whom he predestinated to be conformed to the image of Christ, them he also called or denominated the seed of Abraham, and gave them a right to all the blessings promised to Abraham's seed; and whom he so called, them he also justified and glorified, ver. 30.—And having thus described the salvation of believers, in its origin, its intermediate steps, and its issue, the apostle, strongly impressed with the certainty thereof, asks, What shall we say to these things? Since God is for us believing Jews and Gentiles, no person can hinder our being accounted the seed of Abraham and the sons of God, or prevent us from receiving the inheritance promised to such, ver. 31.—For he who delivered his own Son to death for us all, for the Gentiles as well as for the Jews, will with him also freely give us all the blessings promised to the seed of Abraham and sons of God, ver. 32.—Then, as enraptured with the

view which he had taken of those grand subjects, and to shew that there is no condemnation to them who are in Christ Jesus, he cries out, Who shall dare to bring any accusation against God's elect, since God hath declared that he will justify such by faith? ver. 33.—Who is he that will pretend to condemn them, since Christ hath died to procure their pardon, and now governs the world for their benefit, and makes intercession with the Father in their behalf? ver. 34.—Then personating the whole body of believers, strongly affected with the goodness of God shewn in their salvation, and highly elated with the view of their privileges so unanswerably established, he, in their name, professes their firm resolution of adhering to the gospel, that they may continue the objects of Christ's love, however many or strong the temptations may be with which they are assaulted, ver. 35. to the end of the chapter.

The latter part of this chapter, beginning at ver. 31. if compared with the most shining passages of the so much admired writings of the Greeks and Romans, will be found not inferior to any of them in sublimity of thought, variety of figures, and beauty of language. It contains a description, in most forcible and glowing expressions, of the privileges, the hopes, and the temper of a true Christian, and shews what magnanimity and what greatness of sentiment the gospel is able to infuse into them who understand and believe its doctrines. It is therefore a most proper conclusion of a discourse, in which, by the strongest reasoning, practices are recommended, which ennoble the human mind, yield the greatest and the most permanent joys, and prepare men for becoming the companions of angels, and for living with God himself through all eternity.

On reviewing the encouragements to holiness proposed by the apostle in this and the three foregoing chapters, the reader must be sensible, that the scheme of salvation revealed in the gospel, suggests motives to persuade men to forsake sin and follow holiness, and even to suffer for well-doing, more in number, and of greater efficacy, than any preacher, either of the law of nature or of Moses, ever proposed, or indeed had it in his power to propose. And therefore the calumny of the Jewish scribes and heathen philosophers, mentioned chap. iii. 31., that by teaching the justification of sinners, through faith, without works of law, the apostles of Christ made void the obligations of morality, and encouraged men to sin, was altogether without foundation. That doctrine, instead of weakening the obligation of law, strengthens it in the highest degree.—Farther, because in the chapters above mentioned, the apostle hath shewn that God's counting men's faith to them for righteousness, on account of the death of his Son, furnishes such a variety of powerful motives for persuading sinners to repent and return to God, these chapters do in effect demonstrate the natural efficacy of the death of Christ, in delivering believers from the power of sin. Whence it follows, that the gospel method of pardoning sinners through the death of Christ is an exercise of mercy, which, instead of weakening, hath greatly strengthened the authority of the law of God; consequently, it is perfectly suitable to his character, and subservient to the end of his moral government. The efficacy, therefore, of Christ's death, in delivering us from the power of sin, being thus evident, we cannot doubt of its efficacy as an atonement in delivering us from the punishment of sin, notwithstanding we are ignorant of the manner in which it operates for that end. See Heb. ii. 10. note 4.

NEW TRANSLATION.

CHAP. VIII.—1 THERE is therefore now no condemnation to those in Christ Jesus,¹ who walk not (κατὰ σαρκά) according to THE flesh,

COMMENTARY.

CHAP. VIII.—1 Mankind under the new covenant being delivered from the curse of the law, there is therefore now no condemnation to those Christians who walk not according to the inclinations of

but according to *THE* Spirit.

2 For the law of the Spirit of life¹ by Christ Jesus, hath freed me from the law² of sin and of death. (Rom. vii. 25.)

3 For God sending his own Son in the likeness of sinful flesh,¹ and of a sin-offering,² hath condemned¹ sin in the flesh, (the thing impossible to the law,³ because it was weak through the flesh.⁴)

4 That the righteousness of the law¹ may be fulfilled (α, 165.) by us, who walk not according to the flesh, but according to the Spirit. (See Rom. viii. 1.)

5 Now, they (οἱ σαρκ) who live¹ according to the flesh, mind² the things of the flesh, and they who LIVE according to the Spirit, the things of the Spirit.

6 (Γαλ. 93.) But the minding of the flesh¹ is death, and the minding of the Spirit is life and peace:

7 (Δωτ) Because the minding of the flesh is enmity¹ against God: for to the law of God it is not subject, neither indeed can be.²

Ver. 1. To those in Christ Jesus who walk not, &c.]—The character of the persons to whom there is no condemnation consists of two parts. First, they are in Christ Jesus; they are members of that great society consisting of all believers, called *Christ's body*, Col. i. 24. John xv. 2. Next, they walk not according to the flesh, (Ess. iv. 43.) but according to the Spirit.—To walk 'according to the flesh,' is to be wholly governed by those inordinate appetites which have their seat in the flesh: To walk 'according to the Spirit,' is to be habitually governed by reason and conscience, enlightened and strengthened by the Spirit of God. Hence such are said to be 'led by the Spirit,' ver. 14.

Ver. 2.—1. For the law of the Spirit of life by Christ Jesus.]—This, according to some commentators, is, 'the law of the mind,' (ch. vii. 23.), consisting in the predominance of reason and conscience through the assistance of Christ; so that the person who is guided by that law, is qualified for eternal life. But I rather think the apostle speaks of the gospel, called 'the law of the Spirit,' because it was given by the Spirit, and confirmed with his gifts; (see Gal. iii. 3. note); and 'the law of life,' because it promises life to those who live according to the Spirit.

2. Hath freed me from the law of sin and of death;]—that is, the power of sin, which brings on men the curse of death. This happy effect may with more propriety be attributed to the law of the Spirit, if thereby the gospel is meant, than if we understand it of the law of the mind. It is observable, that the person who speaks in the foregoing chapter is introduced here, as continuing the discourse, and showing the method, in which his deliverance from the body of death, mentioned vii. 25. was accomplished.

Ver. 3.—1. In the likeness of sinful flesh.]—Christ's flesh was as real as ours; but it was like *sinful* flesh, in being exposed, like ours, to pain, misery, and death.

2. And of a sin-offering.]—The expression *περὶ ἁμαρτίας*, Whitby tells us, is used by the LXX. as an indeclinable word. But from Heb. x. 18. it appears to be an elliptical phrase, for *περὶ ὁλοκαυτωσὶς περὶ ἁμαρτίας*, consequently may be in any case. Here it is in the genitive, being governed by *ἐν ὁμοιωματι*. The Son of God was sent in the likeness of two things,—in the likeness of sinful flesh, and in the likeness of sin-offering. He was like the old sin-offerings in this, that whereas they sanctified to the purifying of the flesh, he, by making a real atonement for sin, sanctifieth to the purifying of the spirit.

3. Hath condemned sin in the flesh.]—He hath put sin to death in our flesh—condemnation, the cause, being put for death, the effect. The apostle in the two preceding chapters having represented sin as a person, he expresses himself in this verse very appositely, when he tells us, Christ put sin to death in the flesh, that is, in our body, where he had introduced himself at the fall. The word *καταδυναμι* is used, 1 Pet. iv. 6. in the sense of putting to death; for it is there opposed to the being made alive.

4. The thing impossible to the law.]—Sin was condemned in men's flesh under the law, as well as under the gospel: for under the law there were many pious and holy men; but sin was condemned in their flesh, not by any power inherent in, or derived from the law; their sanctification came from the grace of the gospel, preached to them in the covenant with Abraham, Gal. iii. 8. darkly set forth in the types of the law.

5. Because it was weak through the flesh.]—The law was not weak or defective in itself. Its moral precepts were a certain rule of duty, and its sanctions were sufficiently powerful to enforce obedience, in those who were able to obey. But it was weak through the depravity of men's nature, which it had neither power to reneigh nor to pardon; and so could not destroy sin in men's flesh. These defects of law are all remedied in the gospel. For therein

their flesh, but according to the inclinations of their spirit, enlightened and strengthened by the Spirit of God.

2 We the disciples of Christ are able so to walk, because the law of the gospel, which promises eternal life by Jesus Christ, has delivered us from the power of sin in our members, and from the curse of death.

3 For God sending his own Son in the likeness of sinful men to teach us, and of a sin-offering to procure pardon for us, hath destroyed the power of sin in the flesh, so that it can neither enslave nor kill believers, (which is the thing impossible to be done by the precepts and threatenings of the law, because it was weak through the corruption of our nature.)

4 This destruction of sin in our flesh God accomplished, that the righteousness enjoined in the law of the gospel, (ver. 2.) may be fulfilled by us, who walk not according to the flesh, the law in our members, (chap. vii. 23.), but according to the Spirit, the law of our mind.

5 Now, they who live according to the flesh, employ themselves in enjoying sensual pleasures, and in making provision for these enjoyments; and they who live according to the Spirit, employ themselves in the things which reason and conscience dictate: Gal. v. 16-26.

6 But whatever wicked men may think, the minding of the body, to the neglect of the soul, is eternal death; and the minding of the soul, is the road to eternal life.

7 The minding of the body to the neglecting of the soul, will be justly punished with death: First, Because to mind the body in that manner, is enmity against God; secondly, Because this temper of mind is not subject to the law of God, neither indeed can be; it is actual rebellion against God.

pardon is promised to encourage sinners to repent, and the assistance of the Spirit of God is offered to enable them to obey.

Ver. 4. That the righteousness (δικαιοσύνη, See Rom. ii. 26. note) of the law may be fulfilled by us, who walk, &c.]—The righteousness of the law to be fulfilled by us, through the condemnation of sin in the flesh, and through our not walking according to the flesh but according to the Spirit, is not perfect obedience to any law whatever, for that is not assumable in the present life; but it is such a degree of faith and holiness as believers may attain through the influence of the Spirit. And being the righteousness required in the gracious new covenant made with mankind after the fall, and fully published in the gospel, that covenant, and the gospel in which it is published, are fitly called 'the law of faith,' Rom. iii. 27; and 'the law of the spirit of life in Christ Jesus,' Rom. viii. 2; and 'the law of Christ,' Gal. vi. 2; and 'the law of liberty,' James i. 25; and 'the law foretold to go forth out of Zion,' Isa. ii. 3; and 'the law for which the Isles or Gentiles were to wait,' Isa. xlii. 4.—Beza gives a quite different turn to this passage by translating it, *Ut iuxta illius legis*: 'That that right of the law, namely its right to perfect obedience from men, might be fulfilled in us by the imputation of Christ's righteousness.' But *δικαιοσύνη* nowhere has this signification; not to mention, that Beza's translation represents the believer as absolutely passive in fulfilling the righteousness of the law, directly contrary to the apostle's meaning, who in so many words teaches, that the righteousness of the law is fulfilled, not *in*, but *by* believers, through their walking not according to the flesh, but according to the Spirit.

Ver. 5.—1. Now they (οἱ σαρκ) who live according to the flesh.]—One of the senses of *ζῶειν* is *exist*, or *live*: Matt. ii. 18. *Οὐκ ἔστιν*, 'They do not live,' they are dead. See Parkh. Dict. voce *Εἶναι*.

2. Mind the things of the flesh.]—The original word, *φρονεῖν*, signifies to set one's affection on an object, and to use great pains in obtaining it, Col. iii. 2. Wherefore, 'to mind the things of the flesh,' is to love and pursue sensual pleasure as our chief happiness.

Ver. 6. But the minding of the flesh is death.]—According to the remark in the foregoing note, *φρονεῖν τὰς σαρκας*, 'the minding of the flesh,' is the employing of our whole thought, and pains, and time, in gratifying and in providing for the gratification of the lusts of the flesh. What Socrates said to his judges, may with propriety be mentioned here: "My whole employment is to persuade the young and old against too much love for the body, for riches, and all other precarious things, of whatsoever nature they be; and against too little regard for the soul, which ought to be the object of their affection."

Ver. 7.—1. Because the minding of the flesh is enmity against God.]—This is an argument for punishing them who live sensual lives, which deserves attention. God, out of friendship to men, sent at different times prophets and righteous men, and last of all his own Son, to warn them against the immoderate love of sensual pleasures, and to train them to the love of spiritual enjoyments, that they might be capable of living with him in heaven as his friends. Wherefore, the minding of the things of the flesh, to the neglecting of the things of the spirit, disqualifying men for heaven, stands in direct opposition to God's friendly intentions; consequently is enmity against God, and is deservedly punished with death. Beza, the sensualist, looking on the law of God as obstructing his happiness, hates it. Nay, he hates even God himself, on account of his law, as too difficult and severe.

2. For to the law of God it is not subject, neither indeed can be.]—A second reason why the minding of the things of the flesh shall be punished is, it is a rebellion against the law of God, which he cannot suffer to pass unpunished, without overturning that eternal rule of righteousness, by which he preserves the moral order of the world.

8 (Δα, 106.) *Wherefore, they (οι σαρκι οντες) who live to the flesh cannot please God.*¹

9 *Now ye live not (οι, 163.) to the flesh, but to the Spirit, because the Spirit of God dwells in you. But, if any one have not the Spirit of Christ, he is none of his.*

10 And if Christ *αε* in you, the body, *verily*, is dead (δεν) with respect to sin, but the Spirit is life (δεν) with respect to righteousness.

11 (Δα, 105.) *For, if the Spirit of him who raised up Jesus from the dead dwell in you, he who raised up Christ from the dead, will make even (συντα) your mortal bodies alive through his Spirit who dwelleth in you.*²

12 Well then, brethren, we are not debtors to the flesh,² to live according to the flesh.

13 (Γα, 93.) *Wherefore, if ye live according to the flesh, ye shall die; but if through the Spirit ye put to death the deeds of the body, ye shall live.*

14 (Γα, 90.) *Because, as many as are led by the Spirit of God, these are the sons of God.*¹

15 For ye have not received the spirit of bondage (see Gal. iv. 3. note) again to fear; but ye have received the spirit of adoption,¹ by which we cry Abba,² Father.

16 *Also, the Spirit itself beareth witness*

Ver. 8. They who live to the flesh (see ver. 5. note 1.) cannot please God.—According to Locke, *οι σαρκι οντες*, 'they who are in the flesh' are the Jews, who were under the carnal dispensation of the law of Moses; a sense which the word *flesh* sometimes hath. But as the apostle's affirmation is true neither in that sense nor in the sense of men's living in the flesh or body, I think *οι σαρκι οντες* here, as in many other passages, signifies *to*; and that the living to the flesh means, the minding of the things of the flesh, or the performing the works of the flesh, mentioned Gal. v. 19. by which men become the enemies of God.

Ver. 9.—1. Because the Spirit of God dwells in you.—See ver. 11. note 2. By 'the indwelling of the Spirit of God,' believers are delivered from the reigning power of sin, and are raised to true nobility. They become 'the sons of God,' ver. 14. and 'heirs of immortality.'

2. But if any man have not the Spirit of Christ.—*Εχει* signifies *to hold fast, retain, possess*: 1 John v. 12. 'Ο *χει*, 'He that hath the Son hath life.'

Ver. 10. The body, verily, is dead (δεν) with respect to sin.—Here I have followed Chrysostom, Photius, and Oecumenius, who explain *δεν* in this verse, by *κατα*, according to the usage of the Attics, and the true meaning of the passage. For what sense would there be in saying, 'that the bodies of men are dead through sin, if Christ be in them?' Men's bodies certainly are dead through sin, whether Christ be in them or not. See Raphaelus here, who has shewn that Polybius uses the preposition *δεν* in this sense. It is so used likewise, Rom. iii. 25. Heb. v. 12.

Ver. 11.—1. He who raised, &c.—Ο *υψιστος* τον Χριστον αν νεκρων ζωντανοποιει κατ ενα σωματι. This is an allusion to our Lord's words, John v. 21. where speaking of the spiritual resurrection, he says, 'As the Father (υψιστος τον νεκρον και ζωντανοποιει) raiseth and maketh alive the dead, even so the Son (ζωντανοποιει) maketh alive whom he will,' namely, from the death of sin, as is plain from ver. 25. The apostle had told the Romans, ver. 10. that by the Spirit of Christ dwelling in them, their body was dead with respect to sin. Here, lest they might fancy that that dead indisposed their bodies for works of righteousness, he added, 'If the Spirit of him who raised up Jesus from the dead dwell in you—He will make even your mortal bodies alive,' namely to perform works of righteousness.

2. Through his Spirit who dwells in you.—He had told them, Rom. vii. 17. that 'sin dwelling in them' was the ruling principle, from which formerly all their actions proceeded. But now, 'the spirit of God dwelling in them,' was the principle which directed both their body and soul. And as under a sense of indwelling sin, they formerly cried out, 'Who will deliver me from the body of this death?' It is now, 'God will make alive even my dead body,' my animal faculties and appetites, so that they shall become subservient to the spiritual life.

Ver. 12.—1. Well then, brethren.—The conclusion introduced with these words, arises from the reasonings contained in the foregoing part of this and in the two preceding chapters.

2. We are not debtors to the flesh, to live according to the flesh.—To be a debtor, is to be under a constraining obligation, Rom. i. 14. The apostle's meaning is, Since men are under the gracious dispensation of the gospel, which furnishes them with the most powerful

8 *Wherefore, they who live after the flesh cannot be the objects of God's favour, in any dispensation whatever.*

9 *Now ye live not to the flesh, but to the Spirit, (αμα, 128. 138.) because the Spirit of God dwells in you. But if any one have not the Spirit of Christ dwelling in him, and forming him into the temper and behaviour of Christ, whatever such a person's profession may be, he is none of Christ's disciples.*

10 And if the Spirit of Christ be in you, the body, with its lusts, which formerly governed you, (chap. vii. 18.), will certainly be dead with respect to sin; but the spirit, your rational powers, will be alive, or vigorous, with respect to righteousness.

11 For, if the Spirit of him who raised up Jesus from the dead abide in you by his influences, he who raised up Christ from the dead, will make even your dead bodies, (ver. 10.), your animal passions, together with the members of your mortal bodies, alive, that is, subservient to the spiritual life, through his Spirit who dwelleth in you.

12 Well then, brethren, having such assistances, we are not constrained by the corruptions of our nature to live according to the flesh: we may overcome our evil inclinations.

13 Wherefore, I say a second time, if ye live according to the lusts of the flesh, ye shall die eternally; but if, through the Spirit of God, (ver. 9.) ye put to death the lusts of the body by continually restraining them, ye shall live eternally with God.

14 Because, in every nation, as many as are habitually guided by the Spirit of God, these are the sons of God: they partake of his nature, and are heirs of immortality.

15 That ye Romans are the sons of God, appears from your dispositions. For ye have not received the spirit of slaves again to serve God from fear; that disposition the law produces; but, through the discovery of the mercy of God in the gospel, ye have received the spirit of children, by which in our prayers we call him Father, each in our own language.

16 Also the Spirit itself, bestowed on us in his extraordinary opera-

tion of the gospel, which furnishes them with the most powerful assistances for correcting the depravity of their nature and for performing good actions, they are under no necessity, either moral or physical, to gratify the lusts of the body, as they would be, if in their present weakened state they had no advantages, but what they derived from mere law. Farther, we are under no obligation to live according to the flesh, as it offers no pleasures of any consequence to counterbalance the misery which God will inflict on all who mind the things of the flesh.

Ver. 13. But if through the Spirit ye put to death the deeds of the body.—Here the deeds of the body are personified, and represented as so many enemies whom we must slay. They are mentioned, Gal. v. 19. under the name of the works of the flesh.—If the deeds of the body are put for the lusts and appetites of the body, from which the deeds of the body proceed, the meaning will be, that we must subdue them in such a manner that they shall not lead us to commit sin habitually, but rather by lending their vigour to our better inclinations, become subservient to piety and virtue.

Ver. 14. These are the sons of God.—Isaac, by his supernatural birth, being in a peculiar manner the son of God, the Israelites, his children, were called by God himself his sons, Exod. iv. 22. But they were God's sons only in an inferior sense; for by that relation they were entitled to nothing but the earthly inheritance: whereas believers are in a higher sense the sons of God. Being spiritually begotten of God, they partake of his nature, are heirs of the heavenly country, and by the redemption of their body, become immortal like God, Rom. ix. 8. note; they are capable of enjoying the everlasting inheritance. Perhaps also the high title of the sons of God is given to believers, to convey an affecting idea of their dignity and felicity; because of all things men glory in, noble birth is the chief.

Ver. 15.—Ye have received the spirit of adoption.—In proof that the Gentile, as well as the Jewish believers, are the sons of God, the apostle appealed to those sentiments of reverence and love, and to that assurance of God's favour, with which their minds were filled since they had believed the gospel, and which he very properly terms 'the spirit of adoption,' that is, the spirit of children.

2. By which we cry Abba, Father.—To the same purpose the apostle told the Galatians, ch. iv. 6. 'Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.'—Crying signifies praying with a loud voice, from a strong emotion of mind: Exod. xiv. 15. 'And the Lord said unto Moses, wherefore criest thou unto me?' Father, being the fiducial appellation wherewith Christ in his last sufferings addressed God, Luke xxiii. 46. it suggests to us, that in their greatest distresses, they who are led by the Spirit of God, may, after the example of Christ, express entire confidence in the fatherly affection of God, that he will not forsake them, but will make their troubles issue in good to them. Because the article shows *ο* *πατερ* to be the nominative case, some commentators think the apostle added the Greek word *πατερ*, as the interpretation of the Syriac word *αββα*. But if that had been his intention, he would have written *ο* *πατερ* *πατερ*. In the LXX. there are many examples of the nominative put for the vocative. So also Luke xviii. 13. 'Ο *θεε*, 'God be merciful to me a sinner.'

Ver. 16. The Spirit itself beareth witness together with our spirit,

together with our spirit,¹ that we are children of God.

17 And if children, then heirs; heirs, verily, of God, and joint-heirs with Christ; if we jointly suffer, that also we may be jointly glorified.¹

18 However, I reckon that the sufferings of the present time are not worthy to be compared with the glory which is about to be revealed (ως) in us. 1 Pet. i. 4.

19 For the earnest desire¹ of the creature² looketh for³ the revelation¹ of the sons of God.

20 For the creature¹ was subjected (τη μεταταπειν) to vanity, not willing IT,² but by him who hath subjected IT.

21 In hope,¹ (ἐν) that even the creature itself shall be liberated from the bondage of corruption,² into the freedom of the glory of the children of God.

22 (Γαρ, 91.) Besides, we know that every creature¹ (ὅσας) groaneth together, and travaileth in pain together until now.²

that we are children, &c.]—By this argument, the apostle proved that the great honour of being the sons of God was not restricted to the Jews. All who believe are the sons of God, as is evident from their possessing the spirit of God's children. Besides, in the first age, the sonship of the Gentiles was demonstrated by the spiritual gifts bestowed on them. The former of these attestations the apostle had described under the name of 'the spirit of adoption'; the latter he speaks of in this verse, and calls it *the spirit*, because the spiritual gifts come from the Spirit. And as these testimonies concurred in establishing the same fact, the apostle justly affirmed, that the Spirit of God, in the first age, bare witness with the spirit of believers, that they were the children of God. Hence God is said to have sealed the believing Gentiles as his sons, by giving them the Spirit. See 2 Cor. i. 22 v. 5. but especially Ephes. i. 13, 14.—Because συμμετέτοια is thought to be used for μετέτοια, Rom. ii. 15. ix. 1. Rev. xxii. 18., some translate the clause thus, 'The Spirit itself bears witness to our spirit.' But this translation makes no alteration in the sense; provided by the *Spirit's witness* we do not understand a particular revelation to individuals, but the common witness which the Spirit bears, by producing filial dispositions in the hearts of the faithful.

Ver. 17. If we jointly suffer, that also we may be jointly glorified.]—Taylor's remark on this passage is very proper:—"Observe how prudently the apostle advances to the harsh affair of suffering. He does not mention it till he had raised their thoughts to the highest object of joy and pleasure; the happiness and glory of a joint inheritance with the ever-blessed Son of God." In this excellent passage the apostle opens a source of consolation to the children of God in every age, by drinking at which they may not only refresh themselves under the severest sufferings, but derive new strength to bear them with fortitude.

Ver. 19.—1. For the earnest desire.]—The word ἀποκρινόμενος, translated *earnest desire*, signifies, as Blackwall observes, the lifting of the head, and the stretching of the body as far as possible, to hear and see something very agreeable, or of great importance; it is therefore fitly used to denote the greatest earnestness of desire.

2. Creature.]—Κτίσις, in this passage signifies every human creature. See ver. 22. note 1.

3. Looketh for.]—The word ἀπεκδέχεται, which I have translated *looketh for*, hath that signification, ver. 24. 'Looking for the adoption.' And it is so translated in our English Bible, Philip. iii. 20.

4. The revelation (ἀποκαλύψις) of the sons of God.]—Though the Gentiles in particular knew nothing of the 'revelation of the sons of God,' the apostle calls 'their looking for the resurrection from the dead,' a looking for that revelation, because the sons of God are to be revealed by their being raised with incorruptible and immortal bodies. Farther it is here insinuated, that the pious Gentiles comforted themselves under the miseries of life, by that hope of immortality, and the resurrection of the body, which they entertained. At the fall God declared his purpose of rendering the malice of the devil, in bringing death on the human species, ineffectual, and thereby gave mankind not only the hope of a future life, but the hope of the resurrection of the body, as the apostle intimates, ver. 21. And that hope, preserved in the world by tradition, as was observed in the illustration of ver. 21. may have been the foundation of the earnest desire of the Gentiles, here taken notice of. Accordingly, it is well known that the Egyptians, Persians, Arabians, Indians, and all the Pythagoreans, with even the northern nations, entertained the hope of a future life, and of the resurrection of the body. The apostle having appealed to the general expectation of mankind concerning a future life, leaves his readers to draw the conclusion; namely, that if the Gentiles bare the miseries of the present life by the power of this hope, which in them was rather a desire than a hope well

tions, beareth witness along with the filial dispositions of our own minds, that we are children of God.

17 And if children, then we are heirs; heirs, verily, of God, heirs of immortality and of the felicity of God's house, jointly with Christ; if we jointly suffer with him what afflictions God appoints, that also we may be jointly rewarded.

18 However, the thoughts of suffering with Christ need not terrify you. For I reckon, that the sufferings of the present time are not worthy to be compared with that glorious resurrection which is about to be revealed to the whole universe, in the persons of us the heirs thereof.

19 What a blessing a resurrection to immortality is, may be understood by this, That the earnest desire of mankind hath ever been to obtain that glorious endless life in the body, by which the sons of God shall be made known.

20 Nor is their expectation without foundation; for mankind were subjected to misery and death, not by their own act, but by God, who, for the disobedience of the first man, hath subjected all his offspring to these evils:

21 In the resolution that, on account of the obedience of the second man, even the heathens themselves shall be set free from the bondage of the grave, and those who believe be brought into the full possession of the happiness which belongs to the children of God.

22 Besides, we know that every human creature hath groaned together under the miseries of life, and hath undergone together sharp pain, like that of child-bearing, till now, on account of their uncertainty with respect to a future state.

founded, the first Christians, who in the gifts of the Spirit had a demonstration, and, as it were, an anticipation of their immortality, were much more to shew fortitude and patience, in bearing the sufferings to which they were exposed for the cause of their master.

Ver. 20.—1. For the creature was subjected to vanity.]—The creature here, as in ver. 19. signifies all mankind. See ver. 22. note 1. Vanity denotes mortality or corruption, ver. 21. and all the miseries of the present life. These the apostle expresses by *vanity*, in allusion to Psal. lxxxix. 47. where the Psalmist speaking of the same subject says, 'Why hast thou made all men in vain?' μεταταπειν, lxx. The truth is, if we consider the noble faculties with which man is endowed, and compare them with the occupations of the present life, many of which are frivolous in themselves, and in their effects of short duration, we shall be sensible that the character which Solomon has given of them is just; 'vanity of vanities, all is vanity.' And that if so excellent a creature as man were designed for nothing but to employ the few years of his life in these low occupations, and after that to lose his existence, he would really be made in vain.

2. Not willing it.]—Mankind are not made mortal and miserable on account of their own offence, but by the sentence of God, passed for the offence of the first man and woman, Gen. iii. 19. Nevertheless they were not by that sentence doomed always to remain subject to mortality. God passed that sentence in the purpose of delivering them from corruption, as the apostle affirms, ver. 21.]—Some commentators consider this verse as a parenthesis, and join the 19th and 21st verses together, thus: 19. 'The earnest desire of the creature looketh for the revelation of the sons of God, 21. In hope, &c.'

Ver. 21.—1. In hope.]—See ver. 19. note 4.

2. That even the creature itself will be liberated from the bondage of corruption.]—Φθώρα, corruption, being here opposed to 'the freedom of the glory of the children of God,' must signify the destruction of the body by death; and the bondage of corruption, the continuation of the destroyed body in the grave. Besides, the word φθώρα signifies bodily destruction, Col. ii. 22. note 1.

Ver. 22.—1. We know that every creature groaneth.]—According to some commentators, the words κτίζις ἡ κτίσις denote the whole creatures of God, animate and inanimate, which, as they were cursed for the sin of the first man, may by a beautiful rhetorical figure be represented as groaning together under that curse, and earnestly wishing to be delivered from it. Such figures indeed, are not unusual in scripture. For example, Psalm xcvi. 12. The 'trees of the wood are said to rejoice;' and 'the floods to clap their hands,' Psal. cxviii. 8. Nevertheless, ver. 21. where it is said that 'the creature itself will be liberated from the bondage of corruption, into the freedom of the glory of the children of God;' and the antithesis, ver. 23. 'Not only they but ourselves also,' shew that the apostle is speaking, not of the brute and inanimate creation, but of mankind, and of their earnest desire of immortality. For these reasons, and especially because, Mark xvi. 15. 'Preach the gospel (εὐαγγelizεσθαι) to every creature,' means to every human creature, I think κτίζις ἡ κτίσις in this verse, and κτίσις in the three preceding verses, signify mankind in general, Jews as well as Gentiles. See also Col. i. 23. where κτίζις ἡ κτίσις signifies every human creature.

2. Groaneth together, and travaileth in pain together until now.]—How David groaned under the miseries of the present life, may be seen, as Locke observes, from Psal. lxxxix. 47, 48. &c. The original word στενωπὸν may be translated *suffereth acute pain together*; for στενωπὸν does not signify to bring forth, but to suffer pain in child-bearing. Accordingly, στενωπὸν from which this word is derived, signifies any acute pain whatever, Matt. xxiv. 8. Mark xiii. 8. The apostle, very properly, on this occasion mentions the miseries of the present state, and particularly that greatest of all temporal evils, death, as

23 And not only **THEY**, but ourselves also, *who have* (ἀρχὴν) the first-fruit of the Spirit,¹ even we ourselves groan² within ourselves, waiting for the adoption, **NAMELY**, the redemption³ of our body.

24 For we are saved (τῇ ἀπορίῃ, 25.) in hope: now hope seen, is not hope;¹ for what a man seeth, (τῇ, 302.) how also can he hope for it?

25 But, if we hope for what we do not see, we wait (ἵ) with patience for it.

26 (ὁμοῦται δὲ αὐτῷ) And likewise, even the Spirit¹ helpeth our infirmities: For what we should pray for as we ought, we do not know;² but the Spirit himself strongly complaineth for us by inarticulate groanings,³ (ver. 23.)

27 And he *who* searcheth the hearts, knoweth what the mind of the Spirit is,¹ (ἐν, 253. κατὰ θεὸν ἡρώμεται ἡμεῖς) that to God he complaineth² for the saints.

28 (Δι, 104.) Besides, we know that all things work together for good to them *who* love God, to them *who are called* according to HIS purpose.¹

29 (Ὅτι αἶς) For whom he foreknew,¹ he also

23 And not only do they groan under these evils, but ourselves also, who are the sons of God by faith in Christ, and who have the chief gifts of the Spirit as the earnest of eternal life, even we ourselves groan within ourselves, while we wait for that great event by which our sonship will be constituted and manifested, (ver. 19.), namely, the deliverance of our body from corruption, by raising it glorious and immortal.

24 The redemption of the body is not bestowed at present; for we are saved only in hope, that our faith and patience may be exercised. Now hope which hath obtained its object, is no longer hope; for what a man possesses, how also can he hope for it?

25 But if we hope for what we do not possess, we wait with patience for it, and so display our faith in the promises of God.

26 And likewise, for your encouragement to suffer with Christ, know that even the Spirit helpeth our weaknesses, by strengthening us to bear. For what we should pray for as we ought we do not know, being uncertain what is good for us; but the Spirit himself, who strengthens us, strongly complaineth for us, by those inarticulate but submissive groanings which our distresses force from us.

27 And God, who searcheth the hearts of men, knoweth what the design of the Spirit is, in strengthening us to bear afflictions, that to God he complaineth for the saints, by these submissive groanings, that he may deliver them when the end of their affliction is attained.

28 Besides, we patiently suffer, because we know, from God's love and from Christ's power, that all things, whether prosperous or adverse, co-operate for the salvation of them who love God, whether they be Jews or Gentiles, even to them who are called the children of God according to his purpose.

29 For those whom God foreknew were to be called his sons, he

unsupportable, were it not for the hope which mankind have all along entertained of a happy life after death, called, ver. 21. 'The glory of the children of God.'

Ver. 23.—1. Who have the first-fruit of the Spirit.]—Because first-fruits signify the best things of their kind, it is thought that the apostles, and such as possessed the most excellent spiritual gifts, are spoken of in this passage. But as the privileges described, ver. 24, 25, 26, equally belong to all, I rather think the apostle speaks of believers in general, who had the gifts of the Spirit bestowed on them as first-fruits, or as the earnest of those greater virtues, and spiritual endowments, which they shall enjoy in heaven. See 2 Cor. i. 22. note 2.

2. Groan within ourselves.]—This groaning of the persons who had the first-fruits of the Spirit, was not the effect of impatience. See 2 Cor. v. 4. For it is said afterwards, that the Spirit by these groanings made complaint for the saints.

3. Waiting for the adoption, namely, the redemption of our body.]—This is an allusion to our Lord's words, Luke xx. 36. 'And are the children of God, being the children of the resurrection.' For if men are the children of God by being the children of the resurrection, the apostle had good reason to call 'the redemption of our body from the bondage of corruption *νῆστερος*, the adoption. Besides, it is that by which the saints are enabled, as the children of God, to inherit the kingdom of their father. And as this high and happy adoption was signified by the adoption of Isaac and his descendants as God's sons, whereby they obtained a right to the inheritance of Canaan, the apostle, in speaking hereof, does not allude to the customs either of the Greeks or of the Romans, but to the phraseology of God himself concerning his church and people: Exod. iv. 21. 'Israel is my son, even my first-born.' Perhaps the phrase *παύλας ἐμὴν τοῦ σώματος*, *νῆστερος*, redemption of our body, is used, because the resurrection of the children of God to eternal life is obtained by the merit of the blood of Christ, agreeably to the meaning of the original word, Rom. iii. 24. note.

Ver. 24. Now hope seen, is not hope.]—Hope, by an unusual metonymy, is put for the object of hope. And in scripture, to see signifies to enjoy, and sometimes to suffer.

Ver. 25.—1. The Spirit helpeth our infirmities.]—Properly the Greek word *ἀντιλαμβάνεται* signifies, *I bear together with another*, by taking hold of the thing borne on the opposite side, as persons do who assist one another in carrying heavy loads. The word *ἀντιλαμβάνεται*, translated *infirmities*, signifies weaknesses and diseases of the body; but it is often transferred to the mind. Ambrose interprets it of the weakness of our prayers; an interpretation which seems to be confirmed by what follows in the text. Perhaps the apostle meant that the Spirit helped their infirmity, by inspiring them with a proper prayer. See 1 Cor. xiv. 15.

2. For what we should pray for as we ought, we do not know.]—Of this Paul himself was an example, when he prayed thrice to be delivered from the thorn in the flesh, 2 Cor. xii. 8, 9.

3. But the spirit himself strongly complaineth for us, by inarticulate groanings. *ἀνεκλάλητος*, literally, *unspoken groanings*. For the meaning of *ἀνεκλάλητος*, see ver. 27. note. The apostle having observed, ver. 22, that every creature groaneth to be delivered from vanity and corruption; also having told us, ver. 23, that they who have the first-fruit of the Spirit groan within themselves, waiting for the redemption of the body; he now assures us, that these secret groanings, and vehement desires, especially under the pressure of affliction, are not fruitless. For although we utter no

words, because we do not know what we should pray for as we ought, the Spirit himself complaineth for us, by these inarticulate groanings under afflictions, patiently borne through his assistance.

Ver. 27.—1. And God, who searcheth the hearts, knoweth what the mind (or design of the Spirit is,)—in working patience and resignation in the afflicted; that is, to prepare them for deliverance, and to move God to deliver them. In this manner the Spirit, by his powerful aids, converts those inarticulate groanings, which are mere expressions of distress, into strong arguments for deliverance. This interpretation is confirmed by Exod. ii. 23. 'And they cried, and their cry came up to God, by reason of their bondage. 24. And God heard their groaning, and God remembered his covenant.' So also Christ twice 'groaned in spirit,' John xi. 33-38.

2. That (κατὰ θεόν) to God he complaineth for the saints.]—Beza translates *κατὰ θεόν*, 'according to the will of God.' I have translated *κατὰ θεόν*, in this verse, 'He complaineth;' and *κατὰ θεόν*, in ver. 26, 'He strongly complaineth,' because the former word hath the sense I have given it, Acts xiv. 24. where Festus says, the Jews (*κατὰ θεόν*) complained to me concerning Paul.' Also Rom. xi. 2. where Elijah is said (*κατὰ θεόν*) to have 'complained against Israel.' 1 Maccab. viii. 32. *Εὐαγγέλιον κατὰ θεόν*, 'If they complain any more against thee.' Besides, nowhere in scripture is the Spirit said 'to intercede for men,' in the proper sense of intercession, which is the merit of the intercessor pleaded in behalf of another. In this proper sense there is but one intercessor with God, the man Jesus Christ. See ver. 34. note 3.

Ver. 28. Called according to his purpose.]—If the apostle alludes here to God's words, Gen. xxi. 12. 'In Isaac shall thy seed be called,' the called are those, whether they be Jews or Gentiles, whom God hath called or denominated his children, Rom. ix. 8. 1 John iii. 1. And the purpose here spoken of, is God's purpose or determination of bestowing the title and privileges of sons on all who believe and obey him sincerely; or, as it is expressed in the following verse, all who 'are conformed to the image of God's Son;' all who imitate the faith and obedience which the Son of God shewed while he lived on the earth as a man. This purpose, or determination, God made known to men in his covenant with Abraham. See ver. 30. note 1.

Ver. 29.—1. For whom he foreknew.]—*ὅς τις προέγνω*. This foreknowledge is different from that mentioned Rom. xi. 2. 'God hath not cast away his people (*ὅς τις προέγνω*) whom he foreknew.' For since it is connected with sanctification, justification, and glorification, it must be a foreknowledge of individuals, as heirs of eternal life; whereas the other was the foreknowledge of a whole nation or race of men, to be the people or visible church of God. Besides, that God foreknows and determines all things which come to pass, is evident from other passages of scripture. For example, the delivery and crucifixion of Christ is said by the apostle Peter, Acts ii. 23. to have happened 'according to the determinate counsel and foreknowledge of God.' And, Acts iv. 28. Herod and Pontius Pilate, with the Gentiles and people of Israel, 'were gathered together, to do whatever the hand and counsel of God determined before to be done.' Anu Matt. xi. 23. the blindness of the wise and learned is said by Christ to have happened 'according to the good pleasure of God.' This verse, and what follows, is a beautiful addition to the arguments whereby the apostle has proved, that the Gentiles as well as the Jews are justified by faith, without obedience to the law of Moses. Says he, the salvation of the believing Jews and Gentiles is no alteration of God's plan; it was determined from eternity, in the wise purpose and foreknowledge of God.

predestinated² to be conformed to the image of his Son, (1 Cor. xv. 49.), that he might be the first-born among many brethren.

30 (Δε) Moreover, whom he predestinated, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.²

31 What shall we say then to these things? Since¹ God IS for us, who CAN BE against us?²

32 He certainly who spared not his proper Son, but delivered him up for us all, (see 2 Cor. v. 15. note 1.), how will he not with him also graciously give us all things?

33 Who will bring an accusation against the elect¹ of God? It is God who justifieth THEM,² ver. 30.

34 Who is he who condemneth THEM? It is Christ who died or rather (καί, 219.) who hath risen,¹ who also is at the right hand of God,² and who maketh intercession³ for us.

35 (Τις ἡμᾶς χωρεῖ) Who will separate¹ us from the love of Christ?² WILL affliction, or

also predestinated to be conformed to the image of his Son, by having their minds adorned with his virtues, and their bodies fashioned like to his glorious body, that he might be the first-born of many brethren, the children of God.

30 Moreover, whom he predestinated to be conformed to the image of his Son, them he also called his sons, (ver. 28.): and whom he called his sons, them he also justified, by counting their faith for righteousness: and whom he justified, them he also glorified, by putting them in possession of the eternal inheritance.

31 What shall we say then to these things, whereby believers are proved to be the sons and heirs of God? Since God, who hath the whole power of this matter in his hand, is for us, since he sustains our claim to these honours, who can be against us?

32 He certainly who spared not his proper Son, but delivered him up to die for us all, for believers among the Gentiles as well as among the Jews, how, do ye think, will he not with him also gratuitously give us all the other blessings promised to the children of God?

33 At the judgment, who will bring an accusation against the elect of God? Since it is God who justifieth them by faith, neither angel nor man can frustrate his sentence.

34 Who is he who can condemn us believers? Since it is Christ who died to obtain pardon for us, or rather who hath risen from the dead to take possession of the government of the universe for our behoof; who also is at the right hand of God as ruler, and who maketh intercession for us.

35 Elated with our privileges, we cry out, Will any thing induce us to renounce our faith, and make us no longer the objects of Christ's

2. He also predestinated to be conformed to the image of his Son.]—From this it appears, that predestination has for its object to render believers perfect in holiness.

Ver. 30.—1. And whom he called, them he also justified.]—Seeing many who are called with the external call of the gospel shall not be justified, the call spoken of in this passage cannot be the external call; and, therefore, some understand it of an inward call from the Spirit of God, producing faith and holiness in individuals. But I rather think the persons here said to be called by God, are those who, in ver. 28. are denominated 'the called according to his purpose.' For to shew what the purpose of God is, the apostle adds, ver. 29. 'For whom he foreknew' he would call his sons, 'them he also predestinated to be conformed to the image of his Son;' and whom he thus predestinated, 'them he also called.' He actually called his sons by a solemn covenant with Abraham, in which he promised, that all in every age and nation who believe and obey God, shall be accounted righteous persons, and inherit heaven, on account of the coming of God's only Son in the flesh. Hence the Gentiles are said, Eph. iii. 6. to be 'partakers of God's promise concerning Christ through the gospel.'

2. Whom he justified, them he also glorified.]—Because the Greek verbs, in this and the preceding verse, are all in the aorist or indefinite tense, Le Clerc thinks they should be translated thus: 'Whom he foreknew, them he also predestinates,' &c. Beza likewise thinks the past time in this passage is used for the present. The truth is, when it is considered that it cannot be said, in strictness of speech, of the many thousands of the foreknown and predestinated who are not yet born, that they are actually called, and justified, and glorified, the proposed amendment will not seem improper. Nevertheless the common translation may be retained; because, though some of the things mentioned are future, they may, according to the usage of scripture, be represented as past, to shew the certainty of their happening. Thus, before his death, Christ spake of his body as already given, Luke xxii. 19.; and broken, 1 Cor. xi. 24. Whitby, following the Greek commentators, affirms that the blessings mentioned in this and the preceding verse, belong to all without distinction who profess to believe the gospel. Accordingly, by their being justified he understands their having their past sins pardoned immediately on their believing the gospel; and by their being glorified, their receiving the Spirit as the earnest of their future glorification. But these interpretations, I think, cannot be admitted. For the apostle tells us, ver. 29. 'Whom God hath called, them he hath predestinated to be conformed to the image of his Son;' and in this verse he represents that conformity as going before their justification and glorification. Farther, in ver. 18. he tells us, that the glory of the sons of God is a thing not yet bestowed on them, but to be revealed in them, namely, at the resurrection.—In these verses, the apostle sets before us the scheme of our salvation, in its beginning and ending, and in the intermediate steps by which it is carried on. It began in the purpose of God to bestow salvation upon believers, and it will end in their actual glorification. And his purpose of thus saving believers, God accomplished in the following manner: Those whom he foreknew he will call his sons, he predestinates to be conformed to the image of his Son; those whom he thus predestinates, he calls his children; those whom he thus calls, he justifies; and those whom he justifies, he glorifies. But notwithstanding the whole steps by which God accomplisheth his purpose are thus arranged and connected in the divine decree, human liberty remains entire, and man's salvation, or damnation, is imputable to themselves. See Illustration prefixed to chap. ix. 2d remark.

Ver. 31.—1. Since God is for us.]—E. here, is not a conditional

particle, for that would imply doubting. But it stands for καί, since, and is an affirmation.

2. Who can be against us?—Can Satan, or the world, or the unbelieving Jews, with any success, oppose our enjoying the inheritance of the children of God, with the other blessings promised to the seed of Abraham?

Ver. 32. He who spared not (ἵδιον υἱόν) his proper Son.]—The word ἵδιον is much more emphatical here than the word υἱόν; as it is likewise, John v. 18. 'But said also that God was (πατέρα ἵδιον) his proper Father.' Christ is called God's proper Son, to distinguish him from others, who are sons of God by creation or by adoption; that is, by some temporal dignity conferred on them.—No argument was ever addressed to creatures capable of being persuaded and obliged, equal to this. For while it convinces the understanding, it raises every tender and devout feeling in the heart, and is a continual source both of hope and gratitude.

Ver. 33.—1. Who will bring an accusation against the elect of God?—In this passage, the phrase elect of God hath a more restricted meaning than it has Rom. ix. 11. 1 Thess. i. 4. 1 Pet. i. 1. For it is applied to such of the Jews and Gentiles only, as God calls or acknowledges to be his sons, and whom he has predestinated to be conformed to the image of his Son, and to be heirs of glory.—It is reasonable to think the apostle had the believing Jews in his eye here, as well as the Gentiles, because their unbelieving brethren accused them of apostasy from the law of Moses.

2. It is God who justifies them.]—Ο ἁγιωσύνην being opposed to ὁ καλῶς in this verse, must be understood in the forensic sense for a judicial acquittal from some crime of which the justified person was accused, and from all the consequences which would have followed, if the crime had been proved. See Rom. ii. 13. note 2.—God is said 'to justify his elect,' not because he will judge them, for that office belongs to Christ, but because he authorizes Christ to justify them.—This clause and the following Augustine translated interrogatively: 'Will God, who justifies, accuse them? Will Christ, who died for them, condemn them?' But the common translation, at least of the first clause, is better, as it avoids the impropriety of representing God as an accuser at the tribunal of his Son. Besides, it is fully as emphatical as the other. God having declared his purpose of justifying his elect through faith, Will any one after that presume to bring any accusation against them.

Ver. 34.—1. It is Christ who died, or rather who hath risen.]—Christ who died to save God's elect, and who since his resurrection governs the world for their benefit, and maketh intercession for them, will neither condemn them himself when he sitteth in judgment upon them, nor suffer any other to condemn them.

2. Who also is at the right hand of God?—that is, who now governs the universe for their benefit. There is here an allusion to Psalm cx. 1. where the empire of the Christ after his resurrection is foretold.

3. Who maketh intercession for us.]—Christ's intercession is foretold, Isa. liii. 12. 'And made intercession for the transgressors.' Aquinas in his commentary on the verse before us, explains Christ's intercession in the following manner. Christ makes intercession for us 'quatenus humanitatem pro nobis assumptam et mysteria in ea celebrata, conspectui paterno representat, utque cum desiderio nostræ salutis.' See ver. 27. note. Also Heb. vii. 25. And Whitby's note on Rom. ix. 23, 24, 25. towards the end.

Ver. 35.—1. Who will separate us?—By saying τίς, who, the apostle hath personified the things he is going to mention; namely, affliction, distress, persecution.

2. From the love of Christ?—By this some understand the love

distress,³ or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, *Truly for thy sake we are put to death all the day long; we are accounted as sheep for the slaughter.*¹

37 Nay in all these things *we do more than overcome*,¹ (*διὰ*) through him *who hath loved us*.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers,¹ nor things present, nor things to come,²

39 Nor height,¹ nor depth, nor any other creature,² *will be able to separate us from the love of God, which is through Christ Jesus our Lord.*

love? will affliction in body, or distress in our affairs, or persecution, or famine, or nakedness, or danger, or deadly weapons, be able to do this?

36 Sufferings have always been the lot of God's people: *As it is written*, Psal. xlv. 22. (*ὅτι*, 240.) *Truly for thy sake we are put to death in a lingering manner; we are accounted as sheep for the slaughter, by our persecutors.*

37 These evils have not hitherto made us forfeit the love of Christ. *Nay in all these things we do more than overcome, through the aid of him who hath loved us.*

38 *For I am persuaded, that neither the fears of death, nor the allurements of life, nor all the different orders of evil angels, against whom we fight*, (Ephes. vi. 12.) *nor things present, nor things to come, whether good or evil,*

39 *Nor prosperity, nor adversity, nor any thing else made by God, will be able to make us, the elect*, (ver. 33.) *through apostasy, forfeit the love of God, which is bestowed on us, through Christ Jesus our Lord.*

which we bear to Christ. But 'separate us from our own love,' is an unusual expression.

3. Will affliction or distress?—Erdus thinks the word *ἀλγος*, translated affliction, signifies sickness, and other bodily evils; whereas *tribulation*, distress, is trouble of mind, arising from doubtful and perplexed affairs.

Ver. 36. For thy sake we are put to death all the day long: we are accounted as sheep for the slaughter.—The Psalm from which this quotation is taken is thought to have been written during the Babylonish captivity, when the Jews suffered great persecution for their religion.

Ver. 37. Nay, in all these things we do more than overcome.—*ὑπερνικῶμεν* is to obtain a great victory. The victory which the people of God obtain over their persecutors is of a very singular nature. It consists in their patient bearing of all the evils which their persecutors inflict upon them, and that through the assistance of Christ, and in imitation of his example. For by suffering in this manner they maintain his cause in spite of all opposition, and confound their persecutors.

Ver. 38.—1. Nor angels, nor principalities, nor powers.—Because angels are distinguished from principalities and powers, Beza and

Drusus are of opinion, that powers in this passage, as in Luke xii. 11. signify the persecuting rulers and potentates of the earth, who endeavoured to make the first Christians renounce their faith. But as evil angels, in other passages of scripture, are called principalities and powers, and as the apostle rises in his description, it is probable that he speaks of these malicious spirits, the inveterate enemies of mankind; and that he calls them principalities and powers, by an unusual metonymy of the office or power possessed, for the persons possessing it.

2. Nor things present, nor things to come.—The apostle does not mention things past, because they have no influence on the mind, unless in so far as the like things are either hoped or feared.

Ver. 39.—1. Nor height.—*ὑψος*, height, seems to have the same signification with *ὑψος*, height, 2 Cor. x. 5. where it denotes a thing raised up; only it is here used metaphorically for an height of honour or of office.

2. Nor any other creature.—In this general clause, the apostle includes whatever else could be named, as having any influence to separate believers from the love of God, exercised towards us through Christ.

CHAPTER IX.

View and Illustration of the Matters handled in this Chapter.

THE apostle having insinuated, chap. iii. 3. that God would cast off the Jews because they refused to believe on Jesus, a Jew was there introduced replying, that their rejection would 'destroy the faithfulness of God.' To this the apostle answered, that the faithfulness of God would be established, rather than destroyed, by the rejection of the Jews for their unbelief; because God had expressly declared, Gen. xviii. 19. that Abraham's children were 'to keep the way of the Lord,' in order to their obtaining the promised blessings; and thereby insinuated, that if they did not keep the way of the Lord, they would lose these blessings, of which their being made the visible church of God was one. See chap. iii. 4. note 1. This was all the answer the apostle thought proper to make in that part of his letter. But the objection being specious, and much insisted on by the unbelieving Jews, he introduced it a second time in this place, that he might reply to it more fully.

His answer the apostle introduced with a solemn asseveration, that he felt the bitterest grief when he considered the induration, and rejection of the Jewish nation, and the many miseries that were coming on them, ver. 1, 2.—Inasmuch that he could have wished to be cut off from the visible church of Christ on earth, by excommunication, and even by death, if it could have prevented these evils, ver. 3.—For he loved the Jews as his kinsmen, and respected them as the ancient people of God, and thought highly of their privileges, which he enumerated at this occasion as just matter of glory to them, ver. 4, 5.—Having therefore such a love and respect for his brethren, they could not suspect, that, in speaking of their rejection, he was moved either by ill-will or envy.

Having thus endeavoured to gain the good opinion of

the Jews, the apostle proceeded to give a full answer to the objection above mentioned. He told them, the promises in the covenant would not fall to the ground, though the whole natural seed of Abraham should be cast off. For, said he, all who are descended of Israel according to the flesh, meaning the twelve tribes, these are not the whole Israel of God. There is a spiritual Israel, to whom likewise the promises belong, ver. 6.—To shew this, he observed, that because persons are the seed of Abraham according to the flesh, it does not follow that they are the children of Abraham to whom the promises in their first and literal meaning were made. His children according to the flesh, who are heirs of the promises in their first meaning, were limited to Isaac, by the declaration, 'In Isaac shall thy seed be called,' ver. 7.—That is Abraham's children according to the flesh are not all of them the children of God, and heirs of Canaan; but only those who were given to him by promise are 'counted to him for seed,' ver. 8.—Now the promise by which they were given to Abraham for seed was this, 'Lo, Sarah shall have a son,' ver. 9.

The limitation of the natural seed to the children of promise, the apostle hath mentioned, without applying it to the spiritual seed, as his argument required. The reason was, his readers could easily make the application in the following manner: Since in the covenant with Abraham, those only of his natural progeny are counted to him for seed and made heirs of Canaan, who were given to him by promise, namely Isaac and his descendants by Jacob, and since by this limitation all his other children according to the flesh were excluded from being accounted the children of God, and heirs of the promises in their first and literal meaning, it follows by parity of

reason that none of the children of Abraham, not even his descendants by Isaac, are the children of God, and heirs of the promises, in their secondary, spiritual, and highest meanings, but those who were given to Abraham by the promise, 'A father of many nations I have constituted thee.' These are believers of all nations and ages; as is plain from what the apostle told the Galatians, ch. iv. 28. 'We, brethren, as Isaac was, are the children of promise.' And because believers are counted to Abraham for seed in respect of their faith, they are called 'his seed by faith,' Rom. iv. 16. For, by partaking of his dispositions, they are more really his children than those whose only relation to him is by natural descent.—Thus it appears, that Abraham's natural descendants by Isaac are not the whole of his seed who are heirs of the promises. He hath a seed also by faith, who are far more numerous than his natural seed by Isaac. And they being the seed principally spoken of in the covenant, if the promises are fulfilled to them, the faithfulness of God will not be destroyed, though the whole of the natural seed should be rejected for their unbelief.

These things the Jews might easily have understood. Nevertheless, privileges conferred on them by a covenant with their progenitor, and which were solemnly confirmed to them at Sinai, they persuaded themselves could not be taken from them, and given to the Gentiles, without destroying God's veracity. But to shew them their error, the apostle put them in mind, that as Isaac was chosen to be the root of the people of God, in preference to Ishmael, by mere favour, so afterwards Jacob had that honour conferred on him, in preference to Esau, by a gratuitous election before Jacob and Esau were born. As therefore the Jews, Jacob's posterity, were the church of God by mere favour, God might, without any injustice to them, or violation of his covenant with Abraham, admit the Gentiles into his church at any time he pleased, ver. 10-13.

To enforce this argument, the apostle observed, that in preferring Jacob the younger brother, to Esau the elder, God neither acted unjustly towards Esau, nor violated his promise to Abraham, because he might bestow his favours on whichever of Abraham's sons he pleased, ver. 14.—As appears from what he said to Moses, when he forgave the Israelites their sin respecting the golden calf; 'I will have mercy on whom I will have mercy,' &c.: for this implies that in pardoning national sins, as well as in conferring national favours, God acts according to his own good pleasure, ver. 15.—So then, it did not depend on Isaac, who wished to make Esau the heir of the promises, by giving him the blessing; nor on Esau, who ran to bring venison, that his father might eat and bless him; but on the good pleasure of God, who wished to confer that honour on Jacob, preferable to Esau, ver. 16.—He might, therefore, without any injustice, admit the believing Gentiles to share with the Jews in those privileges which he had gratuitously bestowed on the descendants of Jacob, in preference to those of Esau.

But the apostle, in his discourses to the Jews, had on different occasions carried this matter farther, and had declared to them, that they were to be deprived of their privileges, and driven out of Canaan, for their sin in crucifying Jesus of Nazareth. To this it seems they replied, that the unbelief, and even the rebellion of their fathers, had not been so punished; and inferred, that although the present generation, in crucifying Jesus, had really disobeyed God, it was not to be thought that he would now cast off and destroy his people on that account. In answer, the apostle told them, that in punishing nations God exercises the same sovereignty as in conferring favours. Of the wicked nations which deserve to be punished, he chooses such as it pleaseth him to make examples of, and he defers punishing them, until the mea-

sure of their iniquity is full, that their punishment may be the more conspicuous. This appears from God's words to Pharaoh: I have upheld thee and thy people hitherto, that the measure of your iniquity as a nation, becoming full, I might shew my power and justice in punishing you the more severely, ver. 18.—If so, God's upholding the Jews so long was no proof that he would not at length cast them away, and drive them out of Canaan, for their sin in crucifying the Christ.—But thou wilt reply, since God hath determined to destroy the Jewish nation for its wickedness, why hath he not done it ere now, and thereby put an end to his still finding fault with them on account of their repeated rebellions, to which his sparing them so long hath given occasion; for who hath resisted his will? ver. 19.—To this the apostle answers, Who art thou that presumest to find fault with God's government of the world? Shall the thing formed say to him that formed it, why hast thou made me thus? ver. 20.—Hath not the potter power over the clay? &c. ver. 21.—But, said he, not to rest my answer wholly on the sovereignty of God, what can be said against God's forbearing for so long a time to destroy the Jewish nation, if it was done to shew, more fully, his displeasure against the greatest national abuse of religious privileges long continued in, and the more signally to punish the nation guilty of such an abuse, ver. 22.—Also, that he might take in their place believers of all nations, whom he had determined from the beginning to make his church and people, and whom, by his dispensations towards the Jews, he had been preparing for that great honour, ver. 23, 24.—Which calling of the believing Jews and Gentiles, was long ago foretold by Hosea, ver. 25, 26.—Besides, the destruction of the greatest part of the Jewish nation for crucifying the Christ, is not more contrary to the covenant with Abraham, than their almost total subversion by the Assyrians and Babylonians for their repeated idolatries, ver. 27-29.—Thus it appears, that the believing Gentiles were called into the visible church of God, and received the great blessing of faith counted for righteousness, promised to Abraham's spiritual seed, agreeably to God's covenant with him, and to the predictions of the prophets, ver. 30.—But the unbelieving Jews, who sought to become righteous by obeying the law of Moses, have not attained righteousness, ver. 31.—because they sought it not by faith, according to the tenor of the covenant with Abraham, but by works of law, and stumbled at the promised seed, as at a stumbling stone, ver. 32.—agreeably to what Isaiah had foretold concerning them, ver. 33.—so that they are now justly cast off.

I shall finish this illustration with two remarks. The first is, that in discoursing of the election of the Jews to be the people of God, and of their degradation from that high honour, the apostle has established such general principles, as afford a complete answer to all the objections which deists have raised against revelation, on account of its want of universality. They affirm, that if the ancient revelations of which the Jews are said to have been the keepers, had been from God, the knowledge of them would not have been confined to an inconsiderable nation, pent up in a corner of the earth, but would have been universally spread. In like manner they assert, that if the Christian religion were from God, it would long ago have been bestowed on all mankind. To these, and to every objection of the like nature, the apostle has taught us to reply, That God has an indisputable right to bestow his favours on whom he pleases. And therefore, without unrighteousness, he may withhold the benefit of revelation from whom he will, since he was under no obligation to bestow it on any; just as in the distribution of his temporal favours, he bestows on some a more happy country and climate, or a better bodily constitution, or

greater natural talents, or a better education, than on others. And if deists ask, Why God, in the distribution of his spiritual favours, hath preferred one nation or person before another, the apostle bids us answer, 'Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, to make out of the same lump one vessel to honour and another to dishonour?' The very same right which entitled God to make some of his creatures angels, and some of them men, entitled him to place men in the endlessly various situations in which we see them. Nor can those who seem to be most unkindly treated, complain of the want of revelation, or of any other advantage, which God hath thought fit to withhold from them, since at the last day none shall be condemned for the want of these things; and in judging men, due regard will be had to the circumstances of each; so that the sentences passed will all be according to truth, as the apostle hath taught in the second chapter. Wherefore since men may be saved, who have not enjoyed revelation, the giving or the withholding of that benefit is to be considered, not as an appointing of men either to salvation or damnation, but merely as a placing them in a more or less advantageous circumstance of trial. To conclude, God hath been pleased, in many instances, to make the reasons of his conduct incomprehensible to us, on purpose to teach us humility. At the same time, from what we know, we may believe, that however unsearchable God's judgments are, and his ways past finding out, they are full of wisdom and goodness. We ought therefore to change our doubts into adoration, and should join the apostle in crying out, 'O the depth of the riches, both of the wisdom and of the knowledge of God!' chap. xi. 33.

My second remark is, That although some passages in this chapter, which pious and learned men have understood of the election and reprobation of individuals, are, in the foregoing illustration, interpreted of the election

of nations to be the people of God, and to enjoy the advantage of an external revelation, and of their losing these honourable distinctions, the reader must not, on that account, suppose the author rejects the doctrines of the decree and foreknowledge of God. These doctrines are taught in other passages of scripture: See Rom. viii. 29. note 1.; not to mention, that being founded in the nature of God, and in his government of the world, they are suggested by the light of nature as well as by revelation, and have been subjects of disquisition among philosophers in all ages. It is true, to reconcile the decree and foreknowledge of God with the liberty and accountableness of man, is beyond the power of human reason; and therefore persons of great probity and learning have ranged themselves, some on the side of the divine decrees, and some on the side of human liberty, in the imagination that the two are incompatible. In such an arduous question, however, the safest course perhaps is to hold both doctrines, and to leave it to the light of a future state to discover how the liberty of man can stand with the decree of God. Nor will this appear an improper course, when it is remembered, that many things must be held for certain, which to human reason appear as inconsistent, and as inconceivable, as that God hath decreed all things which come to pass, and yet that men are free agents, and accountable for their actions. For example, we must hold the creation of matter, the eternity and infinitude of space, the union of spirit with body, or, if the existence of spirit is denied, the capability of matter to think must be maintained, with other things of a like nature, as indubitable facts. Yet whoever pushes his speculations concerning these matters to any length, will find himself utterly lost in them, without reaping any benefit from these speculations, except it be to teach him humility, from the experience which they will afford him of the limitedness and weakness of his own understanding.

NEW TRANSLATION.

CHAP. IX.—I speak the truth in Christ,¹ I lie not, my conscience bearing me witness in the Holy Ghost,

2 That I have great grief and unceasing anguish¹ in my heart.

3 For I myself could wish to be separated¹ from Christ, (ver. 308.) instead of my brethren, my kinsmen according to the flesh;

4 Who are Israelites, (see ver. 6. note 2.); whose ARE the adoption, (see Rom. viii. 14. note), and the glory,¹ and the covenants, (Gal.

COMMENTARY.

CHAP. IX.—I speak the truth in the presence of Christ, and do not lie, my conscience bearing me witness in the presence of the Holy Ghost, when I assure you,

2 That I have great grief and unceasing anguish in my heart, because the Jews are to be cast off, the temple is to be destroyed, and the nation to be driven out of Canaan.

3 For I myself could wish to be cut off from the church, instead of my brethren, my kinsmen by descent from Abraham; and therefore, in what I am going to write, I am not influenced by ill-will towards my nation.

4 They are the ancient people of God: theirs is the high title of God's sons, and the visible symbol of God's presence, and the two covenants, and the giving of the law, which, though a political law, was

Ver. 1. I speak the truth in Christ, &c.]—This being an appeal to Christ and to the Holy Ghost, as knowing the apostle's heart, it is of the nature of an oath.

Ver. 2. That I have great grief and unceasing anguish in my heart.]—The apostle, when he wrote this chapter, being exceedingly grieved on account of the destruction which Christ had foretold was coming on the Jewish nation, he stopped, after declaring his sorrow, without explaining the cause of it, as persons in perplexity are wont to do. But in the next verse, by wishing to be devoted to destruction instead of his brethren, he shews plainly enough that their ruin as a nation, foreseen by him, was the cause of his unceasing anguish.

Ver. 3. For I myself (ἐγώ μόνος) could wish to be separated from Christ, instead of my brethren.]—The word ἀνατίμω, which I have translated *separated*, answers to the Hebrew word *Herein*, which signifies a thing separated by the sentence of men to be destroyed, as Achan was, Josh. vii. 25. The word is elegantly used on this occasion for a violent death, because, as Locke observes, the Jewish nation was now ἀνατίμω, a thing cast away by God, and separated to be destroyed. The apostle was willing to suffer death, if thereby he could have prevented the terrible destruction which was coming upon the Jews. Wherefore, 'separated from Christ' means cut off by death from the visible church, called, Christ, Rom. xvi. 7. 'who were in Christ before me,' who were in the church of Christ before me.—The apostle's wish, thus understood, was not contrary to piety. Because if he had been cut off from the church of Christ, either by the hand of God or man, that evil might have been cheerfully borne by him, on account of the

great good that was to follow from it.—In this wish the apostle seems to have imitated Moses, who desired to be blotted out of God's book, rather than that the Israelites should be destroyed, Exod. xxxii. 32.—Waterland, Serm. vol. i. p. 77, 78 observes, that as ἀποτίμω, 2 Tim. i. 3. signifies, 'after the example of my forefathers,' ἀπο τοῦ Χριστοῦ, in this passage, may signify, 'after the example of Christ.'—Others translate ἀνατίμω ἀπο Χριστοῦ, 'separated by Christ,' that is, 'put to death by Christ.' For St. John, 1 Eph. iii. 16. says, 'Because Christ laid down his life for us, therefore we ought to lay down our lives for the brethren.'

Ver. 4. And the glory.]—The visible symbol of the divine presence which rested above the ark was called 'the glory,' 1 Sam. iv. 21. and 'the glory of the Lord.' Hence the introduction of the ark into the temple is called 'the entrance of the King of glory,' Psal. xxiv. 7.—The apostle enumerated the privileges of the Jews, not only to shew that he respected them on account of these privileges, but to make them sensible of the loss they were about to sustain, by God's casting them off. They were to be excluded from the better privileges of the gospel church, of which their ancient privileges were but the types. For their relation to God as his people, signified by the name *Israelite*, prefigured the more honourable relation which believers, the true Israel, stand in to God.—Their adoption as the sons of God, and the privileges they were entitled to by that adoption, were types of believers being made partakers of the divine nature by the renewing of the Holy Ghost, and of their title to the inheritance of heaven.—The residence of the glory, first in the tabernacle and then in the temple, was a figure of the residence of God by the Spirit in the

iv. 24.), and the giving of the law, and the worship, and the promises.

5 Whose ARE the fathers, and (ἐξ ὧν) from whom (ὁ Χριστός) the Christ DESCENDED according to the flesh,¹ who is over all,² God³ blessed for ever. Amen.

6 Now IT IS not possible that (ὁ λόγος, 60.) the promise of God (ver. 9.) hath fallen.¹ For all who ARE of Israel,² these ARE not Israel.³

7 Neither, because they are the seed of Abraham, ARE THEY all children. But in Isaac shall thy seed be called, (Gen. xxi. 12.):

8 That is, The children of the flesh, these ARE not the children of God; but the children of the promise are counted for seed.¹

9 (Tag, 97.) Now, the word of promise WAS this, According to this time I will come, and Sarah shall have a son; (Gen. xviii. 10.)

10 And not only WAS THERE THAT (supp. ὡς μόνον) LIMITATION; but Rebecca also having conceived TWINS by one,¹ EVEN Isaac our father.

Christian church, his temple on earth, and of his eternal residence in that church, brought to its perfect form in heaven.—The covenant with Abraham, was the new or gospel covenant, the blessings of which were typified by the temporal blessings promised to him and to his natural seed; and the covenant at Sinai, whereby the Israelites, as the worshippers of the true God, were separated from the idolatrous nations, was an emblem of the final separation of the righteous from the wicked for ever.—In the giving of the law, and the formation of the Israelites into a nation, or community, the formation of the city of the living God, and of the general assembly and church of the first-born, was represented.—Lastly, the heavenly country, the habitation of the righteous, was typified by Canaan, a country given to the Israelites by God's promise. See ver. 8. last part of the note.

Ver. 5.—1. From whom the Christ descended according to the flesh.]—This limitation, 'according to the flesh,' intimates, that Christ has another nature, according to which he did not descend from the fathers. See chap. i. 3, 4.

2. Who is over all.]—Ὁ ὑπὲρ πάντων. See the use of ὑπὲρ, as distinguished from ἐν and διὰ, Eph. iv. 6. also 1 Cor. xv. 28. note 2. where the import of the general expression is explained.

3. God blessed for ever;]—that is, God honoured and praised for ever by all. Mill on this verse proves against Erasmus, that the omission of the word Θεός, God, in some MSS. of Cyprian's works, and its not being commented upon by Chrysostom, is of no value, in opposition to the best and most ancient MSS. and versions, the Syriac not excepted, who all have the word Θεός here.—Whitby, in his Last Thoughts, says, the true reading of this verse is, ὁ ὑπὲρ πάντων Θεός, 'whose is the God over all,' because by this reading the climax is completed, and the privilege in which the Jews gloried above all others, of having the true God for their God, is not omitted.

But as this reading is found in no copy whatever, it ought not to be admitted on conjecture. The Greek text runs thus: καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σὰρκα ὡν ἡμεῖς πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας ἀμήν.

Erasmus proposes two methods of pointing and translating this passage. The first is, to place the comma after the word πάντων, all, so as to join 'who is over all,' with Christ, thus;—'Christ descended according to the flesh, who is over all;' and to make a separate sentence of the clause, 'God be blessed for ever.' The second is to end the sentence with the word σὰρκι, flesh, in this manner;—'Christ descended according to the flesh,' and to make what follows a new sentence, 'God who is over all be blessed for ever,' namely, for the great privileges bestowed on the Jews. But as the phrase, 'blessed be God,' occurs above twenty times in scripture, and as often as it occurs, (see Luke i. 68. 2 Cor. i. 3. Eph. i. 3. 1 Pet. i. 3.) εὐλογητὸς goes before Θεός, and Θεός always hath the article prefixed, the common pointing and translation of the clause, ὁ ὑπὲρ πάντων Θεὸς εὐλογητὸς ought to be retained, even in Socinus's opinion, as more agreeable to the scripture phraseology, than the pointing proposed by Erasmus. Besides, to declare that the Christ, who is both the subject and the author of the gospel, is God over all, was highly necessary, because, while it shews the great honour which the Jews derived from Christ's being one of them according to the flesh, Luke ii. 32. it adds the greatest authority to the doctrines of the gospel.—It need not surprise us, that Christ in the flesh is called 'God over all blessed for ever;' since 'God hath highly exalted him' in the human nature, 'and given him a name above every name,' Philip. ii. 9.; and 'hath put all things under his feet,' 1 Cor. xv. 27.; 'and will judge the world in righteousness, by that man whom he hath ordained,' Acts xvii. 31.

Ver. 6.—1. Now it is not possible that the promise of God hath

dictated by God himself, and the tabernacle worship, formed according to a pattern shewed to Moses, and the promises concerning the Christ.

5 Theirs are the fathers, Abraham, Isaac, and Jacob, persons eminent for piety, and high in favour with God; and from them the Christ descended according to his flesh, who is over all, God blessed for ever. Amen. The Jews, therefore, by their extraction and privileges, are a noble and highly favoured people.

6 Now, it is not possible that the promise of God hath fallen to the ground; nor will it fall, though the Jews be cast off. For all who are descended of Israel, these are not Israel; they do not constitute the whole of the people of God.

7 Neither, because persons are of the seed of Abraham according to the flesh, are they all the children to whom the promises belong; otherwise Ishmael would not have been excluded from the covenant, (Gen. xvii. 20, 21.) But God said, In Isaac shall thy seed be called:

8 That is, the children of Abraham by natural descent, these are not all the children of God, and heirs of Canaan, of whom God spoke to Pharaoh, Exod. iv. 22.: But only the children given to him by the promise are counted to him for seed.

9 Now, the word of promise was this: I will return to thee according to the time of life, and lo, Sarah thy wife shall have a son. Wherefore, Isaac is the only seed whom God acknowledged for his son and heir.

10 And not only was there that limitation of the seed to the promised son, but to prevent the Jews from thinking Ishmael was excluded on account of his character, when Rebecca also had conceived twins by the one son of Abraham, even by Isaac our father,

fallen.]—Οὐκ ἔστιν δεῖν, verbatim, 'Non quale autem quod—it is not such as that the promise of God hath fallen.' Erasmus translates the clause thus: 'Non autem hoc loquor quod exciderit; I do not say this, that the word of God hath fallen;' in which he follows the Greek scholiast, who supplies the words τούτοις οἱ οὐ λήγουν.—Εκπίπτειν is a metaphor taken from ships which miss their port, Acts xxvii. 29.; or from flowers, whose leaves wither and fall to the ground, 1 Pet. i. 24.

2. For all who are of Israel.]—Jacob, the father of the twelve tribes, was named Israel by an angel with whom he wrestled, in token of his being high in favour with God; and the name was given to all Jacob's descendants, to signify that they were Abraham and Isaac's posterity, not by Esau, but by Jacob, and that, as God's visible church and people, they were the objects of his favour, and types of his invisible church, consisting of believers of all nations.

3. These are not Israel.]—Here, Israel denotes not the natural seed of Abraham only, but the spiritual seed also, namely, believers of all nations, called 'the Israel of God,' Gal. vi. 16. because they were typified by the natural Israel. In that large sense alone, the apostle's affirmation is true, that 'all who are of Israel, these are not Israel.' The natural descendants of Israel do not constitute the whole of the people of God. Besides them, there is the spiritual Israel, of whom the invisible church consists, who are more truly the children of Abraham than his natural descendants by Jacob, and to whom the promises of the covenant belong, in their second and highest meaning.

Ver. 8.—That is, the children of the flesh, these are not the children of God; but the children of promise are counted for seed.]—(See the Illustration.) The 'children of the flesh' are Ishmael and Abraham's children by Keturah, all of whom he begat in the ordinary course. But the 'children of promise' are Isaac and his descendants, called the children of promise, because Isaac was begotten through the strength which God communicated to his parents along with the promise, 'Lo, Sarah shall have a son.' In calling the children of the flesh, which Abraham had by that promise, the children of God, the apostle followed both God himself, who said to Pharaoh, Exod. iv. 20. 'Israel is my son;' and Moses, who said to the Israelites, Deut. xiv. 1. 'Ye are the children of the Lord your God;' thereby intimating to them, that the honourable appellation of the children of God was given them, because they were God's visible church and people. Accordingly, Hosea i. 10. foretelling the calling of the Gentiles into the church, expresses it by their being named 'the sons of the living God.' Farther, Abraham's natural seed by Isaac were called God's sons, and had the land of Canaan given them to inherit, because they were types of the invisible church, consisting of believers of all nations, who, partaking the nature of God by faith and holiness, are truly the sons of God; and because Canaan their inheritance was a type of the heavenly country, the inheritance of the children of God. See ver. 4. note 1.—Now, in making the natural seed the type of the spiritual, and the temporal blessings the emblems of the eternal, there was the greatest wisdom; not only because the emblematical method of representing things was usual in the early ages, but because the birth of Isaac was a pledge of the birth of the spiritual seed, and because, when the temporal blessings promised to the natural seed, particularly their introduction into Canaan, was accomplished by most extraordinary exertions of the divine power, it was such a pledge and proof of the introduction of the spiritual seed into the heavenly country, as must in all ages, till that event happen, strengthen their faith, and give them the greatest consolation.

Ver. 10. Having conceived twins by one.]—Isaac being the only

11 *They* (Tag 94.) *verily not being yet born*, neither having done any good or evil,¹ but that the purpose of God might stand by an election, not on account of works,² but of him *who* calleth,

12 It was said to her, (Gen. xiv. 23.), The elder shall serve the younger :

13 As it is written, Jacob¹ *I have loved*, but Esau *I have hated*.²

14 *JEH.* What shall we say then ? (*μὴ*) *Is not injustice with God ?*—*APOSTLE.* By no means.

15 For he saith to Moses, (Exod. xxxii. 19.), I will have mercy¹ on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then, *IT* is not of him *who* willeth,¹ nor of him *who* runneth, (Gen. xlvii. 3, 4.), but of God *who* sheweth mercy.

17 (Tag, 91.) *Besides*, the scripture saith to Pharaoh,¹ Even for this same purpose *I have raised thee up*,² that I might shew in thee my

son of Abraham to whom the promises were made, he is called, by God himself, Abraham's 'only son,' Gen. xxii. 2.

Ver. 11.—1. They verily not being yet born, neither having done any good or evil.—The apostle makes this observation, to prevent the Jews from imagining that Esau lost the honour of being the root of the people of God, on account of his profanity in despising that honour, Heb. xii. 16.—The apostle's observation, that these children, before they were born, had done neither good nor evil, overthrows, as Whitby remarks, the doctrine of the pre-existence of souls. For if these children had pre-existed before they were born, they might have done good or evil, for which the one was favoured, and the other rejected.

2. That the purpose of God might stand by an election, not on account of works, but &c.—The apostle, according to his manner, cites only a few words of the passage on which his argument is founded; but I have inserted the whole in the commentary, to shew that Jacob and Esau are not spoken of as individuals, but as representing the two nations springing from them—'Two nations are in thy womb,' &c. and that the election of which the apostle speaks, is not an election of Jacob to eternal life, but of his posterity to be the visible church and people of God on earth, and heirs of the promises in their first and literal meaning, agreeably to what Moses declared, Deut. vii. 6, 7, 8, and Paul preached, Acts xiii. 17.—That this is the election here spoken of, appears from the following circumstances:

1. It is neither said, nor is it true of Jacob and Esau personally, that 'the elder served the younger.' This is only true of their posterity.
2. Though Esau had served Jacob personally, and had been inferior to him in worldly greatness, it would have been no proof at all of Jacob's election to eternal life, nor of Esau's reprobation. As little was the subjection of the Edomites to the Israelites in David's days, a proof of the election and reprobation of their progenitors.
3. The apostle's professed purpose in this discourse being to shew, that an election bestowed on Jacob's posterity by God's free gift, might either be taken from them, or others might be admitted to share therein with them, it is evidently not an election to eternal life, which is never taken away, but an election to external privileges only.
4. This being an election of the whole posterity of Jacob, and a reprobation of the whole descendants of Esau, it can only mean, that the nation which was to spring from Esau, should be subdued by the nation which was to spring from Jacob; and that it should not, like the nations springing from Jacob, be the church and people of God, nor be entitled to the possession of Canaan, nor give birth to the seed in whom all the families of the earth were to be blessed.
5. The circumstance of Esau's being elder than Jacob was very properly taken notice of, to shew that Jacob's election was contrary to the right of primogeniture, because this circumstance proved it to be from pure favour. But if his election had been to eternal life, the circumstance of his age ought not to have been mentioned, because it had no relation to that matter whatever.

Ver. 13.—1. Jacob I have loved.—See Deut. vii. 6-8. Hosea uses the word *beloved*, to express God's restoring the Jews to the honour of being his church and people, after having cast them off for a time. See ver. 25.

2. But Esau I have hated.—What God's hatred of Esau was, is declared in the words of the prophecy which immediately follow, namely, *and laid his mountain waste*.

Ver. 14. What shall we say then? *Is not injustice with God?*—To judge of God's conduct in this election, we must distinguish between his justice and his benevolence. For whereas justice supposes some good or bad action, as the foundation of the rewards and punishments which it dispenses, benevolence in its operations supposes

11 And these twins verily not being yet born, neither having done any good or evil, that the purpose of God, in making the one twin the root of his visible church rather than the other, might stand by an election, made, not on account of works, but from the mere pleasure of him who called Isaac the seed preferably to Ishmael, (see ver. 7.)

12 *It was said to Rebecca*, 'Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people, and the elder shall serve the younger.'

13 This election proceeded from God's own pleasure, as it is written, (Mal. i. 2, 3.), *I loved Jacob and I hated Esau*, 'and laid his mountain waste.'

14 *What shall we say, then*, concerning the election of Isaac preferably to Ishmael, and of Jacob preferably to Esau, to be the seed to whom the temporal promises were made? *Is not injustice with God? By no means.*

15 *For*, to shew that God may bestow his favours on whom he pleases, he saith to Moses, *I will be gracious to whom I will be gracious, and I will shew mercy on whom I will shew mercy*. In conferring favours on nations, and in pardoning those who deserve destruction, I act according to my own pleasure.

16 *So then*, the election did not depend on Isaac, who willed to bless Esau, nor on Esau, who ran for venison, that his father might eat and bless him; but it depended on God, who may bestow his favours as he pleaseth.

17 *Besides*, the punishment of nations is sometimes deferred, to shew more conspicuously the divine justice and power in their after punishment; for the scripture saith to Pharaoh, even for this same

neither, but diffuses itself to all sorts of men. And therefore, in making the Israelites his church and people, and in denying that honour to the posterity of Esau, God was guilty of no injustice whatever: he might do with his own what he pleased.

Ver. 15. For he saith to Moses, I will have mercy on whom I will have mercy.—Here, *mercy* is not an eternal pardon granted to individuals, but the receiving of a nation into favour, after being displeased with it; for these words were spoken to Moses, after God had laid aside his purpose of consuming the Israelites for their sin in making and worshipping the golden calf, Exod. xxxiii. 19. See Rom. xv. 9. note 1.

Ver. 16. So then, it is not of him who willeth, &c.—It may be thought that this conclusion should have been introduced immediately after ver. 13. But the apostle reserved it to this place, that he might have God's answer to Moses as its foundation likewise. For as in electing the Israelites to be his church and people, so in pardoning them as a nation for worshipping the golden calf, God acted from his mere good pleasure. But if God, from mere good pleasure, elected them at the first, and afterwards continued them his people, notwithstanding they deserved to have been cast off for their idolatry, why might he not, under the gospel, make the Gentiles his people, although formerly idolaters?

Ver. 17.—1. Besides, the scripture saith to Pharaoh.—Though Pharaoh alone was spoken to, it is evident that this, and every thing else spoken to him in the affair of the plague, was designed for the Egyptian nation in general, as we learn from Exod. iv. 22. 'Say unto Pharaoh, thus saith the Lord, Israel is my son, even my first-born;' 23. 'And I say unto thee, let my son go that he may serve me. And if thou refusest to let him go, behold I will slay thy son, even thy first-born.' For as *Israel* here signifies the nation of the Israelites, so *Pharaoh* signifies the nation of the Egyptians; and Pharaoh's son, even his first-born, is the first-born of Pharaoh and of the Egyptians. In like manner, Exod. ix. 15. 'I will stretch out my hand, that I may smite thee and thy people with pestilence, and thou shalt be cut off from the earth;' that is, thou and thy people shall be cut off; for the pestilence was to fall on the people as well as on Pharaoh. Then follow the words quoted by the apostle, ver. 16. 'And in very deed, for this same purpose I have raised thee up, for to shew in thee my power,' &c. Now, as no person can suppose that the power of God was to be shewn in the destruction of Pharaoh singly, but in the destruction of him and his people, this that was spoken to Pharaoh was spoken to him and to the nation of which he was the head.—Lastly, As in this discourse *Jacob* and *Esau*, ver. 12, 13, signify the people that sprang from them, it is reasonable to suppose, that in the same discourse *Pharaoh* signifies the people over whom he reigned, and for whom he appeared in all his transactions with Moses. See also Rom. x. 1. xi. 2. where *Israel* signifies the people descended from Israel.

2. Even for this same purpose I have raised thee up.—This being spoken to Pharaoh as king of Egypt, it is to be understood of the nation which he governed, and not of himself as an individual. In the Hebrew, the words addressed to Pharaoh literally signify, 'stare te feci—I have made thee to stand.' Accordingly they are translated by the LXX., *ἐποίησέν σε ἵστηναι*, 'For the sake of this,' namely, of shewing my power, 'thou hast been preserved.' Thou and the people whom thou governest have been raised to their present celebrity, and have been preserved amidst the plagues hitherto sent on you, that thou and thy people, having an opportunity by your actions to shew your wickedness, I might shew the greatness of my power in punishing you. The apostle's translation of this passage, *ἐγὼ αὐτὸν τοῦ ἐξήγειρά σε*, 'For this same purpose I have raised thee up, does

power,³ and that my name might be published through all the earth.⁴

18 *Well, then, he hath mercy on whom he will, and whom he will he hardeneth.*¹

19 (*Ouv*, 262.) *But thou wilt say to me, Why doth he still find fault? For who hath resisted his will?*¹

20 (*Μημεν*) *Nay, but, O man, Who art thou that repliest against God?*¹ Shall the thing formed say to him who formed it, why hast thou made me thus?²

21 *Hath not the potter (ἡξισται) a just power over the clay, to make, of the same lump, one vessel to honour and another to dishonour?*²

22 (*Εἰ δέ*, 100.) *Yet, if God, willing to shew his wrath and make known his power, (μενεκεν) hath carried² with much long-suffering, the vessels of wrath,³ fitted for destruction:*⁴

purpose I have raised thee and thy people to great celebrity, and have upheld you during the former plagues, that, in punishing you, I might shew my power, and that my name, as the righteous Governor of the world, might be published through all the earth.

18 *Well, then, from the election of Jacob it appears, that God bestows his favours on what nation he will; and from the destruction of Pharaoh and the Egyptians it appears, that whom he will he hardeneth, by enduring their wickedness with much long-suffering; ver. 22.*

19 *But thou wilt reply to me, Since God is to cast off the Jews, why doth he still find fault?* By destroying them, he might easily have put an end to their provocations. *For who hath resisted his will?*

20 *Nay, but, O man, who art thou that arguest to the dishonour of God?* Is it reasonable for the thing formed, who hath its being merely by the will and power of its maker, to say to him who made it, why hast thou made me thus?

21 To use the argument whereby God formerly illustrated his sovereignty in the disposal of nations, Jer. xviii. 6. *Hath not the potter power over the clay, to make, of the same lump, one vessel fitted to an honourable use, and another to a meaner service?*

22 *Yet, not to rest the matter on God's sovereignty, if God, willing to shew his wrath for the abuse of privileges bestowed, and to make known his power in the punishment of such wickedness, hath upheld, with much long-suffering, the Jews, who, because they are to be destroyed, may be called vessels of wrath fitted for destruction, where is the fault?*

not alter its meaning. For the LXX. have used the original word *συντηρειν* in the sense of *preserving*, Isa. xlv. 13. &c. Taylor understands this of Pharaoh's being recovered from the plague of the blains, which is said to have been on him, Exod. ix. 11.

3. That I might shew in thee (*συμενω*, LXX., *μενω*) my power.]—God made Pharaoh and the Egyptians to stand in the midst of the plagues, by removing the plagues one after another, on Pharaoh's promising to let the people go. But this lenity being the occasion of hardening them, new plagues were sent to humble them, whereby God still farther shewed his power. At last, the prince and his people having discovered the greatest obstinacy, God destroyed them in the Red Sea, and thereby made an illustrious display of the greatness both of his power and justice in the government of the world.

4. And that my name might be published through all the earth.]—According to Warburton, God in this speech to Pharaoh declared, that Egypt was chosen by him as the scene of his wonders, and that the Israelites were sent thither for this very purpose, that through the celebrity of the Egyptian nation, the fame of the power of the true God, in destroying the people of that nation, and in delivering the Israelites, might be published far and wide, and draw the attention of all the nations who had any intercourse with the Egyptians. Accordingly, Rahab told the Israelitish spies, that the Canaanites had heard of the drying up of the waters of the Red Sea, Josh. ii. 9-11.; 1 Sam. iv. 8. And considering the communication which the other nations had with Egypt, on account of its being so early advanced in legislation, sciences, and arts, it is reasonable to believe that any thing extraordinary which happened in that country, would soon be divulged through all the earth.

Ver. 18. And whom he will he hardeneth.]—If this is understood of nations, God's hardening them means his allowing them an opportunity to harden themselves, by exercising patience and long-suffering towards them. See Ess. iv. 5. This was the way God hardened Pharaoh and the Egyptians, Exod. vii. 3. 'I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.' For when God removed the plagues one after another, the Egyptians took occasion from that respite to harden their own hearts. So it is said, Exod. viii. 15. 'But when Pharaoh saw that there was a respite, he hardened his heart, and hearkened not unto them, as the Lord had said.' See Exod. viii. 32. If the expression, 'whom he will he hardeneth,' is understood of individuals, it does not mean that God hardens their hearts by any positive exertions of his power upon them, but that by his not executing sentence against their evil works speedily, he allows them to go on in their wickedness, whereby they harden themselves. And when they have proceeded to a certain length, he withholds the warnings of prophets and righteous men, and even withdraws his Spirit from them, according to what he declared concerning the antediluvians, Gen. vi. 3. 'My Spirit shall not always strive with man.' The examples of Jacob and Esau, and of the Israelites and the Egyptians, are very properly appealed to by the apostle on this occasion, to shew that, without injustice, God might punish the Israelites for their disobedience by casting them off, and make the believing Gentiles his people in their place. Here it is proper to observe, that the unbelieving Jews and Judaizing Christians, by putting an active sense on the verse under consideration, and on Rom. i. 24. xi. 7. and on some expressions in the Old Testament, made God the author of men's sin; a blasphemy which the apostle James was at great pains to confute, chap. i. 13.

Ver. 19. Why doth he still find fault; for who hath resisted his will?—By this question the Jew, who objects to the apostle's doctrine, insinuates, that since God had not rejected his people formerly for their wickedness, as he might easily have done, there was no reason to think that he would ever cast them off.

Ver. 20.—1. Who art thou that repliest against God?—In this question, the impiety of forming arguments against God on account of his distributing to some nations, or to some individuals, favours

which he denies to others, is strongly represented. What God is obliged to give to none, he may, without injustice, withhold from whom he will.

2. Shall the thing formed say to him who formed it, why hast thou made me thus?—The apostle alludes to Isa. xlv. 9. where, in answer to the Jews, who seem to have taken it amiss that their deliverance was to be accomplished by Cyrus, a heathen prince, the prophet says, 'Wo unto him that striveth with his Maker! let the potsherd strive with the potsherd of the earth: shall the clay say to him that fashioned it, what inakest thou? or thy work, he hath no hands?' Questions which imply, that nations who derive their existence and continuance merely from the power and goodness of God, have no right to find fault with him, because he hath denied them this or that advantage, or because he bears with the wickedness of some nations for a long time, while he instantly punishes others.

Ver. 21.—1. Hath not the potter a just power over the clay?—This is the similitude which God himself used for illustrating his power and sovereignty, whereby he is entitled to make some nations great and happy, and to punish and destroy others. Jer. xlviii. 6. 'O house of Israel, cannot I do with you as this potter, saith the Lord? Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. 7. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, &c. Here every reader must be sensible, that nothing is said concerning God's creating individuals, some to be saved and some to be damned, by an exercise of absolute sovereignty. It is power and sovereignty in the disposal of nations only, that is described by the figure of the potter.

2. To make, of the same lump, one vessel to honour and another to dishonour.]—The same lump signifies the mass of mankind, out of which particular nations are formed; consequently, the 'one vessel' means, not any particular person, but a nation or community. And 'a vessel to honour,' or an honourable use, means a nation made great and happy by the favour and protection of God, and by the advantages which he confers on them. On the other hand, 'a vessel to dishonour' signifies a nation which God depresses, by denying it the advantages bestowed on others, or by depriving it of the advantages which it formerly enjoyed, Acts xiii. 17. The meaning of this question is, May not God, without injustice, exalt one nation by bestowing privileges upon it, and depress another, by taking away the privileges which it has long enjoyed?

Ver. 22.—1. And make known his power.]—As this is the reason assigned by God for his upholding Pharaoh and the Egyptians amidst the plagues, ver. 17. we may reasonably suppose the apostle is speaking of God's dealings, not with individuals, but with nations. Besides, God's power is not made known in the present life by the punishment of individuals.

2. Hath carried with much long-suffering, &c.]—The word *μενεκεν* literally signifies to bear or carry, in which sense I think it is used here. For as the apostle hath termed the nations of the world *vessels*, in allusion to the similitude of the potter, he terms the Jews *vessels of wrath*, because God would in wrath soon dash them in pieces. See the next note. Farther, he represents God as bearing these vessels in his hand for a long space of time before he cast them from him, that his power and justice might become the more conspicuous when he actually threw them away and broke them.

3. The vessels of wrath.]—The apostle, by giving the Jews the appellation of 'vessels of wrath, fitted for destruction,' carries on the similitude of the potter, by which he had illustrated God's sovereignty in his dealings with nations, ver. 21. For as a potter, when he finds that a vessel which he hath made does not answer the use he intended it for, casts it from him in anger, and breaks it, and hath a just title to do so, God, in like manner, was about to cast the Jewish nation away, and to destroy it in his displeasure; and he had a right to do so, on account of its multiplied idolatries and rebellions, and more especially for their crucifying Christ. See Psal. ii. 9. where the

23 And that he might make known the riches of his glory (see Rom. i. 23. note 1.) on the vessels of mercy,¹ which he had before prepared (ω) for glory:²

24 Even us whom he hath called,¹ not only (ἐξ, 157.) among the Jews, but also (ἐκ) among the Gentiles.

25 Even as he saith by Hosea, (ii. 23.), I will call that my people,¹ which WAS not my people, and her beloved, who WAS not beloved.²

26 And (chap. i. 10.) it shall come to pass, in the place where it was said to them, Ye ARE not my people, there they shall be called the sons of the living God.

27 (Ἡσαίας δὲ, 104.) Besides, Isaiah crieth (ἰσχυρῶς λέγει) concerning Israel, Though the number of the children of Israel be as the sand of the sea, ONLY a remnant shall be saved, (Isa. x. 22.)

28 For, finishing and cutting short¹ (λογεῖ) the work in righteousness,² (ὅτι) certainly the Lord will make IT a speedy work upon the earth.³

29 And as Isaiah hath said before,¹ Unless the Lord of Hosts² had left us a seed, we should have become as Sodom, and been made like to Gomorrha.

figure of a potter's vessel dashed in pieces, is introduced to express the destruction of a nation. By assigning the same reason for God's bearing the Jewish nation in his hand so long before he cast them from him, which God assigned for his upholding Pharaoh and the Egyptians, the apostle showed the Jews the absurdity of inferring, that God would never cast off their nation because he had not done it hitherto. He had preserved them for so long a time, notwithstanding their manifold and great iniquities, that when he should punish them, it might be with the severest judgments; whereby his power as well as his justice would be displayed the more illustriously.

4. Fitted for destruction.—The word ἀπεργασμένης, in the middle voice, may be translated, fitted 'themselves for destruction.' Or, if it is in the passive voice, it means, that by their wickedness the Jews were fitted for destruction.—In ver. 23. a different phraseology is used concerning the vessels of mercy; for it is said of them, 'Which he had before prepared for glory.'

Ver. 23.—1. On the vessels of mercy.—As the vessels of wrath are the whole Jewish nation continuing in unbelief, the vessels of mercy are all who believed in Jesus, whether they were Jews or Gentiles; as is plain from ver. 24. where this explication of the phrase, 'vessels of mercy,' is given. The believing Jews and Gentiles are appositely called vessels of mercy, because the prophet Hosea, foretelling the conversion of the Gentiles, expressed it, chap. ii. 23. by 'God's having mercy on her that had not obtained mercy.'

2. Which he had before prepared for glory.—This is not the glory of eternal life; for the scripture never speaks of that as to be bestowed on nations, or bodies of men complexly, ver. 24. But it is the glory of being made the church and people of God. This honour, as bestowed anciently on the Jews, might fitly be named glory, because they had 'the glory of the Lord,' or visible symbol of the divine presence, resident among them. And with equal propriety, the same honour, as enjoyed by them who believe in Christ, may be called glory, because the Christian church is still 'an habitation of God through the Spirit,' Eph. ii. 22. who dwells in the hearts of the faithful by his graces. God had been preparing Jews and Gentiles for becoming his church, by suffering the latter to remain under the dispensation of the law of nature, and the former under the dispensation of the law of Moses, so long as to make them sensible of the insufficiency of these dispensations for their justification. Gal. iv. 4. note 1.

In this verse, the apostle assigns a second reason for God's bearing the vessels of wrath in his hand with much long suffering, before he dashed them in pieces: It was, that he might display the riches of his goodness, in making the believing Jews and Gentiles his church and people. In other words, the existence of the Jews as a nation was necessary to the establishment of the gospel dispensation. For, according to the ancient oracles of God, of which they were the keepers, Christ was to come of them, and was to exercise his ministry among them, and to be put to death by them; and the first preachers of the gospel were to carry the gospel or new law from Zion, and they were to persuade both Jews and Gentiles to receive it, by showing that in all points it agrees with the former revelations, and that it had been foretold by all the holy prophets of God, since the world began. Wherefore the existence of the Jewish nation being necessary for the preservation of the oracles of God, and for the establishment of the gospel, God upheld them from perishing

23 And what fault is there, if God hath long preserved these vessels of wrath for this other purpose; that he might make known the exceeding greatness of his goodness on the objects of his favour, whom, by his dealings with the Jews, he had before prepared for the honour of becoming his people?

24 Even us whom, instead of the Jews, he hath called his church and people, not only among the Jews, but also among the Gentiles, because we have believed the gospel.

25 This need not surprise the Jews: It is agreeable to what God saith by Hosea, 'I will have mercy on her that had not obtained mercy;' on the ten tribes whom I cast off for their idolatry: 'and I will say to them which were not my people, Thou art my people;' I will call the Gentiles my people.

26 The calling of the Gentiles is foretold by Hosea still more plainly: And it shall come to pass, that in the countries where it was said to the idolatrous Gentiles, Ye are not my people, there they shall be called the sons of the living God; the heirs of immortality, by believing the gospel. See Rom. ix. 8. note.

27 Besides, the rejection of the Jews at this time is not more contrary to the promises, than the rejection of the ten tribes who were carried into captivity by the Assyrians, a rejection almost total; for Isaiah lamenteth concerning Israel, that 'though the number of the children of Israel, who are carried away captives, 'be as the sand of the sea, only a remnant of them shall return.'

28 For, as the same prophet adds, ver. 22. finishing and executing speedily this rejection, according to the righteous threatening of God, certainly the Lord will make their rejection a speedy work upon the land of Israel.

29 And as Isaiah hath said before, (chap. i. 9.), Unless the Lord of Hosts had left unto us a very small remnant of our nation, we should have become as Sodom; and been made like to Gomorrha, we should have been utterly destroyed as a nation.

amidst the manifold and great oppressions of the Babylonians, Persians, Grecians, and other heathen nations, notwithstanding they had long merited to be destroyed for their repeated rebellions.

Ver. 24. Even us whom he hath called, not only among the Jews, but also among the Gentiles.—In the expression, whom he hath called, the apostle alludes to the phraseology of Hosea's prophecy concerning the conversion of the Gentiles, quoted in the following verse. Beza does not construe this verse as I have done. He makes τὰς παλαιὰς the antecedent to ἐν, because the relative may agree in gender, either with the antecedent or the consequent. According to this manner of construction, ὅς τις ἐκκλησίαν ἢ ἐκ must be translated, 'whom also he hath called,' namely, 'us, not only of the Jews,' &c.

Ver. 25.—1. Even as he saith by Hosea, I will call that my people which was not my people.—In this passage it is foretold, that the decrease of the people of God, by the rejection and dispersion of the ten tribes, should be abundantly supplied, by the calling of the Gentiles to be God's people, and by bestowing on the posterity of the ten tribes the mercy of the gospel. In the prophetic writings, to call or name a thing, is to make it what it is called. For the power of God is such, that he makes all things to be what he calls them. Perhaps Hosea alludes to Moses's history of the creation, where God is represented as calling things into being merely by saying, Let them be.

2. And her beloved, who was not beloved.—This is the apostle's interpretation of Hosea's words, 'I will sow her to me in the earth, and I will have mercy on her that had not obtained mercy.' The words of the apostle are different from those of the prophet, but their meaning is the same. In the beginning of the chapter, Hosea, having described the idolatry of the Jews under the figure of whoredom, and their chastisement, by hedging up their way with thorns, he foretells their return to their first husband, who would speak comfortably to them, and betroth them a second time. Then adds, ver. 23. 'I will have mercy on her that had not obtained mercy;' which the apostle very properly expresses by, 'I will call her beloved, who was not beloved;' I will pardon her, and restore her to her former place in my affection, and to her ancient relation to me, by introducing her into the gospel church. In quoting this passage from Hosea, the apostle begins with the conversion of the Gentiles, because it was to happen first; but the prophet speaks first of the conversion of the Jews.

Ver. 28.—1. For, finishing and cutting short the work.—This is the LXX. translation of Isa. x. 22, 23. with a small variation. Elsnor and Wolf have shown, that συντελεσθαι signifies to cut short or execute speedily.—The best Greek authors use λογος for a matter, work, or thing. See Ess. iv. 60.

2. In righteousness, or truth;—that is, according to the truth of his threatenings; a sense which righteousness hath, Dan. ix. 7.

3. Will make it a speedy work upon the earth;—that is, upon the land of Judea. For though in the LXX. it is οὐκ ἐν ὅλῃ τῇ γῇ, the whole world, the scope of the passage restricts the sense to the land of Judea. Besides οὐκ ἐν ὅλῃ τῇ γῇ is used in this restricted sense, Luke iii. 1.

Ver. 29.—1. And as Isaiah hath said before.—The apostle means, that Isaiah said this before he spoke the passage last quoted from him. In this sense περιελάλει is used Gal. i. 9.

2. Unless the Lord of hosts.—In the original it is, Lord of Sabaoth. But the Hebrew word Sabaoth signifies Hosts; and is some-

30 *What then do we say? That the Gentiles, who did not pursue righteousness, have laid hold on righteousness; a righteousness, however, which is of faith.*

31 *But Israel, who pursued the law of righteousness, hath not attained to the law of righteousness.*

32 *For what reason? Because not by faith, but (2s, 319.) verily by works of law THEY PURSUED IT; (from ver. 31.) for they stumbled at the stone of stumbling.*

33 *As it is written, (Isa. viii. 14.), Behold I place in Sion a stone of stumbling, and a rock of offence; Yet whosoever believeth on him shall not be ashamed; (Isa. xxviii. 16.)*

30 *What then do we infer from these prophecies? Why this: That the Gentiles, who being ignorant of the righteousness necessary to salvation, did not pursue righteousness, have obtained righteousness by embracing the gospel: not that righteousness which consists in a perfect obedience to law, but a righteousness of faith.*

31 *But the Jews, who endeavoured to obtain righteousness by obedience to the law, have not obtained righteousness by obedience to law.*

32 *For what reason have they not obtained it? Because not by obedience to the law of faith, but verily by obedience to the law of Moses they pursued it; for they stumbled at the stumbling-stone, and fell: they refused to believe on a crucified Messiah, and were broken.*

33 *This happened according to what was foretold, Behold I place in Sion a stone of stumbling, and a rock of offence: Yet whosoever believeth on this crucified Christ, as a sure foundation of the temple of God, and rests his hope of righteousness on that foundation, shall not make haste out of the presence either of men or of God, as ashamed of believing on him.*

times used to denote the sun, moon, and stars, and also the angels. The Lord of Sabaoth, therefore, as one of the titles of the Deity, marks his supreme dominion over the universe; and particularly over the different orders of angels, who, on account of their multitude, and of their serving under the command of God, are named *Hosts*, 1 Kings xxii. 19. The LXX., in the passages where this Hebrew word occurs, commonly express it in Greek letters; in which Paul has followed them. So also James, chap. v. 4. supposing that it would be agreeable to the ears of the Jews. Ainsworth, on Exod. iii. 13. tells us, that the Rabbins teach, when God judgeth his creatures, he is called *Elohim*, when he sheweth them mercy, he is called *Jehovah*, and when he warreth against the wicked, he is called *Sabaoth*.

Ver. 30. The Gentiles, who did not pursue righteousness, have laid hold on righteousness.]—Hammond observes, that the words in this and the following verse are properly agonistical, being those which the Greeks used in speaking of the foot race in the Olympic games. They who ran together for the prize were said (*διωκτιν*) to pursue, and he who came first to the goal, and obtained it by the sentence of the judge, was said (*καταλαμβανειν*) to lay hold on the prize. The other word, *προσβαιν*, to get before another, signifies to gain the race. The prize for which the Gentiles are said to have run, was righteousness or justification; which the Jews lost, because they did not pursue the real prize, the righteousness of faith, but a legal righteousness of works. Besides, in running, they stumbled at the rock of offence, so as not to rise and continue the race. See ver. 32. note.

Ver. 31. Israel, who pursued the law of righteousness, hath not attained to the law of righteousness.]—Estius and Beza think 'the law of righteousness' is an hypallage for 'the righteousness of law,' as Heb. vii. 16. 'the law of a carnal commandment' signifies 'the carnal commandment of the law;' and that the apostle's meaning is, Israel,

who pursued the righteousness of law, hath not attained it, because they pursued it by works of law, which they could not perfectly perform, and stumbled, &c. Others are of opinion, that as the word *law*, when applied by the Hebrews to a quality of the mind, denotes the reality, strength, and permanency of that quality, 'the law of righteousness' may signify a real and permanent righteousness, just as 'the law of kindness,' Prov. xxxi. 26. is a strong and permanent kindness; and 'the law of truth,' Mal. ii. 6. is a real and permanent truth.—By 'attaining the law of righteousness,' Locke understands their attaining the profession of that religion in which the righteousness necessary to justification is exhibited. But the Jews could not be said to pursue such a religion: They thought themselves in possession of it already in the law.

Ver. 32. They stumbled at the stone of stumbling.]—This is an allusion to one who, in running a race, stumbles on a stone in his way, and falling, loses the race.

Ver. 33. Behold, I place in Sion a stone of stumbling, and a rock of offence; yet whosoever, &c.]—Here two passages of Isaiah are joined in one quotation, because they relate to the same subject. Isa. xxviii. 16. 'Behold, I lay in Sion for a foundation, a stone, a tried precious corner-stone, a sure foundation, namely, of the new temple or church which God was about to build.—Isa. viii. 14. 'But for a stone of stumbling, and a rock of offence.' See 1 Pet. ii. 8. note 1. Accordingly, those in Israel who expected Messiah to be a great temporal monarch, 'stumbled at Jesus,' when they found him nothing but a teacher of religion, 'and fell.' They lost righteousness, together with all their privileges as the people of God. The words in the original, *καὶ ὁ πιστεύων ἐν αὐτῷ οὐκ ἀσχηματίζεται*, may more literally be translated, 'No one who believeth on him shall be ashamed.' For to use Grotius's note on this verse: 'Universalis vox, sequente negativa, apud Hebræos est pro negativa universali.'

CHAPTER X.

View and Illustration of the Matters contained in this Chapter.

In what follows, the apostle lays open the causes of the unbelief of the Jews, and answers the two chief objections whereby they justified their opposition to the gospel. The first objection was, that by teaching the justification of the Jews by faith without the works of the law, the expiations of the law of Moses were rendered of no use in their justification. The second was, that by admitting the Gentiles into the church and covenant of God without circumcision, the covenant with Abraham was made void.

His answer to the first of these objections, the apostle began with telling the Jews his desire and prayer to God was, that they might be saved, ver. 1.—Because he knew they had a great zeal in matters of religion, though it was not directed by knowledge, ver. 2.—Wherefore, being ignorant of the kind of righteousness which God requires from sinners, and mistaking the nature of the law of Moses, they sought to become righteous by observing its precepts; and where they failed, by having recourse to its expiations. So that, vainly endeavouring to establish a righteousness of their own, they had not submitted to the righteousness of God's appointment, now fully revealed in the gospel, ver. 3.—But in all this they counteracted the true end of the law of Moses, which, though a political law, being given by God, and requiring a perfect obedience to all its precepts under the penalty of death, was in fact a republication of the original law of works; (see Gal. iii. 10. note 2.); Rom. vii. Illust. ver.

5.; made, not for the purpose of justifying the Jews, but to shew them the impossibility of their being justified by law, that they might be obliged to go to Christ for that blessing, who was exhibited in the types of the law, ver. 4.—That the law required perfect obedience to all its precepts, the apostle proved from Moses's description of the righteousness which it enjoined, and the reward which it promised. The former consisted in doing all the statutes and judgments of God, delivered in the law: The latter, in a long and happy life in Canaan. But an obedience of this kind is impossible, and its reward of no great value, ver. 5.—Whereas the righteousness enjoined by the gospel, and the reward which it promises, are very different. It enjoins a righteousness of faith, which is easy to be attained; and promises eternal life, a reward nowhere promised in the law. For, saith the apostle, the gospel, which requires the righteousness of faith, to shew that that righteousness may easily be attained, thus speaketh to all mankind to whom it is now preached:—Do not object to the method of justification revealed in the gospel, that Christ the object of thy faith is removed far from thee, and there is no person to bring him down from heaven since his resurrection and ascension, that thou mayest see and believe on him, ver. 6.—Neither object to his being the promised seed, in whom all the families of the earth are to be blessed, that he was put to death, and there is no person to bring him up from the grav

that thou mayest see him crowned with glory and honour by the miracle of his resurrection, ver. 7.—For the gospel tells thee, the object as well as the duty of faith is brought nigh thee; it is explained and proved to thee in the clearest manner, and is easy to be performed, as it hath its seat in the mouth and in the heart, being the doctrine concerning Christ, which we preach by inspiration, and confirm by miracles, ver. 8.—namely, That if thou wilt confess with thy mouth before the world, that Jesus is *Lord and Christ*, and wilt believe in thine heart that God raised him from the dead, and thereby declared him to be both Lord and Christ, thou shalt be saved; a reward which the law does not promise to any one, ver. 9.—For with the heart we believe, so as to obtain righteousness; and with the mouth confession of our faith is made, so as to have assurance of our salvation, ver. 10.—The righteousness of faith, therefore, enjoined in the gospel, is, in its nature and in its reward, entirely different from the righteousness enjoined in the law.

To the second objection, that the admission of the Gentiles into the church and covenant of God without circumcision, is contrary to the covenant with Abraham, the apostle replied, that the prophets have taught the salvation of the Gentiles by faith; particularly Isaiah, in these words, 'Whosoever believeth on him shall not be ashamed,' ver. 11.—And to shew that the expression *whosoever* does not mean *whosoever* of the Jews only, but *whosoever* of the Gentiles also, the apostle observed, that in bestowing salvation God makes no distinction between Jew and Greek; but, being equally related to all, is rich in goodness towards all who call upon him, ver. 12.—Besides, Joel hath expressly declared, ch. ii. 32. 'That whosoever shall call on the name of the Lord shall be saved,' ver. 13.—But perhaps ye will reply, that Joel does not speak of the Gentiles, because it cannot be said that they believe on the true God, and worship him, since he was never preached to them by any messengers divinely commissioned, ver. 14.—although such messengers ought to have been sent to them long ago, according to Isaiah, who insinuates that they would have been received with joy, namely, in that passage where he says, 'How beautiful are the feet of them,' &c. ver. 15.—But to this I answer, that in the passage last mentioned, Isaiah declares what ought to have happened, and not what would have happened, if the true God had been preached to the Gentiles. For he foresaw, that even the Jews, who were well acquainted with the true God, would not believe the report of the preachers of the gospel concerning the Christ, notwithstanding it ought to have been as acceptable to them as the preaching of the true God to the Gentiles,

ver. 16.—However, granting that faith in the true God cometh by 'hearing, and hearing by the word of God preached, it will not follow, that the Gentiles could not believe on the true God, ver. 17.—For though ye say they have not heard concerning him, so as to be able to believe on him and worship him, I must tell you, Yes, verily they have heard; for, from the beginning of the world, God hath preached to all men his own being, perfections, and worship, by that grand exhibition of himself which he hath made in the works of creation, as is plain from Psalm xix. 4. 'Their sound hath gone through all the earth, and their words to the end of the world.' All mankind, therefore, may know and worship the true God, and be saved, agreeably to Joel's declaration above-mentioned, ver. 18.—But ye will say, Is it not a great objection to this doctrine, that Israel, to whom the oracles of God were intrusted, is ignorant of the salvation of the Gentiles through faith, and of their reception into the church and covenant of God equally with the Jews? I answer, If the Jews are ignorant of these things, it is their own fault. For Moses foretold them in the law, ver. 19.—and Isaiah yet more plainly, ver. 20.—who insinuated, that the calling of the Gentiles to be the people of God by the preaching of the gospel, would provoke the Jews exceedingly, and harden them in their infidelity; inasmuch, that though Christ in person, and by his apostles, should long and earnestly endeavour to persuade them, they would not believe on him, ver. 21.

In this manner did the apostle lay open the true causes of the unbelief of his countrymen. They rejected the gospel, because it reprobated that meritorious righteousness which they endeavoured to attain by performing the sacrifices and ceremonies of the law of Moses; and because it required them to seek salvation by believing on Jesus, as Lord and Christ, and offered salvation to all the Gentiles who believed. But the Jews were greatly to blame in rejecting the gospel upon these grounds, seeing their own prophets had taught, that *whosoever* believeth on the true God, and worshippeth him sincerely, shall be saved, although he be preached to them no otherwise than by the works of creation. To conclude, the same prophets having expressly foretold that the Jews, by the calling of the Gentiles, would be provoked to reject the gospel, and for that sin should themselves be cast off, the apostle represented these things to them, in the hope that such among them as were candid, when they observed the events to correspond with the predictions, would acquiesce in the appointment of God concerning the Gentiles; sensible that it was proper to preach *him* to all the nations of the earth, in *whom* all nations were to be blessed.

NEW TRANSLATION.

CHAP. X.—1 Brethren, indeed my heart's desire and prayer which *IS* to God for Israel is, that they may be saved.¹

2 For I bear them witness, that they have (ζῆλος Θεοῦ) a great zeal, but not according to knowledge.

3 (Iaq, 93.) Wherefore, being ignorant of the righteousness of God, (see ver. 10. note 1.), and seeking to establish their own righteousness, (Phil. iii. 9.), they have not submitted to the righteousness of God:

4 (Iaq, 98.) Although Christ is the end¹ of the law for righteousness to every one who believeth

COMMENTARY.

CHAP. X.—1 Brethren, knowing the punishment which they shall suffer who reject Jesus, my earnest desire and prayer to God for Israel is, that they may be saved from the sin of unbelief. See chap. xi. 26.

2 For I bear them witness, that they have a great zeal in matters of religion: (see examples, Acts xxi. 27—31. ch. xxii. 3.) But their zeal not being directed by knowledge, hath misled them.

3 Wherefore, being ignorant of the righteousness which God appointed at the fall, as the righteousness of sinners; and seeking to establish their own righteousness, by observing the sacrifices, and ceremonies, and other duties enjoined in the law of Moses, they have not submitted to the righteousness of God's appointment by faith:

4 Although the believing on Christ as the Messiah is the end for which the law was given, that righteousness might be counted to every Jew who believeth.

Ver. 1. That they may be saved.]—Israel, or the whole body of the Jewish nation who were ignorant of the righteousness of God, being the subject of this wish, *saved* must mean 'their coming to the knowledge and belief of the gospel;' a sense in which the word is used, 1 Tim. ii. 4. 'Who willeth all men to be saved, and to come to the knowledge of the truth.' Also Rom. xi. 26. 'And so all Israel

shall be saved.' Farther, if the vessels of wrath fitted for destruction, mentioned ch. ix. 22. were the unbelieving Jews, and if that description implied that they were under God's curse of reprobation, the apostle would not here have prayed for their salvation at all.

Ver. 4. Christ is the end of the law for righteousness.]—Eustasius and Elener are of opinion, that by τέλος νόμου is meant the fulfilling of

5 For Moses (Lev. xviii. 5.) describeth the righteousness which is by the law, That the man who doth these things shall live in them.

6 But the righteousness by faith thus speaketh, (Deut. xxx. 12—14.), Say not in thine heart, who shall ascend into heaven? that is, to bring down Christ.²

7 Or who shall descend into the deep? that is, to bring again Christ (α, 157.) from among the dead.¹

8 But what does it say? (το ημμα, 60.) The matter is nigh thee, in thy mouth, and in thy heart: that is, the matter of faith which we preach² IS NIGH THEE.

9 That if thou wilt confess with thy mouth the Lord Jesus,¹ and wilt believe with thine heart that God hath raised him from the dead,² thou shalt be saved.³

10 For with the heart (πιστυσας ως διανοουν) we believe unto righteousness,¹ and with the mouth we confess unto salvation.²

the law: both because τολος is used in that sense, Luke xxii. 37. 'These things which are predicted of me (τολος εκει) are fulfilled;' and because in giving an account of what our Lord said when he expired, the evangelist John, chap. xix. 30. uses the derivative word in that sense (ΤΙΤΙΛΙΣΤΑΙ, sup. ΠΑΝΤΑ), 'All things are accomplished.' Beza thinks, that as the law was designed to justify them who obeyed it perfectly, Christ may be called the end of the law, because by his death he hath procured that justification for sinners through faith, which the law proposed to bestow through works. But in my opinion, 'the end of the law' is neither of these, but the end or purpose for which the law was given, namely, to lead the Jews to believe in Christ. Accordingly, its types were intended to preserve among the Jews the expectation of that atonement for sin which Christ was to make by his death, and its curse, to make them sensible that they could not be justified by obeying the law, but must come to Christ for righteousness, that is, to the gospel concerning Christ which was preached to Abraham in the covenant made with him, Gal. iii. 8. Hence the law is called, 'a pedagogue to bring the Jews to Christ,' Gal. iii. 24.

Ver. 5. The man who doth these things shall live in them.—This is taken from Lev. xviii. 5. and is generally thought to be a promise of eternal life to those who obeyed the law of Moses perfectly. But any one who reads that chapter throughout will be sensible, that though 'the doing of these things' means a perfect obedience to the whole law, and more especially to the statutes and judgments written in that chapter, the life promised to the Israelites, as a reward of that general obedience, is only their living long and happily as a nation in Canaan. See Lev. xviii. 25—29.

Ver. 6.—1. But the righteousness which is by faith thus speaketh.]—Here the apostle personifies the gospel, and makes it say of its doctrines and precepts, what Moses said concerning his commandment or law, Deut. xxx. 11—14. though in a sense somewhat different. We have a personification of the same kind in Plato's Apol. Socrat. where the laws of Athens are introduced addressing Socrates in a long speech, to dissuade him from escaping out of prison, as his friend Crito proposed, who had bribed the jailer for that purpose.

2. Who shall ascend into heaven? that is, to bring down Christ.]—The Jews, it would seem, thought it not reasonable to believe on Jesus as the Christ, unless he was brought from heaven in a visible manner, to take possession of the kingdom. For they expected Messiah to appear in that manner, and called it 'the sign from heaven,' Matt. xvi. 1.

Ver. 7. Or who shall descend into (ταν αβυσσων) the deep? that is, to bring again Christ from among the dead.]—The Jews expected that Messiah would abide with them for ever, John xii. 34. Wherefore, when the disciples saw Jesus expire on the cross, they gave up all hope of his being the Christ: Luke xxiv. 21. 'We trusted that it had been he who should have redeemed Israel.' It is true, the objection taken from Christ's death was fully removed by his resurrection. But the Jews pretending not to have sufficient proof of that miracle, insisted that Jesus should appear in person among them, to convince them that he was really risen. This they expressed by one's descending into the abyss to bring Christ up from the dead. The abyss here signifies the receptacle for departed souls, called Hades, because it is an invisible place; see 1 Cor. xv. 55. note; and the abyss or deep, because the Jews supposed it to be as far below the surface of the earth, as heaven was thought to be above it, Psal. cxxxix. 8.

Ver. 8.—1. The matter is nigh thee.]—Το ημμα, here translated the matter, answers to a Hebrew word which signifies not only a speech, doctrine, command, duty, &c. but any matter or thing whatever, Ess. iv. 60. Thus Luke i. 37. 'For with God (ως ημμα) nothing shall be impossible.' Here it signifies the duty of faith, as is plain from the latter clause, where we have το ημμα της πιστης, the matter of faith. Things obscure and difficult, were said by the Hebrews to be far off; but things easily understood, and easily attained, were

5 For Moses thus describeth the righteousness which is by the law That the man who doth its statutes shall live by them. Now, that kind of righteousness being impossible, the law obliges all to have recourse to Christ for righteousness; ver. 4.

6 But the gospel, which enjoins the righteousness which is by faith, to shew that it is attainable, thus speaketh, Say not in thine heart, who shall ascend into heaven? that is, to bring down Christ to take possession of the kingdom, as if that were necessary to one's believing on him.

7 Or who shall descend into the deep? that is, to bring again Christ from among the dead, raised to life, as if the crucifixion of Jesus had proved him an impostor.

8 But what does it say farther? why this, The matter required of thee by the gospel is nigh thee, and hath its seat in thy mouth, and in thy heart: that is, the matter of faith which we preach, as the righteousness appointed by God, is nigh thee; is easily understood and attained.

9 For we preach, that if, notwithstanding the danger accompanying it, thou wilt before the world confess with thy mouth the Lord Jesus, as the seed in whom all nations are blessed, and, as the ground of that confession, wilt sincerely believe that God hath raised him from the dead, thou shalt be saved.

10 For with the heart we believe, so as to attain righteousness, and with the mouth we confess our belief in Christ, so as to have in ourselves a strong assurance of salvation.

said to be nigh, Rom. vii. 18. 21. Of this latter character was the matter or duty of faith, as the apostle observes in the following clause.

2. In thy mouth and in thy heart; that is, the matter of faith which we preach.]—The apostle's meaning is, that the duty of faith in Christ which he preached, was nigh them, was easy to be performed, because it was founded on the strongest evidence. The eye-witnesses, by testifying the resurrection of Christ from the dead, and by confirming their testimony with miracles, gave all men more full assurance of his resurrection, than if he had shewn himself alive after his resurrection to all the world. For such an appearance would have been no proof of his resurrection to any but to those who had known him in his lifetime, and had seen him expire on the cross. Or if it is thought, that such an appearance would have convinced those who never had seen Jesus before, I ask, How could they know that the person who called himself 'Jesus risen from the dead,' was really he, except by the testimony of those who knew him in his lifetime, and had seen him die? So then, even this loudly demanded proof of Christ's resurrection, resolves itself into the very evidence which we now possess; namely, the testimony of the persons who conversed with him familiarly during his lifetime, and saw him die, and who gained testimony to the credit which they bare to his resurrection, by working miracles in support of it. Farther, by preaching that the deliverance which the Christ was to work for the Jews, was not a deliverance from the dominion of the Gentiles, but from the dominion and punishment of sin, called, ver. 9. salvation, the apostles made the Jews sensible, that to work this kind of salvation, there is no occasion for the Christ's coming down from heaven, in a visible pompous manner, to take to himself a temporal kingdom. The duty therefore of faith, which the apostles preached as necessary to salvation, was both plain and easy, and was to be performed with the mouth and with the heart, in the manner explained ver. 9.

Ver. 9.—1. That if thou wilt confess with thy mouth the Lord Jesus, &c.]—The duty of faith, which we apostles preach as necessary to salvation, is this: 'That if thou wilt confess with thy mouth the Lord Jesus;' that is, wilt openly confess Jesus to be Lord and Christ. This interpretation the apostle Peter hath taught us, Acts ii. 36. 'Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ,' that is, ruler over all, and the promised Messiah, Psal. ii. 2. 6.

2. And wilt believe with thine heart that God hath raised him from the dead.]—The apostle mentions the resurrection of Jesus from the dead, as the principal article to be believed in order to salvation; because by that miracle God demonstrated Jesus to be his Son, established his authority as a lawgiver, and rendered all the things which he taught and promised indubitable.

3. Thou shalt be saved.]—Thou shalt obtain that deliverance from sin and punishment, which the Christ was to accomplish by his appearing on earth; because, as the apostle observes in the next verse, this faith shall be counted to thee for righteousness.

Ver. 10.—1. For with the heart we believe unto righteousness.]—To believe with the heart, is to believe in such a manner as to engage the affections, and influence the actions. This sincere faith carrying the believer to obey God and Christ, as far as he is able, it is called 'the obedience of faith,' and the 'righteousness of faith,' Also, because God for the sake of Christ will count this kind of faith to the believer for righteousness, it is called 'the righteousness of God;' the righteousness which God hath appointed for sinners, and which he will accept and reward.

2. And with the mouth we confess unto salvation.]—In the first ages, the spreading of the gospel depended, in a great measure, on Christ's disciples confessing him openly before the world, and on their sealing their confession with their blood. Hence Christ required it in the most express terms, and threatened to deny those

11 For the Scripture saith, (Isa. xxviii. 16.), Whosoever believeth on him shall not be ashamed. See chap. ix. 33.

12 (Γρη. 94.) *Indeed there is no distinction (τι) either of Jew (αυ) or of Greek; for the same Lord of all is rich towards all who call upon him.*

13 For whosoever will call on the name of the Lord, shall be saved.

14 JEW. (Ουτ, 264.) *But how shall they call on HIM in whom they have not believed? And how shall they believe IN HIM of whom they have not heard? And how shall they hear without a preacher?*

15 And how shall they preach unless they be sent? as it is written, How beautiful are the feet of them who bring good tidings of peace, of them who bring good tidings of good things!

16 APOSTLE. (Αλλα, 81.) *Nevertheless, all have not obeyed the good tidings; for Isaiah saith, Lord, who hath believed (τη ακουη, 46.) our report?*

17 JEW. (Αγα, 89.) *So then (πικ) belief cometh from hearing, and (η) this hearing by the word of God.*

18 APOSTLE. But (αρω, 55.) *I ask, Have they not heard? Yes, verily; their sound hath gone out to all the earth, and their words to the ends of the world.*

19 JEW. But (αρω, 55.) *I object, Israel hath not known.*—APOSTLE. First, Moses saith (Deut. xxxii. 21.) *I will provoke you to jealousy by THAT WHICH IS NO nation; by a foolish nation I will enrage you.*

11 That all who believe on Christ, and confess him, shall be saved, is certain: for the Scripture saith, *Whosoever believeth on the precious corner-stone, shall not make haste out of the presence of God or men, as ashamed.*

12 *Indeed, in the salvation of mankind, there is no distinction of Jew or Gentile; For the same Lord of all is rich in mercy towards all who call upon him. He will save not those only who believe on Jesus, but all in every nation who sincerely worship the true God.*

13 For so the prophet Joel hath declared, chap. ii. 32. *Whosoever will worship the true God sincerely, shall be saved.*

14 But in the passage just now quoted, Joel cannot be supposed to speak of the Gentiles. For *how shall they worship the true God, in whom they have not believed? and how shall they believe in him, of whom they have never heard? and how shall they hear of him, without a preacher to declare him?*

15 *And how shall they preach God to the Gentiles, unless they be sent by him?* which ought to have been done long ago, because such preachers would have been well received, as Isaiah insinuates, chap. lii. 7. saying, *How beautiful are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good!*

16 Nevertheless, that the preaching of the true God would have been acceptable to the Gentiles in former times, is not certain; since all of the Jews, to whom the preaching of the Messiah ought to have been acceptable, have not obeyed the good tidings; for Isaiah saith, *Lord, who hath believed our report?*

17 So then you acknowledge, that belief in the true God cometh from hearing concerning him; and this hearing, by the word or speech concerning God, uttered in some intelligible manner.

18 Be it so. But I ask, *Have the Gentiles not heard concerning the true God? Yes, verily, they have all heard.* For the Psalmist says, *'The heavens declare the glory of the Lord, &c. Their line is gone out through all the earth, and their words to the end of the world.'*

19 But to the salvation of the Gentiles I object, that Israel, God's God's ancient church, hath not known any thing of that matter. —APOSTLE. If they are ignorant, it is their own fault. For, first, Moses saith, *I will move you to jealousy by those who are not a people of God; by a foolish nation I will enrage you; namely, by granting salvation to the Gentiles.*

who denied him; Matt. x. 32, 33.; 1 John iv. 15. The confessing Christ being so necessary, and at the same time so difficult a duty, the apostle very properly connected the assurance of salvation therewith; because it was the best evidence which the disciple of Christ could have of his own sincerity, and of his being willing to perform every other act of obedience required of him. There is a difference between the profession and the confession of our faith. To profess, is to declare a thing of our own accord; but to confess, is to declare a thing when asked concerning it. This distinction Cicero mentions in his oration *Pro Cœcina*.

Ver. 13. For whosoever will call on the name of the Lord.—See 1 Cor. i. 2. note 6. This text is quoted by the apostle, to prove that the heathens who worship the true God sincerely will be saved; as is evident from the objection stated in the following verse. It is true, Joel, after having foretold the effusion of the Spirit on the first disciples of Christ, adds the words quoted by the apostle. But it does not follow, that, according to Joel, those only are to be saved who called on the name of the Lord after the effusion of the Spirit. The salvation which Joel speaks of is eternal salvation, consequently it was not then to be bestowed. It was only foretold, that after the effusion of the Spirit, salvation would be preached as a blessing to be bestowed, at the general judgment, on all who, from the beginning to the end of the world, 'called on the name of the Lord;' that is, who sincerely worshipped the true God.—The publication of this great event was extremely proper after the effusion of the Spirit, because salvation had been procured for the sincere worshippers of God by what Christ had done in Zion and Jerusalem; which I think the true import of the prophet's words, ver. 32. 'And it shall come to pass, that whosoever shall call on the name of Jehovah, shall be delivered; For in mount Zion and in Jerusalem shall be deliverance.' Deliverance shall be wrought for whosoever calleth on the name of Jehovah; and that deliverance shall be preached to all with the greatest assurance, through the gifts of the Spirit, beginning at Jerusalem, according to Christ's command. Luke xxiv. 47.

Ver. 15. How beautiful are the feet of them who bring good tidings of peace!—This figurative idea was not peculiar to the Hebrews. Bos tells us, that Sophocles represents the hands and feet of them who come on some kind errand, as beautiful in the eyes of those who are profited thereby. The figure, as applied by Isaiah, is extremely proper. The feet of those who travel through dirty or dusty roads are a sight naturally disagreeable. But when they are thus disfigured by travelling a long journey, to bring good tidings of peace and deliverance to those who have been oppressed by their enemies, they appear beautiful.

Ver. 17. And this hearing (δὲ ακουη) by the word of God.—In allusion, perhaps, to Isaiah lvi. 19. where faith is represented as 'the

fruit of the lips.' Πῶς here signifies a speech or discourse of some length; as it does likewise, Matt. xxvi. 75. 1 Pet. i. 25. In this latter text, πῶς denotes the whole of the gospel.—The speech uttered by the works of creation may fitly be called 'the speech of God,' both because it is a speech concerning the being and perfections of God, and because it is a speech uttered by God himself.

Ver. 18.—1. But I ask, Have they not heard?—In reasoning against the salvation of the Gentiles, the Jew proceeds on the supposition that they could not know and worship the true God, unless he had sent among them preachers to make himself known to them; and insinuates, ver. 15. that this should have been done long ago, because the preaching of the true God would have been acceptable to them. To this the apostle replies, If we are to judge of the matter by the reception which the Jews gave to the preaching concerning the Christ, it is far from being certain that the preaching of the true God, by messengers divinely commissioned, would in very early times be acceptable to the Gentiles, ver. 16. The Jew replies, ver. 17. So then you acknowledge, that belief cometh from hearing, and this hearing from the word of God preached; insinuating, that as the Gentiles had never heard the word of God, it cannot be thought that any of them have believed on him. This insinuation the apostle confutes by asking, ver. 18. 'Have they not heard?' Then answers his own question, 'Yes, verily, they have heard the true God preached by the works of creation;' a preaching most ancient, universal, and loud: 'Their sound hath gone out to all the earth.'

2. Yes, verily, their sound hath gone out to all the earth.—That all mankind have heard the word of God, the apostle proves from Psal. xix. 1. where it is affirmed, that the works of creation, especially the heavens, that is, the luminaries placed in the heavens, by their constant and regular motions, producing day and night, and the vicissitude of seasons, with all their beneficial consequences, preach the true God to the Gentiles, in every age and country. This speech uttered by the works of creation, is as properly God's as the speech uttered by the preachers of the gospel, and has always been so universal, and so intelligible, that if any of the Gentiles have not known and worshipped the true God, they are altogether inexcusable, as the apostle affirms, Rom. i. 20.—What the apostle calls *their sound*, is in the Hebrew *their line*. But Pocock, Miscel. c. 4. p. 46. hath shown that the Hebrew word translated *line* signifies also a *loud voice* or *cry*.

Ver. 19.—1. Israel hath not known.—Μὴ οὐκ ἔγνω. The particle *μὴ*, as placed in this sentence, is commonly the sign of a question. But I have translated *μὴ οὐκ* as a double negation, which in the Greek language, renders the negation stronger. See Rom. viii. 12. where, as in this passage, the negative particle is out of its place.—That the thing Israel hath not known, was the salvation of the Gentiles, who lived without having any external revelation given them,

20 (Δε, 104.) *Besides, Isaiah is very bold¹ (κτ, 210.) when he saith I am found by them who did not seek me ;² I am shewn to them who did not ask for me.*

21 But (πρὸς, 290.) *concerning Isarel he saith, (ch. lxx. 2.), All day long I have stretched forth my hands¹ to a disobedient and rebelling people.²*

is evident from the apostle's answer contained in the next sentence.

2. I will provoke you to jealousy.]—Jealousy, according to Taylor, is that passion which is excited by another's sharing in those honours and enjoyments which we consider as ours, and wish to appropriate to ourselves. Thus, the Jews are said to 'provoke God to jealousy,' by giving to idols that honour which is due to him alone. In the texts quoted by the apostle, God foretells that the Jews in their turn should be 'moved to jealousy,' by his taking from them the honours and privileges in which they gloried, and by his giving them to the Gentiles, whom they greatly despised. Accordingly, the Jews were exceedingly enraged when the apostles preached the gospel to the Gentiles.

3. By a foolish nation I will enrage you.]—That the idolatrous Gentiles are meant in this prophecy, is plain from Jer. x. 8. where idolaters are called a *foolish people*.

Ver. 20.—1. Besides, Isaiah is very bold.]—He was not afraid of the resentment of the Jews, who, he knew, would be exceedingly provoked at what he was going to prophesy.

20 *Besides, Isaiah is very bold, in speaking of the calling of the Gentiles, when he saith, (ch. lxx. 1.), 'I am sought of them that ask not for me ; I am found of them that sought me not. I said, Behold, me, behold me, to a nation that was not called by my name.'*

21 *But concerning the Israelites he saith, I have spread out my hands all the day long, to a disobedient and rebelling people: I have long earnestly entreated that unbelieving and rebellious people to return : But to no purpose.*

2. I am found by them who did not seek me.]—They who did not seek God, &c. are the Gentiles, who, being wholly occupied with the worship of idols, never once thought of inquiring after, or worshipping the true God. Nevertheless, to the Gentiles, while in this state, God, by the preaching of the gospel, made himself known, and offered himself as the object of their worship.

Ver. 21.—1. But concerning Israel he saith, All day long I have stretched forth my hands.]—This is an allusion to the action of an orator, who, in speaking to the multitude, stretches out his arms, to express his earnestness and affection.—By observing that these words were spoken of Israel, the apostle insinuates that the others were spoken of the Gentiles.

2. A rebelling people.]—Ανταγωνιστῶν. In the Hebrew text it is, 'Who walk in a way that is not good, after their own thoughts.' But this is the same with a rebellious people. In Jude, ver. 11. the word ἀντιλογίᾳ is applied to the rebellion of Korah. See note 4. on that verse.

CHAPTER XI.

View and Illustration of the Discoveries contained in this Chapter.

OUR Lord having declared to the chief priests and elders of the Jews, that the kingdom of God was to be taken from the Jews, and given to the Gentiles, Matt. xxi. 43. ; also having foretold to the same persons the burning of Jerusalem, Matt. xxii. 7. and to his disciples the demolition of the temple, and the dispersion of the nation on account of their unbelief, Luke xxi. 24., we cannot think the Christian preachers would conceal those things from their unbelieving brethren. Stephen seems to have spoken of them, Acts v. 13. and St. Paul often. For the objection which he puts in the mouth of a Jew, Rom. iii. 3. 'Will not their unbelief destroy the faithfulness of God ?' is founded on his having affirmed, that the nation was to be cast off, and driven out of Canaan. Farther, the same apostle, in chap. ix. of this epistle, hath shewn, that without injustice God might take away from the Jews privileges which he hath conferred on them gratuitously ; and even punish them, by expelling them from Canaan for their disobedience. Wherefore, that the foreknowledge of the evils which were coming on their brethren might not affect the Jewish Christians too much, the apostle in this chapter comforted them, by assuring them that the rejection of the nation was not to be *total* ; because at no period hath the disobedience of the Jews been total, ver. 1–10.—Neither is it to be *final*, but for a limited time only, to make way for the entering of the Gentiles into the church, by whose reception the Jews at last will be provoked to emulate them, and will receive the gospel, ver. 11–16.—On this occasion, the apostle exhorted the Gentiles, now become the visible church of God, not to speak with contempt of the Jews who were rejected, because if they themselves became disobedient to God, they should in like manner be cast off, ver. 17–24.—Then, for the consolation of the Jewish converts, he assured them, that after the fulness of the Gentiles is come into the church, the whole nation will be converted to the Christian faith, as was predicted by Isaiah, ver. 25–27.

The great events in the divine dispensations displayed in this chapter, namely, the rejection and dispersion of the Jewish nation, the abrogation of the law of Moses, the general conversion of the Gentiles, and the future conversion and restoration of the Jews, St. Paul was anxious to place in a proper light ; because the Jews, believing that no person could be saved out of their church, interpreted the prophecies concerning the calling of the Gentiles, of their conversion to Judaism. What impres-

sion his declarations concerning these events made on the unbelieving Jews of his own time, is not known. This only is certain, that in a few years after the epistle to the Romans was written, the apostle's prediction concerning the rejection of the Jews, and the destruction of their religious and political constitution, received a signal accomplishment. Jerusalem was destroyed by the Romans, the temple was thrown down to the foundation, and such of the Jews as survived the war were sold into foreign countries for slaves. The Levitical worship, by this means, being rendered impracticable, and the union of the Jews as a nation being dissolved, God declared, in a visible manner, that he had cast off the Jews from being his people, and that he had put an end to the law of Moses, and to the Jewish peculiarity. Wherefore, after the pride of the Jews was thus humbled, and their power to persecute the Christians was broken, any opposition which, in their dispersed state, they could make to the gospel, was of little avail ; and any attempts of the judaizing teachers to corrupt its doctrines, on the old pretence of the universal and perpetual obligation of the law of Moses, must have appeared ridiculous. And this is what the apostle meant when he told the Romans, chap. xvi. 20. 'That the God of peace would bruise Satan under their feet shortly.' Farther, in regard the apostle's predictions concerning the rejection of the Jews have long ago been accomplished, we have good reason to believe, that the other events foretold by him will be accomplished likewise in their season ; namely, the general coming of the Gentiles into the Christian church, and the conversion of the Jews in a body to the Christian faith, and their restoration to the privileges of the people of God. Accordingly, from the beginning, there hath prevailed in the church a constant opinion, that the Jews are to be converted towards the end of the world, after the fulness of the Gentiles is come in. See ver. 15. note 1.

His discourse on these important subjects the apostle concluded with remarking, that Jews and Gentiles, in their turn, having been disobedient to God, he hath locked them all up as condemned criminals, that he might in one and the same manner have mercy on all, by making them his people, and bestowing on them, from mere favour, the blessings promised in the covenant with Abraham, ver. 30–32.—And being deeply affected with the survey which he had taken of God's dealings with mankind, he cried out, as ravished with the grandeur

of the view, 'O the riches both of the wisdom and of the knowledge of God! How unsearchable are his judgments, and his ways past finding out!' ver. 33, 34, 35.—Then ascribed to God the glory of having created the universe, and of preserving and governing it, so as to make all things issue in the accomplishment of those benevolent purposes, which his wisdom had planned from the beginning, for making his creatures happy, ver. 36.

In this sublime manner hath the apostle finished his discourse concerning the dispensations of religion which have taken place in the different ages of the world. And from his account it appears that these dispensations were adapted to the then circumstances of mankind; that they are parts of a grand design formed by God for delivering the human race from the evil consequences of sin, and for exalting them to the highest perfection of which their

nature is capable; and that, both in its progress and its accomplishment, the scheme of man's salvation contributes to the establishment of God's moral government, and to the displaying of his perfections in all their lustre to the whole intelligent creation. This grand scheme, therefore, being highly worthy of God its author, the Epistle to the Romans, in which it is so beautifully displayed in its several parts, is certainly one of the most useful books of scripture, and merits to be read with attention, not by Christians only, but by unbelievers, if they wish to know the real doctrines of revelation, and what the inspired writers themselves have advanced, for shewing the propriety of the plan of our redemption, and for confuting the objections which have been raised, either against revelation in general, or any part thereof in particular.

NEW TRANSLATION.

CHAP. XI.—1 *JEW.* (*Ἰσραὴλ* *vs.* 55.) *I ask then, hath God cast off his people?—APOS-TLE.* *By no means. For even I am an Israelite, of the seed of Abraham, or the tribe of Benjamin.*

2 *God hath not cast off his people whom he foreknew.¹ Know ye not what the scripture saith (vs.) to Elijah, when he complaineth (see Rom. viii. 27. note) to God against Israel saying,*

3 *Lord, they have killed thy prophets, and have digged down thine altars,¹ and I am left alone,² and they seek my life.*

4 *But what saith the answer of God to him? I have reserved to myself seven thousand men¹ who have not bowed the knee to the image of Baal.²*

5 *So then, even at this present time, there is a remnant according to an election by grace.¹*

6 *And if by grace, IT IS no more of works, (vs.) otherwise grace is no more grace: But if of works, it is no more grace, otherwise work is no more work.*

Ver. 2. *God hath not cast off his people whom he foreknew.*—*Ὁ Ἰσραὴλ.* The foreknowledge of which the apostle speaks in this passage, cannot be God's foreknowledge of his people to be heirs of eternal life: for, in that case, the supposition of his casting them off could not possibly be made. But it is God's foreknowledge of the Jews to be his visible church and people on earth. The word *know* hath this sense, Amos iii. 2. 'You only have I known,' that is, *acknowledged or chosen*, 'before all the families of the earth.' In Whitby's opinion, God's people whom he foreknew, were such of the Jews as believed in Christ, called, ver. 7. 'the election.' But as 'his people,' ver. 1. signifies the whole Jewish nation, the phrase in ver. 7. must be taken in the same general sense.

Ver. 3.—1. *And have digged down thine altars.*—By the law, the altars of God were to be made of earth, Exod. xx. 24. And the Israelites were to have one altar only, for offering sacrifice to their only Lord and King. Wherefore, when the tribes whose inheritance was on the east side of Jordan raised an altar for themselves, it was considered as rebellion against God, Josh. xxii. 18, 19. The one altar appointed for the whole congregation, was always raised where the tabernacle was pitched. But as at first no certain place was appointed for the tabernacle, we find altars in different parts of the country, 1 Sam. vii. 17. xi. 15. xvi. 2, 3. After the revolt of the ten tribes, their princes did not think it proper that they should any longer go up to Jerusalem to offer sacrifice; they therefore raised altars in their own country, for the offering of sacrifices to God. Elijah also built an altar on Carmel, for the purpose of showing whether the Lord or Baal was God, 1 Kings xvii. 30, 32. It was of these altars Elijah spake, when he complained that the idolaters had thrown them down, 1 Kings xix. 14. In translating that passage, the LXX. have used the word *κατασκευασται*, 'they have taken away.' But the word *κατασκευασται*, used by the apostle, is more literal, and agrees better to the circumstances of the case, 'they have digged down' thine altars. This is one of many passages which shew that St. Paul, in his translation of the scriptures, did not copy the LXX. implicitly, but made his translations from the Hebrew original. And being a great adept in the language, his translation, when different from that of the LXX., is always more just.

2. *And I am left alone.*—In the history we are told that Obadiah

COMMENTARY.

CHAP. XI.—1 *I ask then, Do you from these prophecies infer that God hath cast off his people for ever? By no means. For even I am one of the ancient people of God, a descendant of Abraham, and sprung of the tribe of Benjamin: Yet I am not cast off; I am still one of God's people, by believing in Christ.*

2 *God hath at no time cast off the whole of the Jewish nation whom he formerly chose.* In the greatest national defections, there were always some who continued faithful to God. *Know ye not what the scripture saith was spoken to Elijah, when he complained to God against the Israelites as having all followed idols, saying,*

3 *Lord, 'The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword, and I, even I only, am left, and they seek my life to take it away.'* 1 Kings xix. 18.

4 *Elijah imagined that the whole nation had been guilty of idolatry. But what saith the answer of God to him? I have left me seven thousand in Israel, all the knees which have not bowed unto Baal; 1 Kings xix. 18.*

5 *So then, even at this present time, there is a remnant, who, by believing on Jesus, continue to be the people of God still, according to an election by favour.*

6 *And if this election to be the church of God is by favour, it cannot have happened on account of works performed, otherwise favour is no more favour: but if it be on account of works meriting it, there is no more favour in it, otherwise work is no more work: it merits nothing.*

hid one hundred prophets of the true God in a cave, and fed them, 1 Kings xviii. 4. But before Elijah spake this, Ahab perhaps had discovered and killed them. Or Elijah may have been ignorant of what Obadiah had done. Or, lastly, his words on this occasion are not to be taken strictly, but may mean, I am left almost alone.

Ver. 4.—1. *I have reserved to myself seven thousand men.*—What God said to Elijah on this occasion, encourages us to believe that there are at all times in the world more good men than we are aware of. The members of the invisible church are unknown to us; but they are all known to God.

2. *Who have not bowed the knee to Baal.*—*τῶ βαλ.* Erasmus thinks the gender of the article directs us to supply, *τῆς εἰκόνος τοῦ βαλ*, 'to the image of Baal,' in which he is followed by our translators. But Estius thinks the word to be supplied is *εἰκὼν*, which in the LXX. denotes a statue; and that one remarkable statue was meant, namely, that in the temple of Baal, which Jehu afterwards took out and burnt, 2 Kings x. 26, 27. The LXX., however, in the passage quoted by the apostle, have *τῶ βαλ*.—Baal, the God of the Syrians and Sidonians, for whose worship Ahab and Jezebel were so zealous, was the son, to whom likewise they gave the name of Hercules, a word of Hebrew extraction, signifying 'one who sees and illuminates every thing.' Baal, however, was the name of many heathen idols. Hence it is used in the plural, *Baalim*.

Ver. 5. At this present time there is a remnant, according to an election by grace.]—Or, as Beza translates the clause, 'a gratuitous election.' In ver. 23, persons said to be *elect* are called *enemies*. This I think shews, that the election here spoken of is only to outward privileges, particularly the great privilege of being the visible church and people of God. The 'remnant according to an election by grace, are the Jews who believed the gospel, and who in the first age were many thousands. This remnant is said to have been 'elected according to grace,' because they were made the church and people of God along with the believing Gentiles, through mere grace or favour. Of this kind of election Peter speaks, 2 Ep. i. 10. 'Brethren, endeavour to make your calling and election sure; for if ye do these things, ye shall never fall.' For how can the election of individuals to eternal life be made more sure than it is by the divine decree? But election to the privileges of God's visible

7 What then? *The thing Israel earnestly seeketh, that he hath not obtained,*¹ but the election² hath obtained it, and the rest are blinded.³

8 As it is written,¹ (Isa. xxix. 10.), God hath given them a spirit of deep sleep,² eyes not seeing, and ears not hearing, (Ess. iv. 4. Isa. vi. 9.), unto this present day.³

9 And David saith, Let their table be for a snare and a trap,¹ (Psal. lxi. 22.), and a stumbling-block, and a recompense to them.

10 Let their eyes be darkened (*μη βλέπειν*, 4.) so as not to see, and bow down their back continually.¹ (Psal. lxi. 23.)

11 *JEW.* I ask then, Have they stumbled so as to fall? FOR EVER?—*APOSTLE.* By no means. But through their fall salvation² IS GIVEN to the Gentiles, to excite them to emulation.³

12 Now, if (*το παρρησια*) the fall of them be the riches of the world, and (*το ἥθημα*) the

church may be made more sure by a right improvement of these privileges: 'For if God spared not the natural branches, perhaps neither will he spare thee.' Rom. xi. 21.

Ver. 7.—1. The thing Israel earnestly seeketh, that he hath not obtained.]—Because the apostle had represented the Jews as pursuing 'the law of righteousness,' Rom. ix. 31. many are of opinion, that what Israel is here said to have sought earnestly, was 'a righteousness of works.' But as in the next clause the apostle says, 'the election have obtained it,' that cannot be the thing Israel earnestly sought; for no person ever obtained a meritorious righteousness of works. As little was it the righteousness of faith which Israel sought; for, in the apostle's days, the generality of the Jews did not pursue that righteousness. It is evident, therefore, that the thing which Israel sought in vain, but which the election obtained; was the honour of being the church and people of God, after that honour was taken from them by their unbelief.

2. But the election hath obtained it.]—The election is the elected remnant, as the circumcision is the circumcised people. Farther, Israel and the election being opposed to one another in this verse, the electum must be the whole body of the believing Jews, just as Israel is the whole body of those who did not believe. See ver. 5. note.

3. And the rest are blinded.]—*ἐκτενέθησαν*. See Ess. iv. 4. The Greek word *ἐκτενέθη*, may be translated *are hardened*; for it signifies to make the skin thick and hard, as the skin of the hand is made hard by labour. Metaphorically, it denotes hardness of heart, and sometimes blindness of understanding. These, however, are distinguished, John xii. 40. *τυφλόωκεν*, 'He hath blinded their eyes, and (*κατενέκειν*) hath hardened their heart.' The apostle's meaning is, that the unbelieving Jews, through the influence of their own evil dispositions, were so blinded, that they did not discern the force of the evidence by which God confirmed the mission of his Son, and so were excluded from his covenant and church.

Ver. 8.—1. As it is written.]—Here the apostle joins two passages from Isaiah together, namely, xxix. 10. and vi. 9.

2. Of deep sleep.]—*κατανύχτω*. This is an allusion to the stupefying potions given to persons who were to suffer torture or death, to render them insensible. Of this kind was the drink which they offered to our Lord on the cross, Mark xv. 23. and which anciently was called *νικος κατανύχτης*, *stupefying wine*, Psal. lx. 3. LXX. Accordingly, the apostle adds, 'eyes not to see,' though they be open, and 'ears not to hear,' though the person be awake. God's ancient Israel, given up to deep sleep, to blind eyes and deaf ears, and with the back bowed down continually, is an example which ought to terrify all who enjoy the gospel, lest by abusing it they bring themselves into the like miserable condition.

3. Unto this present day.]—These words are added by the apostle, to shew that the Jews always had the same evil dispositions. But Beza, by making what goes before in this verse a parenthesis, joins these words to the end of ver. 7. thus: 'The rest are blinded unto this day.' But in my opinion this construction is improper.

Ver. 9. Let their table be for a snare, and a trap.]—As the Hebrews used the imperative mood for the future, this passage may be translated, 'Their table shall be for a snare,' &c. and so may be considered as a prophecy.—The metaphors of a snare and a trap are taken from birds and beasts, who are allured into snares and traps, to their destruction, by meat laid in their way. *Snares* are contrived to catch the prey by some part of its body; *traps* enclose its whole body; *stumbling-blocks* occasion falls, which wound sometimes to death.

Ver. 10. Let their eyes be darkened, so as not to see, and bow down their backs continually.]—That is, their eyes shall be darkened, &c. See Ess. iv. 9. The darkening of the eyes, and the bowing down of the back, denote the greatest affliction. For grief is said to make the eyes dim, Lam. v. 17.; and the most miserable slavery is represented by walking with the back bowed down, as under a yoke

7 What then is the sum of my discourse? Why this: *The honour of continuing to be the people of God, which the Jewish nation earnestly seeketh, that it hath not obtained, having rejected Jesus; but the elected remnant hath obtained that honour, and the rest are blinded.*

8 Blindness hath ever been the disease of the Jews, as appears from what is written: 'The Lord hath poured out upon you the spirit of deep sleep.'—'Hear ye indeed, but understand not; see ye indeed, but perceive not;' which stupidity and blindness hath continued with the Jews to this present day.

9 And to shew the causes and consequences of that spiritual blindness, David saith of Messiah's enemies, 'Let their table become a snare to them, and that which should have been for their welfare, let it become a trap,' (Psal. lxi. 22.), and a stumbling-block, and a punishment to them.

10 'Let their eyes be darkened, that they see not, and make their loins continually to shake.' In consequence of their sensuality, their understanding shall be darkened, and as a punishment they shall be made slaves.

11 By applying these prophecies to the Jews, you represent them as in a state of utter rejection. I ask, therefore, Have they stumbled so as to fall for ever? By no means; but through their fall salvation is given to the Gentiles, to excite the Jews to emulation, that by believing they may obtain the same privilege.

12 Now, if the destruction of the Jewish church be the enriching both of the Jews and Gentiles, by making room for the gospel church,

or a heavy burden; and deliverance from slavery is represented by making one walk upright: Psal. cxlvi. 8. 'The Lord raiseth them that are bowed down.' See also Lev. xxvi. 13. This passage therefore is a prediction, that when the Christ should appear, the Jews would be so besotted with luxury and sensuality, as not to be able to discern in him the characters of the Christ, and that through ignorance they would put him to death; and that God would punish them for these crimes by making them slaves, and desolating their land. By quoting this prophecy, the apostle shewed the Jews, that their rejection and punishment for crucifying the Christ was long ago foretold in their own scriptures. For this lxxixth Psalm, from which the above quotations are taken, relates wholly to Christ, as shall be shewn, Rom. xv. 3. note 2.

Ver. 11.—1. I ask then, Have they stumbled (*ἵνα πτωσιν*) so as to fall?]—Here an unbelieving Jew is introduced, objecting to the apostle's doctrine concerning the rejection and dispersion of the nation, by asking whether they had stumbled so as to fall or be destroyed? For the Greek word *πτωσιν*, like the English word *fall*, is used to denote a ruinous fall, a fall from which one does not rise again, a fall ending in death. Hence in all languages, *death* is expressed by *falling*—*He fell in battle*.

2. By no means: but through their fall salvation is given to the Gentiles.]—Here *salvation* signifies the knowledge and means of salvation; in which sense *saved* also is used, ver. 26. and chap. xiii. 11. note 2.—The rejection of the Jews, the destruction of their church, the abrogation of their law, and the driving of them out of Canaan, all comprehended in the expression *their fall*, were absolutely necessary to the Gentiles obtaining the knowledge and means of salvation. For, first, the worship of God in the Jewish church being confined to Jerusalem, it was impossible for the whole Gentile world to find the knowledge and means of salvation in the Jewish church; and yet, while that church subsisted, no other church could be introduced. Wherefore, that all the Gentiles might have the knowledge and means of salvation given them, it was necessary that the Jewish church should be removed, and the law of Moses abolished, that the Christian church might be erected, in which the spiritual worship of God can be performed by all the Gentiles, in all places and at all times acceptably.—Secondly, the unbelief and rejection of the Jews, with their expulsion from Canaan, contributed greatly to the introduction of the Gentiles into the Christian church, where the knowledge and means of salvation were given to them, as shall be shewn, ver. 15. note 1.

3. To excite them to emulation.]—The word *παρέζηλω* is used sometimes in a good, sometimes in a bad sense. Here it signifies to excite one to emulate another, on account of some advantage which he enjoys. The admission of the Gentiles into the church erected by Christ, was a very proper means of exciting the Jews to emulation; because, when they saw the Gentiles endued with the gifts of the Spirit, and with miraculous powers, and observed the holiness of their lives and the favour which God shewed them; in short, when they found all the blessings and privileges of the people of God bestowed on the Gentiles, they would naturally conclude, that the Christian was now the only church of God, and be excited to imitate the Gentiles by entering into it, that they might share with them in these privileges, ver. 14. as it is probable a number of them actually did, especially after the destruction of Jerusalem.—Emulation is a desire to equal others in the advantages which they possess, and is gratified by advancing ourselves in an honourable manner to an equality with them; whereas envy is a grief accompanied with hatred, occasioned by the good things which another possesses, and which we think he does not deserve so well as we do; and is gratified by degrading others.

Ver. 12. How much more their fullness.]—*πληρωμα*, *fullness*, being opposed to *ἵκνημα*, *diminution*, in the foregoing clause, which signifies the lessening of the Jews by stripping them of their privileges, it must mean the raising them again to their former greatness, by

diminishing of them the riches of the Gentiles, how much more their (τὸ πλεονεξία) fulness !'

13 (Γὰρ) *Now* I speak to you Gentiles, (μὲν, 238.) *and* in as much as I am the apostle of the Gentiles, I do honour to my ministry.

14 If by any means I may *excite to emulation* (Gr. my flesh) *my nation*, and may save some of them.

15 *Because*, if the casting away¹ of them *be* the reconciling of the world, what *will the resumption of them be*, but life from the dead?²

16 For, if the first-fruit (1 Cor. xv. 20. note 1.) *be* holy,¹ the lump² is also *holy*; and if the root *be* holy, so *are* the branches.³

17 *Now*, if some of the branches *were* broken off, and thou *who art a wild olive*,¹ *art ingrafted* (ω, 171.) *instead of them*, and *art become a joint partaker of the root and fatness*² of the olive;

18 Boast not against the branches:¹ for if

restoring them to their ancient privileges. But as this could not be done till they entered into the Christian church, it is fitly called *πλεονεξία* *autar*, *their fulness*, because it rendered both themselves and the Christian church complete; for *πλεονεξία*, fulness, properly is that which, being added to another thing, makes it complete. Thus Matt. ix. 16. the patch with which a torn garment is mended, or made complete, is called *πλεονεξία*, *fulness*. And in this sense the church is called, Eph. i. 23. τὸ πλεονεξίον 'the fulness of him who filleth all with all;' because without the church, which is his body, Christ would not be complete.—That *πλεονεξία*, *fulness*, in this verse signifies the general conversion of the Jews, cannot be doubted, since the general conversion of the Gentiles is expressed by the same word, ver. 25. 'Until the fulness of the Gentiles be come in.' See Col. ii. 9. note 1. The apostle's meaning is, that the general conversion of the Jews will afford to the Gentiles the completest evidence of the truth of the gospel, by shewing them that it is the finishing of a grand scheme which God had been carrying on for the salvation of mankind, by means of his dispensations towards the Jews.

Ver. 14. I may excite to emulation (see ver. 11. note 3.) *my nation*.—Here, by a most popular and affectionate turn, the apostle represents himself as zealous in converting the Gentiles, from his great love to the Jews.

Ver. 15.—1. *Because* if (ἐπεὶ ὅτι) the casting away of them be (καταργηθῶν) the reconciling of the world.—As in the following verse the apostle speaks of God's church as a tree, he may perhaps allude here to the practice of gardeners, who cut off from vines and olive-trees such branches as are barren or withered, and cast them away. According to this notion of casting away, the reconciling of the world or Gentiles, is the same with their ingrafting, mentioned ver. 17.—In this passage, the unbelief and rejection of the Jews is justly represented as the means of the reception of the Gentiles. For although the unbelief of the Jews may seem to have been an obstacle to the conversion of the Gentiles, it hath greatly contributed to that event. Besides the reason mentioned, ver. 11. note 2 it is to be considered, that the rejection of the Jews was the punishment of their unbelief, and that both events were foretold by Moses and by Christ. Wherefore these events, as the fulfilment of prophecy, have strengthened the evidences of the gospel, and thereby contributed to the conversion of the Gentiles. This, however, is not all. There are many other predictions in the writings of Moses and the prophets, which demonstrate the divine original of the gospel, but which derive their strength from their being in the possession of the Jews. This people had the oracles of God committed to them from the beginning; and these oracles have continued in their hands ever since. They have preserved them with the greatest care; and in their dispersion they carry them with them wherever they go. Wherefore, in all countries, the Jews are living witnesses to the antiquity and genuineness of the whole of the prophecies by which the gospel is confirmed. And their testimony, which is always and everywhere at hand, cannot be called in question. Because, having shewn themselves, from the beginning, bitter enemies of Christ and of his gospel, no suspicion can be entertained, that they have either forged these prophecies, or altered them to favour us. As little can it be suspected, that we have forged or altered these prophecies. For however much any of us may have been disposed to alter the copies of the Jewish scriptures in our own possession, it would have served no purpose while our enemies the Jews maintained the integrity of their copies. The truth is, the testimony of the Jews to the antiquity and genuineness of the prophecies which have been fulfilled in Christ, is of such strength in the proof of the divine original of the gospel, that from what the apostle hath written in this chapter we understand, that for the very purpose of bearing testimony in every age and country, to the antiquity and genuineness of their own scriptures, and of strengthening the evidence of the gospel, God hath decreed that this people, contrary to the fate of all other conquered and dis-

persed nations, shall subsist distinct from the rest of mankind, and continue in unbelief, till the fulness of the Gentiles be come in: after which, when their testimony is no longer needed, they themselves will embrace the gospel. Wherefore, in surveying this with the other wonders of the divine dispensations, well might the apostle cry out, as he has done ver. 33. 'O the depth of the riches both of the wisdom and of the knowledge of God! How unsearchable are his judgments, and his ways past finding out!' See ver. 18. note.

2. But life from the dead.—According to Taylor, there is in the word *dead* an insinuation, that a great decay in the Christian church is to happen before the conversion of the Jews, and that that decay will be repaired by their conversion. Others think the expression *life from the dead*, means only that the conversion of the Jews will occasion the greatest joy to the Gentiles; joy like that which one would feel, on receiving a beloved friend raised from the dead.

Ver. 16.—1. If the first-fruit be holy.—This is an allusion to the waved sheaf, which was said to be holy, because it was accepted of God, in token of his giving the appointed weeks of the harvest.

2. The lump is also holy.—The lump, *σπείρα*, is meal tempered with water, and kneaded for baking. Here it denotes the mass of which the two wave loaves were baked, mentioned Levit. xxiii. 17. And as these were offered at the conclusion of the harvest, seven weeks after the offering of the first-fruits, they represented the whole fruits of the earth newly gathered in, as sanctified through that offering for the people's use during the following year.—By this similitude the apostle teaches, that as the first converts from among the Jews were most acceptable to God, and became members of his newly-erected visible church, so, when the whole mass or body of the nation is converted, they, in like manner, will be most acceptable to God, and will become members of his visible church. Other holiness is not competent to a whole nation.

3. And if the root be holy, so are the branches.—This is an allusion to Jer. xi. 16. where the Jewish nation, made the people or visible church of God by virtue of the covenant of Sinai, are represented under the figure of a green olive-tree, of which Abraham is the root, and his descendants by Isaac the branches. Hence the thrusting of the Jews out of the covenant of God, is represented by 'the breaking off of the branches;' and the admission of the Gentiles into that covenant, so as to make them God's visible church, is set forth under the idea of their being 'ingrafted into the stock of the green olive-tree;' and the advantages which they enjoyed in the church of God, are expressed by their partaking of the 'root and fatness of the olive-tree.' From all which it is plain, that the holiness of the root and of the branches of the green olive-tree, here mentioned, is that external holiness which Abraham and his posterity derived from their being separated from the rest of mankind, and made the visible church of God. See Ess. iv. 48.

Ver. 17.—1. Were broken off, and thou who art a wild olive art ingrafted.—That is, as Beza observes, 'Thou who art a branch of a wild olive-tree,' for branches only are ingrafted. The Gentiles are called a wild olive, because God had not cultivated them as he did the Jews, who, on that account, are called, ver. 24. 'the good or garden olive.'

2. Art become a joint partaker of the root and fatness of the olive.—The juice of the cultivated olive is called *fatness*, because from its fruit, which is formed by the juice, oil is expressed. See what is meant by the *olive*, ver. 16. note 3.

Ver. 18.—1. Boast not against the branches.—Because the converted Gentiles began very early to despise and hate the unbelieving Jews on account of their opposition to the gospel, and because the apostle foresaw, that in after-times the Jews would be treated with great cruelty and contempt by Christians of all denominations, he wrote this passage, in which, by mentioning the great obligations which the Gentiles owe to the Jews, he shews it to be injurious, ingratitude, and impiety, to despise and hate this people; and much

thou *boatest against THEM*, thou bearest not the root,² but the root thee.

19 Thou wilt say, *however*, The branches were broken off,¹ that I might be grafted in.

20 *APOSTLE*. True; ¹ By unbelief they were broken off, and thou by faith (*ἐν πίστει*, 10.) standest. Be not high-minded, but fear.

21 For if God spared not the natural branches,¹ *perhaps neither will he spare thee*. (So the Syriac translates *μὴν*.)

22 Behold *then* the goodness¹ and severity of God: *towards them who fell*, severity; but *towards thee*, goodness, if thou continue in *HIS* goodness, otherwise thou also shalt be cut off.

23 *And even they*, (*οὗτοι*) *when they abide not in unbelief*, shall be grafted in: for God is able¹ again to graft them in.

24 For if thou wert cut off *from the olive by nature wild, and contrary to nature were grafted into the good olive*, how much rather shall *those who are the natural BRANCHES* be grafted into their own olive? ¹

25 For, *brethren*, that ye may not be wise in your own conceits, *I would not have you ignorant of this mystery*,¹ that blindness in part hath happened to Israel, till the fulness² of the Gentiles come in.³

26 And so all Israel shall be saved;¹ as it is written,² *The deliverer shall come out of Zion*, and shall turn away ungodliness from Jacob.

more so, to plunder, persecute, and kill them. They were the original church and people of God. They preserved the knowledge of God when all the world was sunk in idolatry. To them we owe the scriptures of the New Testament as well as of the Old: for the holy and honourable fellowship of the prophets and apostles were Jews. Of them, as concerning the flesh, Christ the Saviour of the world came. All the knowledge of religion which we enjoy is derived from them. And surely something of kindness and gratitude is due for such great obligations. They disbelieved the gospel indeed, and for that sin are broken off. But in their rejected state they bear witness to the gospel, ver. 15. note 1.; for they preserve the scriptures of the Old Testament with the utmost fidelity, and are not cast away for ever. They are still beloved of God for the sake of their fathers, and are to be grafted in again in some future period, and to make part of us. On which account, they are still the peculiar object of God's care, and shall never be made an end of, while all the nations that have oppressed them shall be utterly destroyed. Should such a people as this be despised! Ought they not rather to be highly respected and kindly treated by Christians of all denominations, even while they continue in unbelief?

2. Thou bearest not the root.]—The *root*, in this passage, signifies Abraham; as constituted by God's covenant the father or federal head of all believers, for the purpose of receiving on their behalf the promises; consequently the *branches* signify his children, who profess to believe in God. The apostle's meaning is, that Abraham and his posterity derived no advantage from any covenant which God made with any of the Gentile nations: But the Gentiles have derived many benefits from the covenants which God made with Abraham and the Jews.

Ver. 19. The branches were broken off, that I might be grafted in.]—The objector no doubt used the Greek particle *ὅτι* here, to denote the end for which the branches were broken off. But, as is observed in the next verse, the Jews were broken off for their infidelity, and the reception of the Gentiles was only the consequence of their unbelief: a sense which the particle *ὅτι* often hath in scripture.

Ver. 20. True.]—*Καλῶς*. This Greek word, placed by itself, is an adverb of approbation.

Ver. 21. If God spared not the natural branches.]—The Jews are called the natural branches of the good olive-tree, because they sprang from Abraham, the root of that tree: consequently, by their descent from him, they were naturally members of God's visible church, and of the Sinaitic covenant on which it was formed.

Ver. 22. Behold then the goodness and severity of God.]—*Χεστότης*, *goodness*, signifies a disposition to bestow benefits. *Ασπότης*, *severity*, literally a *cutting off*. But *cutting off*, the effect, is put for *severity*, the cause.

Ver. 23. For God is able again to graft them in.]—Here, as in other passages of scripture, *Εἰς*, *iv*, 30. *Δυνατός*, *able*, signifies willing,

thinking thyself more excellent and more in favour with God than they: For if thou dost, know that thou bearest not the root, but the root thee.

19 Thou wilt say, *however*, the natural branches were broken off, that we Gentiles might be admitted into the covenant and church of God.

20 True; By unbelief they were broken off, and thou by faith standest in their place. Do not think highly of thyself, as more favoured of God than they. But be afraid, lest through pride thou also be broken off.

21 For if God spared not the natural members of his covenant, but cut them off for their unbelief, perhaps he will as little spare thee, if thou behavest unsuitably to thy privileges.

22 Admire then both the goodness and severity of God: towards the Jews, who are cast out of his covenant, severity; but towards the Gentiles, whom God hath admitted into his covenant, goodness; if thou continuest in the state wherein his goodness hath placed thee, by improving thy advantages, otherwise thou also shalt be cut off.

23 And even the Jews, when they abide not in unbelief, shall be brought again into the church of God: for God is able and willing to unite them again to his church, on their believing the gospel.

24 For if thou wert separated from thine idolatrous countrymen, and, contrary to thy nature, which was full of ignorance and wickedness, wert made a member of the covenant with Abraham, how much rather shall the Jews, who are the natural members of that covenant, be restored again to their own honours and privileges, by believing the gospel, which is the accomplishment of the ancient revelations made to themselves?

25 For, brethren, that ye may not have an high conceit of yourselves, on account of your being made the people of God in place of the Jews, I must shew you this secret, that the blindness of the Jews in part, will continue only till the general entry of the Gentiles come into the Christian church. For that illustrious event will render the evidences of the gospel irresistible.

26 And so, laying aside their prejudices, all Israel, by believing the gospel, shall enjoy the means of salvation, according as it is foretold, Isa. lix. 20. The redeemer shall come to Zion, and to them that turn from transgression in Jacob.

as well as able: because it was to no purpose to mention God's ability to graft the Jews in, unless it had been accompanied with willingness. Locke says, "This grafting in seems to import, that the Jews shall be a flourishing nation again, professing Christianity in the land of promise: for that is to be reinstated again in the promise made to Abraham, Isaac, and Jacob. This St. Paul might for good reason be withheld from speaking out. But in the prophets there are very plain intimations of it."

Ver. 21. How much rather shall those who are the natural branches be grafted into their own olive?—This reasoning is very just. The conversion of the Jews, though it hath not yet happened, appears more probable than did the conversion of the Gentiles, before that event took place. The truth is, since the Jews are the posterity of Abraham, since the oracles of God were committed to them, and since they still continue to believe Moses and the prophets, in whose writings the coming, and character, and actions, and death, and resurrection of the Christ are foretold, we might justly be surprised that they have not been converted long before this time, were it not for the reasons mentioned ver. 15. note 1.

Ver. 25.—1. I would not have you ignorant of this mystery.]—The apostle calls the rejection of the Jews for a time, and their restoration after the conversion of the Gentiles is completed, a *mystery*; because it was a matter of the greatest importance to mankind, and because it had hitherto been kept a secret, like the doctrine of the Mysteries, which was discovered to none but to the initiated. See Eph. i. 9. note.

2. That blindness (*τυφλωσις*, see ver. 9. note 3.) in part hath happened to Israel, till the fulness (see ver. 12. note) of the Gentiles come in;—till the general conversion of the Gentiles takes place. Before that event the coming of the Jews into the church would not be proper. See ver. 15. note 1. The general conversion of the Gentiles here spoken of, hath not yet happened. For, as Whitby observes, (Append. to Rom. xi.) if the known regions of the world are divided into thirty parts, the Christian part is only as five, the Mahometan as six, and the idolatrous as nineteen.

3. Come in.]—Here the Christian church is represented as a great temple, erected for all nations to worship in. And the coming of the Gentiles into this temple or church to worship, signifies their conversion to Christianity.

Ver. 26.—1. And so all Israel shall be saved.]—The future restoration of the Jews to their privileges as the people of God, in consequence of their embracing the gospel, is expressed by their being *saved*; because, by their coming into the Christian church, they shall have the means of salvation bestowed on them. See ver. 11. note 2. Besides, this is the only sense in which all Israel shall be saved; for the eternal salvation of a whole nation, no one can suppose probable. The conversion of the Jews being spoken of in this passage as a thing future, the conversions of that people made by

27 (καὶ ἐὰν αὐτοὶ ἢ παρὰ τοῦ θεοῦ) For this is my covenant with them, when I shall take away¹ their sins. (Isa. lix. 21.)

28 With respect to the gospel indeed, THEY ARE enemies (ἐχθροὶ) on your account: but with respect to the election,¹ THEY ARE beloved (ἀγαπῶμεν, 113.) on account of the fathers.

29 For the free gifts and the calling¹ of God (Rom. ix. 7.) ARE without repentance. (See Psal. cx. 4.)

30 (Γὰρ, 91.) Besides, as ye also, in times past, have disobeyed¹ God, yet now have obtained mercy² through their disobedience;

31 Even so these also have now disobeyed¹ through your mercy, (ἰνα, 197.) so as THROUGH YOUR MERCY they also (καὶ οὕτως, 9.) shall obtain mercy.²

32 For God hath shut up together all (ὡς ἀπεκλείων, 142. 2.) for disobedience,¹ that he might have mercy upon all.²

33 O the depth¹ of the riches (καὶ, 216.) both of the wisdom and of the knowledge of God! How unsearchable² ARE his judgments,³ and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counsellor?

27 For this is my covenant with them, when I shall take away their sins of unbelief. 'My spirit that is upon thee, O Messiah, and my word which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, saith the Lord, from henceforth and for ever.'

28 With respect to the gospel indeed, they are, through their unbelief, enemies to God on your account; your reception into the church. But with respect to their original election¹ to be the people of God, they are still beloved of God, on account of the promises to their fathers, that he would be a God to them in their generations.

29 For God's free gift, and his calling Abraham's posterity by Isaac his people, are unalterable on the part of God, who, if they repent, will receive them again.

30 Besides, as ye Gentiles also in times past have disobeyed God by your idolatry, yet now have obtained the mercy of being admitted into God's covenant and church, through the disobedience of the Jews to the gospel;

31 Even so the Jews also have now disobeyed the gospel on your being admitted into God's covenant, yet so as by your receiving that great favour, the gospel being continued in the world, they also shall obtain the mercy of being at length admitted into God's covenant.

32 For God hath shut up together all under sentence of death for their disobedience, that, in admitting them into his covenant and church, he might make them sensible he bestows a free gift upon all.

33 In surveying the divine dispensations, instead of finding fault, we ought to cry out, O the greatness, both of the wisdom of God in contriving and ordering these dispensations, and of the knowledge of God in foreseeing the effects which they would produce! How unsearchable are his determinations, and his ways past finding out!

34 For what man or angel hath comprehended all the reasons of God's determinations, so as to be able to judge of his ways¹ Or who hath given him advice, respecting either the planning or the managing of the affairs of the universe?

the apostle Peter, mentioned Acts ii. 41. iv. 4. v. 15. though numerous, were not, in St. Paul's opinion, the conversion of the Jews foretold by the prophets.

2. As it is written, The deliverer shall come out of Zion, and he shall turn away ungodliness from Jacob (i.)—namely, the ungodliness of unbelief. The apostle adopted the LXX. translation of this passage, with the variation for *ἀπιστία*, because it expresses the sense of the original with sufficient exactness. The deliverer being the son of David, he is said by the apostle to come out of Zion, the city of David and the seat of his kingdom, rather than for the sake of Zion, the words used by the LXX. On the other hand, as he came to turn away the ungodliness of unbelief from the posterity of Jacob, he might be said, as in the Hebrew original, to come to Zion and to them that turn from transgression in Jacob; for Zion or Jerusalem was the chief city of the posterity of Jacob. But as this deliverance of Jacob from the ungodliness of unbelief was not accomplished by Christ at his first coming, it will be accomplished in some future period, by the presence of the power of the Lord to heal them.

Ver. 27. When I shall take away their sins. (i.)—In this expression there is an allusion to the scape-goat's carrying away the sin of the children of Israel into a land not inhabited, Lev. xvi. 22.—See Isa. xlvii. 9. where the future conversion of the Jews is foretold under the idea of 'taking away their sin,' namely of unbelief.

Ver. 28. With respect to the election, they are beloved on account of the fathers. (i.)—The very persons here said to be beloved in respect of the election, are in the preceding clause said to be enemies in respect of the gospel. Wherefore, this election cannot be of individuals to eternal life: but it is that national election, whereby the Jews were made the church and people of God. See chap. ix. 11. note 2. In respect of that election, the Jews are still beloved of God. For although they be cast off for their unbelief, yet in consequence of the promises made to their fathers, they are in some future period to become the people of God, by believing the gospel.—Whitby remarks, that there is a twofold election of the Jews spoken of in this chapter: one, whereby they were made the people of God, through their natural descent from the fathers, and which Moses has described, Deut. vii. 6—8; the other, whereby such of them as believed on Christ, were made the people of God under the gospel dispensation. This election is mentioned Rom. xi. 7.

Ver. 29. For the free gifts and the calling of God are without repentance. (i.)—The blessings which God freely bestowed on Abraham and his seed, and his calling or making them his people, God will never repent of; but will restore to his natural seed the honour of being his people, after the Redeemer hath turned away their ungodliness of unbelief, Ezek. xvi. 60, 61, 62.

Ver. 30.—1. Besides, as ye also in times past have disobeyed God. (i.)—The disobedience of the Gentiles consisted in their losing the knowledge and worship of the true God, and in their worshipping idols, notwithstanding the true God made himself known to them in every age, by his works of creation and providence, Rom. i. 20.

2. Yet now have obtained mercy. (i.)—The great favour of being admitted into the covenant and church of God is called *mercy*, because it proceeded entirely from the mercy of God. See Rom. ix. 15. note.

3. Through their disobedience. (i.)—The apostle does not mean, that the Gentiles would not have been admitted into the covenant and church of God, by having the gospel preached to them, if the whole Jewish nation had embraced the gospel. The title of the Gentiles to all the blessings of the covenant with Abraham, was established by the covenant itself. But his meaning is, that, considering the disposition of the Jews, their disobedience and rejection, and the consequent demolition of their church in order to the erection of the church of God on a more enlarged plan, was necessary to the admission of the Gentiles into the covenant and church of God. See ver. 11. note.

Ver. 31.—1. Even so these also have now disobeyed. (i.)—The disobedience of the Jews consisted in their rejecting the gospel, notwithstanding it was preached to them as the fulfilment of the prophecies contained in their own sacred writings.

2. Through your mercy, so as through your mercy they also shall obtain mercy. (i.)—Theophylact construes and translates this verse in the following manner:—'Even so they also have now disobeyed, so as they should obtain mercy through your mercy.' Beza approves of Theophylact's translation, because it renders this an exact counterpart of the foregoing verse. But the translation which I have given possesses that advantage, and at the same time preserves the order of the words in the original.

Ver. 32.—1. God hath shut up together all for disobedience. (i.)—That the words *ὡς ἀπεκλείων* here do not signify *in unbelief*, but *for disobedience*, is plain from the use of the preposition *κατά*, Mark i. 4. 1 Cor. xvi. 1. 2 Thess. i. 11. and from the nature of the thing. For while a man is shut up in unbelief or disobedience, that is, while he is made to continue in unbelief, he is not an object of mercy, neither can he receive the gospel. But men may be shut up as prisoners for their disobedience or unbelief, and in that state may receive mercy; because, while thus shut up, they may return to their duty.

2. That he might have mercy upon all. (i.)—The *mercy* here said to be shewed to all, is God's bestowing upon them the gospel, by the belief of which they become the people of God. See ver. 30. note 2.

Ver. 33.—1. O the depth of the riches, both of the wisdom and of the knowledge of God. (i.)—By applying the word *depth* to the riches of the wisdom and knowledge of God, the apostle represents these perfections as forming a vast heap, the depth of which cannot be measured.

2. How unsearchable are his judgments, and his ways past finding out! (i.)—The word *ἀνεξετάτως* comes from *ἐξέτασις*, which signifies *the mark of a foot*. The metaphor is taken from animals, which pursue and find out their prey by tracing their footsteps.

3. His judgments. (i.)—are God's methods of directing and governing all things, both generally and particularly. Agreeably to this interpretation of *ἐκτιμήματα*, *judgments*, the apostle adds, 'and his ways past finding out.' Men are not capable of penetrating into the depths of the divine wisdom, because revelation hath made known only what God hath willed, and said, and done, without disclosing the reasons either of his general or of his particular conduct. The knowledge of whatever is above our present childish conceptions, is to be sought for, not here, but in the future state.

35 Or who hath first given to him,¹ and it shall be recompensed to him again ?

36 For (ἐκ) from him, and (δι) by him, and (εἰς) to him, ARE all things: To him BE the glory for ever. Amen.

The apostle, in this part of the conclusion of his discourse, as Locke observes, had an especial regard to the Jews, whom, in an elegant but inoffensive manner, he rebuked for their presumption in finding fault with the divine dispensations; as if God had done them an injury, in admitting the Gentiles into his covenant and church.

35 Or has any one laid an obligation on God, by first conferring a favour on him ? Let him shew the obligation, and he shall have full recompense.

36 For from him all things proceed, and by him all things are governed, and to his glory are all things both made and governed. To him alone be ascribed the glory of the creation, preservation, and government of the universe, for ever. Amen.

Ver. 35. Or who hath first given to him, and it shall be recompensed to him again.]—The apostle very properly asks the Jews, if God was in their debt for any obligation they had conferred on him ? or if he was, let them say for what, and they should have an ample remuneration made to them.

CHAPTER XII.

View and Illustration of the Precepts in this Chapter.

THE apostle having now finished the doctrinal part of his epistle, judged it fit, in this and in the following chapters, to give the Roman brethren a variety of precepts respecting their behaviour, both as members of the church and as subjects of the state. Some of these precepts are of universal and perpetual obligation, and others of them were suited to the circumstances of the brethren at the time they were written; such as the precepts concerning meats and holy days, which, though they may seem less necessary now that the disputes which gave rise to them no longer subsist, are nevertheless of great use still, as they may be applied for directing our conduct in other points of equal importance to society and to the church. See the Illust. Chap. xiv. at the end.

The apostle begins with observing, that as the Jewish church was dissolved, and the sacrifices of beasts were no longer a part of the worship of God, it was highly proper that Jews and Gentiles should offer their bodies a sacrifice to God, not by slaying them, but by putting the

lusts thereof to death, ver. 1.—And that both should take care not to conform themselves to the heathen world, either in its principles or practices, ver. 2.—And because the brethren at Rome, and more particularly the stated ministers of religion there, who possessed spiritual gifts, had from vanity fallen, or were in danger of falling into some irregularities in the exercise of their gifts, he desired them not to think too highly of themselves on account of their endowments, whatever they might be, ver. 3.—but to remember, that they were all joint members of one body, ver. 4, 5.—and had spiritual gifts as well as natural talents bestowed on them, suitable to their office in that body, which they were to exercise for the good of the whole, ver. 6, 7, 8.—Next, the apostle inculcated on the Roman brethren, the practice of those moral virtues which were the glory of the Christian name; such as zeal in the service of Christ, patience in afflictions, love to mankind, even to enemies, forgiveness of injuries, and the overcoming of evil with good, ver. 9–21.

NEW TRANSLATION.

CHAP. XII.—1 Wherefore, brethren, I beseech you by the tender mercies (Rom. xi. 32.) of God,¹ that ye present your bodies² a living sacrifice,³ holy, acceptable to God, which is your (λογικὴν λατρείαν) reasonable worship.⁴

2 And be not fashioned like to this world,¹ but be changed by the renewing of your understanding,² that ye may approve what is that good, and acceptable, and perfect will of God.³

3 Also, by the grace¹ which is given to me, I command every one who is among you, not to think more highly² of HIMSELF than he ought

COMMENTARY.

CHAP. XII.—1 Since the Jewish church, with its sacrifices, is removed, and the Christian church is erected in its place, I beseech you, brethren, by the mercies of God, that ye present to him your bodies, wherein sin formerly ruled, a living sacrifice, holy and acceptable to God, by consecrating its members to his service, which is your reasonable worship.

2 And be not fashioned like to the men of this world, by adopting their corrupt principles, their carnal temper, their rotten speech, and their vicious practices, but be changed from what ye were, by having your understanding enlightened, that ye may approve (Rom. vi. 4. note) what is that good, and acceptable, and perfect will of God, which is made known in the gospel.

3 Also, by the apostolical authority which is given to me, (ἀπα, 55.) I command every one among you, without exception, not to have an higher opinion of himself, nor a lower opinion of others,

Ver. 1.—1. By the mercies of God.]—The love which God hath expressed in our redemption by Christ, and in making us members of his church, is the most winning of all considerations to engage us to obey God; especially as his commands are calculated to make us capable of the blessings he proposes to bestow on us in the next life. We should therefore habitually recollect this powerful motive, and particularly when any difficult duty is to be performed.

2. That ye present your bodies.]—Παρουσία, present is the word by which the bringing of an animal to the altar to be sacrificed was expressed. The apostle having described, Rom. i. 24. the abominable use which the heathens made of their bodies, and having taught, Rom. vii. 5. 18. 23. that the body, with its lusts, is the source and seat of sin, he exhorted the Romans very properly to present their bodies to God a sacrifice, by putting the lusts and appetites thereof to death.

3. A living sacrifice,]—may signify an excellent sacrifice; sacrifices being made only of animals brought alive to the altar.

4. Which is your reasonable worship.]—According to Beza, the presenting of our bodies to God a living sacrifice, is called a reasonable worship, because it was the sacrifice of a rational creature; whereas the sacrifices of birds and beasts were sacrifices (λογικὴν λατρείαν) of irrational animals. But Locke says, this is called a reasonable worship, because it is opposed to the irrational worship of the heathens.

Ver. 2.—1. And be not fashioned like to this world.]—See a particular account of the manners of the heathen world, Eph. iv. 17–19. The meaning is, Christians, in their character and manners,

should not resemble those who spend their time in gratifying their bodily appetites, and who justify themselves in these practices by maintaining atheistical and other corrupt principles. The world here signifies the corrupt part of the world. See 1 John ii. 16. note 1.

2. By the renewing of your understanding.]—See Eph. iv. 22–25. where the new man is described as ‘renewed in the spirit of his mind;’ that is, in all his faculties; in his affections and will, as well as in his understanding; so that all his actions are virtuous and good.—Because the new creation, as Whitby observes, is begun with a change in our understanding, whereby we discern and approve the acceptable will of God, the renewing of the understanding is put for the renovation of the whole man.

3. That good, and acceptable, and perfect will of God.]—The will of God respecting men's duty and the grounds of their acceptance, as exhibited in the gospel, is here set in opposition, on the one hand, to the idolatrous rites of worship practised by the heathens, which in their own nature were extremely bad; and, on the other, to the unprofitable ceremonies and sacrifices of the law of Moses, concerning which God himself declared, that he had no pleasure in them, Heb. x. 5–9. The rites of Moses, therefore, in which the Jews gloried, were no longer acceptable to God, neither had they any influence to make men perfect in virtue. Whereas the duties recommended by the apostle are of eternal obligation, and separate the people of God from the wicked, in a more excellent manner than the Jews had been separated from idolaters by the rites of Moses.

Ver. 3.—1. Also by the grace which is given to me.]—The grace of God, in this place, signifies the grace of apostleship, and the gift

to think, but to think (ὡς το, 154.) so as to behave wisely, according as to each God hath distributed HIS measure of faith.³

4 For, as in one body we have many members, but all the members have not the same office;

5 So we, the many, are of one body (ὡς Χριστῷ, 175.) under Christ,¹ and severally members of one another.²

6 Having then (χαρισματα) spiritual gifts,¹ differing according to the grace² which IS given to us, whether prophecy,³ LET US PROPHESY according to the proportion⁴ of faith:

7 Or ministry,¹ (διακονίαν) LET US BE DILIGENT in the ministry: or he who teacheth, in teaching: (see 1 Cor. xii. 28. note 2.)

8 Or he who exhorteth, in exhortation:¹ (ὁ μεταδίδας) he who distributeth, LET HIM DO IT² (ὡ) with simplicity:³ (ὁ περὶ εὐαγγελίου) he who presideth,⁴ LET HIM DO IT with care: (ὁ ἐλεῶν) he who sheweth mercy,⁵ LET HIM DO IT with cheerfulness.⁶

of inspiration, whereby St. Paul was qualified and authorized to direct all spiritual men at Rome in the exercise of their gifts. As Paul was not personally known to the Romans, it was proper he should assert his character as an apostle, in support of the precepts he was going to deliver.

2. Not to think more highly of himself than he ought to think.—From this we learn, that irregularities in the exercise of the spiritual gifts had taken place, or were likely to take place at Rome, as at Corinth, 1 Cor. xii. 14. Philippi, Phil. ii. 3. and Thessalonica, 1 Thess. v. 19, 20. These the apostle endeavoured to correct or prevent, by the excellent rules prescribed in this passage.

3. Behave wisely, according as to each God hath distributed his measure of faith.—*ὡς ἑκάστῳ, faithfully*, is mentioned as a particular spiritual gift, 1 Cor. xii. 9. But here, by an usual metonymy, it is put for all the spiritual gifts; of which Christ distributed to each that share which he judged proper, called, Eph. iv. 7. 'The measure of the gift of Christ.' By exhorting the Romans to behave wisely, according to 'their measure of faith,' the apostle tacitly reproved such of them as, not considering the nature of their own gifts, aspired to offices in the church for which they were not qualified.

Ver. 5.—1. So we, the many, are one body under Christ.—This comparison of the Christian church to the human body, is made more fully, 1 Cor. xii. 12. Eph. 4. 16.—See *Illustr.* prefixed to 1 Cor. xii. at ver. 26. for the moral instruction conveyed in this allegory. And Col. i. 18. note 1.

2. And severally members of one another.—The original phrase, *ὁ ἑκάστῳ ἑκαστῷ*, seems to be put for *ὁ ἑκάστῳ ἑκαστῷ*, Mark xiv. 19. which, being resolved according to the analogy of the language, is *ὁ ἑκάστῳ ἑκαστῷ*, 'first one and then another,' as Blackwall observes, vol. ii. p. 1. c. 1. The meaning of the figure is, that Christians depend on one another for their mutual edification and comfort, as the members of the human body depend on one another for nourishment and assistance.

Ver. 6.—1. Having then spiritual gifts.—*Χαρισματα*. In St. Paul's writings, this word usually signifies spiritual gifts. See 1 Cor. xii. 4. note. Also 1 Cor. i. 7. xii. 9. 28. 30.

2. Differing according to the grace which is given to us.—As the *grace of apostleship* signifies the office of an apostle graciously conferred; so the grace here said to be given to the Romans, may mean the particular station and office in the church assigned to individuals by Christ.

3. If it be prophecy, let us prophesy.—As in this, so in many passages both of the Old and of the New Testament, whole sentences are omitted, which must be supplied. See Rom. v. 12. note 1.—For an explication of the gift called prophecy, see 1 Cor. xii. 8. note 2. ver. 10. note 2. xiv. 3. note.

4. According to (ἐκαστοῦ) the proportion of faith.—This is not what is commonly called the analogy of faith; which is a method of settling doctrines, and of expounding scripture, agreeably to a system formed on passages supposed to be more plain: but it is that patient and eager of inspiration which was bestowed on the spiritual men, and which is called 'the measure of faith,' ver. 3. The apostle's meaning therefore is, that such as enjoyed the prophetic inspiration were not to imagine, that because some things were revealed to them, they might speak of every thing: but that, in prophesying, they were to confine themselves to what was revealed to them. The same rule we have, Eph. iv. 7.

Ver. 7. Or ministry.—Every office performed for the edification of the church was called *διακονία*, *ministry*, Eph. iv. 12. Hence ministry is applied to the apostleship itself, Acts i. 17. 25. vi. 4. and to the evangelist's office, 2 Tim. iv. 5. But the ministry here spoken of being joined with teaching, exhorting, distributing, and shewing mercy, which are all stated offices in the church, I suppose that

than he ought to have, but to think of both justly, so as always to behave wisely in his own station, without aspiring after offices in the church which he is not fit for; and to employ himself in the duties of his station and office, according as to each God has distributed his measure of spiritual gifts.

4 These gifts are necessarily different, both in their nature and dignity, (ver. 6.) For, as in one body we have many members, but all these members have not the same office in the body;

5 So we, the many disciples of Christ, are but one body, or religious society, under the government of Christ; consequently we are all members of one another, receiving edification and comfort from each other.

6 Having then spiritual gifts, differing according to the offices assigned us in the church; if our gift be prophecy, let us prophesy only according to the extent of our inspiration, without adding to or taking from the revelations made to us, or meddling with subjects not revealed to us:

7 Or if our gifts fit us for the stated ministry of the word, let us be diligent in preaching, not disheartened by dangers: or if one's gifts fit him for teaching the ignorant, let him be diligent in teaching such:

8 Or if they fit him for exhorting, let him employ himself in exhortation. He whose gifts fit him for distributing the church's alms, let him do it with honesty, disinterestedness, and impartiality: he whose gifts fit him for presiding, let him do it with assiduity and prudence: he whose gifts qualify him for taking care of the sick, the afflicted, the imprisoned, and of widows and orphans, let him perform these services with cheerfulness.

ministry likewise is a stated office; perhaps the bishop's ministry. For, as I understand the apostle, he is not giving directions to the spiritual men properly so called, but to such of the stated ministers of the church at Rome as possessed spiritual gifts. See 1 Cor. xii. 28. notes. Beza imagined, that under *prophecy* and *ministry* all the ordinary ecclesiastical functions are comprehended; and that in what follows the apostle describes, first, the kinds of prophecy, and, secondly, the kinds of ministry used in the church.

Ver. 8.—1. Or he who exhorteth, in exhortation.—The teaching in the former verse, and the exhorting in this, were, it seems, different functions. The teacher, I suppose, addressed the understanding of his hearers, giving them instruction in the doctrines of the gospel, perhaps in the way of question and answer, especially when the first principles were to be taught. But the exhorter, in a discourse of greater length, addressed their affections, for the purpose of persuading them to abstain from some particular vice, or to perform some particular duty, or for encouraging the faint-hearted, and strengthening the feeble. And as these functions required different talents, we may suppose the gifts of the Spirit, which were sometimes bestowed on the persons employed in them, were different. In Beza's opinion, the exhorter was the same with the pastor, mentioned Eph. iv. 11. See 1 Cor. xiv. 3. note.

2 He who distributeth, let him do it.—*ὁ μεταδίδους*. The first Christians reckoned it an essential part of their religion, to support their brethren when in any kind of distress. And by their zeal in doing good offices to one another, they drew the attention and admiration of the heathens; as we learn from the emperor Julian's letter to Arbaces, Epist. xlix.—*Distributing*, in this passage, does not mean those common offices of charity which are incumbent on all Christians, and which may be performed without the assistance of any spiritual gift; but it denotes the distributing of the funds appropriated by particular churches for relieving the necessities of the afflicted; an office which required great prudence, impartiality, and fortitude. And therefore the persons employed in it were spiritual men, whose gifts enabled them to distinguish disciples from heathens, and the really poor from those that were not so, (see Acts vi. 1–11.), and to form a proper judgment of their necessities. See note 5. on this verse.

3. Let him do it with simplicity.—*Ἐν ἀπλοτητι*. If we consider simplicity as opposed to *διακρίσεις*, *discrimination*, the making a difference among persons from favour or hatred, it will signify *impartiality*. Thus, James iii. 17. 'The wisdom which is from above is (ἀδιακρίτος) without partiality.' *Simplicity*, *ἀπλοτης*, may also denote *liberality*. For the word *ἀπλος* signifies *liberally*, James i. 5.—Or, this word being used to denote *freedom from all mixture*, it may signify *purity*.

4. He who presideth.—*ὁ προϊστάμενος*, in this passage, answers to *ἐκκλησιαστικὸν πρεσβυτέρου*, 'the elders who preside well,' 1 Tim. v. 17. The office itself is termed *κυβερνήσις*, *direction*, 1 Cor. xii. 28: and the spiritual gift necessary to the president, was the 'discernment of spirits.' See 1 Cor. xii. 10. note 3.—Because this is interjected between the clauses, 'he that distributeth,' and 'he that sheweth mercy,' some are of opinion, that the president was one appointed to superintend those who were employed in distributing the church's alms.

5. He who sheweth mercy.—*ὁ ἐλεῶν*. See Rom. xvi. 1. note 3. The primitive Christians took a particular charge of orphans, and widows, and sick people, and strangers, and of such as were imprisoned for their religion, or spoiled of their goods. To these offices they were strongly moved by the benevolent spirit of the gospel, and especially by their Master's declaration, that he himself suffers whatever is suffered by the members of his body; and that whatever is done, or neglected to be done, to one of the least of his brethren,

9 Let love be without hypocrisy: abhor evil: cleave to good.

10 In brotherly love, be kindly disposed¹ towards each other. In honour (τιμωμένοι) go before one another.

11 In care FOR EACH OTHER be not slothful. In spirit be fervent when serving the Lord.¹

12 Rejoice in hope. Be patient in affliction. Continue instant in prayer. (See Luke xviii. 1.)

13 Communicate to the necessities of the saints. Follow hospitality to strangers.¹

14 Bless them who persecute you: bless, and curse not.¹

15 (Χαίρειν) Rejoice¹ with them who rejoice, and weep with them who weep.

16 (Το αὐτο φρονεῖτε) Be of the same disposition¹ towards one another. Do not care for high things; but associate² with lowly men. Be not wise in your own conceits.

17 Unto no one return evil¹ for evil. (See 1 Pet. iii. 9.) Premeditate² things comely in the sight of all men.

18 (Το εἰς ἑμᾶς, 160.) What relates to you IS, live in peace with all men, if possible.

19 Beloved, do not avenge yourselves,¹ but give place to the wrath² OF GOD: For it is written, Vengeance belongs to me, I will repay, saith the Lord.

he considers as done, or neglected to be done to himself, Matt. xxv. 35-45.—Moreover, to the care of strangers, the brethren were led by the manners of the age, and the peculiar circumstances of the times. For many of the first converts, having devoted themselves to the preaching of the gospel, often travelled from one place to another. And as there were no inns in the eastern countries, like those used now with us, it was customary for travellers to lodge with their acquaintance, or with such persons as they were recommended to. But all the disciples of Christ, considering themselves as brethren, and as engaged in one common cause for the benefit of the world, they made each other welcome, though unacquainted, to such food and lodging as they could afford. And therefore, when travellers were not acquainted with the brethren in any particular place, all they had to do was to make themselves known as Christians, by declaring their faith, 2 John ver. 10. especially to the bishops, who had a liberal maintenance given them to enable them to be hospitable. See 1 Tim. v. 17.—Farther, the gospel in all countries exposing those who professed it to persecution from the magistrates and priests, many were imprisoned, and some were put to death. To those who were imprisoned for their faith, the greatest attention was paid by all the brethren in the neighbourhood, who comforted them during their imprisonment, by every possible expression of affection and care. And, in regard the numbers of the distressed increased as the disciples multiplied, it was soon found expedient, not to leave their necessities to be succoured by those who were disposed to do it, nor even by the bishops, their incomes being inadequate to a beneficence so extensive: But the churches made collections for the relief of the afflicted, and appointed persons of both sexes, whose dispositions and gifts fitted them for the office, to visit and take care of the distressed of their own sex, and to supply their necessities out of the church's funds. And as in the great cities, where there were many poor, it might be necessary to employ a number of persons in taking care of them, we may suppose the persons employed acted under the inspection, and according to the direction of the president, who supplied them with the money necessary out of the church's funds, and took care that what they received was properly applied. The person who supplied the wants of the poor was called ἀνταδότης, the distributor; but the person who attended the destitute, the sick, and the distressed, was called ἐλεησύν, the shewer of mercy.

6. With cheerfulness.—The persons, whether male or female, who devoted themselves to the succouring of the afflicted, undertook a very laborious office. It was therefore necessary, on their own account, to perform these offices with cheerfulness, as the apostle directed. It was necessary likewise, on account of the persons whom they succoured; who would receive the greater consolation from these offices, when they found the persons who performed them taking pleasure in them.

Ver. 10. Be kindly disposed.—The force of the original word φιλοφρονεῖτε, can hardly be reached in any translation. It is compounded of a word signifying that affection which animals by instinct bear to their young, and so teaches us, that Christian charity must be warm and strong, like that which near relations bear to one another.

9 Let your professions of love be real: abhor every evil action adhere closely to a virtuous course of life.

10 In love to one another as brethren in Christ, shew that kindness of affection which near relations bear to one another. In every honourable action, go before, and leading on one another.

11 In caring for each other, be not slothful. In spirit be fervent, when ye serve the Lord in the ordinary duties of religion, or in spreading the gospel.

12 Rejoice in hope of eternal life. Be patient in affliction. And as the best consolation in trouble, continue earnest in prayer, although your prayers be not immediately answered.

13 Communicate your riches, for relieving the necessities of the brethren. Practise hospitality to strangers, especially those driven from their homes by persecution.

14 Bless them who persecute you: bless them by praying God to bless them, but never curse them.

15 Rejoice with them who are in prosperity, and grieve with them who are in adversity: these things are acceptable both to God and man.

16 Be of the same hospitable, forgiving, sympathizing disposition towards one another, as towards strangers and persecutors. Do not aspire after the grandeur of this life; nor affect the company of those who are in high stations: rather associate with men who are weaned from the world. And be not puffed up with an opinion of your own wisdom, lest it make you despise instruction.

17 Unto no one return evil for the evil he hath done you. Premeditate how to make your actions beautiful in the sight of all men; of your enemies as well as of others.

18 What relates to you is, live in peace with all men, whether friends or foes, if it can be done consistently with piety and truth.

19 Beloved, do not avenge yourselves of your persecutors, but give place to the wrath of God, whose prerogative it is to punish. For it is written, Deut. xxxii. 35. Vengeance belongs to me, I will repay, saith the Lord. See also Lev. xix. 18.

Ver. 11. Serving the Lord.—Mill, in his edition of the Greek Testament, has here τῷ κυρίῳ δουλεύοντες, serving the time; which Glassius also approves. Philol. Sac. p. 144.—According to that reading, the meaning is, Not slothful in taking care of each other, shewing proper fervency of spirit in the work, yet prudently suiting your conduct to the time. But as this precept is not connected with what goes before, I agree with Estius in preferring the common reading, because 'serving the time' is not an expression used in scripture, being very different from 'redeeming the time,' Eph. v. 16. Col. iv. 5. Whereas, 'serving Christ and the Lord,' is an expression which often occurs, Rom. xiv. 18. xvi. 18. Col. iii. 24.—Besides, it was a very proper argument to encourage the Romans to be diligent in performing the duties which they owed to each other, to inform them that thereby they 'served the Lord Christ.' Or, serving the Lord may mean as in the new translation and commentary.

Ver. 13. Follow hospitality to strangers.—So φιλοξενίαν, from φιλοξενός, a lover of strangers, properly signifies. Blackwall thinks the word φιλοξενίαν implies, not only that we should receive poor visitants, and distressed travellers, with a flowing generous hospitality, but that we should pursue, or follow after, those who have passed our houses, and invite them in. This sort of good office is highly acceptable to Christ: 'I was a stranger and ye took me in.' See ver. 8. note 5.

Ver. 14. Bless and curse not.—The repetition of the word bless shews the importance of this precept. Paul's behaviour towards the high-priest Ananias, Acts xxiii. 3. and towards Alexander the coppersmith, 2 Tim. iv. 14. may seem a breach of this command. But on these occasions he may have been directed by an impulse of the Holy Ghost, to denounce the judgment of God against such obstinate sinners.

Ver. 15. Rejoice.—Χαίρειν is put for the imperative, after the manner of the Attics; unless we choose to supply παραχαλεῶμεν, as from ver. 1.

Ver. 16.—1. Be of the same disposition towards one another.—Τὸ αὐτο εἰς πάντας φρονεῖτε. This precept is repeated Rom. xv. 5. only the preposition is different. What is meant by φρονεῖτε, see Phil. ii. 3. note 1.

2. Do not care for high things, but associate with lowly men.—Beza observes, that they are said συνεπαγαγεῖν, who leave the road they intended to walk in, that they may go along with others.

Ver. 17.—1. Unto no one return evil.—No provocation warrants a Christian to revenge an injury.

2. Premeditate things comely.—The word προνοοῦμεν signifies to think of the proper method of doing a thing, before we proceed to action. See chap. xiii. 14. note 2. The meaning of the precept is, that we should, by proper previous consideration, take care to render our actions beautiful and good, even in the eyes of men. The same precept we have, 2 Cor. viii. 21.

Ver. 19.—1. Beloved, do not avenge yourselves.—This precept is founded, as in religion, so in right reason and in the good of society. For he who avenges himself, making himself accuser, and judge, and executioner, all in one person, runs a great hazard of injuring both himself and others, by acting improperly through the influence of passion.

20 Therefore, if thine enemy hunger, *give him meat*; if he thirst, give him drink: *for this doing, thou wilt heap coals of fire*¹ on his head.

21 Be not overcome of evil,¹ but overcome evil with good.

2. Give place to the wrath.]—In the opinion of some commentators, the meaning of the apostle's direction is, 'Yield to the wrath of your enemies, without opposing it.'

Ver. 20. For this doing, thou wilt heap coals of fire on his head.]—The head here is put for the whole person. A *coal of fire* is used in a good sense, 2 Sam. xiv. 7. 'They shall quench my coal of fire which is left:' they will deprive me of my little remaining comfort. That the expression is used in a good sense by the apostle, seems probable from the following verse, where we are commanded to 'overcome evil with good.' The metaphor is supposed to be taken from the melting of metals, by covering the ore with burning coals. Thus understood, the meaning will be, In so doing thou wilt mollify thine enemy, and bring him to a good temper. This, no doubt, is the best method of treating enemies. For it belongs to God to

20 Therefore, if thy persecutor hunger, instead of avenging thyself by suffering him to perish, *give him meat*, and if he thirst, *give him drink*: for by so doing thou wilt soften him, and make him lay down the enmity which he bears to thee.

21 Be not overcome of evil, so as to be made evil yourselves, but overcome the evil dispositions of your persecutors, by doing them all the good ye can.

punish the injurious, but to the injured to overcome them, by returning good for evil. Whitby thinks the apostle's meaning is, Thou wilt bring upon thine enemies the wrath of God, who, by punishing them, will maintain thy cause; and observes, that the apostle's quotation is taken from Prov. xxv. 21, 22, where the divine vengeance is spoken of: and affirms, that in other passages of scripture, to heap coals of fire upon the head of sinners, always signifies to increase their punishment.

Ver. 21. Be not overcome of evil, &c.]—Blackwall, after having praised the language in which this precept is delivered, adds, 'This is a noble strain of Christian courage, prudence, and goodness, that nothing in Epicurus, Plutarch, or Antonine can vie with. The moralists and heroes of paganism could not write and act to the height of this.'

CHAPTER XIII.

View and Illustration of the Precepts in this Chapter.

BECAUSE God had chosen the Jews for his subjects, and as their king had dictated to them a system of laws, and had governed them anciently in person, and afterwards by princes of his own nomination, they reckoned it impious to submit to heathen laws and rulers. In the same light they viewed the paying of taxes for the support of the heathen governments, Matt. xxiii. 17. In short, the zealots of that nation laid it down as a principle, that they would obey God alone, as their king and governor, in opposition to Cæsar, and all kings whatever who were not of their religion, and who did not govern them by the laws of Moses.

This turbulent disposition, some of the Jews who embraced the gospel did not immediately lay aside; and even of the believing Gentiles there were a few, who, on pretence that they had a sufficient rule of conduct in the spiritual gifts with which they were endowed, affirmed that they were under no obligation to obey ordinances imposed by idolaters, nor to pay taxes for the support of idolatrous governments. In that persuasion, they also refused to the heathen magistrates that honour and obedience, to which, by their office, they were entitled from all who lived under their government. But these principles and practices occasioning the gospel to be evil spoken of, the apostle judged it necessary, in his letter to the Romans, to inculcate the duties which subjects owe to magistrates; and to testify to them, that the disciples of Christ were not exempted from obedience to the wholesome laws even of the heathen countries where they lived, nor from contributing to the support of the government by which they were protected, although it was administered by idolaters. Withal, having inscribed this letter to the unbelieving, as well as to the believing inhabitants of Rome, the brethren were thereby directed, for the vindication of their religion, to shew the copies which they took of it to such of the heathens as were willing to read it.

This admirable part of his letter the apostle began with exhorting every one to obey the government of the country where he lives, whether it be established by the express consent of the people, or by their acquiescence, or by long usage; founding his exhortation on the following principle—That God having formed mankind for living in society, and some government being absolutely necessary for maintaining order and peace among the associated, whatever form of government happens to be established in any country, is authorized of God, and is subordinate to his general government of the world, ver. 1.—Civil government, therefore, being authorized of God, he who resists the established exercise of it in any country, on

pretence that the persons holding the reins of government have no just title to do so, or on pretence that they profess a false religion, and exercise their power in supporting error, really resists the ordinance of God; and all who do so bring on themselves just condemnation, both from God and men, ver. 2, 3.—On the other hand, magistrates, being servants of God for good to the people, ought, agreeably to the end of their office, to exercise their power for the welfare of their subjects, by punishing none but evil doers, and by protecting and encouraging all who obey the wholesome laws of the state, whatever religion they may profess, ver. 4.—It was therefore necessary for the brethren to obey the heathen magistrates, in all things consistent with their duty to God; not only to avoid punishment, but from a principle of conscience, ver. 5.—And that the rulers might be honourably maintained, and the government effectually supported, the apostle ordered tax, and custom, and tribute to be paid, as well as that fear or respect which is due to rulers on account of their office, ver. 6, 7.—In this, I suppose, the apostle had the Jews in his eye, who held it unlawful to pay tribute to Cæsar; yet what he says being general, and applicable to all who enjoy the protection of government, it could give the Jews no just offence. Lastly, the disciples of Christ, as members of society, are to owe no man any thing, except to love one another, because love leads to the performance of every social duty, and prevents all manner of injuries and crimes, ver. 8–10.

It deserves both notice and praise, that in explaining to the inhabitants of Rome their duty as citizens, the apostle hath shown the finest address. For while he seemed only to plead the cause of the magistrate with the people, he tacitly conveyed the most wholesome instruction to the heathen rulers, who he knew were too proud to receive advice from teachers of his character and nation. For by telling rulers, that they are the servants of God for good to the people, he taught them the purpose of their office, and shewed them, that their sole aim in executing it ought to be to promote the happiness of their people; and that as soon as they lose sight of this, their government degenerates into tyranny. Moreover, by establishing the office and power of magistrates on their proper foundation, and by teaching the people to obey their rulers from conscience, he made such of the heathens as read his letter sensible, that the gospel nourishes no rebellious principles in its votaries; that it does not meddle with the political constitution of any state, on pretence of mending it; and that it enjoins subjects, in

things not sinful, to obey their rulers, whatever the form of government is under which they act. Such a discourse concerning obedience to laws and magistrates, was addressed to the Roman brethren with peculiar propriety, because they had been banished from Rome with the Jews, by the emperor Claudius, for their tumultuous behaviour, and were but lately returned. The apostle, however, gave the same directions to other churches, Tit. iii. 1., as did St. Peter likewise, 1 Pet. ii. 13-17.; from which we may learn how turbulent the Jews were in all the heathen countries, and how anxious the Christian teachers were, to have their disciples free from blame in every respect.

In what follows, the apostle earnestly recommended to the Romans the duties of temperance and chastity, because in their heathen state they had been extremely deficient in these virtues. And that his exhortation might make the deeper impression, he compared their former ignorance, from which their lewdness and intemperance

had proceeded, to the darkness of night; and opposed thereto the knowledge which the gospel had imparted to them, likening it to the light of day springing up after a long dark night, and gradually advancing to meridian brightness. And the heathens lying in that ignorance he compared to persons in a deep sleep, because they were as incapable of performing the rational functions of men, as persons are who sleep in the intoxication of drunkenness, ver. 11-14.

The precepts in this and the preceding chapter do great honour to the gospel, and to its ministers. They shew us, that instead of contracting men's affections, and limiting them to their own sect, the gospel enlarges their hearts, so as to embrace the whole human race, not excluding their very enemies: that it cherishes no rebellious principles in its votaries, but enjoins obedience to superiors from a regard to conscience; and that it allures no proselytes, by the prospect of criminal sensual pleasures of any kind.

NEW TRANSLATION.

CHAP. XIII.—1 Let every soul¹ be subject to the higher powers.² For there is no power but from God; and the powers that be are placed under God.⁴

2 Wherefore, he who setteth himself in opposition to the power, resisteth the ordinance of God;³ and they who resist shall procure punishment to themselves.

3 For rulers are not a terror to good works, but to evil. Wouldst thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same.

4 For THE RULER is (Θεὸς δακνὸν) a servant of God for good to thee. But if thou do that which is evil, be afraid; because he does not bear the sword in vain: for he is (Θεὸς δακνὸν) a servant of God, a revenger to INFLECT wrath on him who worketh evil.

Ver. 1.—1. Let every soul be subject.]—Every soul is a most general expression, comprehending all mankind. Jews and Gentiles, whether they believe the gospel or not, or whether they are in higher or lower stations, or possess the spiritual gifts and miraculous powers, or are destitute of them, all ought to be subject, in things not sinful, to the government of the country where they live.

2. To the higher powers.]—In other passages, ἡγεμονίαι, powers, by a common figure, signifies persons possessed of power or authority. But here ἡγεμονίαι καὶ ἐξουσίαι, the higher powers, being distinguished from ἐξουσίαι, the rulers, ver. 3. must signify, not the persons who possess the supreme authority, but the supreme authority itself, whereby the state is governed; whether that authority be vested in the people, or in the nobles, or in a single person, or be shared among these three orders; in short, the higher powers denotes that form of government which is established in any country, whatever it may be. This remark deserves attention, because the apostle's reasoning, while it holds good concerning the form of government established in a country, it is not true concerning the persons who possess the supreme power, that 'there is no power but from God'; and that 'he who resisteth the power, resisteth the ordinance of God.' For if the person who possesses the supreme power in any state, exercises it in destroying the fundamental laws, and to the ruin of the people, such a ruler is not from God, is not authorized by him, and ought to be resisted.

3. For there is no power but from God.]—This was written to correct the pride of the Jews, who valued themselves exceedingly because they had received a form of government from God. The government of every state, whether it be monarchical, aristocratical, democratical, or mixed, is as really of divine appointment as the government of the Jews was, though none but the Jewish form was of divine legislation. For God having designed mankind to live in society, he has, by the frame of their nature, and by the reason of things, authorized government to be exercised in every country. At the same time, having appointed no particular form to any nation but to the Jews, nor named any particular person or family to exercise the power of government, he has left it to the people to choose what form is most agreeable to themselves, and to commit the exercise of the supreme power to what persons they think fit. And therefore, whatever form of government hath been chosen, or is established in any country, hath the divine sanction; and the

COMMENTARY.

CHAP. XIII.—1 Let every man, whatever his office in the church or his spiritual gifts are, be subject to the established government. For there is no power of government but from God; and the governing powers in all countries are subordinate to, and useful for carrying on God's benevolent government of the world.

2 Wherefore, he who opposeth government, by disobeying its wholesome laws, or by attempting the lives of the governors, or by obstructing the due execution of their office, resisteth the ordinance of God; and they who do so shall be punished.

3 For rulers are appointed not to terrify those of the citizens who do good works, but who do evil. Wouldst thou then live happily in any country, without being afraid of the magistrates and the laws, carefully do the good actions which they enjoin, and thou shalt have protection and favour from the same.

4 For the ruler, according to the true design of his office, is a servant of God, appointed to make thee and the rest happy, by maintaining all in their just possessions. But if thou do evil, if thou art rebellious, impious, injurious, or addicted to any vice inconsistent with the peace of society, be afraid of the magistrate, because the power of punishing is not committed to him by God and the people in vain: for he is a servant of God, appointed to avenge the community by punishing evil doers.

persons who, by the choice, or even by the peaceable submission of the governed, have the reins of government in their hands, are the lawful sovereigns of that country, and have all the rights and prerogatives belonging to sovereignty vested in their persons.

4. And the powers that be are placed under God.]—Υποταγεσθαι τῷ Κυρίῳ. We have the phrase υποταγεσθαι τῷ Κυρίῳ, Luke vii. 8. signifying 'a person placed under the authority of another.' The verb properly signifies to marshal an army under its general, by assigning to each soldier his proper place in the battle. Wherefore, the sentiment delivered by the apostle is this: That whatever form of government happens to be established in any country, is marshalled or set in order under God the King of kings, and is designed to co-operate with his benevolent universal government.

Ver. 2. He who setteth himself in opposition to the power, resisteth the ordinance of God.]—As the precept in the foregoing verse, and the declarations in this, are general, they must be interpreted according to the nature of the subjects to which they are applied. Wherefore, since the power of which the apostle speaks in both verses, is the form of government, and not the rulers of a country, the subjection to the higher powers enjoined in the first verse, is not an unlimited passive obedience to rulers in things sinful, but an obedience to the wholesome laws enacted for the good of the community by common consent, or by those who, according to the constitution of the state, have the power of enacting laws. To these good laws the people are to give obedience, without examining by what title the magistrates who execute these laws hold their power; and even without considering, whether the religion professed by the magistrates be true or false. For the same reason, the opposition to, and resistance of the power, forbidden in the second verse, is an opposition to, and resistance of the established government, by disobeying the wholesome laws of the state, or by attempting to overturn the government from a factious disposition, or from ill-will to the persons in power, or from an ambitious desire to possess the government ourselves. These precepts therefore do not enjoin obedience to the magistrates in things sinful, but in things not sinful; and more especially in things morally good, and which tend to the welfare of the state. Besides, as in the following verses the apostle hath shewn, from the nature and end of their office, that the duty of rulers is to promote the happiness of the people, it is plain from the apostle himself, that they who refuse to do things sinful,

5 Wherefore it is necessary FOR YOU to be subject,¹ not only on account of wrath, but also on account of conscience.

6 For this reason, therefore, pay ye taxes¹ also TO THEM, because they are public ministers² of God, attending continually to this very thing.

7 Render therefore to all their dues:¹ to whom tax is due, tax:² to whom custom, custom: to whom fear, fear: to whom honour, honour.

8 Owe no man any thing, unless to love one another. For he who loveth another¹ hath fulfilled the law.

9 For this, Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if THERE BE any other commandment, it is summed up in this precept, namely, thou shalt love thy neighbour as thyself.¹

10 Love worketh no evil to ONE'S neighbour: therefore love is (ἀγαπήναι τῷ μισθῷ) the fulfilling¹ of the law.

11 Also this I COMMAND, Know the season,¹ that it is already the hour for us to awake out of sleep. For now the salvation is nearer us² than when we believed.

or even things inconsistent with the fundamental laws of the state, do not resist the ordinance of God, although these things should be commanded by a lawful magistrate; because in commanding them he exceeds his power. And that opposition to a ruler who endeavours utterly to subvert the constitution, or to enslave a free people, is warranted, not only by right reason but by the gospel, which teaches that rulers are the servants of God for good to the people, and are supported by God only in the just execution of their office. See the following note.

Ver. 5. It is necessary for you to be subject.]—The apostle did not mean, that they were to be subject to the sinful laws of the countries where they lived, otherwise he made it necessary for the Roman brethren to join in the worship of idols, contrary to the superior obligation they were under, of obeying God rather than man. Besides, by telling them they were to be subject on account of conscience, he intimated, that the subjection which he enjoined did not extend to things sinful. See ver. 2. note.

Ver. 6.—1. For this reason, therefore, pay ye (ἀποδοτε) taxes also.] The question, 'Is it lawful to pay (ἀποδοτε) tribute to Cæsar?' was agitated, not in Judea only, but in all the heathen countries where the Jews were settled, and was the occasion of great dissensions among them. This question the apostle decided in the affirmative, upon the following principle: That as government and governors are appointed for the public good, taxes ought to be paid by the people for defraying the necessary expenses of government, and for maintaining the magistrates in that honourable manner which their office requires, and which is necessary to procure them respect.

2. Because they are public ministers of God, attending continually to this very thing.]—The phrase λειτουργοὶ τοῦ θεοῦ, signifies ministers appointed by God in behalf of the people. See Rom. xv. 16. note 1. The thing to which the magistrates attend, or ought to attend continually, is the good of the people; which they should promote by restraining evil-doers, distributing justice, and repelling the attacks of foreign enemies. Now these things they cannot do, unless taxes are paid to them.

Ver. 7.—1. Render therefore to all their dues.]—In this precept the apostle followed his master, who ordered the Jews to 'render to Cæsar the things that are Cæsar's,' though Cæsar was neither of the Jewish nation, nor of their religion.

2. To whom (ἀποδοτε) tax is due, tax; to whom (τελωνιοῖς) custom, custom.]—Tax is money levied from the people for their persons, their houses, and their lands. Custom is money raised for merchandise. By using the general expression to whom tax is due, the apostle leaves it to the laws and constitution of every state, and to the people in these states, to determine who are their lawful magistrates, and what the taxes and customs are which are due to their governors; but by no means allows individuals to determine these points, because that would open a door to rebellion.

Ver. 8. He who loveth another.]—Ἐτις, another, is a more general word than πλησίον, neighbour, in the next verses, and comprehends our very enemies, according to the sublime morality enjoined by Christ.

Ver. 9. Ἀγαπήναι τῷ πλησίον, It is summed up in this precept, namely, Thou shalt love thy neighbour as thyself.]—The meaning of the precept is, that as the friendship and assistance of our neighbour are necessary to our well-being, we are to consider him as a part of ourselves, and to abstain from injuring him as carefully as from injuring ourselves.

5 For these reasons, it is necessary for you to be obedient to the laws and rulers of the countries where ye live, not only from the fear of punishment, but also from a principle of conscience.

6 From the same principle, pay ye taxes also to the magistrates, because they are public ministers, appointed by God to attend continually to the affairs of government, and to the distribution of justice, that the people may live in peace.

7 Render, therefore, to all, without fraud, what is due by law. To whom tax is due, tax: to whom custom for merchandise is due, custom: to whom fear is due, as having the execution of the laws in their hands, fear: to whom outward respect is due on account of their office or rank, outward respect.

8 Pay all your debts, and owe no man any thing, unless mutual love; because that debt can never be fully discharged. He who loveth another, hath fulfilled the law respecting his neighbour.

9 For the precepts, Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment prescribed in the word of God, or dictated by right reason, which hath others for its object, it is summed up in this precept, namely, thou shalt love thy neighbour as thyself: love him as a part of thyself, on account of his usefulness in promoting thy happiness.

10 For love restraineth a man from doing evil to his neighbour, and leadeth him to do his neighbour every good office in his power; wherefore love is the fulfilling of the law respecting one's neighbour.

11 This also I command: Form a better judgment of the present season, that it is already the hour for us to awake out of that sleep into which the sensual practices of heathenism have cast us; for now the doctrine of salvation, the gospel, is better understood by us than when we first believed.

Ver. 10. Therefore love is the fulfilling of the law.]—This translation of the word ἀγαπήναι is founded on ver. 8. 'He who loves another hath fulfilled the law.' But in other passages the word signifies *fulness*. See Rom. xi. 12. note. According to this latter sense the apostle's meaning is, that love to our neighbour, joined with love to God, is that which renders our obedience to the law full or complete.

Ver. 11.—1. Also this I command, Know the season.]—By their *knowing the season*, the apostle means their knowing that it was the morning of the day of the gospel, and that the light of truth having begun to shine, it was already time to awake out of that sleep into which they had fallen during the darkness of heathenism. In this exhortation, joined with that in the following verse, the apostle insinuated concerning the Gentiles, that when they first believed the gospel, they had not been so enlightened as thoroughly to awake out of the sleep of heathenism: they had not formed just notions of the purity required by the gospel, but had continued in some of their old corrupt practices. This appears likewise from the exhortations given to the Gentiles in the apostle's other epistles, where he reproved them for their drunkenness, and fornication, and other sinful courses.

2. For now the salvation is nearer us than when we believed.]—This Locke interprets of the removal of the Roman brethren out of their present probationary state by death; and *the night*, which in the next verse is said to have been far advanced, he thinks is the present dark state of the world; and *the day*, which was at hand, he says is the day of judgment; and appeals to this passage, as a proof that St. Paul thought Christ's coming was not far off. But in this he is confuted by St. Paul himself, 2 Thess. ii. 1.—Others are of opinion, that the salvation here spoken of is the deliverance of the disciples from the persecution of the unbelieving Jews, by the destruction of Jerusalem, which was not far off at that time. But their interpretation, though not attended with the pernicious consequences of the former gloss, cannot be admitted, being foreign to the apostle's argument; as it was no reason for their awaking out of the sleep of heathenism, that their deliverance from persecution, by the destruction of Jerusalem, was nearer them than when they believed. *Salvation*, in this passage, signifies the glad tidings of salvation, the gospel, as it does in various other passages. For example, Luke xix. 9. 'This day salvation is come to thy house.'—Rom. xi. 11. 'Salvation is come to the Gentiles, to provoke them to emulation.' See the note on that verse.—Acts xiii. 26. 'The word of salvation.'—Eph. i. 6. 'The gospel of your salvation.'—2 Cor. vi. 2. 'In the day of salvation.' Nor is this all; the translation which I have given of the clause is perfectly agreeable to the original: Νῦν γὰρ ἡ σωτηρία τοῖς ἔθνεσιν ἐγγύς ἐστιν, 'For now the salvation is nearer us—(the word of salvation, the doctrine of the gospel is nearer us)—than when we believed.' The apostle's meaning is, that the doctrine of the gospel was better understood by the Gentiles than when they first believed. For things that are plain and easily understood, were said by the Hebrews to be nigh: Rom. x. 8. 'The matter is nigh thee.' The apostle's argument stands thus: We Gentiles have the glad tidings of salvation now more fully preached to us, and we understand them better than when we first believed; consequently we are better acquainted with the obligations laid on us by the gospel to live in a holy manner, and are sensible that it is time for us to awake fully from the intoxication of sin.—The apostle included himself in this exhortation, not because he had ever slept in the ignorance of heathenism, and needed to awake, but to make his reproof more inoffensive, and

12 The night is far advanced, and the day is at hand.¹ Let us therefore put off the works of darkness,² and let us put on the armour of light. (See 1 John i. 5. note 2.)

13 Let us walk about decently as in the day, not in (καμῆς καὶ μεθύσεως) revellings¹ and drunkennesses, not (κυτὰς καὶ αὐλημάτων) in chamberings² and lasciviousness,³ not (ἔριδι καὶ ἔμφῳ) in strife and envy.

14 But put ye on¹ the Lord Jesus Christ, and make no provision² for the lusts of the flesh.

his exhortation more persuasive. For the same reason he says, in the next verses, 'Let us put off,' &c.

Ver. 12.—1. The night is far advanced, and the day is at hand.—Because knowledge and ignorance are to the mind what light and darkness are to the body, the scriptures often represent the former by the latter. Thus the heathens, who lived in utter ignorance of God and religion, are said to be in darkness; and their state is called night; and they themselves sons of the night and of darkness. Whereas they who enjoyed the knowledge of God and religion are said to live in light; and their state is called day, and themselves sons of the light and of the day, 1 Thess. v. 5. Wherefore, the night, which is represented as far advanced, or almost at an end, is the night of heathenish ignorance; and the day, which is said to have been at hand, is the more clear shining of the light of truth, by the repeated preaching of the gospel in all those countries where the darkness of ignorance and idolatry formerly reigned; the effect of which was, that the doctrines and precepts of the gospel were brought nearer to the understanding of the disciples than when they first believed.

2. Let us therefore put off the works of darkness, and let us put on the armour of light.—The words ἀποδυμῆς and ἐνδυμῆς properly signify the putting off and on of clothes. Perhaps the apostle alluded to the fantastical dresses, the crowns of leaves, the clubs, and the musical instruments, with which the revellings mentioned in the next verse were acted. These dresses he calls the works of darkness, because the works of darkness were done in them. Instead of these, the Romans were to put on the armour of light, the Christian virtues, which, for their excellence and beauty, may be compared to a robe of light, or such a dress as is fit for the children of light to wear. And to do this they were laid under the strongest obligation, by that more perfect knowledge of the doctrine of salvation which they had derived from the continued preaching of the gospel.—Ὁπλᾶ, armour, being used for any accoutrement of the body, may signify clothes, dress, &c. See Rom. vi. 13. note 2.

Ver. 13.—1. Not in revellings.—The word καμῆς comes from καμῆς, Comus, the god of feasting and revelling. Parkhurst thinks Comus the same with Chemosh, the abomination of the Moabites and Amoritcs, whom Jerome on Isaiah xv. 4. takes to be the same with Baal Phegor; consequently he was a god of the obscene or Priapian kind, and his rites consisted in feasting and drunkenness, and every kind of obscenity. Hence καμῆς, Comus, denotes revellings, that is, feasting, with lascivious songs, accompanied with music. According

12 The night of heathenish ignorance is drawing to a conclusion, and the day of gospel light is about to shine with meridian splendour in all countries. Let us, therefore, who know this, put off the works of darkness which we used to perform in honour of idols, and let us put on the armour proper for the day of the gospel.

13 Let us walk about decently habited, as becometh those who walk in the day, not employing ourselves, like the idolatrous Gentiles, in revellings and in drinking to excess; not in lying with harlots, and in lasciviousness, whether in action, discourse, or dress, not in quarrelling about riches, or honours, or opinions, and in envying the prosperity of others.

14 But be ye clothed with the dispositions of the Lord Jesus Christ; his piety, temperance, purity, charity; in short, his whole character; and, like him, make no provision for gratifying the lusts of the flesh.

to Suidas, Καμῆς ἐστὶ μεθύσιος πύλος, ἔχρονίζοντος τοῦ οἴνου, ἐπὶ δίκῃν ἡδονατικῶν, καὶ θύατρον ἀσχημον ποῦν το σὺμποςιον: "The Comus is a drunken dance, which, when the drinking is continued, provokes lasciviousness, and makes the feast a scene of very dishonourable actions." These revellings were performed in honour of Bacchus, who on that account was named Καμῆς, Comastes, and were acted in the night time, for the most part without arms. However, the actors in these revellings were sometimes armed, and insulted those whom they happened to meet. The youth among the heathens, especially in cities, when they were enamoured, used, after they had got themselves drunk, to run about the streets by night, having crowns made of the branches and leaves of trees upon their heads, and torches in their hands, with musical instruments of various kinds; upon which some of them played soft airs, while others accompanied them with their voice, and danced in the most lascivious manner. These indecencies they acted commonly before the house in which their mistress lived, then knocked at the door, and sometimes brake in. Hence in the book of Wisdom they are called, chap. xiv. 23. ἡμεῖς καμῶν, mad revellings.—From all this it appears with what propriety the apostle joins καμῆς, and καμῆς, and κοῖτας together, and opposes τὰ ὅπλα τοῦ φωτός, the garb and employment of the day, to these nocturnal dresses and revellings.

2. Not in chamberings.—Κοῖταις. The word is used by the LXX Levit. xviii. 22. in the same sense as here: Μὴτα περιεὶς οὐ καμῶν. ὁμοῖον καὶ τὸν γυναικίαν.

3. And lasciviousness.—Ἀσχημονία. Whitby observes, that Hesychius and Phavorinus interpret this word of sodomitical practices.

Ver. 14.—1. But put ye on the Lord Jesus Christ.—To put on as a garment this or that quality, is a figure often used in scripture, and is of great energy. It signifies to acquire great plenty of the thing said to be put on. Thus Psal. lxx. 13. 'The pastures are clothed with flocks.' Also it denotes, that the virtue or quality put on adheres closely, like a garment, to the body; Psal. cix. 18. 'He clothed himself with cursing, as with his garment.' To put on Christ is to follow his doctrine, precepts, and example, and to adorn ourselves therewith as with a splendid robe not to be put off; because it is the garb intended for that eternal day which is never to be followed by any night. A remarkable example of the use of this metaphor we have, Judges vi. 34. 'The spirit of the Lord clothed Gideon.'

2. Make no provision for the lusts of the flesh.—Ἠτοιμασθὲν μη ποιεῖσθαι εἰς πλεονεξίας. In this passage, the word προνοία signifies forethought, accompanied with care, in accomplishing any purpose.

CHAPTER XIV.

View and Illustration of the Matters contained in this Chapter.

SOME of the Jewish converts at Rome, fancying that the meats forbidden by Moses were unclean in themselves, ver. 14. and that the days which he ordered to be kept holy were still to be sanctified, looked on their Gentile brethren as profane persons, because they ate all kinds of meats without distinction, and regarded every day alike. On the other hand, the Gentiles despised the Jews as ignorant bigots, for making any distinctions of meats and days, and refused to admit them into their company. To remedy these disorders, the apostle, in this chapter, commanded the Gentile converts who were well instructed, to be in friendship with such of their Jewish brethren as were weak in the faith, and to converse familiarly with them; not, however, for the purpose of disputing about their particular opinions, but for knowing each other's good qualities, that mutual love might be promoted, ver. 1.—He acknowledged that it was natural for the Jews and Gentiles to differ in opinion concerning meats, ver. 2.—But the Gentile brother, who ate all kinds indifferently, was not to despise the Jew as a weak bigot, because he ate such meats only as were allowed by the law of Moses. On the other hand, the Jew was not

to condemn the Gentile as a profane person, for eating meats forbidden by Moses; for God had received him into his church, notwithstanding he did not obey the law, ver. 3.

Having thus advised the Gentile and Jewish Christians to forbear despising and condemning each other for not following the same rule respecting meats, the apostle asked them what title they had to condemn one another for their conduct in that matter, seeing they were all Christ's servants, employed by him in his family or church, and were not accountable to one another for their actions, but to Christ alone, whose prerogative it is to acquit or condemn his own servants. Farther, he assured them, that notwithstanding they condemned one another on account of meats, Christ, at the judgment, will acquit his sincere servants, although they may have erred in that matter, provided therein they have acted according to conscience, ver. 4.—Next, with respect to the days which Moses ordered to be hallowed, the apostle likewise acknowledged that it was natural for the Jews and Gentiles to have different opinions. But whether they observed these days, or did not observe them, their duty

was, to be fully persuaded in their own mind concerning the lawfulness of what they did, ver. 5.—And therefore, though they differed in their practice concerning meats and days, the apostle charitably hoped they all acted in these matters from a regard to the will of Christ, ver. 6.—This regard he told them it became them to maintain habitually, because none of them was his own Lord; none of them was at liberty, in religious matters, to act according to his own pleasure, ver. 7, 8.—For Christ both died and rose again, that he might acquire a right to rule the dead and the living, ver. 9.—Christ then being their only ruler, the apostle asked them how they dared to intrude themselves into his place—the Jews by condemning the Gentiles, and the Gentiles by insolently despising the Jews! Instead of having a right to judge one another, they were all to stand before the judgment-seat of Christ, ver. 10. as Isaiah foretold, and to give an account to him, not of their neighbours' actions, but of their own. ver. 11, 12.

Christ, then, being the only Lord of the conscience of his servants, and the judge of their actions, the apostle commanded the Romans no longer to judge one another, but to judge this rather to be a fit measure, not to lay, either by their severe judgments or by their example, any temptation in one another's way which might occasion their falling into sin, ver. 13.—And to shew them what he meant by this advice, he told them, that though no meat be unclean in itself, every kind is unclean to him who thinketh it unclean; because, while he entertains that opinion, he cannot eat it without sin, ver. 14.—And therefore, said the apostle, if thy weak brother is tempted, either by thy severe censures or by thy example, to eat meats which he thinks unclean, thou actest not according to the love which thou shouldst bear to thy brother, if thou continuest to tempt him in that manner. I beseech thee, do not destroy him with thy meat for whom Christ died, ver. 15.—nor occasion the good liberty which belongs to the disciples of Christ to be evil spoken of by the Jews, ver. 16.—Besides, there is no reason for using your liberty on every occasion; especially as the religion of Christ does not consist in the use of meats and drinks, but in a righteous and peaceable behaviour towards all men: neither are the pleasures which his religion promises the pleasures of sense, but those joys which result from the possession and exercise of the virtues which the Holy Ghost infuses into men's minds, ver. 17.—Farther, the person who by righteousness, peace, and joy in the Holy Ghost, serves Christ, is acceptable to God, and approved by men, ver. 18.

Upon these principles, the apostle exhorted the brethren, in things about which they might entertain different opinions with a good conscience, to follow such a course as would promote their mutual peace and edification, ver. 19.—and by no means, for the trifling pleasure of eating this or that kind of meat, to incur the hazard of destroying one another's virtue, which is the work of God. For although all meats are clean, that meat is bad to him who eateth it contrary to his conscience, through the *stumbling-block*, or temptation, of another's example, ver. 20.—Every one's duty therefore is, to avoid all those things which have any tendency to lead others into sin, or to weaken their virtue, ver. 21.—For the direction, however, of the well instructed, the apostle told them, that having a right faith concerning meats and days, they were under no obligation to display that faith at all times. It was sufficient if they held it fast in the presence of God, for the regulation of their own conduct; and that it would be happy for them, if they never subjected themselves to condemnation by doing that which they knew to be lawful, ver. 22.—Yet condemnation they would assuredly bring on themselves, if, by eating meats which they knew to be lawful, they tempted others to sin by eating them con-

trary to their conscience. For he who believes certain meats to be unlawful, sins if he eats them; because he eateth not of faith, that is, from a belief that they are lawful, but, in eating them, violates his conscience. And, in general, whatever a man doth without believing it to be lawful, being a violation of his conscience, is sin: which is the true meaning of the famed aphorism, 'Whatever is not of faith is sin,' ver. 23.

Here the xvth chapter of the epistle to the Romans ends, according to the common division. But, as the apostle continues the subject treated of in that chapter through the first seven verses of the xvth chapter, it will be proper to add an account of these verses also, that the reader, having the whole of the apostle's discourse under his eye at once, may be sensible of the propriety of the instructions we mean to draw from it at the conclusion of this Illustration.

To proceed, then, the apostle having declared in the xvth chapter, that the weak Jewish Christians, in the affair of meats and days, were bound to act according to their own conscience, notwithstanding it might be erroneous, he, in the beginning of the xvth chapter, told the well instructed Roman brethren, that they ought to bear or carry the weaknesses of the ignorant and prejudiced; that is, they ought to do what they could to prevent their weaknesses from being hurtful to them. In particular, they were not to please themselves with the eating of meats which their weak brethren reckoned unclean, if they had reason to think any who entertained that belief would, by their example, be tempted to eat such meats contrary to their conscience, ver. 1.—He therefore exhorted every one to please his neighbour for his good, by abstaining from such meats as were offensive to him, in order that the body of Christ might be edified, ver. 2.—To this they were called by the example of Christ, who pleased not himself by sensual gratifications, but subjected himself to all manner of hardships and reproaches, for the glory of God and the good of men, as was foretold concerning him, ver. 3.—Here the apostle took occasion to inform the Romans, that whatever things were anciently written in the scriptures, were written for our instruction, that by what is recorded concerning the patience and consolation granted to the saints in their trials, we might have hope of receiving the like patience and consolation in our trials, ver. 4.—And being exceedingly desirous to promote the purity and peace of the Roman church, he prayed God to bestow on its members the good dispositions he had been recommending; that, laying aside their disputes, they might cordially join in worshipping God publicly, and in praising him for his goodness to men, ver. 5, 6.—This admirable discourse the apostle concluded with an exhortation to the Jewish and Gentile brethren to 'receive one another,' that is, to live in peace and friendship with one another, even as Christ had received them all into his friendship and church, to the great glory of God the Father, ver. 7.

It is proper now to observe, that although the controversy concerning the holy days, and the distinction of meats, enjoined by the law of Moses, which led the apostle to give the Roman brethren the rules contained in the xvth, and in the beginning of the xvth chapter of this Epistle, hath no place in the present state of the church, these chapters must not be considered as useless. The general principles of morality explained in them are of unalterable obligation, and may be applied with great advantage for preventing us both from lording it over the conscience of our brethren, and from submitting to their unrighteous impositions in matters of religion. For what can be more useful to Christians in every age, than to be assured by an inspired apostle, That Christ is the only Lord of the conscience of his servants, and the judge of their hearts.—That he hath not delegated this great pre-

rogative to any man or body of men whatever.—That to him alone, and not to one another, they are accountable for their religious opinions and actions.—That in all cases where difference of opinion in religious matters takes place, every man should guide himself by his own persuasion, and not by the opinion of others.—That no man, or body of men, hath any right to force the conscience of others, by persecuting them, or punishing them for their opinions.—That all who do so, usurp the prerogative of Christ.—That we ought charitably to believe concerning others, that both in opinion and practice they act as conscientiously as we ourselves do; and therefore, instead of hating them either for their opinions, or for their mode of worshipping God, we ought to live in peace and friendship with them, notwithstanding these differences. That as the kingdom of God doth not consist in meat and drink, but in righteousness and peace, the teachers who make holiness to consist in abstaining from this or that kind of meat, miserably corrupt their disciples, by leading them to believe, that they can render themselves holy and acceptable to God without practising holiness.—Lastly, in the above-mentioned chapters the apostle hath laid it down as an indispensable rule, that no one, even by doing things innocent, should by his example tempt a weak brother to follow him contrary to his conscience; because, while the weak brother thinks the thing sinful, his doing it is a sin, although in itself it may really be innocent.

The foregoing principles and rules being the strongest barrier against all usurpations on the rights of conscience, whether by the ecclesiastical or the civil powers, this passage of the Epistle to the Romans, in which they are laid down by the inspiration of God, should be regarded as the great charter of Christian liberty; and, as such, it is highly to be valued, frequently read, deeply meditated on, and carefully observed by Christians of all denominations. If these liberal principles and excellent rules

had been sufficiently understood and duly respected from the beginning, innumerable mischiefs would have been prevented, which miserably wasted the church in former times; and there would have been at this day more of the genuine spirit of the gospel among the disciples of Christ, than in any period of Christianity since the first ages. But, alas! it was the misfortune of the church very early to fall under the teaching and direction of a number of proud, ignorant, ambitious men, who, being actuated by an immoderate love of power and wealth, impiously usurped the prerogative of Christ, and imposed on the people, not only doctrines not taught by Christ and his apostles, but doctrines directly contrary to theirs, together with a variety of usages in the worship of God of their own invention, many of them downright superstitions, and all of them sinful, when imposed as terms of Christian communion. Nay, which is worse still, these ungodly spiritual guides, vainly puffed up in their fleshly minds, obtruded on mankind their own definitions of doctrines confessedly above human comprehension, as the infallible dictates of the Spirit of God, by whom they pretended to be guided in their decisions; and having deluded ignorant superstitious princes with that false pretence, they excited them to persecute all who resisted their unrighteous usurpations, and who rejected that corrupt form of religion which they had established. For these deluded princes, to stop the mouths of those who stood up for the truth, made use of the diabolical arguments of fire and sword, racks and gibbets, and every cruelty which furious bigotry could devise. So that during many ages, the saints were worn out, and genuine Christianity was wellnigh banished from the earth.—May God preserve his church, in the present and in all succeeding times, from the like evils, that the religion of Jesus may never again be made the instrument of gratifying the evil passions of covetous and ambitious men!

NEW TRANSLATION.

CHAP. XIV.—1 Him who is weak in the faith¹ receive ye,² but not in order to the strifes³ of disputations.

2 One indeed believeth he may eat¹ every thing; but he who is weak IN THE FAITH (from ver. 1.) eateth herbs ONLY.²

3 Let not him who eateth, despise him who eateth not; and let not him who eateth not, (*αἰσχύνη*) condemn him who eateth; for God hath received him.⁴

4 Who art thou that condemnest another's household servant? by his own master he standeth or falleth:¹ (ver. 10.) and he shall be made

COMMENTARY.

CHAP. XIV.—1 *The Jewish Christian who is weak in the faith concerning meats and days, receive ye into your company, but not in order to passionate disputations concerning his opinions.*

2 *The Gentile Christian, indeed, believeth that he may eat every kind of meat; but the Jewish Christian, who is weak in the faith, eats vegetables only in heathen countries, because he cannot find meats which he thinketh clean.*

3 *Since both act from conscience, let not the Gentile who eateth every kind of meat, despise the Jew who eateth not certain kinds; and let not the Jew who eateth not certain kinds, condemn the Gentile who eateth all kinds: for God, by the spiritual gifts bestowed on the Gentile, declareth that he hath accepted him.*

4 *Who art thou that condemnest another's household servant? He is accountable to his own master, and not to thee; so that by his own master's sentence he must be acquitted or condemned: and he*

Ver. 1.—1. Him who is weak in the faith.]—The apostle means the Jewish Christian, who through weakness of understanding, or through prejudice, was ignorant of the doctrine of the gospel concerning meats and days; or whose persuasion of that doctrine was so weak, that it did not influence his conduct. To such persons, though in error, the apostle showed great tenderness, when he represented them only as 'weak in the faith.' In other passages, *weakness* signifies culpable error, 1 Cor. viii. 7. 'Some with conscience of the idol, eat it as a thing offered to an idol, and their conscience being weak is defiled.'

2. Receive ye.]—Admit him to your company and conversation, and allow him to join with you in the public worship of God. So *περισσεύοντες* signifies, Rom. xv. 7. being the same with *ἔρχομαι*, Matt. x. 40. and with its compound *ὑποδέχομαι*, 2 Cor. vi. 17.—The persons to whom this exhortation was addressed, were the well-instructed among the Jews, as well as among the Gentiles.

3. But not in order to the strifes of disputations.]—*Μὴ τις διακρίσῃς διὰ λόγον*. The verb *διακρίνω*, among other things, signifies 'to contend with words.' Jude ver. 9. 'But Michael the archangel, (*ὁς τὴν δαίμονα διακρίνει*) when contending with the devil, he disputed about the body of Moses.'—Acts xi. 2. 'And when they went up to Jerusalem, they that were of the circumcision (*δὲ περιτομῆς*) contended with him, saying.' See Rom. iv. 20.

Ver. 2.—1. Believeth he may eat every thing.]—The apostle speaks not only of the Gentiles, but of such well-instructed Jewish Christians

as knew their liberty in this matter. *Πιστὶς ἐστίν*, *Believeth to eat*, is an Hebraism, and signifies, *believeth it is lawful to eat*: thus Gen. iii. 2. 'Of the fruit of the trees that are in the garden we eat,' that is, it is lawful for us to eat.

2. But he who is weak in the faith eateth herbs only.]—The explanation given of this clause in the commentary, is confirmed by Daniel's practice, described Dan. i. 8—17; and by the behaviour of those priests whom Felix sent prisoners to Rome; of whom Josephus, *De vita sua*, says, that 'even amidst their calamities they were not forgetful of the right worship of the Deity; and that they fed on figs and nuts.' They did not join the heathens in their idolatrous worship; and rather than eat things sacrificed to idols, they lived on vegetables. Or by the *weak*, in this passage, the apostle may have meant some Essenes who had embraced the gospel. For that sect thought it unnatural and unlawful to eat any kind of animal food. See Col. ii. 23. note 6.

Ver. 3. For God hath received him.]—God hath received both the one and the other into his church, as it is evident from his bestowing on both the spiritual gifts; and will receive both the one and the other into his everlasting kingdom, although they may have erred in their opinion about meats and days, provided in that, and in every thing else, they have acted conscientiously. This is a powerful argument for our conversing in a friendly manner with each other, notwithstanding we differ in opinion on religious subjects.

Ver. 4.—1. By his own master he standeth or falleth.]—Locke in-

to stand,² for God is able to make him stand.

5 One indeed (*ἓν*) thinketh a day MORE HOLY than another: but another thinketh every day ALIKE.¹ Let every one (*ἕκαστος*; see 1 Thess. i. 5. note 3.) be convinced in his own mind.

6 (*ὁ ἐκαστος*, literally, *He who careth for.*) He who observeth the day, observeth IT to the Lord; and he who doth not observe the day, to the Lord he doth not observe IT; he who eateth, eateth to the Lord, for he giveth God thanks;² and he who eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth by himself,¹ and none OF US dieth by himself.

8 (*ἴτε*) But whether we live, we live by the Lord; and whether we die, we die by the Lord; whether we live therefore or die, we are the Lord's.

9 For to this end Christ both died and rose, and liveth again,¹ that he might rule over both the dead² and the living.

10 But thou, why dost thou condemn thy brother? and thou also, why dost thou despise thy brother? for we shall all be placed before the judgment-seat of Christ.

11 For it is written, (Isa. xiv. 23.), as I live, saith the Lord,¹ surely to me every knee shall bow, and every tongue shall confess² to God.

12 (*ἄγε*) Well, then, every one of us shall give an account concerning himself to God.

13 Let us therefore no more judge one another:¹ but judge ye this rather, not to lay an error upon this of one's standing in the church, or of his being excluded from it. See the following note.

2 But he shall be made to stand.]—*ἵστασθαι*. Whitby, who translates this, 'He shall be established,' thinks the meaning is, That the weak Jew was to be established in the right faith concerning meats and days, when he should see the temple destroyed, and the law of Moses set aside. But neither this, nor Locke's interpretation, accords with the apostle's reasoning here. The interpretation given in the commentary, I think, is the true meaning of the passage. For seeing it appears, from ver. 10, that the apostle is speaking of Christ's judging his own servants at the last day, the standing of which he speaks must be that mentioned Psal. i. 5. 'The ungodly shall not stand in the judgment;' consequently the apostle's meaning is, the servant of Christ, who acts conscientiously, shall be honourably acquitted at the judgment, even though he may have erred through ignorance.

Ver. 5. Every day alike.]—The Jewish holidays only being the subject of controversy, what the apostle hath written concerning them in this passage, cannot be extended to the Sabbath instituted at the creation, nor to the Christian Sabbath.

Ver. 6. For he giveth God thanks.]—By giving God thanks before he eats, he shews himself a religious person, who, in the matter of meats, acts according to what he thinks is the will of God.—The sentiment inculcated in this verse is excellent; as are the rules likewise in verses 3, and 4. Every man ought to believe concerning his neighbour, that in all religious matters he acts according to conscience, especially if he professes to do so; and though his conscience be ill-informed, he should be left to its direction in these matters.—The Greek commentators affirm, that the rules in this chapter relate to meats and fasting only, and not to doctrines of faith, and matters of great importance. But I see no reason for that limitation. The rights of conscience, and of private judgment, are the more sacred, the more important the affair is about which they are exercised. And therefore, in every thing of importance as well as in lesser matters, a man's own judgment and conscience, and not the opinion and conscience of another, are appointed by Christ to be the rule of his conduct.

Ver. 7. For none of us liveth by himself, and none of us dieth by himself.]—*Ζῆναι*, *To live* to or by one, is *to live at one's pleasure*; and *ἀποθανεῖν*, *To die* to or by one, is *to die at one's pleasure*. Thus Sophocles' Ajax, ver. 990. *Θεὸς τιθέναι ὅς τις*, 'He died by the will of the gods.' For the scholiast explains it, *Θεῶν βουλομένῳ*.

shall be acquitted; for God hath power to acquit him at the judgment, and will do it, if he hath acted conscientiously.

5 With respect to days, the Jewish Christians, indeed, thinketh one day more holy than another; the new moons, for example, and sabbaths: but the Gentile Christian, better informed, thinketh every day alike holy, because the law of Moses is not the law of Christ's kingdom. Let every one direct himself according to his own conviction.

6 He who observeth the Jewish holy days, observeth them in obedience to Christ, who he thinks hath commanded them: He who doth not observe these days in obedience to Christ, he doth not observe them, knowing that Christ hath abolished them. He who eateth all kinds of meat indiscriminately, eateth them in obedience to Christ, who has permitted them to be eaten; for he giveth God thanks for them, in the persuasion that they are permitted; and he who eateth not every kind, in obedience to Christ he eateth them not, and sheweth his persuasion that they are not permitted, by giving God thanks for the food he is allowed to eat.

7 In thus declaring their subjection to Christ, both of them act properly: for none of us liveth by his own will, and none of us is allowed to die by his own will.

8 But whether we live, we live by the will of Christ: or whether we die, we die by the will of Christ. Whether we live therefore or die, we are Christ's subjects; and should not, in religious matters, be guided either by our own will or by the will of others, but by his.

9 To this implicit obedience from all he hath the completest title: for to this end Christ both died and rose, and liveth again in heaven, that he might rule and judge both the dead and the living.

10 But thou Jew, why dost thou condemn thy Gentile brother, because he neglecteth the distinction of meats and days? Or thou Gentile also, why dost thou despise thy Jewish brother as a weak bigot, because he observeth these distinctions? In such matters we should not judge one another; for we shall all be placed before the judgment-seat of Christ, to be judged by him.

11 This was declared to the Jews long ago; 'For it is written, I have sworn by myself, saith the Lord, the word is gone out of my mouth,' &c. 'That unto me every knee shall bow, and every tongue shall swear.'

12 Well, then, every one of us shall give an account concerning himself to God, whose indulgence to the sincere will make many ashamed of their harsh judgments.

13 Let us therefore no more judge one another bigots or profane persons, because our opinions and practices are different: but ye

The apostle's argument is, Since none of us is his own master, neither hath any right to live as he lists, but all of us are the subjects of Christ, and are obliged to do as he hath commanded, it is an usurpation of Christ's prerogative, to pretend to rule the opinions and actions of others in matters of religion; and no person should submit to such an usurpation.

Ver. 9.—1. Liveth again.]—*Ἀνέστη*. Many MSS. read here *ἔζη*, which may be translated *continued to live*, and seems the true reading.

2. That he might rule over both the dead and the living.]—From this passage, and from Philip. ii. 10, where *those under the earth* are said 'to bow the knee to Jesus,' it may be inferred, that the souls of men, at death, neither sleep nor fall into a state of insensibility. For if that were the case, Christ could not with propriety be said to rule over them, nor they be said to bow the knee to him. They who hold that the souls of men sleep between death and the resurrection, affirm that the government which Christ exercises over the dead, consists in his maintaining their existence, and in his bringing them to life at the resurrection, in order to be judged.

Ver. 11.—1. As I live, saith the Lord.]—The words *saith the Lord* are not in the Hebrew text, but are added by the apostle, to shew that the passage quoted was spoken by the Lord Messiah, who, in the foregoing verse, had said, 'Look unto me, and be ye saved all the ends of the earth.' Accordingly, the apostle tells us, Philip. ii. 10, 11, that, agreeably to this prophecy, 'every knee shall bow at the name of Jesus,' &c.

2. And every tongue confess to God.]—*Ἐξομολογήσεται τῷ Θεῷ*. This is the LXX. translation of the passage. But in the Hebrew it is, 'unto me every tongue shall swear.' But *swearing to God* is different from *swearing by God*. For it signifies, either a *vowing to God*, or an *answering to God upon oath*, with respect to our conduct. Now the phrase being used by Isaiah in this latter sense, the LXX. and the apostle have translated it very properly, 'Every tongue shall confess to God;' shall either voluntarily, or by constraint, acknowledge God's sovereign dominion, by giving an account of himself to him at the judgment.—The Lord, who in the passage quoted declareth that every tongue shall confess to him at the judgment, being the Lord Messiah, (see ver. 2. note 1.) the apostle, by adopting the LXX. translation of the passage, intimates that Messiah or Christ is God. Besides, Christ himself hath told us, 'That the Father judgeth no man, but hath committed all judgment to the Son.'

Ver. 13.—1. Let us no more condemn one another.]—*Ἥμετε*, as in verses 3. and 10. *ἀλλήλους* signifies 'to pass a sentence of condemna-

occasion of stumbling before a brother, or an occasion of falling.²

14 I know, and am persuaded by the Lord Jesus, that **THERE** is nothing unclean¹ of itself: (*ἅ μὲν*) yet to him who accounteth any thing to be unclean, to that **MAN** it is unclean.

15 (*Δε*, 106.) *Wherefore*, if thy brother be hurt through **MY** meat, thou no longer walkest according to love. *Do not destroy him with thy meat*, for whom Christ died.² (See ver. 20.)

16 Let not then the good which belongeth to you be evil spoken of.

17 For the kingdom of God¹ is not meat and drink,² but righteousness, and peace, and joy in the Holy Ghost.³

18 And he who by these things serveth Christ,¹ is acceptable to God, and approved of men.

19 Well, then, let us pursue the things of peace, and the things of mutual edification.¹

20 Do not for the sake of meat destroy the work of God.¹ All **MEATS** indeed **ARE** clean; but **THAT MEAT** is bad to the man who eateth through a stumbling-block.

21 It is good neither to eat flesh, nor to drink wine, nor **TO DO ANY THING** by which thy brother is made to stumble, or to fall, or is weakened.¹

22 Thou hast faith: hold it fast¹ (*κρατα*) with respect to thyself in the sight of God. Hap-

tion.² The apostle's meaning is, Since we are all the servants of Christ, and are to be judged by him at the last day, we ought not to usurp his prerogative, by pronouncing one another profane, or bigoted, or wicked, merely because we differ in opinion about matters concerning which Christ hath commanded us to judge for ourselves. Nevertheless, notorious wickedness, whether in principle or practice, whereby society is injured, being a matter subject to no doubt, we ought not only to judge and condemn in our own minds every instance thereof, but should rebuke those sharply who are guilty of it.

2. But judge ye this rather, not to lay an occasion of stumbling before a brother, or an occasion of falling:—that is, pass this sentence on yourselves rather, that ye will not lay an occasion of stumbling before a brother, by using your liberty respecting meats and days, so as to lead him to follow your example, contrary to his conscience. In the original it is, 'Lay a stumbling-block or a scandal.' See ver. 21, note, where the difference between these is shewn.

Ver. 14. There is nothing (*οὐτις*, Ess. iv. 33.) unclean of itself.—Things clean in themselves, that is, things naturally fit for food, might be made unclean by the positive command of God: as many sorts of food were to the Jews. To such of them as believed that command to be still in force, these foods were really unclean, and could not be eaten without sin.—It is observable, that in this discourse, which is intended to shew that under the gospel all sorts of food may be used without sin, there is no exception of blood, and things strangled, ver. 20. May we not from this infer, that the prohibition of these things to the Gentile converts, mentioned Acts xv. 29, is to be understood of such Gentiles only as had been proselytes? See Gal. ii. 21, note.

Ver. 15.—1. If thy brother (*ἀδελφεός*) be hurt through thy meat.] Demosthenes uses this Greek word in the same sense, *De Corona*, p. 321. *Ἀδελφεός*, 'Hurt neither the allies, nor any other of the Greeks.'

2. Do not destroy him with thy meat, for whom Christ died.] Do not, for the sake of pleasing thy palate, destroy him for whose salvation Christ parted with his life. Here Christ is said to have died for a person, who may be destroyed by sinning through our example. See in what sense Christ 'died for all,' 2 Cor. v. 15, note 1.

Ver. 17.—1. For the kingdom of God.]—By the kingdom of God, Locke understands the privileges of the kingdom or church of God. But the phrase seems to be used here in the sense in which it was often used by Christ, namely, to signify *his religion*, whereby God's kingdom or government is effectually established in the minds of men; and therefore the kingdom of God is said to be within them, Luke xvii. 21.

2. Is not meat and drink.]—*Drink* is mentioned as well as *meat*, because, though the law of Moses did not forbid any kind of drink, the Nazarites abstained from wine, and all kinds of fermented liquors. Hence the exhortation, Col. ii. 16. 'Let no man judge you in meat or in drink.' Perhaps some of the more zealous Jews abstained from drinks prepared by the heathens, thinking them impure. Or

Gentile Christians, pass this sentence rather on yourselves, that ye will not do any thing which may endanger your brother's virtue, or occasion him to sin.

14 I know by the light of reason, and am persuaded by revelation from the Lord Jesus, that there is no kind of meat unclean naturally. Nevertheless, to him who believeth certain kinds to be unclean, to that man they are unclean; and he will sin if he eat them, either to indulge his own taste or to gain the favour of others.

15 Wherefore, if thy brother, who thinketh certain meats unclean, is made to sin through thy eating such meat, whether it be by hating thee as a profane person, or by following thy example contrary to his conscience, or by apostatizing to Judaism, thou no longer actest according to the love thou owest to thy brother. Do not become the occasion of destroying him with thy meat, for whom Christ died.

16 Let not then the good liberty which belongeth to you be evil spoken of, as an indulgence of appetite to the prejudice of others.

17 Ye need not use your liberty always; for the religion of Christ does not consist, either in abstaining from or in using meat and drink, but in a righteous and peaceable behaviour, and in joy in the Holy Ghost.

18 And the brother who, by righteousness, peace, and joy in the Holy Ghost, serves Christ his Lord, (ver. 9.), is acceptable to God, and will be approved of men.

19 Well, then, let us pursue the things which promote peace, and the things which advance that mutual edification which we ought to reap from one another's example.

20 Do not for the sake of the pleasure of eating this or that kind of meat, destroy your brother's virtue, which is the work of God. All kinds of meats, indeed, are clean under the gospel; yet that meat is bad to the man who eateth it, not from a persuasion of its lawfulness, but through the influence of example.

21 It is commendable neither to eat flesh of any kind, nor to drink wine, nor to do any thing, however innocent, whereby thy brother is brought into danger of sinning, or is made to sin, or is weakened in his attachment to the gospel.

22 I own thou hast a just persuasion concerning the lawfulness of all kinds of meat. Hold that persuasion fast, so far as respects

the expression may be proverbial, signifying that the kingdom of God, that is, true religion, does not consist in the observation of any ceremony whatever.—The apostle expresses the same sentiment more fully, 1 Cor. viii. 8. 'For meat commendeth us not to God: for neither if we eat, do we abound; neither if we eat not, are we deficient.'

3. But righteousness, and peace, and joy in the Holy Ghost.]—*Righteousness* comprehends justice, truth, purity, and self-government. *Peace* is that charitable disposition of mind, which leads us not only to do benevolent actions, but to live in concord with those who differ from us in opinion or points of religion. *Joy in the Holy Ghost*, is that satisfaction which results from the exercise of good dispositions, wrought in us by the influences of the Holy Ghost, and from the hope of eternal life sealed to us by his gift.

Ver. 13. He who by these things serveth Christ.]—Having told them, ver. 9. that Christ is their master, he here describes the service which Christ requires from his servants.

Ver. 19. And the things of mutual edification.]—*Of mutual edification*, is a metaphor formed upon the noble idea which Paul hath so frequently inculcated, that all Christians constitute one great temple, erected for the worship of God, Eph. ii. 20. Wherefore, to 'pursue the things of mutual edification,' is to perform to each other those offices by which we may be built into this temple, of which Christ is the chief corner-stone; or, being already built in it, that we may be firmly established in our place there.

Ver. 20. Do not for the sake of meat destroy the work of God.]—*Εργον θεου*, the work of God, is that which God is working in the heart of our brother; namely, faith and holiness. For if the apostle had been speaking of persons, who, on account of their regeneration, are called the work of God, he would have used the word *ἔργον*, as he does Eph. ii. 10. Besides, the apostle's words, so interpreted, imply that the truly regenerated may be destroyed. See ver. 15.

Ver. 21. Is made to stumble, or to fall, or is weakened.]—*Προσκαίρει*, signifies to dash one's foot against something, without falling or being much hurt: *Σταναί*, is to fall by stumbling and be lamed, from *σταῖν*, to halt: *Αρτενύει*, is to be weakened in consequence of such a fall. See ver. 13, note 2.—The first of these words is used to express the case of a person, who, being tempted to commit sin, yields a little to the temptation, but recovers himself: the second expresses the case of one, who, through temptation, actually commits sin, contrary to knowledge and conviction: the third expresses the situation of a person, who, by sinning, hath his integrity and sense of religion so weakened, that he is in danger of apostatizing.

Ver. 22. *Εκρίψ*. Thou hast faith,—(namely, concerning the lawfulness of eating every kind of meat.)—*κρατα*, hold it fast.]—*Βραχ*, signifies here, as is plain from what follows: for this is one of the many sentences, in which the apostle uses the same word in different senses: Locke thinks the apostle advised the Romans to satisfy the selves

py is he (ὁ μὴ κρινόμενος) who doth not condemn himself by what he approveth.

23 (Δ) For he who discerneth a difference¹ BETWEEN MEATS, is condemned if he eat: because ἢ κατὰ τὴν (α) from faith: for whatever is not from faith is sin.²

thine own conduct in the presence of God; but do not use thy liberty, so as to lead others to sin. Happy is he who doth not subject himself to punishment, by doing what he approveth as lawful.

22 For he who seeth a difference in meats, is liable to punishment, if through thy example he eat what he thinks unclean; because he eateth not from a persuasion that it is lawful, but to please others. This is wrong; for whatever is done without a conviction of its lawfulness, is really sin, though it be lawful in itself.

with their own persuasion in religious matters of an indifferent nature, without disputing about them, or by their practice in them leading the weak to sin. But the exhortation, 'to hold our faith fast with respect to ourselves, in the sight of God,' implies also, that we are to consider our faith in these matters as a thing of importance, and not to dissemble when properly called to shew it, nor at any time to act contrary to it. The true import of the rule is, that we are to be aware of condemning ourselves, by leading others into sin through an unseasonable display of our faith, or through actions in themselves lawful, without any necessity calling us to do them.

Ver 23.—1. He who discerneth a difference between meats.—This is the ordinary signification of the word διακρίνω. So Acts xv. 9. Καὶ οὐκ ἐβρίμυν, 'And put no difference between us and them.' Besides, it suits better in this place than the common translation, 'He that doubteth.'

2. For whatever is not from faith is sin.—Here, as in ver. 22, faith signifies, not the belief of the gospel, but the persuasion that what one doth is lawful. So understood, the apostle's declaration is perfectly just in every case; because if a man acts without that persuasion, he acts without any principle of virtue, being guided merely by his own inclinations. And therefore, although what he doth may in some instances be materially right, it is in the sight of God sin, as being done without any sense of duty. From this it follows, that if

a person acts contrary to his conscience, as the apostle in the beginning of the verse supposes the weak Jew to do, he is exceedingly blamable.—Augustine mistook the meaning of this text, when from it he inferred, that all the best actions of the heathens were no better than splendid sins: for though they had not faith in any divine revelation, they might have the faith mentioned by the apostle; I mean, a firm persuasion of the lawfulness of their own actions, and an inclination to please God, by doing what they thought right and acceptable to him.

Almost all the ancient MSS., and many of the Greek fathers, have at the end of this chapter the doxology found Rom. xvi. 25, 26, 27. And Knatchbull thought this its true place, because of its relation to the subjects treated of here and in the foregoing chapter. He therefore supposed, that it was taken from this chapter, and added to the end of the epistle, to give a sanction to the xvth and xvth chapters, which, it is said, Marcion endeavoured to expunge. But as Esrius observes, the insertion of the doxology here evidently interrupts the apostle's discourse, which is continued to the 8th verse of the next chapter. And therefore this cannot be its place.—The Alexandrian MS. hath the doxology in both places.—Jerome supposed it was taken from the end of the epistle, and inserted here by Marcion, who wanted to cut off the xvth and xvth chapters, and to make the epistle end here.

CHAPTER XV.

View and Illustration of the Matters contained in this Chapter.

N. B.—For an account of the first seven verses of this chapter, see the last part of the Illustration prefixed to Chap. xiv. p. 125.

THE apostle, in the seventh verse of this chapter, having exhorted the Jewish and Gentile Christians at Rome to a cordial union, from the consideration that Christ had received both into his church, naturally turned his thoughts to an objection which might be made to this doctrine; namely, that if Christ had meant to receive the Gentiles, he would have preached to them himself. To this the apostle replied, that Jesus Christ was born a Jew, and preached to the Jews only, because thereby, in the end, he most effectually accomplished God's promises to the fathers, concerning the blessing of the nations in Abraham's seed, ver. 8, 9.—Farther, because the Jews were unwilling to be united with the Gentiles in one church, the apostle quoted various passages from their own prophets, foretelling that the Gentiles in future times would be Messiah's subjects, and join the Jews in worshipping the true God, ver. 9, 10, 11, 12.—Wherefore, God having determined from the beginning to make the Gentiles his people, the Jewish believers were bound to acknowledge such of them as were converted for their brethren, and fellow-heirs of the promises of God, notwithstanding they did not obey the law of Moses. And having thus established the title of the Gentiles to all the privileges of the people of God under the Gospel dispensation, the apostle prayed that God would fill them with all joy and peace, through the firm belief of their title to these great blessings, ver. 13.

Both the doctrinal and practical part of this epistle being now finished, the apostle makes a very handsome apology to the Romans, for writing so long a letter to persons with whom he was not personally acquainted. He told them that having a good opinion of their virtue and knowledge, ver. 14.—he had, on that account, written to them with the more freedom, to bring things to their remembrance. And that he had done this likewise, because he was both qualified and authorized to teach them, by virtue of the apostolical office which God had

conferred on him, for the purpose of converting the Gentiles, ver. 15, 16.—Then, to prove his apostleship to the Romans, he told them that he had good reason to boast of his success in converting the Gentiles, and in presenting them to God as an acceptable offering, ver. 17.—But that in this his boasting he would speak, not of the things which Christ had wrought by others to make the Gentiles obedient, but of the success which he himself had had in converting them by his own preaching and miracles, ver. 18, 19.—Moreover, to give the Romans a just idea of his character and success as an apostle, he informed them that he had always made it a rule, not to preach the gospel where it had been preached before, lest he might have appeared an inferior workman, who builded on a foundation laid by another; but that he had gone to the most ignorant and barbarous nations, that the prophecies concerning the conversion of the Gentiles might be fulfilled, ver. 20, 21.—And that his resolution of not preaching where the gospel had been preached before, was the reason of his not visiting Rome hitherto, ver. 22.—But now, having no more opportunity of that sort in the parts from Jerusalem to Illyricum, and having long had a desire to see the Romans, he would certainly come to them in his way to Spain, ver. 23, 24.—At present he was going to Jerusalem with the collections which he had made for the poor of the brethren in Judea, ver. 25, 26, 27.—But when that service was finished, he would come to Rome, ver. 28, 29.—In the mean time, he earnestly begged their prayers, that he might be delivered from the disobedience in Judea; and that the service he was performing to the brethren in Jerusalem might be acceptable to them, ver. 30.—Lastly, because there had been great dissensions among the Romans about the method of justification, and about the obligation of the law of Moses, he wished the God of peace to be with them all, ver. 33.; thus adapting his apostolical benediction to their particular circumstances.

NEW TRANSLATION.

CHAP. XV.—1 We then, who are able men, ought (βραβύω) to bear the weaknesses of the

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COMMENTARY.

CHAP. XV.—1 We then, who are well instructed in the Christian doctrine, ought so to behave towards the ignorant, that their errors

unable,¹ and not to please ourselves ONLY.

2 (Ταε, 93.) *Wherefore, let every one of us please his neighbour to his good, for the sake of edification.*

3 For even Christ pleased not himself:¹ but as it is written, (Psal. lix. 9),² The reproaches of them who reproached thee, have fallen on me.

4 (Ταε) *But whatever things were before written, were written for our instruction, that through the patience (see 2 Pet. i. 6. note 2.) and consolation of the scriptures, we might have hope.*

5 Now may the God of patience and consolation¹ grant you to have the same disposition² towards one another, according to Christ Jesus;

6 That unanimously with one mouth ye may glorify the God and Father of our Lord Jesus Christ.¹

7 Wherefore receive ye one another, even as Christ also hath received us,¹ to the glory of God.

8 Now I affirm, that Jesus Christ became a minister of the circumcision¹ on account of the truth of God, (αὐτὸς ὁ θεὸς) in order to confirm the promises MADE to the fathers;²

9 And that the Gentiles might praise God on account of mercy;¹ as it is written, (Psal. xviii. 43, 49.) For this cause I will glorify thee among the Gentiles, and sing² to thy name.

Ver. 1. We then, who are able men, ought to bear the weaknesses of the unable.]—This is a literal translation of the passage, not different in sense from the common version; only it marks more distinctly the apostle's allusion to the custom of travellers on foot, who, when any of their company falls sick or lame, support him, till they bring him to some convenient resting-place.

Ver. 3.—1. For even Christ pleased not himself.]—Christ might in his own lifetime have declared the law of Moses abrogated, and have eaten of all kinds of meat indifferently, and have freed himself from the burdensome services enjoined by the law. But because his doing so would have been premature, and by bringing reproach on the gospel might have marred its success among the Jews, he abstained from the meats forbidden by the law, and performed the services which it enjoined; and thereby shewed, that he did not make it an object to please his natural appetites, but, in all his actions, studied to promote the honour of God and the happiness of men.

2. But as it is written, the reproaches of them who reproached thee have fallen on me.]—That this psalmist's prophecy concerning Christ, we learn from the evangelist John, who affirms, chap. xix. 28, that their giving Jesus vinegar to drink on the cross, was a fulfilment of the 21st verse of this psalm. In like manner, ver. 9. 'The zeal of thine house hath eaten me up,' was applied to Jesus by the disciples, John ii. 17. St. Paul therefore hath rightly interpreted Psal. lix. 22, 23, of the Jews who crucified Christ. See also Rom. xi. 10. note 2.

Ver. 5.—1. Now may the God of patience and consolation.]—Having in the preceding verse mentioned 'the patience and consolation of the scriptures,' he in this calls God, 'the God of patience and consolation,' to shew that the patience and consolation of the saints proceeded from God. In like manner, having in ver. 12. said, 'in him the Gentiles shall hope,' he calls God, ver. 13. 'the God of hope,' to shew that the hope which the Gentiles entertained of salvation proceeded from God. So also, ver. 33. 'the God of peace,' and elsewhere, 'the God of glory, the God of order,' &c.

2. Grant you to have the same disposition towards one another.]—The word *εὐνοίας* signifies to *care for*, as well as to *think*, Philip. ii. 2. note 2. Wherefore, a disposition to live in peace with one another, and to bear one another's weaknesses, according to Christ's precept and example, is here prayed for in behalf of the Romans. See 1 Cor. i. 10. note.

Ver. 6. That unanimously with one mouth ye may glorify the God and Father of our Lord Jesus Christ.]—So our translators have rendered the phrase, *τὸν θεὸν καὶ πατέρα*, in other passages. See 2 Cor. xi. 31.; Eph. i. 3.; 1 Pet. i. 3. The praising of God for his goodness to men through Jesus Christ, is a principal part of gospel worship.—In the former chapter the apostle had exhorted the Romans not to break off familiar intercourse with one another, on account of their differing in opinion about disputable matters. Here he enjoined them to continue in church communion, and to join in the public worship of God with hearts full of Christian love towards one another, notwithstanding such differences; and, in particular, they

may hurt them as little as possible; and should not please ourselves only in what we do.

2 Wherefore, let every one of us please his neighbour in things innocent, to the promoting of his virtue and peace, for the sake of edifying the body of Christ; Rom. xiv. 19. note.

3 For even Christ pleased not himself: his own pleasure was not the object of his actions, but the glory of God and the good of others; as it is written, The reproaches of them who reproached thee, have fallen on me: the punishment due to the wicked, who by their speeches and actions dishonoured God, was laid on me.

4 But whatever things were before written in the scriptures, were written for our instruction, that through our recollecting the patience wherewith holy men have borne reproaches and sufferings for the glory of God, and the consolation which they received, all recorded in the scriptures, we might have hope of attaining the like patience and consolation in the like circumstances.

5 Now may God, the author of the patience and consolation of the saints, grant you to have the very same disposition towards one another always, according to the will and example of Christ Jesus;

6 That, joining together in religious worship, unanimously with one voice ye may praise the God and Father of our Lord Jesus Christ, for his love to man.

7 Wherefore hold communion with one another, notwithstanding ye differ in opinion about meats and days, even as Christ also hath received us all into his church, to the glory of God.

8 To Christ's receiving the Gentiles, it is no objection that he never preached to them: for I affirm, that Jesus Christ became a minister of the circumcision, on account of establishing the truth of God, in order that, by converting the Jews, and sending them to preach to the Gentiles, he might accomplish the promises made to the fathers concerning the blessing of the nations;

9 And that the Gentiles might praise God on account of the mercy shewed them, as it is written, 'Thou hast made me the head of the heathen; therefore I will glorify thee, O Lord, among the heathen.' My disciples will glorify thee for making me the head of the heathen; and sing unto thy name, on account of their being saved by me.

were to join in this cordial manner in singing the praises of God, and in repeating the doxologies, if that practice was then in use.

Ver. 7. Wherefore receive ye one another, even as Christ also hath received us.]—See Rom. xiv. 1. note 2. According to Locke, this exhortation had no relation to their holding church communion with one another, because there were no schismatical assemblies among the Romans at this time. But the contrary is evident from Rom. xvi. 17. Besides, in the verse before this, he expressly enjoins them to worship God jointly, in the public assemblies.

Ver. 8.—1. Now I affirm, that Jesus Christ became a minister of the circumcision, &c.]—Jesus Christ was born a Jew, and exercised his ministry among the Jews, in order that the truth of God's promises to the fathers, concerning the blessing of the nation in Abraham's seed, might be performed by the conversion of the Jews and Gentiles. For, as the Jews were the only people on earth who worshipped the true God, and had his oracles or revelations in their hands, it was absolutely necessary that the gospel, in which all the former revelations terminated, should be first preached to them; that a sufficient number of them receiving it, might preach it to the Gentiles, as the fulfilment of the former revelations, of which their nation were the keepers. The gospel being thus offered to the Gentiles, as the word of the same God who anciently spake to the fathers of the Jewish nation by the prophets, that circumstance, with the miracles which accompanied the first preaching of it, so powerfully demonstrated it to be from God, that multitudes of the Gentiles receiving it, turned from idols to worship the living and true God; whereby the truth of God's promise to the fathers, concerning the blessing of the nations in Christ, was illustriously confirmed, and the Gentiles had an opportunity of glorifying God for his mercy in their conversion. See Rom. ix. 23. note 1.

2. The promises made to the fathers.]—So the phrase *ἐπαγγελίας τῶν πατέρων* signifies, being the geritive of the object. See Eas. iv. 24. No. 2.

Ver. 9.—1. And that the Gentiles might praise God on account of mercy.]—See Rom. ix. 23. note 1. Conversion to the true God, being the mercy or blessing which God promised to the fathers of the Jewish nation to bestow on the Gentiles, it is particularly mentioned here, not only to make the Gentiles sensible that they ought not to despise the Jews, through whom they have received so great a blessing, but to persuade the Jews to acknowledge the Gentiles as the people of God, and heirs of the promises equally with themselves. In short, they were to live together in peace, and love, and church-communion, praising God jointly for his truth, and for the mercy shewn to both.

2. And sing to thy name.]—The original word, *ψάλλω* signifies to praise God with a voice, accompanied with musical instruments. See ver. 6. 11. notes.—This passage of Psal. xviii. is rightly applied by the apostle to Christ: for, as Whitby informs us, the following ver. 50. 'Great deliverances giveth he to his king, and sheweth mercy to his anointed, (Heb. to his Messiah), to David, and to his seed for evermore,' is interpreted by the Jews of Messiah; not to

10 And again, *Moses* saith, Rejoice ye Gentiles with his people.' (Deut. xxxii. 43.)

11 And again, (Psal. cxvii. 1.), Praise the Lord, all ye Gentiles, and exceedingly praise him, all ye people.

12 And again, *Isaiah* saith, *The root of Jesse shall be,* and he who standeth up to rule the Gentiles *SHALL BE*. In him the Gentiles shall hope.²

13 Now may the God of hope fill you with all joy and peace in believing, in order that ye may abound (τῇ, 71.) in that hope, (ver. 12.), through the power of the Holy Ghost.

14 However, my brethren, even I myself am persuaded concerning you, that yourselves also are full of goodness, being filled with all knowledge, able also (καθὼς) to instruct one another.

15 But I have written the more boldly to you, brethren, partly as calling things to your remembrance, through the grace which is given me of God.

16 In order to my being a minister¹ of Jesus Christ (κ., 149.) among the Gentiles, ministering the gospel of God, that there might be an offering of the Gentiles, most acceptable,² being sanctified by the Holy Ghost.³

17 I have therefore boasting through Christ Jesus, (sup. κατὰ) WITH RESPECT TO things pertaining to God.¹

18 (Γὰρ, 98.) But I will not dare to speak any thing of what Christ hath not wrought, BUT OF WHAT HE HATH WROUGHT¹ by me, in order to the obedience of the Gentiles in word and deed,

mention that Hosea hath prophesied of Christ under the name of David, chap. iii. 5.

Ver. 10. And again he saith, Rejoice ye Gentiles with his people.]—The apostle's design, in this part of his letter, being to persuade the Jewish and Gentile converts to a cordial union in the public worship of God, it was of great importance to shew the Jews that this coalition was foretold in their own scriptures. The passage quoted for that purpose is Deut. xxxii. 43. where our translators have supplied the word *with*, as the apostle likewise hath done. But though *with* were omitted, and the marginal translation of the passage were adopted, 'Praise his people, ye nations,' the sense would be the same; because the Gentiles could not praise the people of God as happy, unless they acknowledged and worshipped the same God with them.

Ver. 11. Praise the Lord.]—The original word *καυχώμενοι*, signifies to praise by singing, Luke ii. 13.

Ver. 12.—1. The root of Jesse shall be (καὶ ὁ γεννηθεὶς ἐκ Jesse, see Ess. iv. 57.), and he who standeth up to rule the Gentiles shall be.]—This clause in the Hebrew runs thus: 'There shall be the root of Jesse, which shall stand for an ensign of the people.' But the apostle hath adopted the LXX. translation, because it represents the prophet's meaning with sufficient exactness. For as soldiers in marching and fighting follow the standard of their prince, a standard may be put metonymically for a prince or ruler.—The meaning of the prophecy is, 'At the proper time the root of Jesse shall revive, and he who standeth up to rule the Gentiles shall spring from it.'—In allusion to this prophecy our Lord calls himself, Rev. v. 5. 'The root of David,' and Rev. xxii. 16. 'The root and offspring of David,' to signify that he is the life and strength of the family of David as well as its offspring; that family being raised and preserved for the sole purpose of giving birth to the Messiah.

2. And in him the Gentiles shall hope.]—In Isaiah it is, 'And to him the Gentiles shall seek.' But the meaning of both expressions is the same. For in scripture, to seek a person or thing, is the same with hoping in, or trusting to that person or thing. See Job v. 8. Psal. iv. 2.

Ver. 14. Even I myself am persuaded concerning you, that yourselves also are full of goodness, &c.]—This apology for writing to a church with which the apostle was not acquainted personally, was the more necessary, that in this letter he had opposed some of their strongest prejudices, and had rebuked them for certain irregularities in their conduct. But he was entitled to instruct and reprove them, by virtue of his apostolic office, ver. 15. The truth of which he proved by his success in converting the Gentiles, ver. 16, 17. and by the miracles he had wrought among them, and by the gifts of the

10 And again, *Moses*, foretelling the subjection of the Gentiles to God, saith, *Rejoice ye Gentiles with his people.*

11 And again, 'O praise the Lord, all ye nations; praise him, all ye people.' Praise the Lord, because ye enjoy the privileges of the gospel along with the Jews, whereby his 'merciful kindness is great towards us.'

12 And again, *Isaiah* saith, chap. xi. 10. 'In that day there shall be the root of Jesse, which shall stand for an ensign of the people; and to it the Gentiles shall seek for protection, government, and salvation. 'And his rest shall be glorious.'

13 Now may God, who hath authorized you Gentiles to hope for salvation, fill you with the greatest joy and peace in believing the prophecies concerning your conversion, in order that ye may abound in that hope, through the power of the Holy Ghost conferring on you his gifts, and filling you with good dispositions.

14 However, my brethren, though I have given both instruction and reproof, I have not a mean opinion either of your knowledge or virtue. For even I myself am persuaded concerning you, that, in general, ye are full of good dispositions; and that, being filled with all knowledge of the Christian doctrine, ye are able also to instruct one another.

15 But, notwithstanding my good opinion of you, I have written the more boldly to you, brethren, partly as calling things to your remembrance, which I am qualified to do through the grace of apostleship given me of God. Rom. i. 5. xii. 6.

16 In order to my being (καταγγέλλων) a public minister of Jesus Christ among the Gentiles, ministering to them as a priest the knowledge of the gospel of God, that by their believing it, there might be an offering of the Gentiles most acceptable to God, being cleansed from their former impurities by the influences of the Holy Ghost accompanying my preaching.

17 I have therefore cause of boasting, through Christ Jesus, with respect to my success in things pertaining to God; my success in presenting the Gentiles an acceptable offering to God.

18 Now, though I might justly claim praise on account of the success of my disciples, yet I will not, in this boasting, dare to speak any thing of what Christ hath not wrought, but of what he hath wrought by me personally, in order to make the Gentiles obedient to the gospel, both in profession and practice, (see Rom. i. 5. xv. 26.)

Spirit he had communicated to his converts in all the Gentile countries, from Jerusalem round about as far as Illyricum, ver. 19.

Ver. 15. I have written the more boldly to you, brethren, partly, &c.]—Whitby thinks *καταγγέλλων*, in part, signifies the Gentile part of the church at Rome, to whom Paul wrote, to put them in mind of God's great goodness to them. But though the phrase denotes a part of the Corinthian church, 2 Cor. ii. 5. I think it is elegantly used in this place to insinuate, that his design in writing was, besides calling things to their remembrance which they knew, to instruct them in some things which they did not know.

Ver. 16.—1. A minister.]—The original word *καταγγέλλων*, denotes one who performs some public office for the people, especially of the sacred kind. This sense it hath here; for it is added, *καταγγέλλων*, ministering as a priest. It is also applied to rulers, Rom. xiii. 6. 'They are (*καταγγέλλοντες*) public ministers of God.'

2. That there might be an offering of the Gentiles, most acceptable.]—By representing the converted Gentiles as a most acceptable offering to God, the apostle alluded to Isa. lvi. 20. 'They shall bring all your brethren for an offering to the Lord, out of all nations.' But this offering was not a sin-offering, but a free-will offering; for the apostle nowhere speaks of his offering sin-offerings.

3. Being sanctified by the Holy Ghost.]—According to the law, the sacrifices were sanctified, or made acceptable to God, by being salted and laid on the altar by the priest, Matt. xxiii. 19. Mark ix. 49. But the Gentiles converted from idolatry to the worship of the true God, through the apostle's labours, were offered by him to God as a free-will offering; and were sanctified, or made acceptable to God, by the influences and gifts of the Holy Ghost, which the apostle had conferred on them. By these gifts the Gentiles were strongly confirmed in the faith of the gospel, and cleansed from their former impurities. This was an exercise of the priest's office, and a sanctification of the offering, which was far more excellent, effectual, and acceptable, than the sanctification and offering of the sacrifices of beasts prescribed in the law.

Ver. 17. I have therefore boasting through Christ Jesus, with respect to things pertaining to God;—that is, in performing the priest's office. We have the phrase, *καταγγέλλων*, 'things pertaining to God,' in the same sense, Heb. v. 1. The apostle had reason to boast of his success in converting the Gentiles, because thereby the truth of his apostleship was put beyond all doubt, and his zeal for the interest of his Master was highly gratified.

Ver. 18. Speak any thing of what Christ hath not wrought, but of what he hath wrought by me.]—The words 'but of what he hath wrought,' are supplied, because they are necessary to complete the sense. See Gen. Pref. p. 10. note. The apostle would not speak of

19 *By the power of signs and wonders,¹ AND by the power of the Spirit of God,² so that from Jerusalem and round about as far as Illyricum,³ I have fully preached⁴ the gospel of Christ.*

20 *And IT BECAME ME thus earnestly to preach the gospel,¹ not where Christ was named, that I might not build on another's foundation.*

21 *But as it is written, (Isa. lii. 15.), They shall see to whom nothing hath been told concerning him, and they who have not heard, shall understand.*

22 *For which reason also I have been oftentimes hindered from coming to you.*

23 *But now, having no more place in these parts, and having for many years a strong desire to come to you,*

24 *Whosoever I go towards Spain, I will come to you:¹ for in my journey I hope to see you, and to be brought on my way thitherward by you, when I shall first in some measure be filled² with your company.*

25 *But now I go to Jerusalem, ministering to the saints.¹*

26 *For Macedonia and Achaia¹ have been pleased to make some contribution² for the poor of the saints who are in Jerusalem.*

27 *They have been pleased, (γὰρ, 94.), verily, and their debtors they are:¹ for, if the Gentiles have partaken of their spiritual things, they ought (καί, 218.) certainly to minister to them in carnal things.²*

28 *Wherefore, having finished this AFFAIR,*

what Christ had not wrought by him, but by his disciples, for making the Gentiles obedient; though he might have claimed some praise also from their success. But he would speak only of what Christ had wrought by him personally, namely, that he had preached the gospel with the greatest success, from Jerusalem, and round about, in all the Gentile countries, as far as Illyricum.—More examples of whole clauses omitted, which must be supplied, see Rom. v. 12. note 1.

Ver. 19.—1. By the power of signs and wonders.]—It hath been thought, that the supernatural works performed by our Lord and his apostles were distinguished by different names, to mark the end for which they were performed. That such of them as were intended for proving the truth of any doctrine asserted, or message brought by the miracle worker, were called σημεῖα, signs, Mark xvi. 20.—That such of them as were intended to astonish and terrify, and draw the attention of the beholders, were called τέρατα, wonders. Of this sort was the punishment of Ananias and Sapphira with death, and of Elymas with blindness.—In the gospels the miracles of Christ are commonly termed δυνάμεις, mighty works, Mark vi. 2. 5. 14. to express the great power exerted in the performance of them.

2. And by the power of the Spirit of God.]—This being different from the power of signs and wonders, mentioned in the foregoing clause, must signify the gifts of the Spirit, called, Heb. ii. 4. 'Distributions of the Holy Ghost.' These were,—the word of wisdom, the word of knowledge, faith, prophecy, utterance, the discernment of spirits, the gift of tongues, and the interpretation of tongues;—all which are generally distinguished from miracles.

3. In so much that from Jerusalem, and round about as far as Illyricum.]—Illyricum was a country in Europe, lying between Pannonia and the Adriatic Sea. It is now called Slavonia. In the History of the Acts there is no mention made of Paul's preaching the gospel in Illyricum. Nevertheless, as that country on the south bordered on Macedonia, where Paul often preached, he may, on some occasion or other, have gone from Macedonia into Illyricum. Yet this supposition is not necessary, as the apostle does not say he preached the gospel in Illyricum, but only 'as far as Illyricum.' The expression, 'from Jerusalem, round about as far as Illyricum,' implies, that at the time the apostle wrote this letter, Illyricum was the boundary of his preaching westward; and that he propagated the gospel, not in a direct line from Jerusalem to Illyricum, but far and wide on every hand, through the interjacent countries.—That the gospel was at length preached in Illyricum, appears from Titus going into Dalmatia, which was a part of Illyricum.

4. I have fully preached the gospel, or fully declared it.]—So the Greek word πᾶσι λέγουμαι signifies, Matt. v. 17. 'I am not come to destroy the law and the prophets, but (καὶ λέγουμαι) fully to declare, or explain them.—2 Tim. iv. 17. 'That by me the preaching of the

19 *By the power of miracles, performed by me on the sick and maimed, and what is still greater, by the power of the gifts of the Spirit of God, communicated by me to the Gentiles; so that, beginning at Jerusalem, and going through the countries round about as far as Illyricum, I have fully and successfully preached the gospel of Christ.*

20 *And it became me thus diligently to preach the gospel, not where Christ was acknowledged, that I might not build on another man's foundation: that would have been to perform the office of a subordinate teacher, which is far more easy than that of an apostle.*

21 *But I have preached to the most ignorant nations, so that, as it is written, they shall know the Saviour, to whom nothing hath been told concerning him by their instructors; and they who have not heard the method of salvation explained, shall understand it fully.*

22 *For which reason also, that I resolved to preach the gospel to those who had never heard it, I have been oftentimes hindered from coming to you.*

23 *But now, having no more opportunity in these parts to preach to persons who have not heard the gospel, and having for many years entertained a strong desire to come to you who are in Rome,*

24 *Whosoever I go towards Spain, I will come to you: For in my journey to that country, where, by preaching the gospel, I expect to turn the idolatrous inhabitants from Satan to God, I hope to see you at leisure, and to be accompanied a part of my way thitherward by some of you, after I shall first be made happy for a while with your company.*

25 *But at present I go to Jerusalem with the money I have collected for the brethren in Judea.*

26 *For the churches in the provinces of Macedonia and Achaia have been pleased to make a liberal contribution for the relief of the poor of the brethren who are in Jerusalem in great distress.*

27 *They have been pleased, verily, to make this contribution: and they have done well; because they are under great obligations to the Jewish Christians. For if the Gentiles have received of their spiritual things, if they have received from them the knowledge of the gospel, they ought certainly to minister to them of their worldly goods in their present need.*

28 *Wherefore, having finished this business, by delivering the money (πληροφόρησα) might be fully declared.¹ See note 1. on that verse.*

Ver. 20. And it became me thus earnestly to preach the gospel.]—The word φιλοτιμουμαι, coming from φιλοτιμος, one who loves honour, denotes one who does a thing in such a manner as thereby to obtain honour, consequently, who does it with fidelity and earnestness: 2 Cor. v. 9. Διὰ καὶ φιλοτιμουμένης, 'Wherefore we earnestly endeavour, whether present or absent, to be acceptable.'—1 Thess. iv. 11. καὶ φιλοτιμούμεθα, 'And earnestly to study to be quiet.'

Ver. 24.—1. Whosoever I go towards Spain, I will come to you:—This, among other instances, is a proof, that in speaking of what he meant to do afterwards, the apostle did not make known any determinations of God revealed to him by the Spirit, but his own resolutions and opinions only. For there is no evidence that he ever went to Spain.—Of the apostle's speaking according to his own opinion, and not according to what was actually to happen, we have another instance, Acts xx. 25. where he is said to have told the Ephesian elders, that he knew, that is, 'was persuaded they all should see his face no more.' See Pref. to 1 Tim. sect. 1. No. 3.

2. Be filled with your company.]—We have this expression, Susanna ver. 53. 'And these wicked men commanded to uncover her face (for she was covered), that they might be filled with her beauty.' To be filled with a thing, therefore, is to have great satisfaction in the enjoyment of it. By adding πρὸ μερὸς, in some measure, the apostle insinuated, that his desire of their company was so great, that the few days he was to remain with them would satisfy it only in part. Others think πρὸ μερὸς should be translated, the company of a part of you.

Ver. 25. But now I go to Jerusalem, ministering to the saints.]—Of this journey the apostle gave an account to Felix, Acts xxiv. 17.

Ver. 26.—1. Macedonia and Achaia:]—that is, the brethren in these provinces, particularly the brethren in Philippi, Thessalonica, Berea, Corinth, and in every other city of these provinces where churches were planted by the apostle.

2. To make some contribution.]—Κοινωνίαν τινα, literally, some communication, namely, of money.

Ver. 27.—1. They have been pleased, verily, and their debtors they are, &c.]—This repetition is very emphatical, especially as the apostle immediately explained the obligation under which the Christians in Macedonia and Achaia lay, to make these collections for the poor of the brethren at Jerusalem. And his intention in this, no doubt, was to shew the brethren in Rome, that they ought to follow the example of the Macedonians and Achaians in that matter.

2. For if the Gentiles have partaken of their spiritual things, &c.]—By calling the knowledge of the gospel, which was imparted to the Gentiles by the Jewish preachers spiritual things, and the money which the Gentiles were sending to the Jews carnal things, the

and having sealed to them this fruit,¹ I will go from thence by you into Spain.

29 And I know that when I come to you, I shall come (•) with the fulness of the blessing (33.) of the gospel¹ of Christ.

30 Now I beseech you, brethren, by the Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me² by prayers for me to God;

31 That I may be delivered from the disobedient in Judea; and that my service, which I AM PERFORMING to Jerusalem, may be acceptable to the saints:

32 That in joy I may come to you¹ through the will of God, and may with you be refreshed.

33 Now, MAR the God of peace (see the Illustration) be with you all. Amen.

apostle hath declared the true nature of both, and shewn the great excellency of the one above the other: Money procures conveniences only for the flesh; but the gospel improves the spirit, and fits it for a blessed immortality.

Ver. 28. And having sealed to them this fruit.—Le Clerc thinks, to seal here signifies to send; others think it signifies to secure, because it was the custom to secure with seals such things as were sent to persons at a distance. The fruit of which the apostle speaks, may be either of his apostolic ministrations, or of the good will of the Gentiles towards the Jews, or of the efficacy of the faith of the Gentiles to lead them to works of charity: or it may be all these jointly; because, when duly attended to, these things must have had a very powerful influence in reconciling the Jewish to the Gentile believers. The truth is, the apostle's chief design in making these collections, was to produce this happy union of the Jews with the Gentiles. See 2 Cor. ix. 14. note. And therefore he earnestly desired, ver. 30, 31, 32, the prayers of the Romans, that his service in that matter might be acceptable to the Jews.

Ver. 29. I shall come with the fulness of the blessing of the gospel.—See Ess. iv. 33. If the explication in the commentary is not admitted, 'the blessing of the gospel' may be the gospel doctrine.

Ver. 30.—1. Now I beseech you, brethren—by the love of the Spirit.—Besides the particulars mentioned in the commentary, 'the love of the Spirit' may signify that mutual love which the Spirit diffuses through the hearts of the faithful, and by which he knits them together, called, 'The fellowship of the Spirit,' Philip. ii. 1.

2. That ye strive together with me by prayers, &c.—The word translated strive together, comes from a word which signifies the greatest strength and agility, such as the combatants in the games exerted.—The unbelieving Jews at Jerusalem had got notice of Paul's success in converting the Gentiles, to whom he preached salvation without requiring them to obey the law of Moses. And being falsely informed that 'he taught all the Jews which were

ney at Jerusalem, and having secured to the Jewish saints the fruit of the love which the Gentiles bear to them, I will go from Judea by you into Spain.

29 And from my experience of God's working by me, I know that when I come, I shall come empowered to bestow on you abundantly the gifts of the Spirit, (Rom. i. 11.), which are the peculiar blessing of the gospel of Christ.

30 Now I beseech you, brethren, by all that the Lord Jesus Christ hath done for you, and by the love which the Spirit hath shewed to you, in giving you his manifold gifts, that ye strive together with me, by earnestly praying for me to God;

31 That I may be delivered from the disobedient in Judea, and that my service, in making the collections, which I am performing to the saints in Jerusalem, may be acceptable to them, and contribute to remove the prejudices which they entertain against the Gentile Christians for not obeying the law:

32 That in joy, on account of the reconciliation of the Jewish to the Gentile brethren, I may come to you by the will of God, and may with you be refreshed by the happiness following that reconciliation.

33 Now, may God, the author of peace, and who I hope will produce peace between the Jews and Gentiles, be with you all: and to shew my sincerity in this wish, I say Amen.

among the Gentiles to forsake Moses,' &c. Acts xxi. 21. they were exceedingly enraged against him. Of this the apostle being well apprized, he was much afraid of them; and therefore, in the most earnest and anxious manner, he begged the continued prayers of the brethren at Rome, that he might be kept out of the hands of the disobedient to Christ in Judea, and that his service in making the collections might be well received by the saints there.

Ver. 32. That in joy I may come to you.—As the apostle proposed to visit the Romans, after delivering the collections at Jerusalem, he earnestly wished that that service might be acceptable to the brethren there; because, if it was well received, it would produce that happy union of the Jews with the Gentiles, which he had so much at heart to accomplish, and make him come to Rome in great joy. But how much the apostle was disappointed in his generous design, and in what disadvantageous circumstances he came to Rome, the history of the Acts informs us. The unbelieving Jews in Jerusalem found him in the temple soon after his arrival, raised a tumult against him, and would have killed him outright, if the Roman soldiers had not rescued him out of their hands. The multitude having thus failed in their attempt, the chief priests and elders, who set them on, stood forth next, and accused Paul before the governors, Felix and Festus, who more than once tried him for his life. And although in these different trials his innocence clearly appeared, yet, in regard his accusers were the chief men of the nation, he feared their influence would have greater weight with his judges, than the consideration of his innocence. And therefore, when Festus delayed pronouncing sentence, and proposed a new hearing of the cause at Jerusalem, the apostle found himself under the necessity of appealing to the emperor; which, as a Roman citizen, he was entitled to do. The consequence of all this was, that instead of visiting the church at Rome in joy, as he proposed, on account of the reconciliation of the Jewish with the Gentile believers, he was sent thither bound with a chain, as a malefactor.

CHAPTER XVI.

View and Illustration of the Salutations in this Chapter.

PRÆNE, a deaconess of the church of Cenchreæ, having occasion to go to Rome about some important affairs, the apostle earnestly recommended her to the good offices of the Roman brethren, ver. 1, 2.—To this recommendation he subjoined salutations to a number of persons by name, members of the church at Rome, with whom it seems he was acquainted, ver. 3–16.

The names of the persons saluted shew them to have been Greeks, or of Greek extraction. We may therefore conjecture that they had settled themselves in Rome for the sake of commerce, or of exercising their particular trades. But being afterwards banished by the emperor Claudius, under the denomination of Jews, they had retired, some of them into Greece, others into the Lesser Asia, and others into Judea, where it is supposed they became known to the apostle Paul, in the course of his travels through these countries. Some of the saluted are called: by the apostle his kinsmen, either because they were his relations, or because they were of the same nation with himself, and who, during their banishment from Rome, or perhaps before it, had been converted to Christianity. These, with many others, returned to Rome on the death

of Claudius, and re-established the church there in its former lustre, as was formerly observed in the preface to this epistle, p. 51.

The papists affirm, that at the time the apostle wrote this letter, St. Peter was in Rome, exercising the office of Bishop in the church there. But if Peter had been in Rome when this epistle was written, Paul probably would have known it; in which case, he would not have omitted him in the salutations, and have mentioned so many others of inferior note.—The apostle's saluting so many members of the church at Rome, could not displease the rest who were not personally known to him. By saluting all his acquaintance in Rome, the apostle proposed to make himself known to the Roman brethren, through the accounts which he knew his acquaintance would give of his apostolical character and gifts, and of his success in converting the Gentiles. The truth is, he wished the Roman brethren to be well informed concerning these matters, because the knowledge of them was necessary to give his letter its full effect with those who might read it.—From the characters which the apostle hath given of the persons he saluted, we learn that some of them were

remarkable for their station and education, and all of them for their virtues. Wherefore, the accounts which they gave of the apostle's character and endowments, and success in preaching, must have had great weight in establishing his authority among the brethren at Rome, and in drawing their attention to the things written in this epistle.

Concerning the salutations in the apostolic epistles it is proper to remark, in general, that they were of great benefit to the persons saluted. For being sent to individuals, in letters addressed to the churches of which they were members, such public testimonies of the apostle's esteem, not only gave the saluted much pleasure, but confirmed them in the faith, and encouraged them to bear with patience the evils attending the profession of the gospel. And to us, these salutations are an example of that love which we owe to the sincere disciples of Christ,

NEW TRANSLATION.

CHAP. XVI.—1 I recommend to you Phœbe¹ our sister,² who is a deaconess³ of the church which is in Cenchreæ:⁴

2 That ye may receive her in the Lord, as becometh saints, (53.) and assist her in whatever business⁵ she may have need of you: for indeed she hath been a helper of many,⁶ and of myself also.

3 Salute Priscilla and Aquila,¹ my fellow-labourers in Christ Jesus.

Ver. 1.—1 I recommend to you Phœbe.—Bengelius thinks the Gentiles, after their conversion, retained their names, though taken from the heathen deities, because it put them in mind of their former state.

2. Our sister.—The apostle calls Phœbe his sister, because she was a Christian. The appellations of *brother* and *sister*, which the disciples of Christ gave to one another in the first age, were founded on their being all the children of God by faith, consequently the brethren of Christ, who acknowledged the relation by publicly declaring, Matt. xii. 50. 'Whosoever shall do the will of my Father, the same is my brother, and sister, and mother.'

3. Who is a deaconess of the church.—Cornelius Nepos, in the preface to his history, speaking of the manners of the Greeks, informs us, that it was not customary with them to have free access to the company of women of virtue, unless they were their relations. His words are, 'Peraque nostris moribus sunt decora, quæ apud illos turpia putantur. Quem enim Romanorum, puero uxorem ducere in convivium? aut ejus mater familias, non primum locum tenet ædium, atque in celebrata versatur? I quod multo fit aliter in Græcia. Nam neque in convivium adhibetur, nisi propinquorum; neque sedet, nisi in interiore parte ædium, quæ I ἱερατικῆς, γυναικὸς ἀδελφεύει, quo nemo accedit, nisi propinqua cognatione conjungitur.' In Asia the female sex were under still greater restraints. Wherefore, as the Christian religion was first spread in Asia and Greece, it is evident, that such of the female sex as needed other instruction besides what was given in the public assemblies, must have received it in private from some of their own sex, who were appointed to teach them. Accordingly we learn from the New Testament, and from the most ancient Christian writers, that even in the apostle's days some women, remarkable for their knowledge, prudence, and piety, and of a fit age, were chosen to instruct the newly converted and the young of their own sex, and to exhort the sick, and comfort the afflicted, who could not attend the public ministrations. These female teachers are mentioned under the appellation of *widows*, 1 Tim. v. 3. where also, ver. 9. their character and election are described.—Farther, as the first Christians were remarkable for their love to each other, they appointed in every church men to whom they gave the appellation of *deacons*, whose office was to make collections for the poor, and to apply these collections in relieving widows and orphans who were destitute, the sick also, and the imprisoned for their religion, whom they visited and comforted with the greatest tenderness. See Rom. xii. 8. note 5. In like manner, they appointed women, whom they named *deaconesses*, to perform the same offices to the distressed of their own sex, and whom for that purpose they supplied with money out of the church's funds. The character and office of these female deacons the apostle has described, 1 Tim. v. 9., and ver. 10. orders the *widows*, or *female presbyters*, to be chosen from among them. The deaconess is also described, 1 Tim. iii. 11. and in the Apostolical constitutions, lib. iii. c. 15. Ἡ ὁμοῦ ἡλικία δὲ καὶ διακονῶν πρεσβυτέρῳ, καὶ ἡλικίᾳ, ἡς τὰς τῶν ὑποκρίτων ἐπιστάτας, 'Ordain also a deaconess who is faithful and holy, for the ministries towards the women.' Ignatius likewise, in his epistle Ad Antiochens. No. xii. thus writes, 'I salute (ἡμεῖς ἡ Χριστοῦ διακονῶν) the deaconesses in Christ.' Pliny too, in his famous letter to the emperor Trajan, mentions them. For he told him, that in order to get certain information concerning the Christians, he had put two maid servants to the torture, who were called among the Christians *Ministra*, that is, *Deaconesses*; expecting, no doubt, that as they were of the weaker sex, and held an office in the church, they would be constrained to discover the secrets of their religion. His words are,

on account of their character. Farther, the apostle, by naming so many persons in his epistles, hath not only transmitted to posterity an honourable character of them, but hath furnished an additional proof of the truth and authenticity of his own epistles. For all the persons named in them were appealed to as witnesses of the things which he hath written.

After finishing his salutations, the apostle gave the Romans a few more practical advices suited to their circumstances, ver. 17–20.—Then sent them salutations from his assistants, ver. 21, 22, 23.—To which he added his own apostolical benediction, ver. 24.—And concluded this letter, in which he had considered the dispensations of God to mankind from the beginning of the world to the end of time, with a sublime doxology to God the Father, ver. 25, 26, 27.

COMMENTARY.

CHAP. XVI.—1 I recommend to you who are in Rome, Phœbe our sister in the faith, who is (διακονῶν) a deaconess (see 1 Tim. iii. 11. note 1.) of the church which is in Cenchreæ.

2 And I desire that ye may shew her the respect due to a faithful servant of Christ, as becometh his disciples to do to a person of her excellent character, and assist her in whatever business she may have need of your good offices. For indeed she hath been (ὑπεράγει) a helper of many, and of myself also.

3 In my name wish health to Priscilla and Aquila her husband, my assistants in preaching the gospel at Corinth.

'Quoniam magis necessarium credidi, ex duabus ancillis quæ Ministra dicebantur, quid esset veri, et per tormenta quære.'—The office of female deacon being of such early institution, and of such utility, it is probable Phœbe held that office in the church at Cenchreæ. For she is not only called διακονῶν, a deaconess, but she is said to have performed the office of a deaconess, ver. 2. 'She hath been a helper of many, and of myself also.' At least, Origen and Chrysostom understood the apostle as speaking of a female deacon in this passage.

4. Which is in Cenchreæ.—Cenchreæ was the eastern seaport of Corinth. It was situated on the Saronic gulf, about seventy furlongs (near nine miles) from the city; and being more convenient, it was better frequented than Lechæum, the seaport on the western bay. Northward from Cenchreæ, and on the same bay, there was another port called Schænus, where the isthmus was narrowest, and where ships were drawn overland from the one bay to the other. The temple of Neptune, in honour of whom the Isthmian games were celebrated, was situated below Schænus, towards Corinth. And on the road between the temple and Corinth, the theatre and stadium stood, where the games were celebrated. This shews the propriety of the many allusions which the apostle, in his letters to the Corinthians, has made to these famous games.

Ver. 2.—1. Assist her in whatever business she may have need of you.—This implies that Phœbe had come to Rome on business of importance. Perhaps to seek the payment of a debt owing her by some of the inhabitants of Rome; or to complain of undue exactions by some of the emperor's officers in the province.

2. For indeed she hath been a helper of many, &c.—The word ὑπεράγει, properly signifies a *patron*. Plutarch says of Romulus, 'He separated the more powerful from the common people, πατέρας, ὁμοῦ ἡλικίᾳ, ὅτι οἱ περὶ τὰς, 'calling them patrons, that is, protectors.' The Romans gave the name of *patrons* to persons who assisted, with their advice and interest, those who were connected with them as *clients*. Wherefore, Phœbe being called a *protector*, or patron of many, it implies, that she was a woman of considerable wealth and influence. Or we may suppose the name was given her, on account of the offices she performed to many as a deaconess. This was Beza's opinion. For he says ὑπεράγει is the same with ἐκείνη, which signifies a person appointed by a city to receive and entertain strangers.—The apostle's direction implies, that all the faithful ought to be particularly attentive, in giving assistance and relief to those who have been remarkable for assisting and relieving others.

Ver. 3. Salute Priscilla and Aquila my fellow-labourers.—When Paul left Corinth the first time, Aquila and Priscilla accompanied him to Ephesus, Acts xvii. 18, 19. And when he departed from that city to go to Jerusalem, they did not go with him, but remained at Ephesus till he returned; as is plain from their sending their salutations to the Corinthians in the apostle's first epistle, chap. xvi. 19. which was written from Ephesus while he abode there, after he returned from Jerusalem, as mentioned Acts xix. 1. But on the death of the emperor Claudius, Aquila and Priscilla seem to have gone back to Rome, to follow their occupation; for they were in Rome when the apostle wrote his epistle to the Romans, as is evident from this salutation. And because both at Corinth and Ephesus they had been very active in spreading the gospel, the apostle in his salutation calls them 'his fellow-labourers in Christ Jesus,' mentioning Priscilla first, either because she was converted before her husband, or because, as Chrysostom thought, she was animated with an extraordinary zeal for the success of the gospel. And it must be owned, that she shewed her knowledge as well as her zeal, by joining her husband in instructing Apollos, Acts xviii. 26.

4 *These persons for my life laid down their own neck;* to whom not I only give thanks, but even all the churches of the Gentiles.

5 Likewise SALUTE the church which IS in their house.¹ Salute Epænetus my beloved,² who is the first fruit of Achaia³ in Christ.

6 Salute Mary, who laboured much (us, 149.) with us.¹

7 Salute Andronicus and Junias¹ my kinsmen² and my fellow-prisoners,³ who are of note among the apostles,⁴ and who were in Christ⁵ before me.

8 Salute Amplias¹ my beloved in the Lord.

9 Salute Urbanus our fellow-labourer in Christ, and Stachys my beloved.

10 Salute Apelles the approved in Christ.¹ Salute those who are of the FAMILY of Aristobulus.²

11 Salute Herodion my kinsman. Salute those of the FAMILY of Narcissus¹ who are in the Lord.

12 Salute Tryphæna and Tryphosa,¹ who labour in the Lord. Salute the beloved Persis, who laboured much in the Lord.

13 Salute Rufus,¹ the chosen in² the Lord, and her WHO is the mother both of him and of me.

14 Salute Asyncritus, Phlegon, Hermas,¹ Patrobas, Hermes, and the brethren with them.

Ver. 4. These persons for my life laid down their own neck. — This is said, in allusion to the custom of placing on blocks the necks of criminals whose heads are to be cut off. The expression is proverbial, and denotes the undergoing the greatest perils. It is thought the apostle alluded to some great danger, to which Aquila and Priscilla exposed themselves in defending him from the Jews, in the tumult which they raised at Corinth during the proconsulship of Gallio, Acts xviii. 12.

Ver. 5.—1. Likewise salute the church which is in their house. — As Aquila and Priscilla were the apostle's fellow-helpers, and as they expounded the way of God more perfectly to Apollos, Acts xviii. 26, we may suppose that such of the disciples as were not far advanced in knowledge, resorted to them; for instruction; and that assemblies were held in their house on the first day of the week for the worship of God. These are what the apostle calls 'the church in their house.' Or the expression may signify, that all the members of their family were Christians. For Origen tells us, when a whole family was converted, the salutation was sent 'to the church' in such a house; but when a part of a family only was converted, the salutation was directed to those in the family 'who were in the Lord,' ver. 11, or 'to the brethren with them,' ver. 14, or 'to all the saints with them,' ver. 15.

2. Salute Epænetus my beloved. — Theophylact observes, that it is a very great praise to any one to have been the beloved of Paul: because his love was not the effect of a blind partiality, but of a well-founded judgment of the person's worth.

3. Who is the first-fruit of Achaia. — The Alexandrian and Clermont MSS., with the Arabic, Ethiopic, and Vulgate versions, and Origen, Chrysostom, Theodoret, with many of the Latin commentators, have τῆς Ἀσίας, of Asia, in this place; which some suppose to be the true reading, because the apostle calls the house of Stephanas 'the first-fruit of Achaia,' 1 Cor. xvi. 15. But if Epænetus was one of that house, he was a part of the first-fruit of Achaia. If Asia is the true reading here, the proconsular Asia is meant.

Ver. 6. Salute Mary, who laboured much with us. — If the common translation, 'who bestowed much labour on us,' is retained, the meaning is, that Mary underwent much fatigue in taking care of the apostle, while he was in some dangerous sickness. See however ver. 12, note 2.

Ver. 7.—1. Salute Andronicus and Junias. — It is doubtful whether ἰσχυρῶς is the accusative of ἰσχυρῶς, or of ἰσχυρῶς. If of the former, it is the name of a man: if of the latter, it is the name of a woman; in which case, the apostle may have joined her with Andronicus, because he was her husband, or her brother. But most commentators are of opinion, that this is the name of a man, because the apostle adds, who are of note among the apostles.

2. My kinsmen. — The apostle styles all the Jews συγγενεῖς, kinsmen, Rom. ix. 3. It is therefore uncertain, whether he means that Andronicus and Junias were his blood relations, or only of the same nation with himself.

3. And my fellow-prisoners. — At the time this letter was written, Paul had been in prisons often, 2 Cor. xi. 23. On some of these occasions, the persons here named had been imprisoned with him; but where or when that happened, is not known.

4. Who are of note among the apostles. — The name apostle was

4 *These excellent persons to save my life exposed themselves to death; to whom therefore, not I only am thankful, but even all the churches of the Gentiles, who consider themselves as indebted to them, for preserving the life of their apostle and spiritual father.*

5 *Likewise, wish health to the members of the church which is in their house. Salute Epænetus, whom I dearly love because he is the first person I converted in the province of Achaia.*

6 Salute Mary, who underwent great fatigue in spreading the gospel along with us.

7 Salute Andronicus and Junias my kinsmen, and formerly prisoners with me for the sake of Christ, who are in high estimation among the apostles on account of their talents and virtues, and who were in the church of Christ before me.

8 Salute Amplias, whom I dearly love on account of his sincere attachment to Christ.

9 Salute Urbanus, who assisted me in preaching Christ; and Stachys, whom I sincerely love on account of the goodness of his disposition.

10 Salute Apelles, who, by sustaining many persecutions, hath approved himself a firm Christian. Salute the brethren who are of the family of Aristobulus.

11 Salute in my name, Herodion my kinsman. Salute those members of the family of Narcissus who are converted to Christianity.

12 Salute Tryphæna and Tryphosa, women who employ themselves in maintaining the cause of Christ at Rome. Salute Persis, the beloved of all who know her, and who hath laboured much in promoting the cause of Christ.

13 Salute Rufus, who is a most excellent Christian; and do the same to her who is his mother, and, because of her affection to me, my mother also.

14 In my name salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren in their families.

sometimes given to ministers of the word who were of an order inferior to the twelve, but who were sent forth on some particular service, 2 Cor. viii. 23. 2 Cor. xi. 13. Rev. ii. 2. In this sense, Barnabas is called an apostle, Acts xiv. 14. Andronicus and Junias may have been of note among the apostles of this inferior order. Or the meaning may be, as in the commentary, that they were highly esteemed by the apostle. See Bengelius's opinion, 1 Cor. xv. 6. note 2.

5. And who were in Christ before me. — The word Christ is often used by Paul, to denote the religion of Christ, and the church of Christ, which is his body. From Andronicus and Junias being Christians before Paul, joined with their being of note among the apostles, Origen infers, that they were of the number of the seventy disciples. Yet that is uncertain.

Ver. 8. Salute Amplias. — Some MSS., and the Vulgate version, have here Ampliatius.

Ver. 10.—1. Salute Apelles, the approved in Christ. — Τὸν δοκιμασθέντα Χριστῶ, the approved in Christ, or in the gospel, is one who, on being tried by affliction and persecution for the gospel, has been found a real Christian; a noble character this, and greatly to be respected.

2. Salute those who are of the family of Aristobulus. — Aristobulus himself was not saluted, either because he was not in Rome at that time, or because he was not yet converted, or perhaps because he was dead. He and Narcissus seem to have had each of them a numerous family of slaves and others, some of whom were Christians, and the fame of whose virtues had reached the apostle.

Ver. 11. Salute those of the family of Narcissus who are in the Lord. — Many think this was the famous Narcissus, the freed-man and favourite of the emperor Claudius. But this epistle being written, A.D. 57, Narcissus the emperor's favourite was then dead. For Tacitus, Annal. lib. xiii. 1. and Dio, lib. lx. fine, informs us, that he died in the first year of the emperor Nero, answering to A.D. 64. However, as the salutation is not sent to Narcissus, but to the Christians of his family, it may have subsisted after his death.

Ver. 12. Salute Tryphæna and Tryphosa, who labour in the Lord. — Τὰς κοπιῶσας; being in the feminine gender, the persons here said 'to labour in the Lord' were probably female presbyters or deacons, who employed themselves at Rome in propagating the gospel; as was Persis likewise, who in the next clause is said to 'have laboured much in the Lord.' And as Mary is said, ver. 6, to 'have laboured much' with the apostle, she also may have exercised one or other of these offices in some of the great cities of Asia or Greece, where the apostle preached, and by her zealous services, especially among her own sex, may have been of use to the apostle and his assistants, while preaching the gospel.

Ver. 13.—1. Salute Rufus. — There is mention made of 'Simon of Cyrene, the father of Alexander and Rufus,' Mark xv. 21. And many are of opinion that that Rufus is the person whom the apostle here salutes. But others think them different, because, from the circumstance of Rufus's mother being with him in Rome, it is conjectured that he was a native of Rome; whereas the Rufus mentioned by Mark was of Cyrene. Yet, as the apostle calls the mother of Rufus his mother, on account of the many good offices he received from her, he, who never was in Rome, must have received them elsewhere; consequently she had not always resided in Rome, but may have come there lately with her son.

15 Salute Philologus, and Julia,¹ Nereus, and his sister, and Olympas,² and all the saints who ARE with them.

16 Salute one another with an holy kiss.¹ The churches of Christ salute you.²

17 (Δε) Now I beseech you, brethren, mark¹ them who make separations and occasions of falling² contrary to the doctrine which ye have learned :³ and avoid them.⁴

18 For they who are such do not serve our Lord Jesus Christ, but their own belly ; and by good words,¹ and blessings,² deceive the hearts of the innocent.³

19 Now your obedience¹ is reported to all men. I therefore rejoice on your account ; nevertheless I wish you indeed to be wise (ω, 142.) with respect to good, and pure² with respect to evil.

20 And the God of peace will bruise Satan under your feet soon.¹ The grace of our Lord Jesus Christ be with you.² Amen.

2. Chosen in the Lord.]—This epithet implies, that Rufus was a Christian eminent for his faith, and piety, and virtue. See Prelim. Ess. iv. 41.

Ver. 14. Salute Hermas.]—According to the general opinion of the fathers, (Euseb. Ecc. Hist. lib. 3.), this is the author of the ancient writing called *Pastor* or *Shepherd*, quoted by Irenæus, Clement of Alexandria, Origen, Tertullian, and others; and which still remains. Of the other persons mentioned in this verse, we know nothing. This however we know, that their being saluted of the apostle by name, was a testimony of his respect, and of the worthiness of their character.

Ver. 15.—1. Salute Philologus and Julia.]—The same doubt occurs concerning *λοῦλιαν* as concerning *λουβιαν*, ver. 7. Origen took it for the name of a woman, and supposed her to be Philologus's wife.

2. And Olympas.]—The circumflex accent on the last syllable of *Ολυμπία*, shews that they who added the accents to the Greek Testament thought it the name of a man; on this supposition, the nominative is *Ολυμπας*.

Ver. 16.—1. Salute one another with an holy kiss.]—The Jews considered the kiss as an expression of friendship. Thus Joab, pretending great friendship to Amasa, took him by the beard to kiss him, when he slew him, 2 Sam. xx. 9. Our Lord says to Simeon, Luke vii. 45. 'Thou hast given me no kiss,' meaning that he had not expressed such affection to him, as the woman had done who kissed his feet. Julia also kissed our Lord, pretending friendship to him at the time he betrayed him. This manner of expressing friendship to each other, the disciples of Christ adopted and practised in their religious assemblies. So Justin Martyr informs us, in his account of the religious assemblies of the Christians, Apolog. 'Prayers being ended, we salute one another with a kiss, and then the bread and cup is brought to the president, &c. This was called the *holy kiss*, to distinguish it from a lustful kiss; and the *kiss of love*, 1 Pet. v. 14. to distinguish it from the treacherous kiss of Joab and Judas; being given as an expression of that sincere, chaste, spiritual love, which Christians owed to one another. On the occasions mentioned by Justin, the men and women did not kiss each other promiscuously; the men saluted the men only, and the women kissed none but their own sex; as may be known from their manner of sitting in the public assemblies, described, Apos. Constit. lib. ii. c. 57. *Εἰς τὸ εὐαγγέλιον μέγας, οἱ ἀλλήλοις καὶ ἱεροῦσαν μετὰ πάσης ἡσυχίας, καὶ εὐταξίας καὶ ἡ ἡσυχίας καὶ ἡ εὐταξίας καὶ οὕτως καὶ ἡ εὐταξίας καὶ οὕτως καὶ ἡ εὐταξίας*. 'On the other side, let the laics sit with all silence and good order; and the women, let them sit also separately, keeping silence.' Then, after a long description of the worship, the author adds, *Εἰς τὰς ἐκκλησίας ἡσυχίας καὶ εὐταξίας, καὶ ἀλλήλους μετὰ ἡσυχίας, καὶ εὐταξίας*. 'Then let the men salute one another, and the women one another, giving the kiss in the Lord.' Through length of time, and difference of manners, the method of sitting in the public assemblies for worship hath been changed. But that it was the ancient method cannot be doubted, being derived from the synagogue.

2. The churches of Christ salute you.]—Paul wrote this epistle from Corinth, the chief city of Achaia; a province in which there were Christian churches, at Corinth, at Cenchrea, and perhaps in different cities of Peloponnesus. Wherefore, the churches of Christ who sent their salutation to the brethren at Rome, were all the churches in the province of Achaia.

Ver. 17.—1. Now I beseech you, brethren, mark.]—The word *σκοπεῖν* signifies to observe attentively and diligently, as they do who are placed in a watch-tower to observe the motions of their enemies. The purpose for which the brethren were to mark the persons described, is mentioned in the next clause of the verse.

2. Them who make (τὰς διχοστασίας) separations and occasions of falling.]—Τὰ σκάνδαλα. See Rom. xiv. 21. note. The apostle had in his eye the Jewish teachers, who in many churches set up separate assemblies for the worship of God, (see Jude, ver. 19.), on pretence of greater orthodoxy and sanctity than others, and who would

15 In my name salute Philologus and Julia, Nereus and his sister, and Olympas, and all the Christians who are in their families

16 To shew that Christian affection which ye bear to each other, salute one another with a chaste kiss. The churches of Christ at Corinth and Cenchrea, and in all the province of Achaia, salute you.

17 Now I beseech you, brethren, mark them who set up separate assemblies for worship, and who occasion the weak to fall by false doctrine, or by enjoining things indifferent as necessary, contrary to the doctrine which ye have learned from me in this epistle, and avoid them.

18 For such teachers, whatever they may pretend, do not serve our Lord Jesus Christ, but their own lusts; and by plausible discourse and hypocritical wishes of happiness, they draw away the affections of the innocent, who have no suspicion of their wickedness.

19 Now your obedience, in turning from idols to the true God, is reported through the whole empire: I therefore rejoice on your account. Nevertheless, I wish you to be wise with respect to good, so as to discern and practise it habitually, and to be pure with respect to evil, by avoiding all false doctrines and wicked actions.

20 And God, who is the author of peace, will produce peace among you by bruising Satan under your feet soon: I mean the unbelieving Jews and Judaizing teachers, who make divisions among you. The favour of our Lord Jesus Christ be with you. Amen.

admit none into their communion but such as joined them in their peculiarities, and who represented all others as erroneous and impious. This they did, from no regard to the Lord Jesus, but to enrich themselves, and to live in sensual pleasure, ver. 18; for by making themselves the heads of these schismatical assemblies, they drew a plentiful maintenance from their followers, whereby they enriched themselves, and gratified their lusts. See Philip. iii. 19.

3. Contrary to the doctrine which ye have learned:]—namely, from me in this epistle. Or, many of the Roman brethren may have heard the apostle, and other inspired men, preach in Judea and elsewhere, from whom they learned the genuine doctrines of the gospel. According to this interpretation, the apostle, as Estius observes, insinuates here, that even the common people, by the help of general principles, may discern true doctrine from that which is false.

4. And avoid them.]—It is worthy of notice, that the apostle desires the faithful to mark them who cause divisions, not for the purpose of disputing with them, and far less for the purpose of apprehending and punishing them with fines, imprisonment, torture, and death; but that they might avoid their company, lest by conversing familiarly with such, they might have been infected with their errors and vices. For, as the apostle told Timothy, 2 Epist. ii. 17. 'their word will eat as doth a gangrene.'

Ver. 18.—1. And by good words.]—*Χερεολογίας* comes from *χερς* λογος, which signifies one who promises much, but performs nothing; one who professes to regard the interest of the person to whom he speaks, much more than his own; in short, one who flatters and flatters, without possessing any real benevolence. Thus the Emperor Pertinax was called *Christologus*, because, as Aurelius Victor elegantly expresses it, 'Blandus esset, magis quam benignus.'

2. And blessings.]—*Εὐλογίας*, benedictio, fausta imprecatio. The false teachers, to gain the affection of their disciples, prayed with great seeming earnestness for all manner of blessings to them.

3. They deceive the hearts of the innocent.]—*Απαγώγῃ*. This word denotes persons entirely free from guile; persons upright and unsuspecting, but who have not prudence sufficient to enable them to discern and avoid the snares which the wicked lay in their way.

Ver. 19.—1. Now your obedience is reported to all men:]—literally, 'your obedience hath come to all,' that is, the fame of your obedience hath come. For that such a number of the inhabitants of the metropolis of the Roman empire had forsaken the worship of idols, must have been much spoken of through all the provinces.

2. I wish indeed to be wise, &c.]—The apostle's argument is this: Since ye have shewn such prudence and discernment in receiving the gospel, ye should shew like prudence and discernment in your behaviour under the gospel, by doing every thing that is good, and by preserving yourselves unpolluted with evil.

Ver. 20.—1. And the God of peace will bruise Satan under your feet soon.]—The Hebrew word *Satan* signifies an enemy. But because the chief of the evil spirits in rebellion against God is the greatest enemy of mankind, the name is appropriated to him. Here it is given to the unbelieving Jews, and also to the Judaizing teachers and their adherents, who, for selfish purposes, bred divisions at Rome, ver. 17. and in every church where they could obtain a footing; they are therefore called 'ministers of Satan,' 2 Cor. xi. 15. The speedy destruction of these false teachers, who occasioned divisions in the church, the apostle foretold, by assuring the Romans that 'the God of peace would bruise Satan under their feet soon;' I suppose, in allusion to the bruising of the head of the serpent, under the heel of the seed of the woman. See the Illustration prefixed to chap. xi. p. 112.

2. The grace of our Lord Jesus Christ be with you.]—The apostle, entertaining the warmest affection towards the faithful in Rome, gave them his apostolical Christian benediction, both here and ver. 24. to shew them how much his heart overflowed with love to them. But in the Syriac version it is omitted at the 24th verse, and added at the end of the epistle.

21 *Timothy my fellow-labourer,*¹ and *Lucius,*² and *Jason,*³ and *Sosipater,*⁴ my kinsmen, salute you.

22 *I Tertius,*⁵ who wrote (τῷ, 71.) *this letter,* salute you in the Lord.

23 *Caius*⁶ mine host, and of the whole church, saluteth you. Erastus the chamberlain⁷ of the city saluteth you, and Quartus *your* brother.⁸

24 The grace of our Lord Jesus Christ *be* with you all.⁹ Amen.

25 (Δ) Now to him *who is able to stablish* you according to my gospel¹ and the preaching of Jesus Christ, (κατὰ) according to the revelation of the mystery² kept secret *IN* the times of the ages.³

26 (But is now made manifest, and, by the commandment of the eternal God in the prophetic writings, is made known to all the Gentiles, in order to the obedience of faith),

27 *To the wise God alone,*¹ through Jesus Christ, *I SAY,* to him *BE* the glory for ever.² Amen.

Ver. 21.—1. Timothy my fellow-labourer.—Timothy was converted by Paul while very young. And being chosen by him as his assistant in the ministry, he accompanied him in all his journeys, and shared with him in all his dangers. Hence he styles him his fellow-labourer. See Pref. to 1 Tim. sect. 1.

2. And Lucius.—There is a person of this name mentioned Acts xiii. 1. as one of the prophets of the church at Antioch. But Lucius of Antioch being nowhere mentioned as Paul's companion in travel, Origen supposed the Lucius, who sent his salutation to the church at Rome, was Luke the evangelist, whom the apostle called *Lucius*, after the Roman manner, as he called Silas, *Silvanus*. But it is not certain that Luke was with the apostle in Corinth, when he wrote this epistle.

3. And Jason.—He is thought by many to have been the Jason with whom the apostle lodged at Thessalonica, Acts xvii. 7; and who, on that account, was accused to the magistrates of harbouring seditious persons.

4. And Sosipater.—This, I suppose, is the person called Sopater of Berea, who is said to have accompanied the apostle to Asia, Acts xx. 4. And Jason and Sosipater are called the apostle's *kinsmen*, because they were Jews.

Ver. 22. I Tertius, who wrote this epistle, salute you.—It seems Tertius was well known to the Roman brethren. From his name he may be supposed to have been a Roman. Others think this is Silas, because his name is of the same signification with Tertius.

Ver. 23.—1. Caius mine host.—He is generally believed to have been Caius of Corinth, whom Paul baptized, 1 Cor. i. 14; and who, being a man of wealth, and of a benevolent disposition, entertained the apostle in his house at the time this epistle was written; and shewed great hospitality likewise to all the members of the church at Corinth. See 3 John, Pref. sect. 2.

2. Erastus the chamberlain of the city saluteth you.—At Smyrna there was an officer of this kind, who is mentioned among the other magistrates of the city. Marmor. Oxon. p. 265. Μειλῆτης γὰρ οὐκ ὀνόματι, 'Meiletus the younger steward.' In the Vulgate version, Arcarius; Arcarius is translated 'Arcarius civitatis—the treasurer of the city.' Erastus being a person of such note, his conversion and salutation must have occasioned great joy to the brethren in Rome.

3. And Quartus your brother.—I have supplied the word *your*, because to call Quartus simply a brother, was no distinction at all, unless, as some conjecture, it imports that he was a minister of the gospel. That Quartus was a native of Rome, or Italy, and a member of the church at Rome, as well as Tertius, I think probable from their names, which are evidently Latin.

Ver. 24. The grace of our Lord Jesus Christ be with you all.—This is the concluding apostolical benediction, which St. Paul always wrote with his own hand, to distinguish his genuine epistles from those that were forged in his name, 2 Thess. iii. 17. But though he commonly ended his letters with that benediction, before he quitted the pen, on this occasion he added also, in his own handwriting, that grand doxology, contained ver. 25, 26, 27, in which he offers a solemn thanksgiving to God, for the calling of the Gentiles, by the apostles preaching Christ to them, according to the revelation of that mystery made to him, and according to God's express commandment in the prophetic writings of the Jews. And as he had explained these subjects in the foregoing epistle, this doxology was placed at the conclusion of it with great propriety, and could not but be extremely acceptable to all the Gentiles.

Ver. 25.—1. Now to him who is able to stablish you, according to my gospel.—What the apostle wished the Romans to be established in, was those essential points of doctrine which he always preached,

21 *Timothy, my assistant in the ministry, and Lucius, and Jason, and Sosipater, my kinsmen, who are at present with me, salute you.*

22 *I Tertius, who wrote this letter from the apostle's autograph, am permitted by him to salute you as the disciples of Christ.*

23 *Caius, with whom I lodge, and who shows hospitality to all the members of the church here, wishes you health. So doth Erastus, the chamberlain of Corinth, and Quartus, one of your own church, who at present is with me.*

24 Loving you affectionately, I give you my apostolical benediction a second time. (See ver. 20.) *The favour of our Lord Jesus Christ be with you all. Amen.*

25 *Now to him who is able to stablish you in the belief, that by faith and not by the law the Gentiles shall be saved, according to my gospel and the preaching concerning Jesus Christ by all the apostles, according to the revelation of the mystery to them, which, though contained in the covenant with Abraham, was kept secret in the time of the Mosaic dispensation,*

26 *(But is now fully published to the world, by the preaching of the gospel; and, according to the commandment of the eternal and unchangeable God, contained in the prophetic writings of the Jews, is made known to all the Gentiles, in order to produce in them the obedience of faith),*

27 *To the wise God alone, who possesses all perfection in and of himself, through the illumination of Jesus Christ, I say with understanding, to him be the glory of the salvation of the world ascribed for ever. And for the truth of all that I have written, I appeal to God, by saying Amen to the whole.*

and which he had inculcated in this letter; namely, the gratuitous justification of Jews and Gentiles by faith, without works of law; and in particular the justification of the Gentiles, without subjecting them to the law of Moses. These doctrines he calls *his gospel*, or good news, not in contradistinction to the good news of the other apostles, as Locke fancies, to the great discredit of the rest, whose doctrine was the same with Paul's, so far as it went; but in opposition to the doctrines taught by the Judaizers and other false teachers, who added the law to the gospel, on pretence that the gospel was defective in rites of adoration.

2. According to the revelation of the mystery.—The apostle calls the admission of the Gentiles to all the privileges of the church: and people of God, without subjecting them to the law of Moses, a *mystery*, because it was a doctrine of much greater importance than any doctrine taught in the heathen mystery; and because, like these mysteries, it had hitherto been kept secret. See the next note, and Eph. i. 9. note.

3. Which hath been kept secret in the times of the ages;—that is, during the dispensation of the law of Moses, which, as Locke observes, is called *the age*, Luke i. 70. Acts iii. 22; and *the ages*, 1 Tim. i. 9. Tit. i. 2; and in this verse *αἰώνος αἰώνων*, because, under the law, time was measured by *years, ages or jubilees*. Hence God is called 'the Rock of Ages,' in the same sense that he is called 'the Rock of Israel.' He was the strength and support of the people who lived under the *ages*, or Mosaic dispensation. Farther, the same author observes, that the reception of the Gentiles into the visible church of God could not be called a mystery or secret, till there was a church erected, consisting of Abraham and his posterity, into which they could be received. For till then there were no such names of distinction known among mankind as Jew and Gentile, to denote those who were in or out of the visible church. Hence the propriety of the expression, 'kept secret in the times of the ages.' It is true, in the covenant by which God separated Abraham and his posterity from the rest of mankind, and made them his visible church and people, the calling of the nations to be the people of God was promised, under the idea of 'blessing them in Abraham's seed.' Also it was predicted by the Jewish prophets, as the apostle hath shewn in the preceding chapters. But, as not the least intimation was given, either in the covenant or by the prophets, of the condition on which the Gentiles were to be received as the people of God, it never entered into the mind of the Jews, that they could become the people of God in any other way than by circumcision and obedience to the law of Moses. Their attaining that honour, therefore, together with justification and eternal life, merely by *faith*, is the great *secret*, said in this verse to be kept hid during the times of the ages, or Mosaic dispensation; but which (ver. 26.) was made manifest to the apostles by revelation in order to be preached to all the Gentiles, according to the commandment of the everlasting God, recorded in the writings of the Jewish prophets. Others translate *αἰώνος αἰώνων* *αἰώνος αἰώνων*, 'kept secret in ancient times.' But this makes no difference in the sense. See Tit. i. 2. note 2.

Ver. 27.—1. To the wise God alone, through Jesus Christ.—This, I think, is the true translation of *μονοθεῶς σοφῷ*, both here and in the doxologies, 1 Tim. i. 17. Jude, ver. 25. For if the translation were to run in the following manner, 'To the only wise God,' it would imply, that there are some Gods who are not wise. On the other hand, if we render the clause thus, 'To God only wise,' the reader might be apt to think, that God hath no perfection but wisdom. The translation which I have given above clearly expresses the apostle's meaning, which is, that glory ought to be ascribed to God alone in the highest degree; or, that God alone is entitled thereto in and of

himself: whereas, all others, to whom glory is due, derive their title to it from the perfection which he has communicated to them, or the authority which he has bestowed on them.

2. I say, to him be the glory for ever.—*ᾧ τὸ δόξῃ*. Here the rela-

tive *ᾧ* is put for *εἰς αὐτόν*, to him: (see Eph. iii. 21.); unless, with our translators, we think it a pleonasm, or adopt the reading of some printed editions, in which *ᾧ* is omitted.

Thus endeth the apostle Paul's Epistle to the Romans; a writing, which, for sublimity and truth of sentiment, for brevity and strength of expression, for regularity in its structure, but, above all, for the unspeakable importance of the discoveries which it contains, stands unrivalled by any mere human composition, and as far exceeds the most celebrated productions of the learned Greeks and Romans, as the shining of the sun exceedeth the twinkling of the stars.

I CORINTHIANS.

PREFACE.

SECT. I.—Of the time of St. Paul's arrival at Corinth.

WE are told, Acts xvii. 15. that after Paul was driven, by the unbelieving Jews, from Thessalonica and Berea, he went to Athens, the most celebrated city in Greece, intending to make the gospel known to the learned there. But the contempt in which the Athenian philosophers held his doctrine and manner of preaching, convincing him that it would be to no purpose to stay long among them, he left Athens soon, and went to Corinth, now become the metropolis of the province of Achaia, and of equal fame for the sciences and the arts with Athens itself.

On his arrival in Corinth, he found Aquila and his wife Priscilla, two Jewish Christians, 'who had lately come from Italy, because Claudius had commanded all Jews to depart from Rome,' Acts xviii. 2. According to the best chronologers, Claudius's edict against the Jews was published in the eleventh year of his reign, answering to A. D. 51. Claudius began his reign on the 24th of January. Wherefore, notwithstanding his edict against the Jews might come forth early in the eleventh year of his reign, yet, as the Jews would be allowed a reasonable time to settle their affairs, and take themselves away, we cannot suppose that Aquila and Priscilla arrived at Corinth sooner than the end of the spring in the year 51. And seeing they were settled in Corinth, and carrying on their business of tent-making, when the apostle arrived, his arrival cannot be fixed sooner than the summer of that year.—This epoch of St. Paul's arrival at Corinth merits attention, because it will be of use in fixing the dates of other occurrences, which happened both before and after that event.

Being come to Corinth, the apostle immediately preached in the synagogue. But the greatest part of the Jews opposing themselves and blaspheming, he told them he would go to the Gentiles, Acts xviii. 6. Knowing, however, the temper and learning of the Gentiles in Corinth, and their extreme profligacy of manners, he was in great fear when he first preached to them, 1 Cor. ii. 3. But the Lord Jesus appeared to him in a vision, and bade him not be afraid, but speak boldly, 'because he had much people in that city,' Acts xviii. 9, 10. In obedience to Christ's command, Paul preached almost two years in Corinth, (ver. 11. 18.), and gathered a very flourishing church, in which there were some Jews of note, ver. 8. but the greatest part were idolatrous Gentiles, 1 Cor. xii. 2.—The members of this church being very numerous, were so much the object of the apostle's attention, that he wrote to them two long and excellent letters, not only for establishing them in the belief of his apostleship, which a false teacher, who came among them after his departure, had presumed to call in question, but to correct certain irregularities into which many of them had fallen in his absence, and for other purposes which shall be mentioned in Sect. iv. of this Preface.

SECT. II.—Of the Character and Manners of the Corinthians in their heathen State.

BEFORE Corinth was destroyed by the Romans, it was famous for the magnificence of its buildings, the extent of its commerce, and the number, the learning, and the ingenuity of its inhabitants, who carried the arts and sciences to such perfection, that it was called by Cicero, *totius Græciæ lumen, the light of all Greece*; and by Florus, *Græciæ decus, the ornament of Greece*. The lustre, however, which Corinth derived from the number and genius of its inhabitants, was tarnished by their debauched manners. Strabo, lib. viii. p. 151. tells us, that in the temple of Venus at Corinth "there were more than a thousand harlots, the slaves of the temple, who, in honour of the goddess, prostituted themselves to all comers for hire, and through these the city was crowded, and became wealthy." From an institution of this kind, which, under the pretext of religion, furnished an opportunity to the debauched to gratify their lusts, it is easy to see what corruption of manners must have flowed. Accordingly it is known, that lasciviousness was carried to such a pitch in Corinth, that, in the language of these times, the appellation of a *Corinthian* given to a woman, imported that she was a prostitute and *κοινήσασσα*, to be have as a Corinthian, spoken of a man, was the same as *εραίσων*, to commit whoredom.

In the Achæan war, Corinth was utterly destroyed by the Roman Consul Mummius. But being rebuilt by Julius Cæsar, and peopled with a Roman colony, it was made the residence of the Proconsul who governed the province of Achaia, see (see 1 Thess. i. 7. note), and soon regained its ancient splendour; for its inhabitants increasing exceedingly, they carried on, by means of its two sea-ports, an extensive commerce, which brought them great wealth. From that time forth, the arts which minister to the conveniences and luxuries of life, were carried on at Corinth in as great perfection as formerly: schools were opened, in which philosophy and rhetoric were publicly taught by able masters; and strangers from all quarters crowded to Corinth, to be instructed in the sciences and in the arts. So that Corinth, during this latter period, was filled with philosophers, rhetoricians, and artists of all kinds, and abounded in wealth. These advantages, however, were counterbalanced, as before, by the effects which wealth and luxury never fail to produce. In a word, an universal corruption of manners soon prevailed; so that Corinth, in its second state, became as debauched as it had been at any former period whatever. The apostle therefore had good reason, in this epistle, to exhort the Corinthian brethren to 'flee fornication:' and after giving them a catalogue of the unrighteous who shall not inherit the kingdom of God, 1 Cor. vi. 9, 10. he was well entitled to add, 'and such were some of you.' In short, the Corinthians had carried vice of every kind to such a pitch, that their city was more debauched than any of the other cities of Greece.

SECT. III.—*Of the Conversion of the Corinthians to the Christian Faith.*

AFTER the apostle left the synagogue, he frequented the house of one *Justus*, a religious proselyte whom he had converted. Here the idolatrous inhabitants of the city, prompted by curiosity, came to him from time to time, in great numbers, to hear his discourses. And having themselves seen, or having been credibly informed by others, of the miracles which Paul wrought, and of the spiritual gifts which he conferred on them who believed, they were so impressed with his discourses and miracles, that many of them renounced their ancient superstition. So Luke tells us, Acts xviii. 8. 'And many of the Corinthians, hearing, believed, and were baptized.'

Of all the miracles wrought in confirmation of the gospel, that which seems to have affected the Greeks most, was the *gift of tongues*. For as they esteemed eloquence more than any other human attainment, that gift, by raising the common people to an equality with the learned, greatly recommended the gospel to persons in the middle and lower ranks of life. Hence numbers of the inhabitants of Corinth, of that description, were early converted. But with persons in higher stations, the gospel was not so generally successful. By their attachment to some one or other of the schemes of philosophy which then prevailed, the men of rank and learning had rendered themselves incapable, or at least unwilling, to embrace the gospel. At that time, the philosophers were divided into many sects; and each sect having nothing in view but to confute the tenets of the other sects, the disquisitions of philosophy among the Greeks had introduced an universal skepticism, which destroyed all rational belief. This pernicious effect appeared conspicuously in their statesmen, who, through their philosophical disputations, having lost all ideas of truth and virtue, regarded nothing in their politics but utility. And therefore, in the persuasion that idolatry was the only proper religion for the vulgar, they would hear nothing that had the least tendency to make the people sensible of its absurdity. On persons of this description, the arguments in behalf of the gospel, advanced by the apostle, made no impression; as was seen in the Athenian magistrates and philosophers, before whom Paul reasoned in the most forcible manner, against the reigning idolatry, without effect. The miracles which he wrought at Corinth, in confirmation of the gospel, ought to have drawn the attention of all ranks of men in that city. But the opinion which the philosophers and statesmen entertained of their own wisdom was so great, that they despised the gospel as mere foolishness, (1 Cor. i. 23.), rejected its evidences, and remained, most of them, in their original ignorance and wickedness.

Though, as above observed, the common people at Corinth, strongly impressed by the apostle's miracles, readily embraced the gospel, it must be acknowledged, that they did not seem, at the beginning, to have been much influenced thereby either in their temper or manners. In receiving the gospel, they had been moved by vanity, rather than by the love of truth. And therefore, when they found the doctrines of the gospel contrary in many things to their most approved maxims, they neither relished them, nor the apostle's explications of them. And as to his moral exhortations, because they were not composed according to the rules of the Grecian rhetoric, nor delivered with those tones of voice which the Greeks admired in their orators, they were not attended to by many, and had scarce any influence in restraining them from their vicious pleasures. Knowing, therefore, the humour of the Greeks, that they sought *wisdom*, that is, a conformity to their philosophical principles, in every new scheme of doctrine that was proposed to them, and

nauseated whatever was contrary to these principles, the apostle did not, during his first abode in Corinth, attempt to explain the gospel scheme to the Corinthians in its full extent; but, after the example of his divine Master, he taught them as they were able to bear:—1 Cor. iii. 1. 'Now I, brethren, could not speak to you as to spiritual, but as to fleshly men, even as to babes in Christ. 2. Milk I gave you, and not meat: For ye were not then able to receive it. Nay, neither yet now are ye able.'

SECT. IV.—*Of the Occasion of writing the First Epistle to the Corinthians.*

THOUGH the apostle had taught the word of God at Corinth during more than a year and six months, the religious knowledge of the disciples, for the reasons already mentioned, was but imperfect at his departure. They were therefore more liable than some others to be deceived by any imposter who came among them, as the event shewed. For, after the apostle was gone, a false teacher, who was a Jew by birth, 2 Cor. xi. 22. came to Corinth with letters of recommendation, 2 Cor. iii. 1. probably from the brethren in Judea; for which reason he is called a *false apostle*, 2 Cor. xi. 13. having been sent forth by men. This teacher was of the sect of the Sadducees, (see 1 Cor. xv. 12.), and of some note on account of his birth (2 Cor. v. 16, 17.) and education; being perhaps a scribe learned in the law, 1 Cor. i. 20.—He seems likewise to have been well acquainted with the character, manners, and opinions of the Greeks; for he recommended himself to the Corinthians, not only by affecting, in his discourses, that eloquence of which the Greeks were so fond, but also by suiting his doctrine to their prejudices, and his precepts to their practices. For example, because the learned Greeks regarded the body as the prison of the soul, and expected to be delivered from it in the future state, and called 'the hope of the resurrection of the flesh, the hope of worms;—a filthy and abominable thing—which God neither will nor can do,' (Celsus ap. Origen, lib. v. p. 240.); and because they ridiculed the doctrine of the resurrection of the body, Acts xvii. 32. this new teacher, to render the gospel acceptable to them, flatly denied it to be a doctrine of the gospel, and affirmed that the resurrection of the body was neither desirable nor possible; and argued, that the only resurrection promised by Christ was the resurrection of the soul from ignorance and error, which the heretics of these times said was already passed, 2 Tim. ii. 18. Next, because the Corinthians were addicted to gluttony, drunkenness, fornication, and every sort of lewdness, this teacher derided the apostle's precepts concerning temperance and chastity, and reasoned in defence of the licentious practices of the Greeks, as we learn from the apostle's confutation of his arguments, 1 Cor. vi. 12, 13. Nay, he went so far as to patronize a person of some note among the Corinthians, who was living in incest with his father's wife, 1 Cor. v. 1.; proposing thereby to gain the good-will, not only of that offender, but of many others also, who wished to retain their ancient debauched manner of living. Lastly, to ingratiate himself with the Jews, he enjoined obedience to the law of Moses, as absolutely necessary to salvation.

In thus corrupting the gospel, for the sake of rendering it acceptable to the Greeks, the false teacher proposed to make himself the head of a party in the church at Corinth, and to acquire both power and wealth. But Paul's authority, as an apostle, standing in the way of his ambition, and hindering him from spreading his errors with the success he wished, he endeavoured to lessen the apostle, by representing him as one who had neither the mental nor the bodily abilities necessary to an apostle. His presence, he said, was mean, and his speech

contemptible, 2 Cor. x. 10. He found fault with his birth and education, 2 Cor. x. 10. He even affirmed that he was no apostle, because he had not attended Christ during his ministry on earth, and boldly said that Paul had abstained from taking maintenance, because he was conscious he was no apostle. On the other hand, to raise himself in the eyes of the Corinthians, he praised his own birth and education, boasted of his knowledge and eloquence, and laid some stress on his bodily accomplishments; by all which he gained a number of adherents, and formed a party at Corinth against the apostle. And, because there were in that party some teachers endowed with spiritual gifts, the apostle considers them also as leaders. Hence, he speaks sometimes of one leader of the faction, and sometimes of divers, as it suited the purpose of his argument.

While these things were doing at Corinth, Paul returned from Jerusalem to Ephesus, according to his promise, Acts xviii. 21. During his second abode in that city, which was of long continuance, some of the family of Chloe, who were members of the church at Corinth, and who adhered to the apostle, happening to come to Ephesus, gave him an account of the disorderly practices which many of the Corinthian brethren were following, and of the faction which the false teacher had formed among them in opposition to him, 1 Cor. i. 11. These evils requiring a speedy remedy, the apostle immediately sent Timothy and Erastus to Corinth, Acts xix. 22. 1 Cor. iv. 17., in hopes that if they did not reclaim the faction, they might at least be able to confirm the sincere. For that purpose he ordered his messengers to inform the Corinthians, that he himself was coming to them directly from Ephesus, to increase the spiritual gifts of those who adhered to him, 2 Cor. i. 15, and to punish, by his miraculous power, the disobedient, 1 Cor. iv. 18, 19. Such was the apostle's resolution, when he sent Timothy and Erastus away. But before he had time to put this resolution into execution, three persons arrived at Ephesus, whom the sincere part of the church had despatched from Corinth with a letter to the apostle, wherein they expressed their attachment to him, and desired his directions concerning various matters, which had been the subject of much disputation, not only with the adherents of the false teachers, but among the sincere themselves.

The coming of these messengers, together with the extraordinary success which the apostle had about that time in converting the Ephesians, occasioned an alteration in his resolution respecting his journey to Corinth. For instead of setting out directly, he determined to remain in Ephesus till the following Pentecost, 1 Cor. xvi. 8. And then, instead of sailing straightway to Corinth, he proposed to go first into Macedonia, 1 Cor. xvi. 5, 6. —In the mean time, to compensate the loss which the Corinthians sustained from the deferring of his intended visit, he wrote to them his First Epistle, in which he reprov'd the false teacher and his adherents, for the divisions they had occasioned in the church. And because they ridiculed him as a person rude in speech, he informed them, that Christ had ordered him, in preaching the gospel, to avoid the enticing words of man's wisdom, lest the doctrine of salvation through the cross of Christ should be rendered ineffectual. Then, addressing the heads of the faction, he plainly told them, their luxurious manner of living was very different from the persecuted lot of the true ministers of Christ. And to put the obedience of the sincere part of the church to the trial, he ordered them, in a general public meeting called for the purpose, to excommunicate the incestuous person. After which he sharply reprov'd those who had gone into the heathen courts of judicature with their law-suits, and directed them to a better method of settling their claims on each other respecting worldly matters.

The Corinthians, in their letter, having desired the apostle's advice concerning marriage, celibacy, and divorce, and concerning the eating of meats which had been sacrificed to idols, he treated of these subjects at great length in this epistle. Also, because the faction had called his apostleship in question, he proved himself an apostle by various undeniable arguments, and confuted the objection taken from his not demanding maintenance from the Corinthians. Then, in the exercise of his apostolical authority, he declared it to be sinful, on any pretext whatever, to sit down with the heathens in an idol's temple, to partake of the sacrifices which had been offered there. And, with the same authority, he gave rules for the behaviour of both sexes in the public assemblies; rebuked the whole church for the indecent manner in which they had celebrated the Lord's supper; and the spiritual men, for the irregularities which many of them had been guilty of, in the exercise of their gifts; proved against the Greek philosophers and the Jewish Sadducees the possibility and certainty of the resurrection of the dead, and exhorted the Corinthians to make collections for the saints in Judea, who were greatly distressed by the persecution which their unbelieving brethren had raised against them.

From this short account of Paul's first epistle to the Corinthians, it is evident, as Locke observes, that the apostle's chief design in writing it was to support his own authority with the brethren at Corinth, and to vindicate himself from the calumnies of the party formed by the false teacher in opposition to him, and to lessen the credit of the leaders of that party, by shewing the gross errors and miscarriages into which they had fallen; and to put an end to their schism, by uniting them to the sincere part of the church—that all of them, unanimously submitting to him as an apostle of Christ, might receive his doctrines and precepts as of divine authority; not those only which he had formerly delivered, but those also which he now taught in his answers to the questions which the sincere part of the church had proposed to him.

At the conclusion of this account of the epistle, it may not be improper to observe, that because the unteachableness of the Greeks, and their aversion to the doctrines of the gospel, proceeded from the extreme attachment to their own false philosophy and rhetoric, the apostle in different passages of this epistle was at great pains to shew the vanity of both, together with their pernicious influence in matters of religion. His reasonings on these topics, no doubt, were particularly designed for confuting the pretensions of the Greeks; yet they are not uninteresting to us. They are still of great use in beating down those high ideas of the powers of the human mind, which some modern pretenders to philosophy are so industrious in propagating, for the purpose of persuading us that divine revelation is unnecessary in matters of religion. They are of use likewise in shewing the falsehood of those philosophical principles, whereby deists have endeavoured to disprove the facts recorded in the gospel history. Lastly, they prove that a studied artificial rhetoric is not necessary in communicating to the world the revelations of God.

SECT. V.—*Of the Time and Place of writing the First Epistle to the Corinthians.*

OF the place where this epistle was written, there never has been any doubt. The mention that is made, chap. xvi. 8. of the apostle's purpose of 'remaining in Ephesus till Pentecost,' and the salutation of the churches of Asia, ver. 19. shew, that this letter was written, not at Philippi, as the spurious postscript indicates, but at Ephesus, during the apostle's second abode in that city, of which we have the account, Acts xix. 1–41.

It is not so generally agreed, at what particular time of the apostle's abode in Ephesus this letter was written. Mill, in his *Prolegomena*, No. 9. says it was written after the riot of Demetrius, because the apostle's fighting with wild beasts at Ephesus is mentioned in it, chap. xv. 32. which he thinks happened during that riot. But Paul did not then go into the theatre, being restrained by the disciples, and by some of the Asiarchs who were his friends, Acts xix. 30, 31. His fighting with wild beasts, therefore, at Ephesus, must have happened in some previous tumult, of which there is no mention in the history of the Acts.—That the First Epistle to the Corinthians was written a little while before the riot of Demetrius and the craftsmen, appears to me probable from two circumstances: The first is, the apostle told the Corinthians, chap. xvi. 8, 9, that he resolved to abide in Ephesus till Pentecost, on account of the great success with which he was then preaching the gospel. The second circumstance is, that Demetrius, in his speech to the craftsmen, mentioned the *much people* whom Paul had turned from the worship of idols, as a recent event; and by shewing that Paul's doctrine, concerning the gods who are made with the hands of men, effectually put an end to their occupation and wealth, he excited the craftsmen to make the riot. These two circumstances joined, lead us to conclude that the First Epistle to the Corinthians was written a little while before the riot. For if it had been written after the riot, the apostle could not have said, 'I will abide at Ephesus till Pentecost.'

On supposition that the First Epistle to the Corinthians was written a little while before the riot of Demetrius, its date may be fixed to the end of the year 56, or the beginning of the year 57, in the following manner: The apostle, as has been shewn, Sect. 1. came to Corinth, the first time, about the beginning of summer in the year 54. On that occasion he abode near two years, Acts xviii. 11, 18.; then set out by sea for Syria, with an intention to celebrate the ensuing feast of Pentecost in Jerusalem, ver. 21. This was the Pentecost which happened in the year 53. Having celebrated that feast, he went immediately to Antioch; and after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, ver. 22, 23, and passing through the upper coasts, he came to Ephesus, Acts xix. 1. In this journey, I suppose he spent a year and four months. These, brought into the account after the feast of Pentecost in the year 53, will make the apostle's second arrival at Ephesus to have happened in the autumn of 54. At Ephesus he abode two years and three months; at the end of which the riot of Demetrius happened. These, added to the autumn of 54, bring us to the end of the year 56, or the beginning of the year 57, as the date of the riot, and of the apostle's First Epistle to the Corinthians. Accordingly Pearson places it in the year 57; and Mill more particularly in the beginning of that year; because it is said, chap. v. 7. 'For Christ our passover is sacrificed for us; 8. Therefore let us keep the feast, not with old leaven,' &c.

Farther, the apostle, a while before the riot of Demetrius, speaking of his going to Jerusalem with the collections, said, Acts xix. 21. 'After I have been there I must also see Rome.' From this Lightfoot very well con-

cludes, that Claudius was then dead, and that the news of his death, which happened October 13, A. C. 54, had reached Ephesus; because, if he had been alive, and his edict in force, St. Paul would not have thought of going to Rome. I add, that before he took such a resolution, he must have known that Nero was well affected to the Jews, and that the Christians were re-established at Rome. But as some months must have passed before Nero discovered his sentiments respecting the Jews, and before the church was actually re-established in the city, the apostle could not well be informed of these things before the spring of the year 56, that is, about 18 months after Claudius's death.

SECT. VI.—*Of the Messengers by whom the First Epistle to the Corinthians was sent, and of the Success of that Epistle.*

AT the time the apostle wrote this letter he was in great distress, 2 Cor. ii. 4., being afraid that the faction would pay no regard to it. And therefore, instead of sending it by the messengers who had come from Corinth, he sent it by Titus, 2 Cor. vii. 7, 8, 13, 15. that his presence and exhortations might give it the more effect. And as it contained directions concerning the collections for the saints, chap. xvi. the apostle desired Titus to urge the sincere among the Corinthians to begin that good work, 2 Cor. viii. 6. With Titus the apostle sent another brother, 1 Cor. xii. 18., probably an Ephesian, whose name is not mentioned, but who no doubt was a person of reputation, seeing he was appointed to assist Titus in healing the divisions which had rent the Corinthian church. And that they might have time to execute their commission, and return to the apostle at Ephesus, he resolved to remain there till the ensuing Pentecost. It seems he did not think it prudent to go himself to Corinth, till he knew the success of his letter, and how the Corinthians stood affected towards him, after they had read and considered it.

As this letter, of which Titus was the bearer, contained the apostle's answer to the one which the Corinthians had sent to him, we may believe the messengers by whom it was sent, namely, Stephanas, Fortunatus, and Achaicus, 1 Cor. xvi. 17. would go along with Titus and the brethren. Be this, however, as it may, Titus and his companions, on their arrival at Corinth, had all the success in executing their commission which they could desire. For, on delivering the apostle's letter, the Corinthians received them with fear and trembling, 2 Cor. vii. 15., expressed the deepest sorrow for their miscarriages, ver. 9–11., and paid a ready obedience to all the apostle's orders, ver. 15, 16. But the news of this happy change in their temper the apostle did not receive, till leaving Ephesus he came into Macedonia, where it seems he waited till Titus arrived, and brought him such an account of the greatest part of the church at Corinth, as gave him the highest joy, 2 Cor. vii. 4, 7, 13.

Because Sosthenes joined the apostle in this letter, Beza thinks he was the apostle's amanuensis in writing it. And for the same reason he supposes the Second Epistle to the Corinthians to have been written by Timothy. But all this is mere conjecture, as is plain from Beza's note on Gal. vi. 11.

CHAPTER I.

View and Illustration of the Matters contained in the First Chapter of this Epistle.

THE teacher who came to Corinth after the apostle's departure with a view to lessen his authority among the Corinthians, boldly affirmed that he was no apostle. Wherefore, to shew the falsehood of that calumny, St. Paul, after asserting his own apostleship, and giving the

Corinthians his apostolical benediction, mentioned a fact well known to them all, by which his title to the apostleship was established in the clearest manner. Having communicated to the Corinthians a variety of spiritual gifts immediately after their conversion, he thanked God

for having enriched them with every spiritual gift, at the time his preaching concerning Christ was confirmed among them, ver. 4-7.—By making the spiritual gifts with which the Corinthians were enriched, immediately on their believing, a subject of thanksgiving to God, the apostle in a delicate manner put them in mind, that they had received these gifts long before the false teacher came among them; consequently, that they had received none of their spiritual gifts from him, but were indebted to the apostle himself for the whole of them; also, that they were much to blame for attaching themselves to a teacher, who had given them no proof at all, either of his doctrine or of his mission. See the View prefixed to 2 Cor. xii. verses 12, 13.

St. Paul, by thus appealing to the spiritual gifts which he had imparted to the Corinthians, having established his authority as an apostle, exhorted them, in the name of the Lord Jesus Christ, to live in union and peace, ver. 10.—For he had heard, that, after the example of the disciples of the Greek philosophers, each of them claimed peculiar respect, on account of the supposed eminence of the person who had taught him, and attached himself to that teacher, as if he, rather than Christ, had been the author of his faith, ver. 11, 12.—But to make them sensible that Christ was their only master, the apostle asked them, Whether *Christ*, that is, the Church of Christ, was divided into different sects, under different masters, like the Grecian schools of philosophy? and whether any of their teachers was crucified for them? and whether they had been baptized in the name of any of them? ver. 13.—Then thanked God, since they made such a bad use of the reputations of the persons who baptized them, that he had baptized but a few of them, ver. 14, 15, 16.—And to shew that they derived no advantage from the dignity of the teachers who baptized them, he told them, that he and his brethren apostles, who, in respect of their inspiration, were the chief teachers in the church, were sent by Christ, not so much to baptize, as to preach the gospel, ver. 17.

The false teacher, by introducing the Grecian philosophy and rhetoric into his discourses, had endeavoured to render them acceptable to the Corinthians, and had preferred himself to St. Paul, who, he said, was unskilful in these matters. Lest, therefore, the Corinthians should think meanly of his doctrine and manner of preaching, the apostle told them, that Christ had 'sent him to preach the gospel, not with wisdom of speech,' that is, with philosophical arguments expressed in flowery harmonious language, such as the Greeks used in their schools; be-

cause in that method the gospel, becoming a subject of philosophical disputation, would have lost its efficacy as a revelation from God, ver. 17.—That though the preaching of salvation through the cross appeared mere foolishness to the destroyed among the heathen philosophers and Jewish scribes, yet to the saved from heathenism and Judaism it was found by experience to be the powerful means of their salvation, ver. 18.—That God foretold he would remove both philosophy and Judaism on account of their inefficacy, ver. 19;—and make the Greek philosophers and Jewish scribes ashamed to shew themselves, because they had darkened and corrupted, rather than enlightened and reformed the world, ver. 20.—That having thus experimentally shewn the inefficacy of philosophy, it pleased God, by the preaching of doctrines which to the philosophers appeared foolishness, to save them who believed, ver. 21.—And therefore, notwithstanding the Jews required 'the sign from heaven,' in confirmation of the doctrines proposed to them, and the Greeks expected every doctrine to be conformable to their philosophical principles, the apostle preached salvation through Christ crucified, which he knew was to the Jews a stumbling-block, and to the Greeks foolishness, ver. 22, 23.—But to them who were called, or persuaded to believe the gospel, both Jews and Greeks, that doctrine was the powerful and wise means which God made use of for their salvation, ver. 24.—Therefore, said he, it is evident that the foolish doctrines of God have more wisdom in them than the wisest doctrines of men; and the weak instruments used by God for accomplishing his purposes, are more effectual than the greatest exertions of human genius, ver. 25.

Having thus defended both the doctrines of the gospel, and the manner in which they were preached, the apostle very properly proceeded to shew the Corinthians the folly of boasting in their teachers, on account of their learning, their eloquence, their high birth, or their power. Look, said he, at the persons who have called you to the belief of the gospel; not many philosophers, not many warriors, not many noblemen, have been employed to call you, ver. 26.—But God hath chosen for that purpose unlearned persons, to put to shame the learned, ver. 27.—by their success in enlightening and reforming the world, ver. 28.—that no flesh might take any honour to himself, in the matter of converting and saving mankind, ver. 29.—the whole glory being due to God, ver. 30, 31. In this light, the mean birth and low station of the first preachers of the gospel, together with their want of literature and eloquence, instead of being objections to the gospel, are a strong proof of its divine original.

NEW TRANSLATION.

CHAP. I.—1 Paul, a called apostle¹ of Jesus Christ, by the will of God, and Sosthenes² MY brother.

2 To the church of God¹ which is at Corinth; to the sanctified² (or, 172.) under Christ Jesus; to the called;³ to the saints;⁴ with all in every place⁵ who call on the name of our Lord Jesus Christ,⁶ both their and our LORD:†

Ver. 1.—1 A called apostle.]—Because the faction pretended to entertain doubts of Paul's apostleship, chap. ix. 1. he began this letter with telling them, that he was not, like Matthias, an apostle made by men, neither did he assume the office by his own authority, but he was called to it by Christ himself, who for that purpose appeared to him from heaven, as he went to Damascus to persecute his disciples; and that, in calling him to be an apostle, Christ acted by the appointment of God. So Ananias assured Paul, Acts xxii. 14, 15. Wherefore, in respect of the manner in which Paul was made an apostle, he was more honourable than all the other apostles. See Rom. i. 1. note 2.

2 Sosthenes.]—If this person was the chief ruler of the synagogue at Corinth, mentioned as active in persecuting Paul, Acts xviii. 17. we must suppose that he was afterwards converted, and became an eminent preacher of the gospel; and having a considerable influence among the Corinthians, he joined in writing this letter. for the reasons mentioned, 1 Thess. Pref. Sect. 2.

COMMENTARY.

CHAP. I.—1 Paul, a miraculously called apostle of Jesus Christ, agreeably to the will of God, and Sosthenes my fellow-labourer in the gospel.

2 To the worshippers of the true God who are in Corinth; to the separated from the heathens, by their being under Jesus Christ; to the called people of God; to those who merit the appellation of saints, because they have renounced idolatry, and have devoted themselves to serve the true God; with all, in every place, who worship our Lord Jesus Christ, who is both their and our Lord who are Jews.

Ver. 2.—1. The church of God, &c.]—This is a much more august title than that mentioned Gal. i. 2. 'The churches of Galatia.'

2. To the sanctified.]—See Ess. iv. 53. and chap. vi. 11. note 2.

3. To the called]—into the fellowship of the saints, as the apostle himself explains it, ver. 9.

4. To the saints.]—See Ess. iv. 48. 1 Cor. vi. 1. where the saints are opposed to the unrighteous, that is, to idolaters.

5. All in every place.]—Though this epistle was written to correct the disorderly practices of the Corinthians, it contained many general instructions, which could not fail to be of use to all the brethren in the province of Achaia likewise, and even to Christians in every place; for which reason the inscription consists of three members, and includes them all.

6. Call upon the name of our Lord Jesus.]—Τὸς ἐπισκευάζειν. This expression we have, Acts vii. 59. 'And they stoned Stephen (ἐπισκευάζοντες) calling upon Christ, and saying, Lord Jesus, receive

3 Grace *be* to you, and peace (see Rom. i. 7. note 3.) from God our Father, and from the Lord Jesus Christ.

4 I give thanks to my God always concerning you, on account of the grace of God which was given to you, (σ, 167.) through Jesus Christ:

5 That ye were enriched (σ) with every GIFT, (see ver. 7.), by him, *EVEN WITH all speech,¹ and all knowledge,²*

6 (Καθω, 202.) When the testimony of Christ¹ was confirmed (σ, 172.) among you:

7 So that ye come behind in no gift,¹ waiting for the revelation (see 1 Pet. i. 7. note 2.) of our Lord Jesus Christ.

8 (Ορ, 61.) He¹ also will confirm you until the end, without accusation,² in the day of our Lord Jesus Christ.

9 Faithful is God, by whom ye have been called into the fellowship (1 John i. 3. note 2.) of his Son Jesus Christ our Lord.

10 Now, brethren, I beseech you by the name¹ of our Lord Jesus Christ, that ye all speak the same thing, and THAT there be no (συμφωνία, see chap. xi. 18. note 2.) divisions among you; but that ye be compactly joined (σ) by the same mind,² and by the same judgment.³

11 For it hath been declared to me concerning you, my brethren,¹ by (τρω, 70.) some OF THE FAMILY of Chloe,² that there are contentions among you.

12 And I mention this, that each of you saith, I, indeed, am of Paul, and I of Apollos, and I of Cephas,¹ and I of Christ.²

13 Is Christ divided? Was Paul crucified?

my spirit.¹ See also Acts ix. 14. xxii. 16. Rom. x. 12, 13, 14.—Praying to Christ was so much practised by the first Christians, that Pliny mentioned it in his letter to Trajan: "Carmen Christo, quasi Deo, dicere.—They sing with one another a hymn to Christ as a God."

7. Both their and our Lord.]—This the apostle mentioned in the beginning of his letter, to shew the Corinthians how absurd it was for the disciples of one Master to be divided into factions under particular leaders. Christ is the only Lord or Master of all his disciples, whether they be Jews or Gentiles.

Ver. 4. On account of the grace of God:]—that is, on account of the spiritual gifts. For so the grace of God signifies, Rom. xii. 6. 'Having gifts differing according to the grace that is given to us.' See also Eph. iv. 7, 8. 1 Pet. iv. 10. That grace hath this significance here, is evident from ver. 6.

Ver. 5.—1. With all speech.]—Εν παντι λογω, 'with all sorts of languages.' From chap. xiv. we learn, that many of the Gentiles at Corinth, as well as of the Jews, were endowed with the gift of tongues.

2. And all knowledge.]—See 1 Cor. xii. 8. note 2. What is here said concerning the enriching of the Corinthians with all knowledge, is to be understood chiefly of the spiritual men among the Jewish converts; for most of the Gentile converts at Corinth were *fleshy* or *weak persons*, and 'babes in Christ,' chap. iii. 1, 3.

Ver. 6. When the testimony of Christ:]—the testimony concerning Christ. So the phrase signifies, 2 Tim. i. 8. See Ess. iv. 24.

Ver. 7. So that ye come behind in no gift.]—The apostle speaks here, not of individuals, but of the church at Corinth, as having in it spiritual men, who possessed all the different spiritual gifts which common believers could enjoy. Accordingly, he asked them, 2 Cor. xii. 13. 'What is the thing wherein ye have been inferior to other churches?' See 2 Cor. xii. 12. note 3.

Ver. 8.—1. He also will inform you.]—Ορ, here, is not the relative but the personal pronoun. For the following verse shews that the person spoken of is God, mentioned ver. 4. 'I give thanks to my God,' &c.

2. Without accusation.]—The apostle in this expresses only his charitable judgment, not of individuals, but of the body of the Corinthian church. For by no stretch of charity could he hope that every individual of a church, in which there were such great disorders, would be unaccusable at the day of judgment. See 1 Thess. iii. 13. note 2.

Ver. 10.—1. By the name of our Lord Jesus Christ.]—This may signify the person and authority of our Lord Jesus Christ. See Ess. iv. 51. Locke is of opinion, that the apostle, intending to abolish the names of the leaders whereby the parties distinguished themselves, besought them by the name of Christ. The same author mentions this, as an instance that the apostle scarcely makes use of a word or expression which hath not some relation to his main purpose.

3 May gracious dispositions be to you, with peace, temporal and eternal, from God our Father, and from the Lord Jesus Christ, by whom God dispenses these blessings.

4 In my prayers I give thanks to my God always concerning you, on account of the grace of God which was given to you through the powerful operation, and agreeably to the will of Jesus Christ:

5 I mean, that ye were enriched with every spiritual gift by Jesus Christ; and in particular, with all sorts of languages, and with a great measure of inspired knowledge,

6 When our testimony concerning Christ, as the Son of God and Saviour of the world, was confirmed among you, by the miracles which I wrought, and the spiritual gifts I conferred on you:

7 So that ye come behind other churches in no gift, firmly expecting the revelation of our Lord Jesus Christ as the Son of God, by his appearing in the glory of the Father to judge the world.

8 He (God, ver. 4.) also will confirm you until the end, in the belief of that testimony; so as to be without just cause of accusation in the day of the revelation of our Lord Jesus Christ.

9 Faithful is God, by whom ye have been called to partake of the benefits of the fellowship of his Son Jesus Christ our Lord. He will, therefore, perform his promise concerning your acquittal at the judgment.

10 Now, brethren, since ye are called into the fellowship of Christ, I beseech you, by every consideration implied in the name of our Lord Jesus Christ, that ye all agree in the same measures for promoting the interests of that fellowship, that there be no divisions among you, but that ye be firmly joined (see 2 Cor. xiii. 9. note) as members of one body, by the same good affection towards each other, and by the same practical judgment.

11 I give you this exhortation, because it hath been told me concerning you, my brethren, by some of the family of Chloe, with whom I have conversed in this place, that there are (εἰδικ) violent contentions among you.

12 And I mention this as an instance, that each of you saith, Peculiar respect is due to me, because I indeed am a disciple of Paul, and I of Apollos, and I of Peter, and I of Christ himself.

13 Is Christ's church divided into parties under different leaders?

2. Ye be compactly joined (σ τω αὐτῷ νοῷ) by the same mind;:]—that is, by mutual good affection: for the same mind, in the sense of the same opinion, is not to be expected in any numerous society. We have the same direction, Rom. xv. 5. thus expressed, 'the same disposition towards one another.' See also 1 Pet. iii. 8.

3. By the same (συμφωνία) judgment.]—This word denotes that practical judgment which precedes volition. The meaning is, that in our deliberations we should yield to each other from mutual affection, and from a love of peace. Accordingly, the heathen moralists described true friendship as cemented by the same inclinations and aversions: *Idem velle, et idem nolle, &c.*

Ver. 11.—1. My brethren.]—Locke observes, that brethren is a name of union and friendship, and that it is twice used by the apostle in this exhortation to union and friendship.

2. By some of the family of Chloe.]—According to Grotius, these were Stephanus, Fortunatus, and Achaicus, mentioned chap. xvi. 17. who he thinks were Chloe's sons, and the bearers of the letter which the Corinthians sent to the apostle, chap. vii. 1. That they were the bearers of the letter may be admitted. But I am of opinion that the apostle had heard of the divisions at Corinth before these messengers arrived. If so, the persons mentioned were not the members of the family of Chloe here spoken of.

Ver. 12.—1. And I of Cephas.]—This seems to have been the boast of the false teacher. For as he came recommended by letters from Judea, he may have been converted by Peter.

2. And I of Christ.]—There were now in the church at Corinth some Jews, who, having heard Christ preach, had been converted by him, and who claimed great respect on that account. Chrysostom thought this was said by Paul himself, to shew the Corinthians that all ought to consider themselves as the disciples of Christ, and of no other master; otherwise they derogated from the honour due to Christ.

The Greeks valued themselves greatly on the fame of their masters in philosophy and in the arts. This humour the Corinthians brought with them into the church. For some, especially the heads of the faction, claimed an authority over others, on account of the dignity of the persons who had converted them, and to whom they had attached themselves as their masters in the gospel. But others, who reckoned themselves equally honourable on account of the reputation of their teachers, opposed their pretensions. Hence arose those envyings, strifes, and divisions, which prevailed in the Corinthian church, and which the apostle termed, 'a walking after the manner of men,' chap. iii. 3.

Ver. 13.—1. Is Christ divided?]—In this passage, as in chap. xii. 12. Christ signifies the Christian church. By asking, 'is Christ divided?' the apostle insinuated that the whole body of Christians have him as their only Master, and that to consider ourselves as the disciples of any other master, is to rob him of his honour as our Master.

for you? or were ye baptized (*ἐν*) into the name of Paul?

14 I give thanks to God, that I baptized none of you, *except* Crispus and Caius;¹

15 Lest any one should say, that into mine own name I had baptized.

16 And I baptized also the family of Stephanas:¹ besides I know not whether I baptized any other.²

17 For Christ hath not sent me to baptize, but to preach¹ the gospel;

Not, *HOWEVER*, with wisdom of speech,² that the cross of Christ might not be deprived of its efficacy.³ (See Philip. ii. 7. note 1.)

18 For the preaching¹ (*ὁ πρὸς σωτηρίαν*, 24.) which *IS* concerning the cross, to the destroyed, indeed, is foolishness, but to us, the saved, (Rom. xi. 26. note 1.) it is the power of God.

19 (Γαλ. 93.) Therefore it is written,¹ I will destroy the wisdom of the wise, and will set aside the knowledge of the intelligent.²

20 Where is the wise man?¹ Where the scribe?² Where the disputer³ of this world? Hath not God made foolish the wisdom of this world?

21 (Εβραϊκὴ γὰρ) For when, in the wisdom of God, the world through wisdom¹ knew not God, (see Rom. i. 21. note 2.), it pleased God, through the foolishness of preaching, to save them who believe.

22 (Εβραϊκὴ καὶ, 179.) And although the Jews demand a sign,¹ and the Greeks seek wisdom,

and Saviour. Others, by Christ, understand the ministers of Christ. Are the faithful ministers of Christ divided? Do they not all preach the same doctrine, and labour for the same end? But according to others, Christ in this passage means Christ himself: 'Is he divided?' Did one Christ send Paul, and another Apollos?

2. Was Paul crucified for you?—This question implies, that the sufferings of Christ have an influence in saving the world, which the sufferings of no other man have, nor can have.

3. Baptized into the name of Paul.—To be baptized into the name of any person, or into a person, is solemnly, as Locke observes, to enter one's self a disciple of him into whose name he is baptized, and to profess that he submits himself implicitly to his authority, and receives his doctrines and rules. In this sense, the Israelites are said, chap. x. 2 to have been 'baptized into Moses, in the cloud, and in the sea.'

Ver. 14. Except Crispus and Caius.—Crispus was the ruler of the synagogue at Corinth, and among the first of the Corinthians who were converted by Paul, Acts xviii. 8. Caius, or Caius, was the person with whom the apostle lodged when he wrote his epistle to the Romans, chap. xvi. 23. Both of them were persons of eminence. The other Corinthians may have been baptized by the apostle's assistants, Silas, Titus, and Timothy.

Ver. 16.—1. Stephanas.—Theophylact says Stephanas was a person of note among the Corinthians. The family of Stephanas seem all to have been adults when they were baptized; for they are said, ch. xvi. 15. 'to have devoted themselves to the ministry to the saints.'

2. I know not whether I baptized any other.—Here the apostle insinuates that he is speaking, not by inspiration, but from memory. He did not remember whether he baptized any other of the Corinthians. The Spirit was given to the apostles, indeed, to lead them into all truth; but it was truth relative to the plan of man's salvation which was thus made known to them, and not truth like the fact here mentioned, the certain knowledge of which was of no use whatever to the world.

Ver. 17.—1. Hath not sent me to baptize, but to preach.—The apostles being endued with the highest degree of inspiration and miraculous powers, had the office of preaching committed to them rather than that of baptizing, because they were best qualified for converting the world, and had not time to give the converted, either before or after their baptism, such particular instruction as their former ignorance rendered necessary. These offices, therefore, were committed to the inferior ministers of the word.

2. Not, however, with wisdom of speech.—Wisdom of speech (*σοφία λόγου* for *λόγος σοφῶς*) means *learned speech*. The observa-

tion, that the apostles were sent forth to convert mankind, not by the powers of philosophy and eloquence, was intended to shew the Corinthians how ill-founded the boasting of the faction was, who valued themselves on the learning and eloquence of their teachers. To shew that this is a declaration of the subject which the apostle is going to handle, I have separated it from the clause which goes before it.

3. Be deprived of its efficacy.—To have adorned the gospel with the paint of the Grecian rhetoric, would have obscured its wisdom and simplicity, just as the gilding of a diamond would destroy its brilliancy. Besides, it would have marred its operation as a revelation from God. For the evidence and efficacy of the gospel arises, not from its being proved by philosophical arguments, and recommended by the charms of human eloquence, but from its being proved by miracles, and founded on the testimony of God.

Ver. 18. For the preaching which is concerning the cross.—*Λόγος*, word, in scripture, is often used to denote the preaching of doctrine: Acts vi. 2. 'It is not reason, that we should leave the word of God and serve tables.'

Ver. 19.—1. It is written, I will destroy, &c.—This is a quotation from Isaiah xxix. 14. 'Behold I will proceed to do a marvellous work amongst this people, even a marvellous work, and a wonder: For the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.'

2. The knowledge of the intelligent.—As the prophet had in his eye the Grecian and Jewish literature, the word *σοφισμὸς*, knowledge, must signify *erudition*; and *σοφιστῶν*, intelligent, must mean *learned men*.

Ver. 20.—1. Where is the wise man?—The Greek philosophers were first named *σοφοί*, wise men; afterwards they changed the appellation into *σοφισταί*, lovers of wisdom. That they are meant here is plain from ver. 21. where the Gentiles are said, through wisdom, to have lost the knowledge of God.

2. Where the scribe?—The scribes are often mentioned in the gospels. They were an order of learned men among the Jews, much esteemed for their supposed knowledge of the scriptures. Hence they were consulted by Herod concerning the place where the Christ should be born, Matt. ii. 4. If the false teacher was one of this order, the propriety of calling on the scribes to appear with the heathen learned men, to behold the wisdom of this world made foolishness by God, will be evident.

3. Where the disputer?—By *σοφιστῆς*, disputer, some understand the Jewish doctors, who disputed publicly in the synagogues and schools. Thus we are told, Luke ii. 46. that Jesus sat among the

20 Where is the philosopher? Where the scribe? Where the skeptic of this world? Let them declare what reformation they have wrought on mankind. Hath not God shewn the foolishness of the wisdom of this world; the inefficacy of philosophy in bringing men to the knowledge of God and to the practice of virtue, by leaving them so long to its guidance without effect?

21 For when, in the wise government of God, (Gal. iv. 4. note 1.), experience had shewn that the world, through philosophy, did not attain the knowledge of God, it pleased God, through what the philosophers call the foolishness of public preaching, to save them who believe the things preached concerning the Lord Jesus.

22 And although the Jews demand a miracle, in proof that Jesus is the Christ, and the Greeks seek wisdom, that is, a scheme of philosophy, in the doctrines of the gospel,

23 Yet we preach Christ crucified, to the Jews, indeed, a stumbling block, and to the Greeks foolishness:

24 But to them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 (Or. 255.) Therefore, the foolishness of God is wiser than men, and the weakness of God is stronger than men. (For a similar ellipsis, see John v. 36.)

26 For ye see the calling of you, brethren, that not many wise men after the flesh, not many mighty, not many noble CALL YOU.¹

27 But the foolish ones of the world¹ God hath chosen TO CALL YOU, that he might put to shame the wise; and the weak ones of the world God hath chosen, that he might put to shame the strong ones.

28 And the ignoble ones of the world, and the despised ones, God hath chosen, and those who are not,¹ that he might bring to nought those who are:

29 That no flesh might boast in his presence.

30 Of him, (1st, 106.) therefore, ye are in Christ Jesus, who is become to us (σπουδα πλοουσι) wisdom from God,¹ righteousness² also, and sanctification,³ and redemption.⁴

31 So that, as it is written, (Jer. ix. 23.), He who boasteth, let him boast in the Lord.

23 Yet we preach salvation through Christ crucified, which to the Jews, indeed, who believe that their Christ will never die, (John xii. 34.) is a stumbling-block, and to the Greeks is foolishness, who think it absurd to speak of being saved by one who did not save himself:

24 But to them who have obeyed the gospel call, both Jews and Greeks, the doctrine of salvation through Christ crucified, is the powerful and wise means by which God accomplished their conversion.

25 Therefore, the foolishness of God, the method chosen by God which men reckon foolishness, is wiser, as being more effectual, than any method devised by men; and the weak instruments employed by God, are stronger than those thought strong by men.

26 (Pap) For ye see the calling of you, brethren, that not many persons remarkable for human literature, not many mighty by their offices, not many eminent for their noble birth, are chosen to call you into the fellowship of the gospel, ver. 9.

27 But the illiterate ones of the world God hath chosen to call you, that he might put to shame the learned; and the weak ones of the world, persons possessed of no worldly power, God hath chosen to call you, that he might put to shame those, who, by their rank and office, were strong ones; persons who, by their authority and example, might have successfully reformed others.

28 And persons of low birth in the world, and despised persons, God hath chosen to call you, and persons who, in the opinion of the scribes and philosophers, were no persons, persons utterly unfit for the work, that he might bring to nought the boasting of those who thought themselves the only persons proper for such an undertaking:

29 That no man might boast in his presence, either as having contrived the gospel, or as having by his own power brought any one to receive it.

30 It is owing to God, therefore, and not to the ability of us preachers, that ye are believers in Christ Jesus, who is become to us the author of the gospel, which is wisdom from God, a wisdom better than any scheme of philosophy; the author of righteousness also, and sanctification, and redemption, blessings not to be obtained by philosophy.

31 So that, as it is written, he who boasteth on account of his being a Christian, let him boast, not in the preachers who converted him, but in the Lord who hath brought him into his church.

doctors, 'hearing them, and asking them questions.' Others suppose the apostle meant the academics or skeptics, who were great disputers. Jerome, on Gal. iii. thought the apostle meant natural philosophers, whom the Jews called *sapientes scrutationis*.

Ver. 21. The world through wisdom.]—Here the word *σοφια*, wisdom, signifies the disquisitions of the learned Greeks, to which they gave the name of *philosophy*, but which at length rendered every thing so doubtful, that these learned men lost the persuasion even of the plainest truths.

Ver. 22. The Jews demand a sign.]—Since the apostle wrought great miracles daily in confirmation of the gospel, the sign which the Jews demanded was, in all probability, 'the sign from heaven,' which we are told, Mark viii. 11. the Pharisees sought from our Lord himself. For as Daniel had foretold the coming of the Son of man in the clouds of heaven, to receive the kingdom, the Jews expected that the Christ would make his first appearance in the clouds, and, by some great exertion of power, wrest the empire of the world from the Romans. No wonder, then, that the preaching of the Christ crucified was to the Jews a stumbling-block.

Ver. 23. We preach Christ.]—The Greek word *Χριστος*, Christ, is the literal translation of the Hebrew word *Messiah*, and both signify an anointed person. Now this name being appropriated by the Jewish prophets to the Son of God, whose coming into the world they foretold, the Christian preachers, by applying it to their Master, declared him to be the Son of God. Of this use of the name Christ, the following are examples: John x. 24. 'How long dost thou make us to doubt? If thou be the Christ, tell us plainly.' John xi. 27. 'I believe thou art the Christ the Son of God, which should come.'

Ver. 26. Call you.]—These words I have supplied from the first clause of the verse. Our translators have supplied the words *are called*, which convey a sentiment neither true nor suitable to the apostle's design. It is not true; for even in Judea, 'among the chief rulers many believed on him,' John xii. 42. particularly Nicodemus and Joseph of Arimathea. Other Jews likewise of rank and learning were called; such as the nobleman whose sick son Jesus cured, John iv. 53. and Manaen, Herod's foster-brother, and Cornelius, and Gamaliel, and that great company of priests mentioned Acts vi. 7. 'who were obedient to the faith.' At Ephesus, many who used the arts of magic and divination were called, and who were men of learning, as appears from the number and value of their books which they burnt after embracing the gospel, Acts xix. 19. And in such numerous churches as those of Antioch, Thessalonica, Corinth and Rome, it can hardly be doubted that there were disciples in the higher ranks of life. There were brethren even in the emperor's family, Philip. iv. 22. In short, the precepts in the epistles, to masters to treat their slaves with humanity, and to wo-

men concerning their not adorning themselves with gold and silver, and costly raiment, show that many wealthy persons had embraced the gospel.—On the other hand, though it were true, 'that not many wise men, &c. were called,' it did not suit the apostle's argument to mention it here. For surely God's not calling many of the wise, &c. joined with his calling the foolish ones of the world to believe, did not put to shame the wise and strong, &c. Whereas, if the discourse is understood of the preachers of the gospel who were employed to convert the world, all is clear and pertinent. God chose not the learned, the mighty, and the noble ones of this world to preach the gospel, but illiterate and weak men, and men of low birth; and by making them successful in reforming mankind, he put to shame the legislators, statesmen, and philosophers among the heathens, and the learned scribes and doctors among the Jews, who never had done any thing to purpose in that matter.

Ver. 27. But (τοτε μωροι υπησαν) the foolish ones of the world.]—In this passage the apostle imitated the contemptuous language in which the Greek philosophers affected to speak of the Christian preachers: Yet, as he does it in irony, he thereby aggrandized them. The first preachers of the gospel, as Dr. Newton observes, on Prophecy, vol. i. p. 237. 'were chiefly a few poor fishermen of low parentage and education, of no learning or eloquence, of no reputation or authority, despised as Jews by the rest of mankind, and by the Jews as the meanest and worst of themselves. What improper instruments were these to contend with the prejudices of the world, the superstition of the people, the interests of the priests, the vanity of the philosophers, the pride of the rulers, the malice of the Jews, the learning of the Greeks, and the power of Rome!' But the weaker the instruments who converted the world, the greater was the display of the power of God by which they acted. See 2 Cor. iv. 7. notes.

Ver. 28. Those who are not,]—are dead persons. Matt. ii. 18. 'Rachel weeping for her children, because they are not;' because they are dead. Now in the eastern phrase, *dead ones* are those who, in comparison of others, are, to the purposes for which they are chosen, as unfit as if they were dead.

Ver. 30.—1. Wisdom from God,]—is that scheme of religion, which the wisdom of God hath contrived for the salvation of the world. See chap. ii. 6. note 1. chap. xii. 8. note 1.

2. Righteousness also,]—that is, the author of the righteousness of faith. For it is on his account that God counts men's faith for righteousness.

3. And sanctification,]—Not an external and relative, but a real internal sanctification. See Epn. iv. 24.

4. And redemption,]—namely, from death the punishment of sin, by a glorious resurrection. This is called, the redemption of our body, Rom. viii. 23.

CHAPTER II.

View and Illustration of the Reasonings in this Chapter.

BECAUSE the learned Greeks had objected to the gospel, *the foolishness* (as they were pleased to call it) of its doctrines, and *the weakness* of its preachers, the apostle made answer in the foregoing chapter, that by these foolish doctrines and weak preachers a reformation had been wrought in the minds and manners of multitudes, which the boasted philosophy of the Greeks, and the eloquence of their orators, had not been able to accomplish. But this being a matter of great importance, and the faction having upbraided Paul in particular with his want of eloquence, he now proceeded in this chapter to tell the Corinthians, that Christ having sent him to preach, not with the wisdom of speech, (see chap. i. 17.), he acted agreeably to his commission, when 'he came to them, not with the excellency of speech, or of wisdom,' declaring the testimony of God, ver. 1.—By thus disclaiming the Grecian philosophy and rhetoric, and by calling the gospel *the testimony of God*, the apostle insinuated, that the credibility of the gospel depended neither on its conformity to the philosophy of the Greeks, nor on the eloquence of its preachers, but on the attestation of God, who confirmed it by miracles.—And therefore, however ridiculous it might appear in their eyes, he determined to make known nothing among the Corinthians, either in his private conversations or in his public discourses, but Jesus Christ, and him crucified for the sins of men, ver. 2.—At the same time, knowing the opinion which the learned Greeks would form of that doctrine in particular, as well as that his discourses were neither composed nor pronounced according to the rules of the Grecian rhetoric, his first addresses to them were 'in weakness, and in fear, and with much trembling,' ver. 3.—Yet they were accompanied with the powerful demonstration of the Spirit, who enabled him to prove the things which he preached by miracles, ver. 4.—that the faith of mankind might be founded, 'not in the wisdom of men,' that method of reasoning and speaking which human wisdom dictates as best calculated to persuade, 'but in the power of God,' ver. 5.

However, lest the things which are said in the preceding chapter, concerning the foolishness of the doctrines of the gospel, and in this chapter, concerning its having no relation to any of the schemes of the Greek philosophy, might have led the Corinthians to think meanly of it; the apostle told them, that, in the gospel, he and his brethren made known a scheme of doctrine, which they who were perfectly instructed knew to be real *wisdom*. Only 'it was not the wisdom of this world;' it was none of the mysteries of the idol gods worshipped by the heathens, nor any of the religions established by the heathen rulers, who are all to be made nought, ver. 6.—What they preached, was 'the wisdom of the true God;' a scheme of religion contrived by the true God, and made known in a real mystery.—The apostle called the gospel *a mystery*, not because it contains doctrines absolutely unintelligible,

but because being of divine original, and containing the most important discoveries, it was better entitled to the honourable appellation of *a mystery*, than any of those which were so named. This excellent scheme of doctrine, hitherto kept secret, God determined, before the Jewish dispensation began, to publish to the world by the apostles of his Son, to their great honour; so that they are mystagogues of a mystery more excellent than the Eleusinian, or any other heathen mystery, ver. 7.—Yet when it was published, none of the rulers of this world knew it to be the wisdom of God; for if they had known it to be so, they would not have crucified the Lord, or author, 'of all the glorious things' discovered in the mystery of God's wisdom, ver. 8.—This ignorance of the rulers, the apostle observed, was occasioned by the greatness of the things contained in the mystery of God's wisdom. They were what human reason could neither discover, nor fully comprehend, agreeably to Isaiah's description of them, 'Eyc hath not seen,' &c. ver. 5.—These things, however, God hath revealed to us apostles by his Spirit; for the Spirit of God, who inspires us, searcheth all things, even the deep counsels of God. So that we are well qualified to discover these counsels to the world, ver. 10, 11.—Farther he told them, that the apostles had not received the inspiration of evil spirits, by which the heathen priestesses, and prophets, and mystagogues were guided, but the inspiration that cometh from God, that they might know and publish the glorious things, (see ver. 9.), which are freely bestowed by the true God on them who believe, ver. 12.—Which things, said he, we apostles effectually make known to the world, not in language taught by human rhetoric, but in words dictated by the Spirit of God; explaining spiritual things in spiritual words, ver. 13.—Nevertheless, *the animal man*, the man who is guided by his animal passions and notions, does not receive the things revealed by the Spirit, because they appear to him foolishness; neither can he understand them, because they must be examined spiritually—that is, they must be examined by the light which divine revelation, and not reason, affords, ver. 14.—But *the spiritual man*, the man who is not guided by his animal passions, and who acknowledges the authority of revelation, and is assisted by the Spirit of God, is able to examine and receive the things revealed by the Spirit. Yet he himself is examined and judged by no animal man; because no animal man can understand the principles upon which the spiritual man's belief is founded, ver. 15.—For what animal man hath understood and approved the gracious purposes of the Lord Christ, respecting the salvation of the world? or what animal man is able to instruct the spiritual man? But, added he, we apostles have the gracious purposes of Christ made known to us by the Spirit, so that we are able both to know them and to communicate them to the world, ver. 16.

NEW TRANSLATION.

CHAP. II.—1 (Kai, 204.) Now I, brethren, when I came to you, came not (*καθ'*) with excellency of speech,¹ (*u*) and of wisdom, declaring to you the testimony² of God.

2 For I determined to make known¹ nothing among you, but Jesus Christ, and him crucified.

Ver. 1.—1. Excellency of speech.—The apostle means, that nice choice and arrangement of words, that artificial rounding and disposition of periods, those rhetorical connexions, transitions, and figures, and those studied tones and gestures, in which, according to the Greeks, the perfection of eloquence consisted.

COMMENTARY.

CHAP. II.—1 Now I, brethren, one of the weak persons who called you, when I came to you, came not with excellency of speech, and of wisdom: I did not, in eloquent speeches, propose a new scheme of philosophy, when I declared to you the things which God hath testified.

2 For though I knew ye expected me to bring you some new scheme of philosophy, I determined to preach nothing among you but Jesus Christ, and him crucified.

2. The testimony of God;—that is, the things concerning Christ which God ordered the apostles to testify; or the things which God himself attested by the miracles which he enabled the apostles to perform. See Ess. iv. 26. In either sense the expression implies, that the evidence of the doctrines of the gospel is not founded on

3 And *I, in weakness, and in fear,*¹ and in much trembling, was with you.

4 And my *discourse* and my *preaching* *WERE* not with *persuasive*² words of human wisdom, but with the demonstration of the Spirit,³ and of power.³

5 That your faith might not stand in the wisdom of men, but in the power of God. (See 2 Cor. iv. 7. notes.)

6 (Δε) However, we speak wisdom¹ among the perfect:² But not the wisdom of this world; neither of the rulers of this world,⁴ who are to be made nought.

7 (ΑΛΛ, 78.) For we speak the wisdom of God, which was hidden in a mystery,¹ BUT which God predetermined, before the ages, SHOULD BE SPOKEN to our glory.²

8 Which WISDOM none of the rulers of this world knew:¹ for if they had known it, they would not have crucified the Lord of glory.²

9 (ΑΛΛ, 78.) For, as it is written, (Isa. lxi. 4.), Those things¹ eye hath not seen, and ear hath not heard, and into the heart of man have not entered, which God hath prepared for them who love him.

proofs drawn from human reason, but on the authority of God, who hath revealed them by his Spirit, and confirmed them by miracles.

Ver. 2. I determined (προέβλεπον) to make known.]—See Ess. iv. 7. Locke's paraphrase of the passage agrees with this translation, "I resolved to own, or shew, no other knowledge among you." In like manner, Whitby, "I determined not to discover any thing."

Ver. 3. In weakness, and in fear, and in much trembling.]—The Greeks could endure no scheme of doctrine that was not conformable to their philosophy; and valued their teachers in proportion to the skill which they shewed in setting off their opinions by the beauty and harmony of their language. No wonder, therefore, if the apostle, knowing the humour of the Greeks, explained the doctrines of the gospel to the Corinthian philosophers, rhetoricians, and people, with fear and much trembling.

Ver. 4.—1. Persuasive words.]—The word πειστικός is not found anywhere else in this sense. But Salmasius, Comment. de lingua Hellenistica p. 96. observes, that it is justified by the analogy of the Greek language, in which πειστικός signifies *qui parvus est*; and μικρός, *qui imitatur*; consequently πειστικός, *qui persuadit*, 'a person or thing that persuades.'

2. Demonstration of the Spirit.]—Whitby and Locke, following Origen, by the demonstration of the Spirit, understand the evidence arising from the Jewish scriptures, which were dictated by the Spirit of God; and in which the coming of the Christ, his preaching, &c. are clearly foretold. But as the Gentiles neither knew the Jewish scriptures, nor acknowledged their divine authority, previous to their conversion, nor could read them in the original when shewn to them, I do not see how the apostle could use the prophecies contained in them as arguments for converting the Gentiles. Their only use was to confirm the Gentiles after they were converted. And therefore I am of opinion, that the Spirit here, as in many other passages, signifies the gifts of the Spirit, accompanied with his ordinary influences on the hearts of mankind.

3. And of power.]—The word δύναμις, power, is often used in scripture to express 'the power of working miracles.' Acts x. 38. 'How God anointed Jesus of Nazareth with the Holy Ghost and (δυνάμει) with power.'

Ver. 6.—1. We speak wisdom.]—What the apostle here calls wisdom, is the doctrine concerning the person and offices of Christ, treated of in his epistles to the Ephesians and Colossians; the justification of sinners by faith counted to them for righteousness, explained in his epistle to the Romans; the rejection and resumption of the Jews, foretold in the same epistle; the coming and destruction of the man of sin, foretold 2 Thess. ii.; the priesthood, sacrifice, and intercession of Christ, explained in his epistle to the Hebrews; and the resurrection of the dead, foretold in this epistle: in short, the whole doctrines of the gospel taken complexly, which are called, chap. xii. 8. 'the word of wisdom,' and chap. i. 30, 'wisdom from God.'

2. Among the perfect.]—The fully initiated into the heathen mysteries were named τέλει, perfect, because these mysteries in their whole extent were discovered to them. The apostle, 1leb. vi. 1. calls the deep doctrines of the gospel perfection, and here surnames the persons who had these doctrines discovered to them perfect men, because in the following verse he terms the gospel a mystery. In other passages, however, he uses the word τέλει, perfect, to denote persons fully instructed in the doctrines of the gospel, where an allusion to the heathen mysteries is intended. See Philip. iii. 15.

3. But not the wisdom of this world.]—As the apostle in the beginning of the verse, gives the name of wisdom to that scheme of religion which he taught by inspiration, 'the wisdom of this world,' if

3 And knowing that my doctrine, and speech, and bodily presence, would appear despicable to you, I, in a sense of my weakness and in fear, and with much trembling, was with you at first.

4 And my conversation in private, and my preaching in public, were not with the persuasive language which human wisdom dictates as most effectual for moving the passions, but I established my mission by the gifts of the Spirit imparted to you, and by miracles wrought in your presence.

5 That your belief of the gospel might not stand in philosophical arguments eloquently expressed, but in the power of God: in the miracles which God enabled me to perform, for proving the gospel.

6 However, both in private and in public, we speak what is known to be wisdom among the thoroughly instructed. But it is not the wisdom of the gods of this world; it is none of their mysteries; neither is it the wisdom, or religion, of the rulers of this world, who, with their false religions, are to be abolished.

7 For among the fully instructed, we speak a scheme of religion formed by the wisdom of the true God, which was long hidden in a mystery, but which God predetermined, before the Mosaic dispensation began, should be explained by us apostles, to our great honour.

8 Which wisdom neither Pilate, nor Herod, nor Caiaphas, nor the elders of the Jews, knew to be the wisdom of God: for if they had known it to be his, they would not have crucified Jesus, the Author of all the glorious things displayed in the gospel mystery.

9 The ignorance of the rulers was occasioned, by the things contained in the mystery of God's wisdom being above human comprehension, (see ver. 6. note 1.): For, as it is written, those blessings eye hath not seen, and ear hath not heard, and into the heart of man have not entered, which God hath prepared for them who love him.

nothing more had been added, might have meant the false religions practised by the heathen rulers and people jointly. But seeing he adds, 'neither the wisdom of the rulers of this world,' it is plain that 'the wisdom of this world' was something different from the wisdom, or religions, established by the heathen rulers. I therefore suppose 'the wisdom of this world' means, the wisdom of the gods of this world; or the mysteries which the heathen priests feigned to have received from their gods by inspiration, and which, properly speaking, constituted a secret religion, which they communicated only to the initiated: whereas the wisdom of the rulers of this world, means the public and popular religion invented by the heathen lawgivers, and supported by the heathen magistrates.

4. Neither of the rulers of this world.]—These, according to Eusebius, are evil spirits, the authors of magic, divination, and idolatry, who were to be destroyed by Christ, with the whole body of their wisdom or error. Because 'the rulers of this world' are said, ver. 9. to have crucified the Lord of glory, Locke, by 'the wisdom of the rulers of this world,' understood the wisdom of the Jewish rulers; meaning, I suppose, the tradition of the elders, and that corrupt form of religion which they had introduced, called, Gal. i. 14. Judaism. For that, as well as heathenism, might be called 'the wisdom of the rulers,' &c. See, however, the preceding note.

Ver. 7.—1. Which was hidden in a mystery.]—The doctrines of the gospel, called the wisdom of God, lay long hidden in the types and figures of the law of Moses, and in the Old Testament prophecies. These, therefore, constituted the mystery of which the apostle speaks; and in which he says, 'the wisdom of God was kept hidden' during the Mosaic dispensation. To recommend the gospel to the Greeks, and to wean them from those vain mysteries of which they were so passionately fond, the apostle here, and in various other passages, (see Eph. i. 9. note), dignified the gospel with the appellation of a mystery, not only because it had hitherto been kept secret, Rom. xvi. 25. Eph. iii. 9. Col. i. 26. but because the discoveries which it contains (see ver. 6. note 1.) were unspeakably more important than the discoveries made in any of the heathen mysteries, and were far more certain, being wisdom from the true God. See Pref. to the Ephesians, sect. 3.

2. To our glory;—that is, according to Whitby, to be the means of the future glory and happiness of the saints. But I prefer the interpretation in the commentary, because St. Paul's design is to shew, that none but the apostles enjoyed the glory of revealing the doctrines of the gospel in an infallible manner; and that the false teacher, and all others who set themselves in opposition to the apostles, were impostors not to be gloried in.

Ver. 8.—1. None of the rulers of this world knew.]—Locke observes, that in the writings of the New Testament, οὐδὲν ἐκ τούτων, this world, commonly signifies the state of mankind before the publication of the gospel, as contra-distinguished to the evangelical state or constitution, which is commonly called οὐδὲν πάλιν, the world to come. By taking notice that none of the rulers of this world, and particularly none of the Jewish chief-priests and elders, knew the gospel to be from God, the apostle shewed the Corinthians what little reason they had to value the false teacher, on account of the knowledge he derived from his Jewish instructors.

2. Would not have crucified the Lord of glory.]—The divine person who appeared to the patriarchs, was called by the Jews 'the God of glory,' and 'the King of glory,' because when he appeared he was commonly surrounded with fire or light. Psal. xxiv. 10. 'Who is this King of glory? The Lord of hosts, he is the King of glory.' Acts vii. 2. 'The God of glory appeared to our father

10 (Δε) But God hath revealed *THEM* to us by his Spirit; for the Spirit¹ searcheth all things, *even the depths* of God.²

11 For *who* of men knoweth the *DEPTHS* of a man, *except* the spirit of man which is in him; *so also*, the *DEPTHS* of God *no one* knoweth, *except* the Spirit of God.

12 Now, we have received not the spirit¹ of the world, but the Spirit which *COMETH* from God, that we might know the things *which* are *gifted* to us *by* God.

13 Which things also we speak, not in *words* taught *BY* human wisdom, but in *WORDS* taught *BY* the Holy Spirit,¹ explaining spiritual things² in spiritual *WORDS*.³

14 Now, an animal man¹ receiveth not the things of the Spirit of God; for they are foolishness to him; neither can he know *THEM*, because they are spiritually *examined*.²

15 But the spiritual *MAN*¹ examineth, *indeed*, all things, yet he is *examined* (see chap. iv. 3. note 1.) *of no one*.

16 For *what* *MAN* hath known¹ the mind² of the Lord, *who* will instruct him?³ But we have the mind of Christ.

Abraham.¹ The apostle gave the appellation of the *Lord of glory* to Jesus, for the important reason mentioned in the commentary, and because the glory in which he appeared during his incarnation, was 'the glory of the only begotten of the Father;' the glory of a character absolutely perfect.

Ver. 9. ὅσα οὐκ ὁρᾷ, Those things eye hath not seen.]—As the relative *αὐτῶν* is found twice in this sentence, I think the first stands for the demonstrative pronoun *ταῦτα*, (see Ess. iv. 67.), and I have so translated it. Clem. Alex. Strom. 5. hath here ἅλας κερυσσόμεν, 'But we preach,' which I take to be an explication rather than a various reading. The meaning of the prophet's words, as applied by the apostle, is, that those blessings which God hath prepared for them who love him, and which in the gospel he hath discovered and promised to bestow on them, are so great, that nothing like them hath ever been beheld by men, or reported to them. Nay, the mind of man, by its own powers, is not able to form the most distant idea of them.

Ver. 10.—1. The Spirit (*πνεῦμα*) searcheth.]—Le Clerc, thinking it improper to speak of the Spirit's *searching*, supposes that *searching*, the cause, is put for *knowing*, the effects of searching. And therefore he would have the clause translated, *knoweth the depths*; in which sense the word *searcheth* seems to be used, Rev. ii. 23. 'I am he (*πνεῦμα*) who searcheth;' that is, who fully knoweth the reins and heart.

2. The depths of God.]—These are the various parts of that grand plan, which the wisdom of God hath formed for the salvation of mankind, their relation to, and dependence on each other; their operation and effect upon the system of the universe, the dignity of the person by whom that plan hath been executed, and the final issue thereof in the salvation of believers; with many other particulars, which we shall not know till the light of the other world break in upon us.

Ver. 12. The spirit of the world,]—is that diabolical inspiration by which the heathen priests and priestesses delivered oracles, and which is here called the *spirit of the world*, because by these false oracles the devil ruled the heathens, termed in scripture *the world*, and *this world*.

Ver. 13.—1. Words taught by the Holy Spirit.]—From this we learn, that as often as the apostles declared the doctrines of the gospel, the Spirit presented these doctrines to their minds clothed in their own language; which indeed is the only way in which the doctrines of the gospel could be presented to their minds. For men are so accustomed to connect ideas with words, that they always think in words. Wherefore, though the language in which the apostles delivered the doctrines of the gospel, was really suggested to them by the Spirit, it was properly their own style of language. This language, in which the doctrines of the gospel was revealed to the apostles, and in which they delivered these doctrines to the world, is what St. Paul calls 'the form of sound words,' which Timothy had heard from him, and was to hold fast, 2 Tim. i. 13. Every one therefore ought to beware of altering or wresting the inspired language of scripture, in their expositions of the articles of the Christian faith. Taylor in the sixth chapter of his key, at the end, explains the verse under consideration thus: "Which things we speak, not in philosophical terms of human invention, but which the Spirit teacheth in the writings of the Old Testament;" and contends that the apostle's meaning is, that he expressed the Christian privileges in the very same words and phrases by which the Spirit expressed the privileges of the Jewish church in the writings of the Old Testament. But if the Spirit suggested these words and phrases to the Jewish prophets, why might he not suggest to the apostles the words

10 But, although no faculty in man could discover these things, *God* hath revealed them to us by his Spirit; for the Spirit knoweth all things, *even the deep councils* of God respecting the salvation of men.

11 This ye may know, by reflecting on yourselves; for *who among men knoweth the depths*, the concealed thoughts and designs of a man, but the spirit of man which is in him; *so also*, the deep concealed designs of God *no one* knoweth, *except* the Spirit of God, who is conscious of the whole.

12 Now, we have received, not the inspiration of that evil spirit who agitates the heathen priests and priestesses, but the inspiration which cometh from God, that we might know fully the blessings (ver. 9.) which are gifted to us and to all who believe, not by any idol, but by the true God.

13 Which blessings also we declare to the world, not in the flowery language prescribed by the Greek rhetoricians, but in the unadorned language suggested to us by the Holy Spirit; explaining spiritual things in words dictated by the Spirit, because they are best adapted to express them.

14 Now, an animal man, who judges of things by his senses and passions and natural reason, believeth not the matters revealed by the Spirit of God; for they appear foolishness to him; neither can he know them, because they are spiritually examined; examined by the light which revelation, and not reason, affords.

15 But the spiritual man is able to examine all things, yet he cannot be examined by any animal man; because such cannot judge of the principles on which a spiritual man's belief is founded.

16 For what animal man hath known the mind of the Lord, his deep counsels, (ver. 10.), so that he can instruct the spiritual man? But we apostles have the mind of Christ, and are able to instruct him.

and phrases in which they communicated the gospel revelation to the world? especially as there are many discoveries in the gospel, which could not be expressed clearly, if at all, in the words by which the prophets expressed the privileges of the Jewish church. Besides, it is evident, that when the apostles introduced into their writings the words and phrases of the Jewish prophets, they explain them in other words and phrases, which no doubt were suggested to them by the Spirit. See 2 Tim. iii. 16. note 4.

2. Explaining spiritual things.]—The original word *ἐκτενέστες* is rightly translated *interpreting* or *explaining*: being used by the LXX. to denote the interpretation of dreams, Gen. xl. 16. 22. xli. 12, 13. 15. Dan. ii. 4. v. 7. 12.

3. In spiritual words.]—So I translate *πνευματικῶς*. But Dr. Pearce translates the clause, 'explaining spiritual things to spiritual men.' This sense I acknowledge the original will bear, only it does not agree so well with the first part of the verse, where *words* taught by the Holy Spirit are intimated.

Ver. 14.—1. Now an animal man.]—An animal man is one who makes the faculties of his animal nature, that is, his senses, his passions, and his natural reason darkened by prejudices, the measure of truth and the rule of his conduct, without paying any regard to the discoveries of revelation. Of this character were the heathen philosophers, to whom the doctrines of the gospel were foolishness, chap. i. 23. Also the Jewish scribes, and those false teachers whom Jude, ver. 19. calls *ψευδοί*, 'animal men, not having the Spirit.' These all rejected the gospel, because they could not explain its doctrines by their own principles, or preconceived notions.

2. Because they are spiritually examined.]—Vulgate, *examinatur*. Beza, by dividing *ὅτι* thus *ὅτι*, translates the clause, 'neither can he know any thing which is spiritually discerned.'

Ver. 15. The spiritual man,]—being opposed to the animal man, is not an inspired person, as Whitby thinks, but a person whose spiritual faculties, his reason and conscience, are not biased by his animal nature, but have their due ascendancy; and who entertains a just sense of the authority of revelation, in matters pertaining to God; and being sincerely desirous to know the truth, is assisted in his inquiries by the Spirit. Such a spiritual man, and he only, is able to judge properly of the things revealed by the Spirit of God.

Ver. 16.—1. For what man hath known, &c. *τίς γὰρ ἄνθρωπος νοῦν ὁρᾷ*; *ὅς σμυβέβαι* *αὐτὸν*.]—This is supposed by some to be quoted from the LXX. translation of Isa. xl. 13. which runs thus: *τίς ἄνθρωπος νοῦν ὁρᾷ, καὶ τίς σμυβέβαι αὐτὸν ἱγνῶσκει*, *ὅς σμυβέβαι αὐτὸν*. But as the apostle has omitted the middle clause, I think it is an application of the prophet's words to a different subject, rather than a quotation. I have therefore followed Locke, who supposes that the relative *αὐτὸν*, *him*, refers to the remote antecedent, and denotes, not the Lord, but the spiritual man.

2. *Νοῦν*, Vulgate, *Sensum*. The mind of the Lord;]—that is, the plan of the salvation of mankind, which exists in the mind of the Lord; his deep designs concerning us. See 1 Cor. xiv. 14. note, for the meaning of *νοῦς*.

3. *Σμυβέβαι αὐτὸν*; Who will instruct him?]—that is, prove to the spiritual man that the principles on which he judges of spiritual things are false, inform him of things he is ignorant of, and shew him, that in believing the gospel he hath fallen into error. The truth implied in this question must afford great satisfaction to all the faithful. No natural man, no infidel, hath been, or ever will be able to confute the gospel; or to shew a better method of instructing, reforming, and saving mankind, than that which God hath chosen, and made known by revelation.

CHAPTER III.

View and Illustration of the Matters treated in this Chapter.

From what is said in this chapter it appears, that the false teacher had represented St. Paul either as ignorant or as unfaithful, because he had not fully instructed the Corinthians before his departure. The same teacher had also boasted concerning himself, that he had given them complete instruction. The confutation of these calumnies the apostle with great propriety introduced after having in the former chapter discoursed largely concerning the perfect knowledge of the gospel given to the apostles by the Spirit. Wherefore, having in that chapter observed, that animal men receive not the things of the Spirit of God, he began this chapter with telling the Corinthians, that though he was an apostle fully instructed, he could not, during his abode with them, speak to them as to spiritual, but as to fleshly or weak persons, even as to babes in Christianity, ver. 1.—This was a severe blow to the pride of the Greeks. Notwithstanding their boasted proficiency in the sciences, they were fleshly or weak men, and babes in religious matters. It seems their admiration of their own philosophy, their confidence in human reason as the only judge of truth, and the prevalence of their animal passions, had rendered them incapable of understanding and relishing spiritual things. He had therefore given them *milk*, and not *meat*, because they were not then able to bear meat; neither were they yet able to bear it, ver. 2.—That the Corinthians were still fleshly, was evident from the strifes and divisions which were among them, on account of the particular teachers to whom they had attached themselves, ver. 3.—For one said, I am of Paul, and another, I of Apollos, ver. 4.—From this we learn, that there were two principal factions in the church at Corinth, the one of which adhered to Paul, and the other to a person who is here called Apollos figuratively, to avoid giving offence, chap. iv. 6. but who, in all probability, was the false teacher; that this teacher boasted of Peter, by whom he was converted and baptized, as an apostle superior to Paul; that he and his followers, being the disciples of Peter, pretended that they were much better instructed than the disciples of Paul; and that they claimed to themselves superior authority and respect on that account.—But in thus ascribing to one apostle more honour than to another, and in attaching themselves more to one than to another, the Corinthians were much to blame. For none of their teachers were masters. They were all but servants employed by Christ to convert men. And their success in the work depended, not on themselves, but on the gifts which Christ had bestowed on each of them, and the blessing with which he accompanied their labours, ver. 5.—Farther, he told them, that, in converting the world, the ministers of Christ had different parts assigned them. He had planted, and Apollos had watered, but God made what they had planted and watered to grow, ver. 6.—So that the whole depended on the co-operation and blessing of God, ver. 7.—But though the ministers of Christ had different parts allotted to them, he assured them they were all one, in respect of the end for which they laboured; and that each shall be rewarded according to the sincerity and diligence with which he hath laboured, ver. 8.—The apostles, therefore, and the other ministers of the word, were joint labourers employed by God; and the people were God's field, which they were to cultivate, and God's building, which they were to rear, ver. 9.—The building of which the apostle speaks is the Christian church, called,

ver. 16. and in other passages, 'The temple of God;' because the Christian church, consisting of all who profess to believe in Christ, was formed for preserving the knowledge and worship of God in the world, and to be an habitation of the Spirit of God, by the graces and virtues which were to be exercised in it.

Having mentioned God's building or temple, the apostle told the Corinthians, that, as a skilful architect, he had laid the foundation of that temple in a proper manner at Corinth; and that the false teacher had only builded thereon. But he desired every one to take heed to the materials with which he builded, that they be suitable to the foundation, ver. 10.—Because other foundation of the temple of God neither apostle nor inferior teachers could lay, than that which he had laid; namely, that 'Jesus is the Christ,' ver. 11.—If, therefore, any teacher built on that foundation sincere converts, metaphorically represented by *gold, silver, and valuable stones*; or if he built hypocritical professors thereon, represented by *wood, hay, stubble*, he told them the fire of persecution, which was ready to fall on the temple or church of God, would discover the nature of every teacher's work, ver. 12, 13.—If any teacher's converts remained steadfast in the day of persecution, through the pains he had taken in instructing them, he should be rewarded, ver. 14.—But if any teacher's converts apostatized, they should perish, but the teacher himself would be saved with difficulty; provided, in making such converts, he had preached the gospel sincerely, ver. 15.—And that the Corinthians might understand what the building was of which he spake, he told them, they themselves, as a church, were the temple of God, and that the Spirit of God dwelt in them, as a church, ver. 16.—If therefore any teacher wilfully spoils the temple of God, by building wicked men into it, that is, if by knowingly misrepresenting the doctrines and precepts of the gospel, and by flattering wicked men in their sins, he allures them to enter into the Christian church, as the false teacher at Corinth had done, him will God destroy; for the temple of God ought to be composed of holy persons, ver. 17.—And although the teacher, who thus builds wicked men into the church, may think himself wise in so doing, he but deceives himself; and to become truly wise, it behoves him to follow the course which the world esteems foolish: He must preach the gospel sincerely, whatever inconveniences it may occasion to himself, or to others, ver. 18.—For the wisdom of the world is folly in the sight of God; according to what is written, 'He catcheth the wise,' &c. ver. 19, 20.—The work of the false teacher, in building the temple of God at Corinth, being of the sort here described and condemned, this passage was a severe rebuke both to him and to his adherents. Wherefore, to lead them to apply it to themselves, the apostle exhorted them not to boast in any teacher, as if he belonged to them in particular. All the teachers, and all the blessings of the gospel, belong to believers in general; and believers belong all to Christ as his disciples; which is a real ground of boasting, because Christ belongs to God as his disciple or servant, ver. 21, 22, 23.—Having therefore Christ for their common master, who was commissioned and instructed by God, and being all equally entitled to the benefit of the labours of the ministers of Christ, and to the privileges of the gospel, it was wrong to contend with one another, either about their teachers or their privileges.

NEW TRANSLATION.

CHAP. III.—1 (Kau, 204.) Now I, brethren, could not speak to you as to spiritual, but as

COMMENTARY.

CHAP. III.—1 I am blamed for not instructing you completely before my departure, especially as I say I have the mind of Christ.

(σάρκακις, 43.) to *fleshly*! *MEN, EVEN* as to babes in Christ. (See Heb. v. 12, 13.)

2 *Milk* I gave you, and not meat; for ye were not then² able TO RECEIVE IT, (αλλα, 76.) nay, neither yet now are ye able:

3 (Οτι 254.) Because ye are still *fleshly*. For, whereas *among* ye envying, and strife, and divisions *SUBSIST*, are ye not *fleshly*, and walk after the manner of men?¹

4 (Γαλ. 91.) Besides, while one saith, I, indeed, am of Paul, and another, I of Apollos, are ye not *fleshly*? (See chap. i. 12. note 2.)

5 (Ου, 263.) For who is Paul, and who Apollos, but ministers by whom ye have believed, even as the Lord hath given to each?

6 I have planted, Apollos hath watered, but God hath made to grow.

7 So that neither the planter is any thing,¹ nor the waterer, but God who maketh to grow.

8 (Α, 100.) However, the planter and the waterer are one, and each shall receive his proper reward, according to his proper labour.

9 (Γαλ. 93.) Wherefore, we are joint labourers of God. YE ARE God's field,¹ ye are God's building.²

10 According to the grace of God¹ which is given to me, as a skilful² architect, I have laid the foundation, and another buildeth thereon. But let every one take heed how he buildeth thereupon.

11 For other foundation no one can lay¹ except what is laid, which is Jesus the Christ.

12 Now, if any one build on this foundation, gold,¹ silver, valuable stones, wood, hay, stubble;

13 Every one's work shall be made manifest: for the day will make it plain, because it is revealed by fire;¹ (αυ, 212.) and so the fire will try every one's work, of what sort it is.

Ver. 1. As to fleshly men.]—In the preceding chapter, ver. 14. the apostle had said, ψυχικος αυτην οτις, 'an animal man receiveth not the things of the Spirit of God'; meaning by an animal man an infidel, who makes his own reason and imagination the measure of truth. Here he calls the Corinthians after their conversion σαρκακις, *fleshly men*, which, as different from *animal men*, means persons of a weak capacity. For notwithstanding they believed the gospel to be a revelation from God, they were so much under the influence of their former principles and prejudices, that they were not yet capable of comprehending spiritual things properly; neither had they conquered their evil passions, as appeared from their strifes and divisions.

Ver. 2.—1. Milk I gave you.]—In the original it is, 'Milk I gave you to drink.' But as the apostle adds, 'and not meat,' the genius of the English language does not admit of a literal translation, unless the latter clause is supplied in this manner, 'and not meat to eat.' To support the apostle's phraseology, Beza produces the οινον και επιτομα of Homer. See also Luke i. 64. in the Greek, where Zacharias' tongue is said to have been opened as well as his mouth.

2. Ye were not then able.]—Ουκ αν signifies not then, John iii. 24. vii. 30.

Ver. 3. Walk after the manner of men.]—As the apostle, in the following verse, mentions their strifes on account of their teachers, their envyings and strifes spoken of in this verse, must be those which arose on account of their spiritual gifts.

Ver. 7. So that neither the planter is any thing.]—This is said after the manner of the easterns, who represent things comparatively small as nothing. See Eys. iv. 26.

Ver. 9.—1. Ye are God's field.]—Beza, arum. The word γειναιος is used to signify a field, Prov. xxiv. 30. LXX. It may likewise signify a vineyard, or any piece of ground that is under cultivation. See Isa. v. 1, 2. where the Jewish nation is called 'God's vineyard.' The metaphor is aptly used to denote the pains which the ministers of religion, God's labourers ought to take for making their people fruitful in goodness.

But I, brethren, could not speak to you as to spiritual, but as to weak men, even as to babes in Christian knowledge, whose prejudices rendered them incapable of being completely instructed.

2 The first principles of Christ I gave you, and not the more difficult doctrines which we speak among the perfect, (chap. ii. 6.); for ye were not then capable of understanding these doctrines, nay, I must tell you, neither yet now are ye capable:

3 Because ye are still weak men, whom passion and prejudice render incapable of complete instruction. For whereas envying, and strife, and divisions subsist among you, is it not a proof that you are weak, and walk after the manner of men?

4 Besides, while one saith, I am a disciple of Paul, and another, I of Apollos, and each claimeth submission to his opinions on account of the dignity of the person who instructed him, are ye not puffed up with vanity?

5 For who is Paul, and who Apollos? Not your masters in religion, but servants of Christ by whose labours ye have believed, even as the Lord hath given spiritual gifts and success to each.

6 I have planted you in God's vineyard, others have watered you by giving you instruction, but God hath made you to grow.

7 So that neither the planter has any independent efficacy, nor the waterer, but God, who maketh to grow by his blessing. In short, the honour of the whole belongs to God.

8 However, the planter and the waterer are one, in respect of the end which they have in view, and each shall receive his proper reward according to his fidelity in his proper labour, and not according to his success in labouring.

9 Wherefore, we teachers are joint labourers belonging to God: Ye the people are God's field, which he employs us to cultivate. And, to use another similitude, ye are God's building, which he employs us to rear.

10 According to the grace of apostleship which I have received of God, like a skilful architect I have laid the foundation of the temple of God at Corinth properly, by preaching that Jesus is the Christ, (see ver. 11.), and the false teacher buildeth thereon; but let every teacher take heed how he buildeth thereon; let him take heed that the superstructure which he rears, be suitable to the foundation.

11 For other foundation of God's temple no teacher, if he teaches faithfully, can lay, except what is laid by me, which is Jesus the Christ promised in the scriptures.

12 Now, if any teacher build on the foundation Christ, sincere disciples, represented in this similitude by gold, silver, valuable stones; or if he buildeth hypocrites, represented by wood, hay, stubble;

13 Every teacher's disciple shall be made manifest in their true characters: for the day of persecution which is coming on them, will make every one's character plain, because it is of such a nature as to be revealed by the fire of persecution; and so that fire, falling on the temple of God, will try every teacher's disciples, of what sort they are.

2. God's building.]—The original word, οικοδομα, denotes the act of building, but here it signifies the building itself. The building which God reared by his labours, was the great temple of the Christian church. This metaphor the apostle prosecutes in the subsequent part of the chapter; having discussed the metaphor of the field in the preceding part, where he speaks of his own planting, and of Apollos watering, and of God's making to grow.

Ver. 10.—1. According to the grace of God.]—This I take to be 'the grace of apostleship,' spoken of Rom. i. 5. 1 Cor. xv. 10. Gal. ii. 9. See also 2 Cor. vi. 1. xii. 9.

2. As a skilful architect.]—The word σοος literally signifies wise; but it is also used to denote skilful in any art or business. Exod. xxii. 3. 'I have filled him with the Spirit of God, in wisdom, and in knowledge—in all manner of workmanship.'

Ver. 11. Other foundation no one can lay.]—In this place the apostle speaks not of the foundation of a system of doctrine, but of the foundation of the building or temple of God, consisting of all who profess to believe the gospel, as is evident from ver. 9. 16, 17. Of this great temple Jesus Christ is called the foundation, because on him, as the Christ or Son of God, the whole fabric rests. Hence all believers are said, Eph. ii. 20, to be 'built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.' See Isa. xxviii. 16.

Ver. 12. Build on this foundation, gold, &c.]—As the apostle is speaking of the Christian church, consisting of believers of all nations, of which church Christ is the foundation, it is evident, that the materials built on this foundation, called gold, silver, &c. cannot represent the doctrines, but the disciples of Christ: So Jerome, Theodoret, and Oecumenius thought. Besides, in no passage of scripture is the temple or church of God said to consist of the doctrines, but of the disciples of Christ, who are called 'living stones built up a spiritual house' or temple, 1 Pet. ii. 5, 6.

Ver. 13. It is revealed by fire.]—That the fire of which the apostle speaks is the fire of persecution, I think evident from 1 Pet. iv. 12.

14 *If the work of any one remaineth, which he hath built upon THE FOUNDATION, he shall receive a reward.*

15 *If the work of any one shall be burnt, he will suffer loss: himself, however, shall be saved, yet so as (δια πυρός) through a fire.*

16 *Know ye not, that ye are the temple of God, and that the Spirit of God dwelleth (ἐν) among you?*

17 *If any one destroy¹ the temple of God, him will God destroy; for the temple of God is holy, which temple ye are. (See Eph. ii. 19-22.)*

18 *Let no one deceive himself: if any one among you (ἑαυτοῦ) thinketh¹ to be wise (σοφῶν) in this age, let him become a fool, that he may be wise.*

19 *For the wisdom of this (αἰῶνος) world is foolishness with God; for it is written, (Job v. 13.), He catcheth the wise in their own craftiness.*

20 *And again, (Psalm xciv. 11.), The Lord knoweth the reasonings of the wise, that they are vain.*

21 *Wherefore, let no one boast in men; for all things are yours;*

22 *Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;*

where the persecution to which the first Christians were exposed is called *πυρρῆς*, a burning among them, which was to them for a trial. According to the common interpretation of this passage, the doctrine which one teaches, is called *his work*. But in that case I wish to know, how *doctrines* can be tried by the fire either of persecution or of the last judgment; or how they can be burnt by these fires. To introduce doctrines into this passage, quite destroys the apostle's imagery, in which he represents the whole body of those who then professed to believe in Christ, as formed into one great house or temple for the worship of God; and that temple, as soon to have the fire of persecution thrown upon it. And therefore, if nominal believers, represented by *wood, hay, and stubble*, were by any teacher built into the church, the fire of persecution would discover them; because, as parts of the church, they would soon perish by apostasy. The false teacher at Corinth had in this respect been very blamable, by complying with the passions and prejudices, both of the Jews and Gentiles; and by encouraging them in their sins, had allured into the church at Corinth a number of wicked men, particularly the person who was guilty of incest, and others who denied the resurrection of the dead, whereby he had corrupted the temple of God, ver. 17.

Some of the fathers, perceiving that the apostle in this passage spake not of doctrines but of persons, supposed that the fire which was to try every one's work, was the fire which is to happen at the day of judgment. And therefore, as the apostle speaks of persons whose work was to be burnt, but themselves saved, they fancied that all men, the righteous as well as the wicked, are to be burnt in the general conflagration; that the separation of the righteous from the wicked is thereby to be made; that the wicked are to be consumed, and that the righteous are to suffer, some more, some less, according to their character. The passages of the fathers to this purpose Burnet hath collected, De Stat. Mort. ch. vi. But the Romish clergy, perceiving that this doctrine, properly managed, might be made an inexhaustible source of wealth to their order, have represented this fire of purgatory as lighted up from the very beginning of the world, and have kept it burning ever since, and have assumed to themselves the power of detaining souls in that fire, and of releasing them from it according to their own pleasure: whereby they have drawn great sums of money from the ignorant and superstitious.

Ver. 15. *Let no one as (ἑαυτοῦ) through a fire.*—This, as Elsner observes, is a proverbial expression for one's escaping some evil with great difficulty: Psalm lxxvii. 12. *Ἀνταγωνισάμενος ὁ δαίμων καὶ ὁ δαίμων ὁ δαίμων*, 'We went through fire and through water;' that is, we were in the greatest danger. Isaiah xliii. 2. 'When thou walkest through the fire thou shalt not be burnt.' Amos iv. 11. 'Ye were as a fire-brand plucked out of the burning.' Jude ver. 23. 'Snatching them out of the fire.' See the note on that verse.

Ver. 17. *If any one (ὅστις) destroy the temple of God.*—Here the

14 *If the disciples which any teacher has introduced into the church endure persecution for the gospel without apostatizing, such a teacher shall receive the reward promised to them who turn others to righteousness. (Dan. xii. 3.)*

15 *If the disciples of any teacher shall, in time of persecution, fall away through the want of proper instruction, he will lose his reward; he himself, however, having in general acted sincerely, shall be saved; yet with such difficulty as one is saved who runs through a fire.*

16 *Know ye not, that ye, of whom the church is composed, are the temple of God, the building of which I am speaking; and that the Spirit of God dwelleth among you, by his gifts and graces, as in his temple?*

17 *If any one, handling the word of God deceitfully, allures wicked men into the church; or if any hypocrite intrudes himself into it, whose apostasy destroys the temple of God, him will God destroy: for the temple of God should consist of holy persons, which temple ye are, ver. 16.*

18 *Let no teacher deceive himself with false notions of prudence. If any teacher among you thinketh to be wise, in this age of spreading the gospel, by misrepresenting its doctrines for the purpose of rendering it acceptable to bad men, let him become a fool in his own eyes, by preaching the gospel sincerely, that he may be really wise.*

19 *For the prudence of this world, in concealing or misrepresenting the gospel, is foolishness in the eye of God; for it is written, He catcheth the wise, &c. that is, he maketh the craftiness of those who think themselves wise, the occasion of their destruction.*

20 *And in another passage, the Lord knoweth the reasonings, the subtle contrivances, of the wise, that they are vain when used in opposition to his purposes.*

21 *Wherefore, since we are all joint labourers of God, let no one boast in men, as if any teacher belonged peculiarly to him; for all the ministers of the gospel, and all its privileges, and all the blessings of providence, belong equally to you all;*

22 *Whether Paul, or Apollos, or Cephas, or the fabric of the world, or life with its enjoyments, or death with its consequences, or things present, or things to come, all belong to you in general, and each shall receive such a share of them as is best for him.*

apostle describes the sin and punishment, not only of such teachers as from worldly motives allure bad men into the church, or continue them in it, by wilfully perverting the doctrines and precepts of the gospel, but also of those hypocrites, who for worldly ends, intrude themselves among the faithful, and put on a great show of godliness. Whereas, in ver. 15, he describes the sin of those teachers who introduce bad men into the church, by ignorantly misrepresenting the doctrines and precepts of the gospel. The expression in this verse, 'If any one destroy the temple of God,' being general, is no doubt applicable to any false teacher and hypocritical Christian who spoils the temple of God. Nevertheless, I agree with Locke in thinking, that the apostle, in this passage, had the false teacher and the faction at Corinth more particularly in his eye, who had spoiled the temple of God in the manner above described.

Ver. 18. *If any one among you (ἑαυτοῦ) thinketh to be wise.*—So *δοκῶν* is translated 1 Cor. viii. 2. The false teacher at Corinth thought himself, it seems, extremely wise, because he had allured the heathens into the church, by concealing some of the doctrines and precepts of the gospel, and by misrepresenting others of them. But that sort of wisdom the apostle severely condemned, because it stood in opposition to the wisdom of God, who commanded all the preachers of the gospel to teach its doctrines and precepts sincerely.

Ver. 19. *The wisdom of this world is foolishness with God;*—consequently will issue in punishment to these worldly wise teachers. That this is the apostle's meaning is evident from his adding, 'For it is written, He catcheth the wise in their own craftiness.'

Ver. 20. *That they are vain.*—The subtle contrivances of men, when opposed to the methods which God's wisdom hath appointed, are vain; are utterly ineffectual for accomplishing what they intend by them. Wherefore those wise teachers, whom the apostle reproved, laboured to no purpose when they endeavoured to build the temple of God by methods which God condemned.

Ver. 21. *Wherefore let no one boast in men.*—Besides the general meaning of this verse, expressed in the commentary, I think the apostle insinuated that the Corinthians, in particular, had no reason to boast in the false teacher, who had spoiled the temple of God by building wicked men into it.

Ver. 22. *Or things present, or things to come, all are yours.*—The apostle does not mean, as some fanatics have vainly imagined, that the property of all the things in the world is vested in believers by an exclusive title; but that, by the direction of the providence of God, all things, prosperous, or adverse, whether present or future, shall be made subservient to the promoting of their virtue in the present life, and of their felicity in the life to come. Thus far they may consider themselves as having an interest in all things, and may survey them with pleasure as making a part of their treasures; and among the rest, death itself is theirs, as it is the appointed means of bringing them to the vision and enjoyment of God.

23 And ye **ARE** Christ's, and Christ is God's.¹

23 And, instead of being the disciples of this or that teacher, ye are Christ's disciples, and Christ is God's disciple.

Ver. 23. And Christ is God's.]—As the foregoing expression, 'Ye are Christ's,' means that the Corinthians belonged to Christ as his disciples, this expression, 'Christ is God's,' I think means, that in making the gospel revelation, Christ is God's disciple or servant. So Christ himself says, John vii. 16. 'My doctrine is not mine, but his that sent me.'—viii. 28. 'As my Father hath taught me, I speak these things.'—xii. 49. 'I have not spoken of myself, but the Father

who sent me, he gave me commandment what I should say, and what I should speak.'—xiv. 10. 'The words that I speak unto you, I speak not of myself.' This, I suppose, is the apostle's meaning likewise, when he tells us, 1 Cor. xi. 3. 'The head of Christ is God.'—Others understand the passage thus.—All things are appointed for your good, and ye are appointed for Christ's honour, and Christ for God's glory.

CHAPTER IV.

View and Illustration of the Matters handled in this Chapter.

LEST from what was said in the preceding chapters concerning the inspiration of the apostles by the Spirit, the Corinthians might have imagined that Paul claimed to himself and to his brethren an authority not derived from Christ, he began this chapter with telling them, that they were to consider the apostles only as servants of Christ, and as stewards of the mysteries of God, ver. 1.—And that the thing required of every such steward is, that he be faithful in dispensing these mysteries, according as his disciples are able to receive them, ver. 2.—Therefore, although the false teacher accused Paul of unfaithfulness, because he had taught the Corinthians the first principles only, and not the deep doctrines of the gospel, he told them, it was a very small matter in his eyes to be condemned as unfaithful by them, or by any man's judgment, seeing he did not condemn himself, ver. 3.—For he was conscious to himself of no unfaithfulness; yet by this he was not justified—he meant in the eyes of the faction, who could not see his heart. At the same time he told them, that the only person who had a right to condemn him, if he proved unfaithful, was the Lord his Master, ver. 4.—This being the case, he desired the faction not to condemn him, till the Lord should come to judgment, who will bring to light every thing most secret, and lay open the designs of the heart, of which they were no judges, ver. 5.

Next, to prevent the Corinthians from mistaking what he had said, concerning their boasting in himself and Apollos as the heads of the factions, (chap. i. 12. iii. 4.) he declared that he had applied these things to himself and Apollos figuratively only, for their sakes, that by disavowing all pretensions to be the heads of parties, the Corinthians might learn in them, not to esteem any teacher above what he had written, chap. iii. 5.; namely, that Paul and Apollos were only servants of Christ, by whose ministry the Corinthians had believed; and that none of them, on account of any teacher, should be puffed up with envy and anger against another, ver. 6.

In what follows, the apostle, turning his discourse to the false teacher, says, without naming him, Who maketh thee to differ in gifts from others? Or what spiritual gift hast thou which thou didst not receive from some apostle? And if thou hast received all thy gifts from the apostles, why dost thou set thyself above them, as if thou hadst not received thy gifts from them, but wert independent of, and superior to them? ver. 7.—Then, to shew the Corinthians the difference between the false teacher and the true apostles of Christ, he contrasted the ease and opulence in which that impostor and the other leaders of the faction were living at Corinth, and their imperious conduct towards the church, with the afflicted and persecuted state of the apostles, ver. 8–13.—And assured them, that he wrote not these things to shame them for having increased his sufferings by their calumnious speeches, and disrespectful behaviour; but his design was affectionately to instruct them, that they might not be seduced by teachers, whose character and relation to them were so different from his, ver. 14.—For he told them, though they had ten thousand instructors in the Christian doctrine, yet they had not many fathers. He was their only spiritual father, ver. 15.—And therefore he besought them to imitate him, ver. 16, 17.—To conclude, because the false teacher had boasted that Paul, being afraid to encounter such learned and eloquent opposers, durst not return to Corinth, he assured the Corinthians that he would come soon, and make trial, not of the speech of that insolent person, but of his supernatural powers, ver. 18, 19.—For, said he, the gospel is not established by the boasting speeches of its preachers, but by the miraculous powers which they exercise for its confirmation, ver. 20.—Then, to terrify the faction, he asked them, whether they chose that he should come and exercise his supernatural power in punishing them? or come in the spirit of peace, on account of their amendment? ver. 21.

NEW TRANSLATION.

CHAP. IV.—1 ('Οὐτως, 266.) So then, let a man consider us as (ὑπητάς) servants ONLY of Christ, and stewards of the mysteries¹ of God.

2 Now, it is required in stewards, that (τις) every one be found faithful.

3 (Δι, 106.) Therefore, to me it is a very small matter, that I be condemned¹ by you, or by human judgment,² (ἀλλὰ, 78.) because I do not condemn myself.

Ver. 1. Stewards of the mysteries of God.]—The apostle gave to those doctrines, which in former ages had been kept secret, but which were now discovered to all through the preaching of the gospel, the appellation of the *mysteries of God*, to recommend them to the Corinthians, as was formerly observed, chap. ii. 7. note 1. And he called himself the *steward*, or *mystagogue* of these mysteries, to intimate that the deepest doctrines, as well as the first principles of the gospel, were intrusted to him to be dispensed or made known: and that his faithfulness as a steward, consisted not only in his discovering them exactly as he had received them from Christ, but in his discovering them as his hearers were able to receive them.

COMMENTARY.

CHAP. IV.—1 So, then, let men consider us apostles in no other light but as servants only of Christ, and stewards appointed by him to dispense the doctrines of the gospel, which are the mysteries of God.

2 Now it is required in the stewards of these mysteries, that every one of them be found by his master, Christ, faithful in dispensing them.

3 Therefore, to me it is a very small matter that I be condemned as unfaithful, by you, or by any man's judgment, for not having taught you more fully; because I do not condemn myself as unfaithful in that respect; neither will Christ my master condemn me.

Ver. 3.—That I be condemned by you.]—The word *εξετάζω* properly signifies to *examine*, in order to pass a judicial sentence, either of acquittal or of condemnation, Luke xxiii. 14. Acts iv. 9. But as the simple verb *κρίνω*, to *judge*, signifies also to *condemn*, Rom. xiv. 22. the compound verb *εξετάζω*, to *examine*, may signify to *condemn*, in consequence of examination: it being usual, in all languages, to put the cause for the effect. This sense the word *εξετάζω* evidently hath in the latter part of the verse: Οὐκ ἐμαυτὸν ἐξετάζω, 'I do not condemn myself.' for the apostle could not say, 'I do not examine, or judge myself.' It is the duty of every good

4 For I am conscious to myself of no FAULT.¹ (ΑΛΛΑ) However, I am not by this justified IN YOUR EYES. But he who condemneth me is the Lord.

5 Wherefore, do not before the time pass any judgment,² until the Lord come, who both will bring to light the hidden things of darkness, and lay open the counsels of the hearts;² and then praise shall be to every one from God.

6 Now these things, brethren, I have figuratively applied to myself and Apollos³ for your sakes, that (α) by us ye may learn not to esteem TEACHERS above what hath been written,⁴ that no one of you may, on account of one, be puffed up⁴ against another.

7 (Tag. 91.) Besides, who maketh thee to differ? For (β, 105.) what hast thou which thou didst not receive? and now, if thou didst receive IT, why dost thou boast as not receiving IT?

8 Now ye are filled, now ye are become rich;¹ ye have reigned² without us; and I wish, indeed, ye had reigned PROPERLY, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as persons appointed to death:¹ that we are made a spectacle to the world, even to angels and to men.²

10 We are fools (δ, 112.) on account of Christ;¹ but ye are wise in Christ; we are weak, but ye are strong: ye are honoured, but we are despised.

11 To the present hour, we both hunger and thirst,¹ and are naked, and are buffeted,² and have no certain dwelling place;³

4 For I am conscious to myself of no fault in the discharge of my stewardship. However, I am not by this justified, I know, in your eyes. But, I add, he who condemneth, he who alone hath a right to condemn me, is the Lord, my master.

5 Wherefore, as ye cannot search men's hearts, do not, before the time I am to be tried, pass any judgment on me as a steward, until the Lord my master come, who both will bring to light things secretly done, and lay open the designs of the hearts—the motives from which men have acted; and then reward shall be to every faithful steward, from God his Judge.

6 Now these things, brethren, concerning the heads of the factions, I have figuratively applied to myself and Apollos, for your sakes, that by us, who disclaim all pre-eminence inconsistent with the honour due to Christ, ye may learn not to esteem teachers above what hath been written, (ver. 1.), and that no one of you may, on account of any teacher, be puffed up with anger against another, who does not esteem that teacher as he does.

7 Besides, to the false teacher I say, who maketh thee to differ from others? for what spiritual gift hast thou, which thou didst not receive from some apostle? And now, if thou didst receive thy gift from the apostles, why dost thou boast as not receiving it, by setting thyself up against me, who am an apostle?

8 Now ye false teachers are living in plenty; now ye are become rich with the presents ye have received from your admirers. Ye have reigned during my absence; and I wish, indeed, ye had reigned in a due subordination to Christ, that we also might rule the church at Corinth with you.

9 Yours is not the lot of the apostles of Christ, (John xvi. 33): For I think that God hath set forth us the apostles last of all the prophets, like persons who, being appointed to death, are brought out last on the theatre; and that we are made a spectacle to the world, even to angels and to men.

10 We are reckoned fools, for suffering on account of preaching Christ truly; but ye are wise in your method of preaching Christ. We are ridiculed as weak in body and mind; but ye, no doubt, are strong in both. Ye are much esteemed: by your adherents; but we are despised by them.

11 But which of us is most worth of esteem as preachers? In preaching Christ, I, to the present hour, both suffer hunger and thirst, and am badly clothed, and smitten on the face, and have no fixed dwelling-place;

man to examine, and judge himself; and it is what the apostle recommended to the Corinthians, 1 Cor. xi. 31. 2 Cor. xiii. 5.

2. Human judgment. — Ανθρωπίνως κριτέας; literally, human day, namely, of judgment, in allusion to the great day of judgment.

Ver. 4. For I am conscious to myself of no fault. — The like form of expression was used by the Latins: 'Nil conscire sibi, nulla pallescere culpa.' We have the Greek phrase complete, Job xxvii. 6. LXX. Ου γὰρ συνιδὸν ἑμαυτῷ ὅτι ἁμαρτάνω.

Ver. 5.—1. Do not before the time pass any judgment. — Neither in church nor state could order and peace be maintained, if rulers were not to pass judgment on offenders, and punish them. This, therefore, is one of those general expressions, of which there are a number in scripture, which must be limited by the subject to which they are applied. See another example, ver. 7. The Corinthians were not to pass any judgment on Paul's general behaviour as an apostle, till Christ his master came and judged him. In such, and in many cases of a like nature, to judge rightly, we ought to have the knowledge of men's hearts, as the apostle insinuates in the latter part of the verse.

2. Lay open the counsels of the hearts. — What the apostle hath written here concerning Christ, is agreeable to what Christ says of himself, Rev. ii. 23. 'All the churches shall know that I am he who searcheth the reins and the hearts.' God is called 'the searcher of all hearts,' 1 Chron. xxviii. 9.

Ver. 6.—1. I have figuratively applied to myself and Apollos; — I mean, by substituting our names, chap. i. 12. iii. 4. in place of the names of the teachers among you whom I meant to reprove.

2. Not to esteem any teacher. — Wolf on Philip. i. 7. observes, that the word ἐτιμᾶν denotes the paying a peculiar regard or attention to a person.

3. Above what hath been written, — namely, chap. iii. 5—9. 21. iv. 1. This great apostle, by thus stripping himself of all honour, and by taking to himself the simple character of a servant of Christ, ver. 1. taught the heads of the faction to lay aside their boasting, and to behave with modesty, especially as all the teachers at Corinth did nothing but build upon the foundation which he had laid, and exercised no spiritual gift but what they had received, either from him or from some other apostle.

4. Be puffed up against another. — The word ἐγείρω signifies the state of a person's mind who is filled with an high opinion of himself, and who, in consequence of that high opinion, indulges hatred and wrath against all who fail in paying him the respect which he thinks his due. This latter operation of pride is the evil which the

apostle condemns in the passage before us, as is plain from the turn of his expression: That no one of you may, on account of one, be puffed up against another.

Ver. 8.—1. Are become rich. — Whitby understands this of their being rich in spiritual gifts, as well as in worldly wealth.

2. Ye have reigned. — The apostle expresses the behaviour of the false teacher by the word reigning, either because he governed the faction in an imperious manner, and attempted to rule the sincere part of the church according to his own pleasure, or because he lived at Corinth in affluence.

Ver. 9.—1. Set forth us the apostles last (ὡς ἐπιθῆναι ὀπίσθους) as persons appointed to death. — This is an allusion to the Roman (theatrical spectacles. For from a passage of Seneca's epistles, quoted by Whitby, it appears, that in the morning those criminals to whom they gave a chance of escaping with their life, fought with the wild beasts armed; but in the afternoon the gladiators fought naked, and he who escaped was only reserved for slaughter to another day: So that they might well be called ἐπιθῆναι ὀπίσθους, 'persons appointed to death.' By comparing the apostles to these devoted persons, Paul hath given us a strong and affecting picture of the dangers which the apostles encountered in the course of their ministry: dangers which at length proved fatal to the most of them. Their labours and sufferings were greater than those of the ancient prophets.

2. A spectacle to the world, even to angels and to men. — By the angels, to whom the apostles were made a spectacle, some understand the evil angels, who may be supposed to delight in the blood of the martyrs. Others understand the good angels, to whom the faith and constancy of the apostles gave great joy. I doubt not but both were intended. For it must have animated the apostles in combating with their persecutors, to think that they were disappointing the malice of evil spirits, while they were making the angels in heaven, and good men on earth, happy, by the faith, and patience, and fortitude which they were exerting in so noble a cause.

Ver. 10. We are fools on account of Christ, &c. — In this verse the apostle repeats ironically the things which his enemies in Corinth said of him. And in the same spirit of irony he attributes to them the contrary qualities.

Ver. 11.—1. To the present hour, we both hunger and thirst, and are naked. — This, with his 'working with his own hands,' mentioned ver. 12. being written at Ephesus, where he abode near three years, it shews us, that the apostle took no maintenance from the Ephesians, any more than he had done from the Corinthians. For the Ephesian Christians being both numerous and rich, if he had

12 And labour,¹ working with our own hands:² when reviled, we bless: when persecuted, we bear:

13 When defamed, we beseech: we are become (κατακληματισται) as the purgations¹ of the world, (καταφθιμι) the filth of all things,² until now.

14 I write not these things to shame you,¹ but, as my beloved children, I instruct you.

15 For, though ye have ten thousand (παιδαγωγοι, Gal. iii. 24. note) teachers in Christ, yet ye HAVE not many fathers: for, (α, 163.) to Christ Jesus, through the gospel, I have begotten you.

16 Wherefore, I beseech you, be imitators of me.

17 For this purpose I have sent to you Timothy,¹ who is my beloved son, and faithful in the Lord: he will put you in mind of my ways, which ARE in Christ, even as I teach everywhere, in every church.

18 Now some are puffed up, as if I were not coming to you.

19 But I will come to you soon, if the Lord will, and shall know, not the speech of them who are puffed up, but the power.

20 For not by speech is the kingdom of God ESTABLISHED, but by power.

21 What do ye incline? Shall I come to you with a rod?¹ Or in love, and in the spirit of meekness?

received maintenance from them, he would not have suffered hunger and nakedness, in which the wretchedness of poverty consists, but would have been plentifully supplied with the ordinary necessities of life. Had the apostle spent the whole of his time in working at his trade of tent-making, he no doubt could have procured for himself a sufficiency of convenient food and raiment. But as he employed the most of his time in preaching, his gains were small; and even these he shared with his assistants, Acts xx. 34. No wonder, therefore, that he was often in great want.—For a more particular account of the apostle's sufferings, see 1 Cor. xi. 23—28. 2 Cor. vi. 3—5.

2. And are buffeted.]—Κολαφίζω signifies to strike one on the head with the hand. Here it is used metaphorically, to denote that the apostle was treated in the most ignominious manner by the heathens in Ephesus.

3. And have no certain dwelling-place.]—The apostle, it seems, was often obliged to change his lodgings in Ephesus, to elude the searches of his enemies.

Ver. 12.—1. And labour.]—This word is often used by the apostle, to denote the labour of preaching the gospel, 1 Cor. xv. 10. 1 Thess. v. 12.

2. Working with our own hands:]—namely, for maintenance. This he mentioned to the Corinthians, to put the false teacher to shame, who not only demanded maintenance from them, but was living in ease and luxury through their liberality to him.

Ver. 13.—1. We are become the purgations of the world.] The Scholiast on Aristophan. Plut. line 453, observes, that the persons who were sacrificed to the gods, for averting their anger, and for procuring deliverance from any public calamity, were called καθαγιασμοι, purifiers; and were commonly very mean and worthless persons; and at the time of their being sacrificed were loaded with execrations, that all the misfortunes of the state might rest on them. The word used here is κατακληματισται; yet as the LXX. translate the Hebrew word which signifies an expiation by προσκατακατα, Prov. xxi. 18. it is generally supposed, that by taking this appellation the apostle compared himself to those devoted persons who

12 And labour in the gospel without hire, working with my own hands for maintenance even in Ephesus. When reviled, I bless; when persecuted, I patiently bear it;

13 When defamed, we meekly beseech our enemies to abstain from calumniating us. We are so hated by idolators, that we are in their eyes fit to be sacrifices for averting the calamities of the world. We are regarded as the filth of all things, until now.

14 I write not these things to shame you, for having increased my sufferings by the calumnies ye have uttered against me, but, as my beloved children, I instruct you how much I exceed the teacher who hath your esteem.

15 For though ye have numberless teachers, who pretend to instruct you in the gospel, ye have not many fathers; ye have not many possessed of affection, fidelity, and disinterestedness like me; For, to Christ Jesus, through faithfully preaching the gospel, I have begotten you as disciples.

16 Wherefore, I beseech you, be imitators of me, rather than of the false teacher, who instructs you from selfish motives.

17 For this purpose I have, some time ago, sent to you Timothy, who is my beloved disciple, and a faithful minister of the Lord. He will put you in mind of my behaviour and doctrine as an apostle of Christ, even as I teach everywhere, and in every church; by which ye will know, that I never accommodate either my doctrine or my practice to the humours of wicked men.

18 Now some are grown insolent, as fancying because I have sent Timothy, I am not coming to Corinth myself, being afraid to come.

19 But I will come to you soon, if the Lord will, and shall know, not the boasting of them who are puffed up, but their power to defend themselves from the punishment which I will inflict on them, if they do not repent.

20 For not by the plausible talking which ye Greeks call eloquence, is the gospel established, but by the power of miracles, and of spiritual gifts.

21 To the false teacher, therefore, and to his adherents, I say, What do ye incline? Shall I come to you with a rod to punish you? Or in love, and in the spirit of meekness, because ye have repented?

were sacrificed for the purpose above mentioned. Wherefore, there is no occasion for the reading in Erasm. Schmideus's edition of the New Testament, mentioned by Wetstein; namely, κατακατακατακατα. See Parkhurst's Dict.

2. The filth of all things.]—The word καταφθιμι signifies filth scourged off, from καταφθιμι, to scour or scrape off all around. It is used most commonly to denote the sweepings of streets and stalls, which, being nuisances, are removed out of sight as quickly as possible.

Ver. 14. I write not these things to shame you, &c.]—In this apology for mentioning his sufferings, the apostle hath shewn admirable prudence, and the greatest goodness of heart.

Ver. 17. I have sent to you Timothy.]—The sending of Timothy into Macedonia, is mentioned Acts xix. 22. But from this passage it is evident, that he was ordered to go on to Corinth, if he found it convenient. The great success with which the apostle preached at Ephesus, after he heard of the dissensions in Corinth, having induced him to remain a while longer at Ephesus, 1 Cor. xvi. 8. he judged it proper to send Timothy and Erastus into Macedonia, to learn how matters stood at Corinth; and if, on the information they received, they should judge their presence would be of use in composing the dissensions among the Corinthians, they were to go forward and attempt it, by putting them in remembrance of the apostle's doctrine and practice. Yet he was uncertain whether Timothy went to Corinth; for he says, chap. xvi. 10. 'if Timothy come,' &c.

Ver. 21. Shall I come to you with a rod?]—The apostle terms the power of punishing obstinate offenders by miracle a rod, because it was to be exercised for chastisement. Perhaps also he had in his eye the rod which Moses used when he brought the plagues on Egypt. The opposition which St. Paul met with from the faction at Corinth, led him to speak of his power of punishing obstinate offenders miraculously, as a thing which they knew he possessed, 2 Cor. x. xiii. 2. 10. And as he speaks of it, not for the information of posterity, but to terrify the faction, the evidence of his possessing that power, which arises from his having mentioned it so confidently on this occasion, is very strong.

CHAPTER V.

View and Illustration of the Matters contained in this Chapter.

THE messengers from Corinth, as well as the members of the family of Chloe, had informed the apostle that one of the brethren was cohabiting with his father's wife, in

his father's lifetime. In this chapter, therefore, St. Paul reproved the whole Corinthian church, for tolerating a species of whoredom which was abhorred even by the

heathens, ver. 1. And this scandal was the greater, that they were pulled up with pride, on account of the knowledge and learning of the teacher by whose influence it was tolerated, ver. 2. But to make the Corinthians sensible, that their boasting of a teacher who had patronized such an enormity was criminal, as well as to correct the enormity itself, the apostle ordered them forthwith, in a public assembly of the church called for the purpose, to deliver the offender to Satan, for the destruction of his flesh, that his spirit being reformed, he might be saved in the day of the Lord, ver. 3, 4, 5. Then shewed them the necessity of cutting off the incestuous person, by comparing vice unpunished to leaven, on account of its contagious nature in corrupting a whole society, ver. 6.—And because this was written a little before the passover, when the Jews put away all leaven out of their houses as the symbol of corruption or wickedness, the apostle desired the Corinthians to cleanse out the old leaven of lewdness, by casting the incestuous person out of the church; for, said he, Christ our passover is sacrificed for us. Also he exhorted them to keep the feast of the Lord's supper, which was instituted in commemoration of Christ's being sacrificed for us, and which it would seem was to be celebrated by them at the time of the passover, not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth, ver. 7, 8.

Lest, however, the Corinthians might have understood the apostle's command to excommunicate the incestuous person, and to cleanse out the old leaven, as an order not to keep company with the unconverted heathens, he told them that was not his meaning, since in that case they must have gone out of the world, ver. 9, 10. And to make his meaning plain, he now wrote more explicitly, that if any person who professed himself a Christian was a known fornicator, &c. they were to punish him by keeping no company with him, ver. 11. This distinction in the treatment of heathen and Christian sinners the apostle shewed them was reasonable, from the consideration, that church censures are not to be inflicted on persons who are without, but on them who are within the church, ver. 12.—And therefore, while they left it to God to judge and punish the wicked heathens, it was their duty to put away the incestuous person from among themselves, and to leave the woman with whom he was cohabiting to the judgment of God, because she was a heathen, ver. 13.

The apostle's order to the Corinthians, to keep no company with wicked persons, though seemingly severe, was in the true spirit of the gospel. For the laws of Christ do not, like the laws of men, correct offenders by fines and imprisonments, and corporal punishments, or outward violence of any kind, but by earnest and affectionate representations, admonitions, and reproofs, addressed to their reason and conscience, to make them sensible of their fault, and to induce them voluntarily to amend. If this remedy proves ineffectual, their fellow-

Christians are to show their disapprobation of their evil courses, by carefully avoiding their company. So Christ hath ordered, Matt. xviii. 15, 16, 17. 'Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.—16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established.—17. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man, and a publican.'—Earnest representation, therefore, from the injured party, followed with grave admonition and reproof from the ministers of religion, when the injured party's representation is ineffectual, are the means which Christ hath appointed for reclaiming an offender; and with great propriety, because, being addressed to his reason and conscience, they are calculated to influence his will as a moral agent, and so to produce a lasting alteration in his conduct. But if these moral and religious means prove ineffectual, Christ hath ordered the society of which the offender is a member, to shun his company and conversation, that he may be ashamed, and that others may be preserved from the contagion of his example. This last remedy will be used with the greatest effect, if the resolution of the society to have no intercourse with the offender, especially in religious matters, is openly declared by a sentence deliberately and solemnly pronounced in a public assembly, (as in the case of the incestuous Corinthian,) and is steadily carried into execution.

The wholesome discipline which Christ instituted in his church at the beginning, was rigorously and impartially exercised by the primitive Christians towards their offending brethren, and with the happiest success in preserving purity of manners among themselves. In modern times, however, this salutary discipline hath been much neglected in the church; but it hath been taken up by gaming clubs, who exclude from their society all who refuse to pay their game debts, and shun their company on all occasions, as persons absolutely infamous. By this sort of excommunication, and by giving to game debts the appellation of *debts of honour*, the winners on the one hand, without the help of law, and even in contradiction to it, have rendered their unjust claims effectual, while the losers, on the other, are reduced to the necessity, either of paying, or of being shunned by their companions as infamous. I mention this as an example, to show what a powerful influence the approbation or disapprobation of those with whom mankind associate have upon their conduct; and from that consideration, to excite the friends of religion to support her against the attempts of the wicked, by testifying on every fit occasion their disapprobation of vice, and their contempt of its abettors, and more especially by shunning the company and conversation of the openly profane, however dignified their station in life, or however great their fortune may be. See 1 Cor. v. 11. note 3.

NEW TRANSLATION.

CHAP. V.—1 It is generally reported, THAT THERE is whoredom¹ among you; and such whoredom as not even among the heathens is named,² that one hath³ his father's wife.⁴

Ver. 1.—1. That there is whoredom.]—The word πορνεία is used by the LXX. and by the writers of the New Testament, in the latitude which its correspondent word *hath* in the Hebrew language, namely, to denote all the different kinds of uncleanness committed, whether between men and women, or between men, or with beasts. Accordingly it is used in the plural number, chap. vii. 2. 'Nevertheless (ὁμοῦ καὶ πορνεία) on account of whoredoms.' Here πορνεία, whoredom, signifies incest joined with adultery, the woman's husband being still in life, as appears from 2 Cor. vii. 12. In the Old Testament whoredom sometimes signifies idolatry, because the union of the Israelites with God as their king, being represented by God himself as a marriage, their giving themselves up to idolatry was considered as adultery.

2. As not even among the heathens is named.]—The word οὐνομα.

COMMENTARY.

CHAP. V.—1 It is generally reported, that there is whoredom tolerated among you; and such whoredom as not even among the idolatrous heathens is approved, either by law or custom, that one hath his father's wife, more especially in his father's lifetime.

1. πορνεία signifies to be named with approbation, Rom. xv. 20. Ephes. i. 21. v. 3.—See Gen. vi. 4, where πορνεία καὶ ὁμομασία, (LXX.), men who are named, is in our Bibles translated *men of renown*.

3. That one (ὁτις) hath his father's wife.]—The word ἔστιν signifies sometimes to use; thus, Deut. xxviii. 30. LXX. ἔστιν ἡ ἀγαθή, καὶ ὁ ἀγαθὸς ἔστιν, 'Thou wilt take a wife, and another will use her.'

4. His father's wife.]—It seems the woman with whom this whoredom was committed, was not the guilty person's mother, but his stepmother; a sort of incest which was condemned by the Greeks and Romans, as we learn from Cicero, *Orat. pro Cluentio*, sect. 4. and from Virgil, *Eneid* x. line 398. 'Thalamus ausum incestare nocerem.' Wherefore, from the Corinthians tolerating this crime, we may infer that the guilty person was of some note among them; perhaps he was one of the teachers of the faction, who being greatly

2 And ye are puffed up, and have not rather bewailed, (see 2 Cor. xii. 21.), so as he who hath done this work¹ might be taken away from among you.

3 (Tag, 93.) Wherefore I verily, as absent in body, yet present in spirit,¹ have already, as present, judged him who hath so wrought out this WORK.

4 AND MY SENTENCE IS THIS: Ye being gathered together in the name of our Lord Jesus Christ, and of my Spirit,¹ shall, with the power² of our Lord Jesus Christ,

5 Deliver such an one¹ to Satan,² for the destruction of the flesh,³ that the spirit may be saved in the day of the Lord Jesus.

6 Your boasting is not good.¹ Know ye not that a little leaven leaveneth the whole lump.²

7 Cleanse out therefore the old leaven,¹ that ye may be a new lump (καθαρ, 202.) when ye are without leaven; for even our passover, Christ, is sacrificed for us.²

8 Therefore, let us keep the feast,¹ not with old leaven,² neither with the leaven of malice

2 And, notwithstanding this iniquity, ye are puffed up with pride on account of your knowledge, and the knowledge of your teachers, and have not rather bewailed your ignorance and wickedness, in such a manner as that he who hath done this sinful work might be put out of your church.

3 Wherefore I verily, although absent in body, yet present in spirit in respect of the interest I take in your affairs, and the knowledge I have of the matter, have already, as present, judged him who hath so daringly wrought out this infamous work.

4 And my sentence is this, Ye being assembled together, by the authority and will of our Lord Jesus Christ, who hath appointed wholesome discipline to be exercised in his church, and of the Spirit who inspires me to give you this order, shall, with the power of our Lord Jesus Christ,

5 Deliver the guilty person to Satan, by a sentence which one of your presidents shall publicly pronounce, in order that his flesh, which he hath so criminally indulged, may be destroyed, so as to bring him to repentance, that his spirit may be saved in the day of judgment.

6 Your boasting in the false teacher, and in the great knowledge he has communicated to you, is not good. Do ye not know, that as a little leaven leaveneth the whole lump, so one sinner suffered will corrupt a whole society by his example.

7 Seeing vice is so infectious, cleanse out the old leaven; put away the incestuous person, that ye may be a pure society, when ye are without the leaven of his contagious company. For even our passover, Christ, is sacrificed for us Gentiles: the precept given to the Jews to put away leaven, is in its emblematical meaning applicable to us.

8 Therefore, let us keep the feast of the Lord's supper, not with the old leaven of sensuality and uncleanness, with which we were for-

admired for his personal qualifications, had escaped censure by arguing that such marriages were not forbidden by the gospel.

Ver. 2. He who hath done this work.—The apostle very properly terms this sin *εργον*, a work; and in the following verse speaks of the person's *working it out*, because it was a practice continued in, and because the offender perhaps had taken great pains to screen himself from censure. It is remarkable, that neither here, nor in any of the passages where this affair is spoken of, is the woman mentioned who was the other party in the crime. Probably she was a heathen, consequently not subject to the discipline of the church. See ver. 13. note.

Ver. 3. Yet present in spirit.—Some think the apostle, by a particular revelation of the Spirit, knew all the affairs of the Corinthians, as fully as if he had been personally present with them; just as Elisha was present with Gehazi, 2 Kings v. 36. 'Went not mine heart with thee,' &c. But if this matter, in all its circumstances, was made known to St. Paul by the Spirit, why did he found his knowledge of it, ver. 1. on general report? See Col. ii. 5. note.

Ver. 4.—1. And of my Spirit.—Paul being particularly directed by the Spirit to give this command, with an assurance that the offender's flesh should be destroyed, he ordered them to assemble, not only by the authority of the Lord Jesus, but by the authority of the Spirit, who inspired him to give the command; whom therefore he calls his Spirit.

2. With the power of our Lord Jesus.—The word *δυναμις* here, as in other passages, denotes a miraculous power derived from the Lord Jesus Christ.

Ver. 5.—1. Deliver such an one.—As the infinitive is used for the verb in all its modes and tenses, Esa. iv. 9. I have translated the word *παρεδωκεν*, shall deliver. The Corinthians having been very blamable in tolerating this wicked person, and the faction, with their leader who patronized him, having boasted of their knowledge and learning, the apostle did not order the church to use admonition before proceeding to excommunication, but required them instantly to deliver the offender to Satan, that the faction might be roused to a sense of their danger, and the whole church be convinced of their error in tolerating such gross wickedness.

2. To Satan.—They who think the punishment to be inflicted on the incestuous person was only excommunication, explain the delivering him to Satan in the following manner:—As there are only two families or kingdoms in the moral world, the kingdom of God and the kingdom of the devil, the expelling of a person from the family or kingdom of God, is a virtual delivering of him into the hands of Satan, to share in all the miseries resulting from his usurped dominion; and a depriving him of all those advantages which God hath provided in his church, for the defending men against the snares of the devil, and the machinations of his instruments. In short, by a sentence of excommunication, if it is justly founded, a person is as it were put out of the protection of God. See, however, the following note.

3. For the destruction of the flesh.—It was observed, chap. iv. 21. note, that the apostles were empowered to punish notorious offenders miraculously with diseases and death. If so, may we not believe that the command which the apostle on this occasion gave to the Corinthians, to deliver the incestuous person to Satan, for the destruction of his flesh, was an exertion of that power? especially as it was to be done, not by their own authority, but by the power of our Lord Jesus Christ, and of the Spirit who inspired Paul to give the command. Accordingly, Chrysostom, Theophylact, and

Oecumenius conjectured, that in consequence of his being delivered to Satan, the offender's body was weakened and wasted by some painful disease. But the Latin fathers and Beza thought no such effect followed that sentence; because, when the Corinthians were ordered, 2 Cor. ii. 7. to forgive him, no mention is made of any bodily disease that was to be removed from him. Wherefore, by the destruction of the flesh they understood the destruction of the offender's pride, lust, and other *fleshy passions*, which they thought would be mortified when he found himself despised and shunned by all. This interpretation, however, does not, in my opinion, agree with the threatenings written 1 Cor. iv. 21. 2 Cor. xiii. 1, 2. 10. nor with the apostle's design in inflicting that punishment: for when the faction found the offender's flesh wasting by some grievous disease, in consequence of the apostle's sentence pronounced by the church, it could not fail to terrify such of them as were capable of serious thought.

Ver. 6.—1. Your boasting is not good.—They had boasted in the false teacher, as one who understood the gospel better than Paul, and who, perhaps, had defended the incestuous marriage, as a matter permitted by the gospel.

2. Leaveneth the whole lump.—Many manuscripts, with the Vulgate version, for *ζυμοι*, leaveneth, have here *δολοι*, corrupteth, which Mill thinks is the proper reading.

Ver. 7.—1. Cleanse out therefore the old leaven.—The incestuous person is called the old leaven, because he was not a new offender, but had continued long in the bad practice for which he was to be cast out. Or, as his crime was *whoredom*, it is called old leaven, because the Corinthians in their heathen state had been much addicted to that vice. The Jews were commanded to put away all leaven, both old and new, before they ate the passover, as being an emblem of wickedness, which sours and corrupts the mind, as leaven does the lump into which it is put, if it remains in it long unbaked.

2. For even our passover, Christ, is sacrificed for us.—Before the first-born of the Egyptians were destroyed, God ordered the Israelites to kill a lamb, and sprinkle the door-posts of their houses with its blood, that the destroying angel might pass over their houses, when he destroyed the first-born of the Egyptians. Hence this sacrifice was called the passover. And to commemorate the deliverance effected by it, the feast of the passover was instituted to be annually solemnized by the Israelites and their generations. The original sacrifice, however, and the feast of its commemoration, were both of them emblematical. The former prefigured Christ, by the shedding of whose blood believers, God's first-born, are delivered from eternal death. Wherefore Christ's death is the Christian passover, and is so called in this verse, 'Christ our passover is sacrificed for us.' The latter, namely, the commemoration of the deliverance of the first-born from death, in the feast of the passover, prefigured the feast of the supper which our Lord instituted in commemoration of his own death as our passover. This, therefore, is the feast which the apostle, in ver. 8. exhorted the Corinthians to keep, with the unleavened qualities of sincerity and truth.

Ver. 8.—1. Therefore let us keep the feast.—From 1 Cor. xiv. 8. we learn, that when this epistle was written, the Jewish passover was at hand. If so, this verse makes it probable, that the disciples of Christ began very early to celebrate the Lord's supper with peculiar solemnity, annually on the day on which he suffered, which was the day of the Jewish passover, called in modern language, *Easter*.

2. Not with old leaven.—In ver. 7. *leaven* signifies wicked persons; here it denotes wicked practices, such as gluttony, drunkenness,

and wickedness;³ but with the *unleavened QUALITIES* of sincerity and truth.⁴

9 (Εἰσαΐ) I have written to you in (τῇ, 71.) *this* epistle, not to associate with fornicators.

10 (καὶ, 205.) However, not universally with the fornicators of this world, and with the covetous, and with extortioners,¹ and with idolaters, since then, indeed, ye must go out of the world.

11 But now I write to you, not to associate with HIM, if any one called¹ a brother be a fornicator, or a covetous person,² or an idolater, or a reviler, or a drunkard, or an extortioner, with such a person not even to eat.³

12 (Τὶ γὰρ μοι, supp. πρὸς αὐτοὺς) For what have I TO DO to judge them also who are without? do not ye judge them who are within?

13 But them who are without, God judgeth.¹ (καὶ, 208.) Therefore, put away from among yourselves the wicked person.

merly corrupted neither with the leaven of malice and wickedness, but with the uncorrupted qualities of sincerity in your love to God and man, and truth in your worship.

9 By requiring you to cleanse out the old leaven, (ver. 7.), I have virtually ordered you, in this epistle, not to be familiar with persons addicted to whoredom.

10 However, that ye may not misunderstand me, my meaning is, not that ye should seclude yourselves wholly from the company of heathen fornicators, and covetous persons, and extortioners, and idolaters, since in that case ye must renounce all worldly business whatever.

11 But now, more particularly, I order you not to associate with him, if any one called a Christian brother be a known fornicator, or a covetous person, or an occasional idolater, or a reviler, or a drunkard, or an extortioner, with such a person not even to eat, either in his own house or in the house of any other person, and far less at the Lord's table; that he may be ashamed of his evil practices.

12 This, and my order to excommunicate the incestuous person, does not relate to heathens: For what right have I to punish them also who are without the church? I have no authority over them. Have ye not right to judge and excommunicate them who are within the church?

13 But the unbelieving Jews and Gentiles who are out of the church, it belongs to God to judge and punish. Therefore put away from among yourselves, by excommunication, the wicked person of whom I have been writing.

whoredom, fraud, &c. called *old leaven*, because the Corinthians in their heathen state had been much addicted to these practices.

3. Neither with the leaven (καὶ αἱ πόνησις) of malice and wickedness.—Malice is ill-will in the mind; but wickedness is ill-will expressed by actions, especially such as are accompanied with treachery. Hence the devil is styled ὁ πονηρὸς, the wicked one.—As the apostle mentions sincerity and truth in the subsequent clause, it is probable, that by 'the leaven of malice and wickedness' he meant all those bad dispositions and actions which hypocrites cover by putting on a shew of piety.

4. Unleavened qualities of sincerity and truth.—The apostle gives the epithet of *unleavened* to sincerity and truth, in allusion to the emblematical meaning of the unleavened bread which the Israelites were to eat during the feast of the passover; for thereby they were taught to celebrate that feast with pious and virtuous dispositions.—Αἱ πόνησις, being an adjective, we may supply as its substantive either πνεῦμα; or πρὸς αὐτοὺς.

Ver. 10. With extortioners.—The word ἐκτείνω signifies those who take away their neighbours' goods, either by force or by fraud, and who injure them by any kind of violence.

Ver. 11.—1. If any one called a brother be a fornicator, &c.—The words αἱ πόνησις ἀδικίας, ὁμομαζόμενος ἢ πρὸς αὐτοὺς, according to Oecumenius and others, may be translated, 'If any brother be reputed a fornicator,' &c.; for ὁμομαζόμενος signifies named or famous. See ver. 1. note 2.

2. Or a covetous person.—Παρουσίας. This word is rightly translated a *covetous person*, because literally it signifies one who wishes to have more of a thing than he ought to have; one who is greedy of money, or of sensual pleasure. Hence the expression, Eph. iv. 19. 'To work all uncleanness (ὡς παρουσίας, with covetousness, that is) with greediness.' See the note on that passage.

3. With such a person not even to eat.—Were we to observe this rule with strictness, now that all the world around us are become Christians, we should be obliged to go out of the world. Nevertheless, as Wall observes, "The main sense of it is an everlasting rule, that a conscientious Christian should choose, as far as he can, the company, intercourse, and familiarity of good men, and such as fear God; and avoid, as far as his necessary affairs will permit, the conversation and fellowship of such as St. Paul here describes. This is a thing (what decay soever of public discipline there be) in each particular Christian's power." See 2 Cor. vi. 14. note.

Ver. 13. But them who are without, God judgeth.—The apostle wrote this and the preceding verse, to shew the Corinthians the reason why, after commanding them to pass so severe a sentence on the man, he said nothing to them concerning the woman who was guilty with him. The discipline of the church was not to be exercised on persons out of it. Hence it appears that this woman was a heathen.

CHAPTER VI.

View and Illustration of the Exhortations contained in this Chapter.

THE Corinthians, since their conversion, had sued each other, as formerly, in the heathen courts of judicature about worldly matters, often of small importance. This practice was the more blamable, as the Christians, who in the first age were not distinguished from the Jews, might as Jews, according to the laws of the empire, have held courts of judicature of their own for determining most of the controversies about worldly matters which arose among themselves. Wherefore, by declining the decisions of the brethren, and by bringing their causes into the heathen courts, they shewed that they had a mean opinion of the knowledge and integrity of their brethren. Besides, the frequency of their suits led the heathens, before whom they were brought, to think the Christians not only litigious, but disposed to injure one another. These things of which the apostle was informed, bringing great dishonour on the Christian name, he rebuked the Corinthians severely, for daring to go to law with one another before the heathens, and not before the saints, ver. 1.—Know ye not, said he, that the Christian inspired teachers, whom he called *saints*, 'judge the world?' that is, declare the laws by which the world at present is ruled, and is to be judged at last. And if the world is judged

by you, are ye unworthy to judge the smallest matters? ver. 2.—Do ye not know, that we foretell the judgment and punishment of evil angels? Being thus supernaturally endowed, why may we not judge in things pertaining to this life? ver. 3.—When therefore ye have set up secular seats of judgment, as ye ought to do, place thereon as judges such of the spiritual men among you, as, on account of the inferiority of their gifts, are least esteemed in the church, ver. 4.—I speak it to your shame, that in your opinion there is not so much as one wise man among you, who is fit to judge between his brethren; but brother carrieth his brother into the heathen courts, as if he expected more justice from heathens than from Christians, ver. 5, 6.—Now it is utterly wrong in you to have any law-suits at all in the heathen courts. Ye had much better suffer yourselves to be injured and defrauded in small matters than go to law before unbelievers, since the seeking redress in that manner will be attended with more trouble and loss than if ye bare the injury patiently, ver. 7.—Next, because the other parties, by suffering themselves to be sued in the heathen courts, had shewn a disposition to defraud their brethren, the apostle denounced the judgment of God against all unrighteous persons

whatever; and mentioned particularly fornicators, idolaters, adulterers, pathics, sodomites, thieves, and others, solemnly declaring that they shall for ever be excluded from the kingdom of God, ver. 8, 9, 10.—And such, said he, were some of you before your conversion to Christianity, ver. 11.

The false teacher, it seems, with a view to gain the favour of the Greeks, had taught that luxury and fornication were allowed under the gospel; and had supported that doctrine by the common arguments with which sensualists in all ages and countries defend their debauched manners. Wherefore, to prevent the unthinking from being seduced by these arguments, the apostle, with great propriety, confuted them in his Epistle to the Corinthians, because of all the Greeks the inhabitants of Corinth were the most debauched; and because such of them as were Christians had not yet acquired a just sense of the obligations to purity laid on them by the gospel. It is true the apostle, according to his manner, hath not stated these arguments explicitly. Nevertheless, from the things which he hath written in confutation of them, we learn that they were of the following import:—1. That meats and drinks being made for the use of men, and men's belly being for the enjoyment of meats and drinks, the pleasures of the table, in their highest perfection, must be lawful. 2. That the body was made for venereal pleasures. 3. That the pleasures of the table and of the bed may be enjoyed without injury to others. And, 4. That by implanting in us strong natural inclinations to these pleasures, God hath shewn it to be his will that we should enjoy them.—To the argument concerning the luxuries of the table the apostle replied, that although all meats and drinks are made for men's use, and are in themselves lawful, the luxurious use of them, in some circumstances, may not be expedient. Many kinds of nice meats and drink, even when used in moderation, may be prejudicial to one's health; and may not be suitable to his income and station. Besides, too great attention to the pleasures of the table always creates habits troublesome both to the luxurious themselves, and to the persons with whom they are connected, ver. 12.—To the argument, that the belly is made for eating and drinking, the apostle answered, that both the belly and the meats by which it is gratified, are to be destroyed—they are to have no place in the future life of the body. From which it follows, that to place our happiness in enjoyments which are confined to the present short state of our existence, while we neglect pleasures which may be enjoyed through eternity, is ex-

tremely foolish, ver. 13.—To the argument whereby the licentious justify the unrestrained enjoyment of women, namely, that the body was made for fornication, the apostle answered, by flatly denying the position. The body was not made for fornication, but for the service of the Lord Christ, who will raise it up at the last day fitly formed for his own service, ver. 14.—To the argument, that the lusts of the flesh may be gratified without injury to others, the apostle replied, first, that great injury is done to Christ, when the members of our body, which are his members, are made the members of an harlot, in such a manner as to be employed in fulfilling her vicious inclinations, ver. 15.—Secondly, by fornication a man injures his own soul: For he becomes one person with his whore; he acquires the same vicious inclinations, and the same vicious manners with her; nay, he makes himself her slave, ver. 16.—Whereas he who is joined to the Lord 'is one spirit.' He acquires the dispositions and manners of Christ, and is directed by him, ver. 17.—In the third place, he who commits fornication, sins against his own body, as well as against his soul. He wastes its strength, and introduces into it painful diseases, which often occasion its death, ver. 18.—Lastly, by gluttony, drunkenness, and fornication, great injury is done to the Spirit of God, whose temple our body is; nay, injury even to God himself, to whom we belong, not only by the right of creation, but by the right of redemption. We should therefore glorify God in our body, and in our spirit, which are his, by making that holy and honourable use of our body which he hath prescribed, ver. 19, 20.

Here it may be proper to take notice, that the apostle hath not given a separate answer to the fourth argument, by which immoderate sensual indulgences are oft-times defended; namely, the argument taken from the strong passions and appetites which God hath implanted in our nature towards sensual pleasures. But the confutation of that argument is implied in what he hath said concerning the injury done by fornication to the body. For if, in the constitution of things, God hath connected diseases and death with immoderate sensual gratifications, he hath in the clearest manner shewn it to be his will that we should abstain from them. And therefore, although by implanting in us inclinations to sensual pleasures, he hath declared it to be his will that we should enjoy them, yet by connecting diseases and death with the immoderate use of these pleasures, he hath no less clearly declared, that he wills us to enjoy them only in moderation.

NEW TRANSLATION.

CHAP. VI.—1 Dare any of you, having a matter against another, be judged by the unrighteous,² and not by the saints?

2 Do ye not know, that the saints² judge the world?¹ and if the world is judged (w) by

COMMENTARY.

CHAP. VI.—1 *Dare any of you, having a matter of complaint against another brother, be so regardless of the honour of your religion, as to be judged by the heathens, and not by the saints?*

2 *Do ye not know, that the inspired teachers among you judge the world by the laws of the gospel which they promulgate? And if*

Ver. 1.—1. Having a matter against another.]—Locke thinks this a reproof of the faction, who, to screen the incestuous person from the censure of the church, carried the matter into a heathen court of judicature. But his crime being punishable by the laws of the Greeks, (chap. v. 1.), I do not see why either the father who was injured, or the faction, should have been condemned for bringing the matter before the civil magistrate, especially as it was a more effectual method of redressing the evil than by the ordinary censures of the church.

2. By the unrighteous.]—The heathens are called *unrighteous*, in the same sense that Christians are called *saints* or *holy*. See Ess. iv. 48.—For as the latter were called *saints*, not on account of the real sanctity of their manners, but on account of their professed faith, so the former were called *unrighteous* on account of their idolatry and unbelief, ver. 6. although many of them were remarkable for their regard to justice, and to all the duties of morality.

Ver. 2.—1. Do ye not know.]—Because this question is repeated six times in this chapter, Locke thinks it was intended as a reproof to the Corinthians, who, notwithstanding they boasted of the knowledge they had received from the false teacher, were extremely ignorant in religious matters.

2. That the saints.]—This name, though common to all who be-
lieved in the true God, (see Ess. iv. 48.), is sometimes appropriated

to the *spiritual men* in the Christian church, who were inspired with the knowledge of the gospel. Col. i. 26.

3. Judge the world.]—See Ess. iv. 3. Here St. Paul told the Corinthians, that, agreeably to Christ's promise to the apostles, Matt. xix. 28. they were at that time actually *judging* or ruling the world by the laws of the gospel, which they preached to the world. Hence Christ told his apostles, John xii. 31. 'Now is the judgment of this world.'—But Bengelius says, *ἐκρίνεται* is the future tense, and signifies *shall judge*; and that the apostle had in his eye the state of the world under Constantine, when the Christians got possession of civil power. This interpretation is mentioned by Whitby likewise. Nevertheless, the subsequent clause, 'If the world (*ἐκρίνεται*) is judged by you,' shews, I think, that the apostle spake of the time then present. Others, because the judgment of angels is spoken of in the next verse, interpret this of the last judgment; and by the *saints judging the world* they understand, the affording matter for condemning the wicked. But this sense has no relation to the apostle's argument.—With respect to the idea which many entertain, of the saints being Christ's assessors when he judges the world, I observe, that it is repugnant to all the accounts given of the general judgment; and particularly to our Lord's own account of that great event, Matt. xxv. where the righteous are represented as all standing before his tribunal along with the wicked, and as receiving their sen-

you, are ye unworthy of the least seats of judicature?¹

3 *Do ye not know that we judge angels!*¹ (ματι γι γαταα) *why not then things pertaining to this life?* (see ver. 4. note 1.)

4 *Well, then, when ye have secular seats of judicature,¹ make to sit on THEM those who are least esteemed in the church.²*

5 *For shame to you, I say, So then there is not among you a wise man,¹ not even one, who shall be able to decide between his brethren!*

6 (ΑΑΛΑ) *But brother with brother is judged, and that by infidels.*

7 *Now therefore, indeed, there is plainly a fault (σ) in you, that ye have law-suits with one another. Why do ye not rather bear injury? why do ye not rather bear the being defrauded?*

8 (ΑΑΛΑ, 81.) *But ye injure, and defraud; and that, too, your brethren.*

9 *Do ye not know, that the unrighteous shall not inherit the kingdom of God?*¹ *Be not deceived; neither fornicators, nor idolaters,¹ nor adulterers, nor catamites,² nor sodomites,*

10 *Nor thieves, nor covetous persons, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.²*

11 *And such were some of you; (see Pref. sect. ii.) but ye are washed,¹ but ye are sanctified,² but ye are justified,³ (σ, 165.) by the name (51.) of the Lord Jesus, and (σ) by the Spirit of our God.⁴*

tence at the same time with them. Besides, for what purpose are the same to be Christ's assessors at the judgment? Is it to give him counsel? or only to assent to the sentence he will pass on the wicked? Surely not the former: and for the latter, why should their assent be necessary, more than the assent of the holy angels? To found a doctrine of this magnitude merely on two obscure passages of scripture, which can easily admit of a different and better interpretation, seems not a little rash.

4. Are ye unworthy of the least seats of judicature?—Κετρησιν αλλοις. See James ii. 6. where the word κετρησιν is translated *judgment-seats*. It is used in the same sense often by the LXX. and by the best Greek authors, as Wetstein hath shewn. To understand the propriety of the apostle's rebuke, the reader should know, that the Jews in the provinces were allowed by the Romans to hold courts of judicature, for determining, according to their own jurisprudence, such controversies about secular affairs as arose among themselves; because their laws and customs being different from those of all other nations, the heathen jurisprudence could not be used in regulating their affairs. See Joseph. Ant. lib. xiv. p. 437. G. new. Edit. The same privilege, I doubt not, was enjoyed by the Christians. For as there were many Jews among them, and as they agreed with the Jews in abstaining from the worship of the heathen gods, they were in the first age considered as Jews, and enjoyed their immunities.

Ver. 3. That we judge angels.—This, many commentators understand of the power which some of the first Christians possessed of casting out devils, and of the efficacy of the preaching of the gospel, in destroying the usurped dominion of evil angels over the children of disobedience. And it must be acknowledged, that the phrase, *judgment of this world*, hath that signification, John xii. 31. But such a sense of *judging* is foreign to the apostle's argument.

Ver. 4.—1. *Secular seats of judicature.*—So κετρησιν αλλοις literally signifies. See ver. 2. note 4.—*Secular seats of judicature* are those where questions relating to the affairs of this life are judged. Thus, Luke xxi. 34. *Μεγαλαι εσονται οι καρραι της ζωης*.

2. Those who are least esteemed in the church.—Whitby translates the verse in the following manner: 'If ye use the heathen secular judgment-seats, ye constitute those who are despised in the church your judges.' But the translation I have given is more literal, and more agreeable to the apostle's design. For as the faction boasted of their knowledge, to shew them how far superior the gifts of the Spirit were to the philosophy and learning of the Greeks, the apostle ordered the Corinthians to appoint the lowest order of spiritual men as judges in secular causes.

Ver. 5. So then there is not among you a wise man.—As the Greeks called those σοφοι, *wise men*, who were remarkable for their knowledge and genius, and as the faction were very vain of their own talents, this was a severe sarcasm on them.

Ver. 9.—1. *Nor idolaters.*—Idolaters are put at the head of this catalogue of gross sinners, because among the heathens idolatry was not only a great crime in itself, but because it was the parent

of many other crimes. For the heathens were encouraged in the commission of fornication, adultery, sodomy, drunkenness, theft, &c. by the example of their idol gods.

3 *Do ye not know that we declare the judgment of the evil angels, whereby we are strongly impressed with a sense of the justice of God? Why may we not then determine things pertaining to this life?*

4 *Well, then, when ye have seats of judicature for trying secular causes, make to sit on them, as judges, those spiritual men among you who are least esteemed in the church for their gifts.*

5 *For shame to you, who boast so much of your wisdom, I say, So then there is not among you a knowing prudent upright man, not even one, who is fit to decide between his brethren in those disputes which they have about their secular affairs?*

6 *But one Christian contending with another, is judged, and that by heathens, to the great discredit of the Christian name.*

7 *Now therefore, indeed, there is plainly a fault in you, that ye have law-suits with one another in the heathen courts: Why do ye not rather bear injury? Why do ye not rather bear the being defrauded, if the injury done you and the fraud are small?*

8 *But ye are so far from bearing injuries and frauds, that ye injure and defraud even your Christian brethren.*

9 *Do ye, who pretend to be wise men, not know, that the unrighteous shall not inherit the kingdom of God? Be not deceived by the false teacher, nor by your own lusts: Neither fornicators, nor idolaters, nor adulterers, nor (μυλακοι) catamites, nor (αρσενικοι) sodomites,*

10 *Nor thieves, nor covetous persons, nor drunkards, nor those who give opprobrious names to others to their face, nor extortioners, (see chap. v. 10. note.), shall inherit the kingdom of God, Eph. v. 6.*

11 *And such persons were many of you formerly: But ye are washed with the water of baptism, in token of your having vowed to lead a new life: and ye are consecrated to the service of God; and ye are delivered from heathenish ignorance, by the power of the Lord Jesus, and by the influences of the Spirit of the God of us Christians given to you.*

of many other crimes. For the heathens were encouraged in the commission of fornication, adultery, sodomy, drunkenness, theft, &c. by the example of their idol gods.

2. *Nor catamites.*—Μυλακοι. This name was given to men who suffered themselves to be abused by men, contrary to nature. Hence they are joined here with αρσενικοι, *sodomites*, the name given to those who abused them. The wretches who suffered this abuse were likewise called *pathics*, and affected the dress and behaviour of women. For the origin of this name, see Col. iii. 5. note 2.

Ver. 10.—1. *Shall inherit.*—In this expression there is an allusion to the covenant with Abraham, in which God promised to him, and to his seed by faith, the inheritance or everlasting possession of a heavenly country, under the type of his natural seed inheriting the earthly Canaan.—The repetition of the negative particles in this verse is very emphatical.

2. *The kingdom of God.*—The apostle calls the heavenly country promised to the righteous *the kingdom or country of God*, because in the description of the general judgment our Lord had so named it: Matt. xxv. 34. 'Come, ye blessed of my Father, inherit the kingdom prepared for you.'

Ver. 11.—1. *But ye are washed, &c.*—This being addressed to the Corinthian brethren in general, it is not to be imagined that the apostle, by their being washed, sanctified, and justified, meant to say that they were all holy persons, in the moral sense of the word, and that they were all to be justified at the day of judgment. Among the Corinthians there were many unholy persons, whom the apostle reproved sharply for their sins, 2 Cor. xii. 20, 21. and whom he threatened to punish severely if they did not repent, 2 Cor. xiii. 1, 2.—The Corinthians having been washed with the water of baptism, in token of their having renounced idolatry with all its impurities, they were under the obligation of a solemn vow carefully to study purity of heart and life.

2. *But ye are sanctified.*—By their profession of the gospel, the Corinthians were separated from idolaters, and consecrated to the service of God; a meaning of the word *sanctified* often to be found in scripture. See Ess. iv. 53.

3. *But ye are justified.*—The word *justified* hath various significations in scripture. Besides the forensic sense, *justified* signifies the being delivered or freed from some evil simply, and is so translated in our common English version; Rom. vi. 7. 'He that is dead (δεδικαιοτυνησιν απο), is justified from,' is freed from sin.' See also Rom. iv. 25. note 2.

4. *By the Spirit of our God.*—Because *justification*, in the forensic sense, is never ascribed to the Spirit, some are of opinion that the apostle's meaning is, Ye Corinthians, by the gifts of the Spirit conferred on you, are justified in the eyes of all men for having renounced heathenism and embraced the gospel.

If the terms *washed, sanctified, and justified*, are understood in their moral sense, the Corinthians may be said to have been washed, and sanctified, and justified, because under the gospel they enjoyed all the means necessary to their being washed, sanctified, and

12 All MEATS (from ver. 13.) are lawful for me TO EAT; but all are not proper: all MEATS are lawful for me TO EAT; but I will not be enslaved by any MEAT.

13 Meats for the belly, and the belly for meats: (δὲ, 100.) However, God will destroy both it and them.¹

Now, the body WAS not MADE for whoredom, (see chap. v. 1. note 1.) but for the Lord, (ver. 20.) and the Lord for the body.

14 (Δε, 103.) And God hath both raised the Lord, and will raise up us by his own power.

15 Do ye not know (see ver. 2. note 1.) that your bodies are the members of Christ? Shall I then take the members of Christ, and make THEM the members of an harlot? By no means.

16 What, do ye not know that he who is strongly attached to an harlot, is one body? for he saith, the two shall be one flesh.²

17 But he who is strongly attached to the Lord, is one spirit.¹

18 Flee whoredom.¹ Every sin which a man committeth is (ἑκτος) without the body; but he who committeth whoredom, sinneth (ως) against his own body.²

19 What, do ye not know that your body is the temple of the Holy Spirit, (see Eph. ii. 22.), who is in you, whom ye have from God? (καὶ, 224.) Besides, ye are not your own;

20 For ye are bought with a price: glorify God, therefore, (ο, 162.) with your body, and (εἰ) with your spirit, which are God's.

justified, though perhaps many of them had not made a proper use of these means. See Ess. iv. 1.—Or the passage may be restricted to those who were true believers, and really holy persons.

Ver. 12. All meats are lawful for me.]—See the Illustration, ver. 12. As the apostle could not say in any sense that all things were lawful for him, the sentence is elliptical, and must be supplied, according to the apostle's manner, from the subsequent verse, 'All meats are lawful for me to eat.'

Ver. 13. However, God will destroy both it and them;—namely, when the earth with the things which it contains are burnt. From this it is evident, that at the resurrection the parts of the body which minister to its nutrition, by means of meat and drink, are not to be restored; or if they are to be restored, that their use will be abolished. See chap. xv. 41. note, towards the end.

Ver. 15. Your bodies are the members of Christ.]—This, and all the similar expressions in St. Paul's epistles, seem to be founded on what Christ said in his account of the judgment, Matt. xxv. 40. 'I was hungry, &c. For as much as ye have done it to one of the least of these my brethren, ye have done it to me.' For in these words our Lord declared, that the righteous are a part of himself and that the members of their bodies are subject to his direction, and the objects of his care.

Ver. 16.—1. He who is (κολλημένος, literally, glued) strongly attached to an harlot, is one body.]—The body being the seat of the appetites and passions, and the instrument by which our appetites and passions are gratified, 'to be one body with an harlot,' is to have the same vicious inclinations with her, and to give up our body to her to be employed in gratifying her sinful inclinations.

2. The two shall be one flesh.]—They shall be one in inclination and interest, and shall employ their bodies as if they were animated by one soul. This ought to be the effect of the conjunction of man and woman in the bond of marriage; and generally is the consequence of a man's attachment to his whore.

Ver. 17. He who is strongly attached to the Lord is one spirit.]—

12 Sensualists justify luxury in eating and drinking by saying, All meats are lawful for me to eat. True. But all meats are not proper. They may be hurtful to health; or they may be too expensive. And even though all meats were lawful for me in these respects, I will not be enslaved by any kind of meat.

13 It is likewise said, that luxury in eating is reasonable, because meats are made for the stomach, and the stomach for meats. However, men's happiness does not consist in eating, since God will destroy both the stomach and meats.

Now, with respect to the use of women, I affirm, that the body was not made for whoredom, but for glorifying the Lord by purity; and the Lord was made Lord, for glorifying the body by raising it incorruptible.

14 And that the body was made for glorifying the Lord, appears from this, that God hath both raised the Lord, and will raise up us immortal like him, by his own power.

15 Sensualists say, no injury is done to others by whoredom; but do ye not know that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? Shall I, who am Christ's property, enslave myself to an harlot? By no means. This would be an injury to Christ.

16 What, do ye not know that he who is strongly attached to an harlot, is one body with her?—hath the same vicious inclinations and manners. This God declared when he instituted marriage; for, saith he, the two shall be one flesh.

17 But he who is strongly attached to the Lord, is one spirit with him: he hath the same virtuous dispositions and manners.

18 Flee whoredom, for this reason also, that every other sin which a man committeth, is committed without affecting the body; but he who committeth whoredom, sinneth against his own body: he wastes its strength, and introduceth into it deadly diseases.

19 What, do ye not know that your body is the temple of the Holy Spirit, who is in you by his gifts; whom ye have received from God; so that ye ought to keep your bodies unpolluted with those vices which provoke the Spirit to depart? Besides ye are not your own, to use your bodies as ye please;

20 For ye are bought with the price of the blood of Christ. Glorify God, therefore, with your body, by chastity and temperance, and with your spirit by piety, which body and spirit are God's, both by creation and redemption.

The spirit being the seat of the understanding, the affections and the will, 'to be one spirit with another,' is to have the same views of things, the same inclinations, and the same volitions; consequently, to pursue the same course of life.

Ver. 18.—1. Flee whoredom.]—In this prohibition, gluttony and drunkenness are comprehended as the ordinary concomitants of whoredom. For the reason of the prohibition is equally applicable to these vices likewise: they are as hurtful to the body as whoredom is.—The way to flee whoredom is, to banish out of the mind all lascivious imaginations, to avoid carefully the objects and occasion of committing whoredom, and to maintain an habitual temperance in the use of meat and drinks.

2. Sinneth against his own body.]—The person who is addicted to gluttony and drunkenness sinneth against his own body, in the same manner as the fornicator doth. He debilitates it, by introducing into it many painful and deadly diseases.—Perhaps this clause ought to be translated, 'He who committeth whoredom, sinneth (ως, 17, or) within his own body.'

Ver. 19.—Your body is the temple of the Holy Spirit.]—The two things necessary to constitute a temple, as Whitby observes, belong to the bodies of believers. They are consecrated to the use of the Deity; and he resides in them. In the bodies of the primitive Christians God resided by his Spirit, who manifested himself by his miraculous gifts; and he still resides in believers by his ordinary operations. From this, Tertullian, De Cultu Fœmin. lib. ii. c. 2. draws the following inference: "Since all Christians are become the temple of God, by virtue of his Holy Spirit sent into their hearts, and consecrating their bodies to his service, we should make chastity the keeper of this sacred habitation, and suffer nothing unclean or profane to enter into it, lest the God who dwells in it being displeased, should desert his habitation thus defiled." Whitby's translation.

Ver. 20. Ye are bought with a price.]—Ye are the property of God, who hath bought you with the price of his Son's blood.

CHAPTER VII.

View and Illustration of the Directions given in this Chapter.

To understand the precepts and advices contained in this chapter, it is necessary to know, that among the Jews every person whose age and circumstances allowed him

to marry, was reckoned to break the divine precept, *increase and multiply*, if he continued to live in a single state;—a doctrine which the false teacher, who was a Jew,

may be supposed to have inculcated, to ingratiate himself with the Corinthian women. Some of the Grecian philosophers however affirmed, that if a man would live happily, he should not marry. Nay, of the Pythagoreans, some represented the matrimonial connexion as inconsistent with purity. The brethren at Corinth, therefore, on the one hand, being urged to marriage both by their own natural inclinations and by the doctrine of the Judaizers, and, on the other, being restrained from marriage by the doctrine of the philosophers, and by the inconveniences attending marriage, in the then persecuted state of the church, they judged it prudent to write to the apostle the letter mentioned ver. 1. in which they desired him to inform them, whether they might not without sin abstain from marriage altogether? and whether such as were already married might not dissolve their marriages, on account of the evils to which in their persecuted state they were exposed? The letter, in which the Corinthians proposed these and some other questions to the apostle, hath long ago been lost. But had it been preserved, it would have illustrated many passages of the epistles to the Corinthians which are now dark, because we are ignorant of the circumstances to which the apostle in these passages alluded.

To the question concerning the obligation which persons grown up and settled in the world were under to enter into the married state, St. Paul answered, That although in the present distress it was better for them to have no matrimonial connexions at all, yet, to avoid whoredoms, every one who could not live chastely in a single state, he told them, was bound to marry; for which reason he explained to them the duties of married persons, as expressly established by the commandment of God, ver. 1, 2, 3, 4, 5. But what he was farther to say in answer to their question, he told them, was not an injunction, like his declaration of the duties of marriage, but only an advice suited to their present condition, ver. 6. Namely, he wished that all of them could, like him, live continently unmarried, ver. 7.—Then, more particularly addressing the widowers and widows among them, he assured them it would be good for them, if, in the then persecuted state of the church, they could live chastely unmarried, as he was doing, ver. 8.—But at the same time he told them, if they found that too difficult, it was better for them to marry than to be tormented with lust, ver. 9.

Next, in answer to their question, concerning the separation and divorce of married persons, the apostle considered, first, the case of the married, who were both of them Christians. To these, his command, and the command of Christ was, that the wife depart not from her husband, on account of the inconveniences attending marriage, ver. 10.—However, if any wife, finding the troubles of a married state, in those times of persecution, too great for her to bear, separated herself from her husband, she was in her state of separation to marry no other man; because her marriage still subsisted. And if on trial she found that she could not live continently in a state of separation, she was to be reconciled to her husband. In like manner, a husband was not, on account of the inconveniences attending a married state, to put away his wife. Or, having put her away, if he could not live chastely without her, he was to be reconciled to her, ver. 11.

In the second place, with respect to such Christians as were married to heathens, he told them, that what he was going to say was his commandment, and not the Lord's; meaning that the Lord, while on earth, had given no precept concerning such a case. These persons the apostle by inspiration ordered to live together, if the heathen party was willing so to do; because difference of religion does not dissolve marriage, ver. 12, 13.—And to shew the propriety of continuing such marriages when made, he told them, that the infidel husband was *sanctified*, or ren-

dered a fit husband to his believing wife, by the strength of his affection to her, notwithstanding his religion was different from hers: and that, by the same affection an infidel wife was *sanctified* to her believing husband, ver. 14.—But if the infidel party who proposed to depart, maliciously deserted his or her believing mate, notwithstanding due means of reconciliation had been used, the marriage was, by that desertion, dissolved with respect to the Christian party willing to adhere, and the latter was at liberty to marry another, ver. 15.—In the mean time, to induce persons of both sexes who were married to heathens to continue their marriages, he told them, it might be a means of converting their infidel yoke-fellows, ver. 16.

In the first age, some of the brethren, entertaining wrong notions of the privileges conferred on them by the gospel, fancied, that on their becoming Christians they were freed from their former political as well as religious obligations. To remove that error, the apostle, after advising the Corinthians to continue their marriages with their unbelieving spouses, ordered every Christian to continue in the state in which he was called to believe; because the gospel sets no person free from any innocent political, and far less from any natural obligation, ver. 17. The converted Jew was still to remain under the law of Moses, as the municipal law of Judea; and the converted Gentile was not to become a Jew, by receiving circumcision, ver. 18.—Because, in the affair of men's salvation, no regard is had either to circumcision or uncircumcision, but to the keeping of the commandments of God, ver. 19. Every one, therefore, after his conversion, was to remain in the political state in which he was converted, ver. 20. In particular, slaves after their conversion were to continue under the power of their masters as before, unless they could lawfully obtain their freedom, ver. 21. And a freeman was not to make himself a slave, ver. 22. The reason was, because being bought by Christ with a price, if he became the slave of men, he might find it difficult to serve Christ, his superior master, ver. 23. And therefore the apostle a third time enjoined them to remain in the condition wherein they were called, ver. 24. This earnestness he shewed, because if the brethren disobeyed the good laws of the countries where they lived; or, if such of them as were slaves ran away from their masters after their conversion, the gospel would have been calumniated as encouraging licentiousness.

In the third place, the apostle considered the case of those young persons who never had married, perhaps because they were not well established in the world, or were still in their father's family. This class of persons of both sexes he called *virgins*, and declared that he had no commandment of the Lord concerning them: by which he meant that Christ, during his ministry on earth, had given no commandment concerning them; but the apostle gave his *judgment* on their case, 'as one who had obtained mercy from the Lord to be faithful.' That is, he gave his judgment as an apostle, who had received inspiration to enable him faithfully to declare Christ's will, ver. 25. Beginning therefore with the case of the male virgin, he declared it to be good, in the present distress, for such to remain unmarried, ver. 26. But if they married, they were not to seek to be loosed. And if their wives happened to die, he told them, they would find it prudent not to seek a second wife, ver. 27. At the same time he declared, that if such persons married again, they did not sin. The same he declared concerning the female virgin: only, both the one and the other would find second marriages, in that time of persecution, attended with great bodily trouble, ver. 28.

By the way, to make the Corinthians less solicitous about present pleasures and pains, the apostle put them

in mind of the brevity of life; and from that consideration exhorted them to beware of being too much elevated with prosperity, or too much dejected with adversity, ver. 29, 30, 31.—And to shew that he had good reasons for advising both sexes against marriage, while the persecution continued, he observed, that the unmarried man, being free from the cares of a family, had more time and opportunity to please the Lord; whereas the married man was obliged to mind the things of the world, that he might please his wife, ver. 32, 33.—The same things he observed concerning wives and unmarried women, ver. 34.—And told them, he gave them these advices, and pointed out to them the inconveniencies of a married state, together with the advantages of a single life, not to throw a bond upon them, but to lead them to do what was comely, and well befitting their Christian profession, without constraint, ver. 35.

NEW TRANSLATION.

CHAP. VII.—1 Now, concerning the things of which ye wrote to me, IT IS good for a man not to touch¹ a woman.

2 (*Δεξ δὲ*, 100, 112.) Nevertheless, on account of whoredoms,¹ let every man have a wife of his own, and let every woman have her own husband.²

3 Let the husband render to the wife (*τῷ ἀνδραγαθῷ*) the due benevolence;¹ and in like manner also, the wife to the husband.

4 The wife hath not the command of her own body, but the husband; and, in like manner also, the husband hath not the command of his own body, but the wife.¹

5 Deprive not one another, unless perhaps by consent for a time, that ye may have leisure for fasting and prayer;¹ and again, come ye together to the same place,² that Satan may not tempt you through your incontinency.³

6 But this WHICH FOLLOWS¹ I speak as an advice,² and not as an injunction.

7 (*Ἰαε*, 95.) That I wish all men to be even as I myself AM. However, each hath his proper gift from God, one indeed after this manner, and another after that.

Ver. 1. To touch.]—Epictetus, sect. 33. uses this word to denote one's marrying.

Ver. 2.—1. On account of whoredoms, *τὰς πορνείας*.]—The word whoredoms being plural, is emphatical, and denotes all the different kinds of whoredoms mentioned chap. vi. 9. See chap. v. 1. note 1.

2. Let every woman have her own husband.]—Here the apostle speaks in the imperative mode, using the style in which superiors give their commands. But although he recommends a single life in certain circumstances, this and the injunction, ver. 5. given to all who cannot live chastely unmarried, is a direct prohibition of celibacy to the bulk of mankind. Farther, as no person in early life can foresee what his future state of mind will be, or what temptations he may meet with, he cannot certainly know whether it will be in his power to live chastely unmarried. Wherefore, as that is the only case in which the apostle allows persons to live unmarried, vows of celibacy and virginity taken on in early life, must in both sexes be sinful.

Ver. 3. The due benevolence.]—That compliance with each other's desires, respecting the matrimonial enjoyment, which is here enjoined to married persons, is called the due benevolence, because it is a duty resulting from the nature of the marriage covenant.

Ver. 4. The husband hath not the command of his own body, but the wife.]—The right of the wife to her husband's body, being here represented as precisely the same with the husband's right to her body, it excludes the husband from simultaneous polygamy, otherwise the right of the husband to his wife's body would not exclude her from being married to another, during her husband's lifetime. Besides, the direction, ver. 2. 'Let every woman have her own husband,' plainly leads to the same conclusion.—The right of the wife to her husband's body is a perfect right, being founded on the ends of marriage, namely, the procreation of children, their proper education, and the prevention of fornication. But these ends would in a great measure be frustrated, if the wife had not an exclusive right to her husband's person.

Lastly, with respect to female virgins who were in their father's families, and under their father's power, the apostle pointed out to the fathers of such virgins the considerations which were to determine them, whether they would give their daughters in marriage, or keep them single, ver. 36—39.

This long discourse the apostle concluded with declaring, that all women, whether old or young, are by their marriage-covenant bound to their husbands, as long as their husbands live. But, if their husbands die, they may marry a second time. Yet he gave it as his opinion, that they would be more happy if they remained widows, considering the persecution to which they were exposed. And in so saying, he told them he was sure he spake by the Spirit of God, ver. 39, 40.

COMMENTARY.

CHAP. VII.—1 Now, concerning the things of which ye wrote to me, I say it is good, in the present distressed state of the church, for a man who can live chastely, not to have any matrimonial connexion.

2 Nevertheless, on account of avoiding whoredoms, let every man, who cannot live chastely in a single state, have a wife of his own, and let every woman, who finds it difficult to live chastely in a single state, have her own husband.

3 And to prevent in the wife irregular desires after other men, let the husband comply with the desires of his wife respecting the matrimonial enjoyment; and in like manner also, let the wife comply with the desires of her husband.

4 The wife hath not the command of her own body, so as to refuse her husband, or give her body to any other man; but the husband hath an exclusive right thereto: and in like manner also, the husband hath not the command of his own body, to refuse his wife, or give his body to any other woman; but his wife hath an exclusive right to his body.

5 Deprive not one another, unless perhaps by mutual consent for a time, that ye may have leisure for fasting and prayer, when ye are called to these duties by some special occurrence. And do not continue the separation too long, but again come ye together to the same habitation and bed, that Satan may not tempt you to commit adultery through your incontinency.

6 These things are precepts, but this which follows I speak as an advice to those who are able to receive it, and not as an injunction to all;

7 That I wish all the disciples of Christ, who can live chastely, to be unmarried, even as I myself am. However, each hath his proper gift from God, one indeed after this manner, and another after that: their bodily constitutions are different, and their strength of mind different.

Ver. 5.—1. That ye may have leisure for fasting and prayer.]—Because it is the duty of the clergy to pray for their people at all seasons, Jerome, and the papists, from this text infer, that they ought to live in perpetual celibacy. But the inference is inept, because the apostle is speaking, not of the ordinary duties of devotion, as is plain from his joining fasting with prayer, but of those acts of devotion to which the people are called by some special occurrence, whether of a public or of a private nature.

2. And again come ye together to the same place.]—So the original phrase, *ἐν τῷ αὐτῷ*, properly signifies. From this it appears, that in the first age, when married persons parted for a time to employ themselves in the duties of devotion, they lived in separate habitations, or rather in different parts of their own house. For in the eastern countries the houses were so built, that the women had apartments allotted to themselves. See Rom. xvi. 1. note 3.

3. That Satan may not tempt you through your incontinency.]—The word *ἀκρίβεια*, translated incontinency, properly signifies the want of the government of one's passions and appetites.—Here I must observe, that marriage being an affair of the greatest importance to society, it was absolutely necessary that its obligation and duties, as well as the obligation and duties of the other relations of life, should be declared by inspiration in the scriptures. This passage, therefore, of the word of God, ought to be read with due reverence, both because it was dictated by the Holy Spirit, and because throughout the whole of his discourse the apostle has used the greatest chastity and delicacy of expression.

Ver. 6.—1. But this which follows.]—Because the pronoun *ταῦτα*, this, often in scripture denotes what follows in the discourse, see Ess. ix. 68. I have added in the translation, *which follows*, to show that by the word *this*, the apostle means, not what he had said, but what he is going to say.

2. I speak (*κατὰ συνήθειάν*) as an advice.]—Bengelius says *συνήθειάν* denotes an opinion rightly suited to the state or disposition of another; and in support of that sense of the word, quotes Aristotle.

8 I say, then, to the unmarried *MEN*, and to the widows, 'It is good for them, if they can remain even as I do.

9 Yet, if they cannot live continently, let them marry; for it is better to marry than to burn. (See ver. 2. note 2.)

10 Now those who have married, (*παρρηγοῶμαι*) I charge, *ἐγὼ* not I, but the Lord; *ἵνα* Let not a wife depart from *ἄνδρα* husband:

11 But if she even depart, let her remain unmarried, or be reconciled to *ἄνδρα* husband: and a husband *ΜΥΣΤ* not put away his wife. (Matt. xix. 9.)

12 But the rest (*οἱ ἄλλοι*, 55.) I command, not the Lord, If any brother have an infidel wife, (*καὶ ἄνθρωπος*, 219, 65.) who herself is well pleased to dwell with him, let him not put her away.¹

13 And a woman who hath an infidel husband, (*καὶ*) who herself is well pleased to dwell with her, let her not put him away.

14 For the infidel husband is sanctified (*ἁγιάζεται*, 163.) to the wife, and the infidel wife is sanctified to the husband; otherwise, certainly, your children were unclean; *ὅτι* whereas, indeed, they are holy.

8 This then is my advice to the unmarried men, and to the widows, It is good for them, at present, if they can remain chaste unmarried, even as I do. See ver. 26. note 2. Philip. iv. 3. note 1.

9 Yet, if they cannot live continently in a single state, let them marry; because it is better for them to bear the inconveniences attending marriage; than to be tormented with unchaste desires.

10 Now, from what I have said, ye must not conclude that married persons may leave each other when they please; for those who have married, I charge, yet not I only, but the Lord, (Mark x. 12.), Let not a wife depart from her husband, except for adultery.

11 However, if she even depart, let her remain unmarried; or if she cannot live chaste in a state of separation, let her be reconciled to her husband. And a husband must not put away his wife; but if he puts her away, let him remain unmarried, or be reconciled to his wife.

12 But the rest who are married to infidels, I command, not the Lord, (see ver. 10. note 2.), who during his ministry gave no commandment concerning the matter, If any Christian have an infidel wife, who herself is willing to dwell with him, let him not put her away on account of her being of a different religion from him.

13 And a Christian woman, who hath an infidel husband, whether he be a Jew or a Gentile, who himself is willing to dwell with her, let her not put him away; neither let her maliciously desert him.

14 For the infidel husband is sanctified, is fitted to remain married to the believing wife, by his affection for her; and the infidel wife is sanctified to the believing husband, by her affection for him; otherwise certainly your children would be neglected by you as unclean; whereas, indeed, they are clean—they are the objects of your affection and care.

Eth. Lib. vi. 10. Συγγνωμη, therefore, is an advice. The word *συγγνωμη* hath the same meaning, 2 Cor. viii. 10. and is so translated in our Bibles.

Ver. 8. I say then (τοῖς ἀγαμοῖς καὶ τοῖς χηρείς) to the unmarried men, and to the widows.—Because *χηρείς* signifies widows, Grotius contends that *ἀγαμοῖς* denotes widowers. To this it is objected, that if, by unmarried men, widowers are meant, it will follow, that the apostle was a widower. But the answer is, that this advice being given to widows as well as widowers, the phrase 'remain as I do,' no more implies that the apostle was a widower than that he was a widow. All that the expression implies is, that at the time he wrote this letter he was unmarried.

Ver. 10.—1. Now those who have married I charge.—So τοῖς ἑκ γάμου καὶ παρρηγοῶμαι should be translated. For it is the same phrase with τὸ πνεῦμα ἡμῶν ἡμῶν, 1 Tim. i. 3. which our translators have rendered, 'that thou mightest charge some.'

2. Yet not I, but the Lord.—The Lord Jesus, during his ministry on earth, delivered many precepts of his law in the hearing of his disciples. And those which he did not deliver in person, he promised to reveal to them by the Spirit, after his departure. Therefore there is a just foundation for distinguishing the commandments which the Lord delivered in person, from the commandments which he revealed to the apostles by the Spirit, and which they made known to the world in their sermons and writings. This distinction is not peculiar to Paul. It is insinuated likewise by Peter and Jude: see 2 Pet. iii. 2. Jude ver. 17. where 'the commandments of the apostles of the Lord and Saviour' are mentioned, not as inferior in authority to the commandments of the Lord, (for they were all as really his commandments as those which he delivered in person), but as different in the manner of their communication. This authority of the commandments of the apostles will be acknowledged, if we consider that, agreeably to Christ's promise, John xiv. 16. the Holy Spirit dwelt with the apostles for ever, xvi. 13. to lead them into all truth, that is, to give them the perfect knowledge of all the doctrines and precepts of the gospel. This abiding inspiration St. Paul enjoyed equally with the rest of the apostles, since, as he himself tells us repeatedly, 2 Cor. xi. 5. xii. 11. 'He was in nothing behind the very greatest of the apostles.' So that he could say with truth concerning himself, as well as concerning them, 1 Cor. ii. 17. 'We have the mind of Christ;' and affirm, 1 Thess. iv. 8. 'He who despiseth us, despiseth not man but God, who certainly hath given his Spirit, the Holy Spirit, to us.' Since, therefore, the apostle Paul enjoyed the abiding inspiration of the Spirit, it is evident, that in answering the questions proposed to him by the Corinthians, when he distinguished the commandments of the Lord from his own commandments, his intention was not, as many have imagined, to tell us in what things he was inspired, and in what not; but to shew us what commandments the Lord delivered personally in his own lifetime, and what the Spirit inspired the apostles to deliver after his departure. This Paul could do with certainty; because, although he was not one of the number of those who accompanied our Lord during his ministry, all the particulars of his life and doctrine were made known to him by revelation, as may be gathered from 1 Cor. xi. 23. note 1., xv. 3. 1 Tim. v. 18. and from the many allusions to the words and actions of Christ, found in the epistles which Paul wrote before any of the gospels were published; and from his mentioning one of Christ's sayings not recorded by any of the evangelists, Acts xx. 35.—Further, that the apostle's intention, in distinguishing the Lord's commandments from what he calls his own commandments, was not to shew us what things he spoke by inspiration, and what not, I

think evident from his adding certain circumstances, which prove that in delivering his own commandments he was really inspired. Thus, when he says, ver. 25, 'Now concerning virgins I have not a commandment of the Lord, but I give my judgment as having obtained mercy of the Lord to be faithful;' by affirming that he had obtained mercy of the Lord to be faithful, he certainly meant to tell us, that in giving his judgment concerning virgins he was inspired. —So also when he gave his judgment, that a widow was at liberty to marry a second time, by adding, ver. 40. 'she is happier if she abide, according to my judgment; and I am certain that even I have the Spirit of God,' he plainly asserted, that he was inspired in giving that judgment or determination.—Lastly, when he called on those among the Corinthians who had the gift of discerning spirits, to declare whether or not all the doctrines and precepts which he had delivered in this his first epistle to the Corinthians, were the commandments of the Lord, he certainly, in the most express manner, asserted that he had delivered these doctrines and precepts by the inspiration of the Spirit. 1 Cor. xiv. 37. 'If any one is really a prophet, or a spiritual person, let him acknowledge the things which I write to you, that they are the commandments of the Lord.'—Upon the whole, I appeal to every candid reader, whether the apostle could have said these things, if the judgment which he delivered on the different subjects in this chapter had been a mere human or uninspired judgment, and not a judgment dictated by the Spirit of God.

Ver. 11. A husband must not put away his wife.—Because the obligations lying on husbands and wives are mutual and equal, the apostle, after saying to the wife, 'If she even depart, let her remain unmarried or be reconciled to her husband,' did not think it necessary to add in his command to the husband, 'If he put her away, let him remain unmarried or be reconciled to his wife.' Yet for the sake of plainness, I have supplied this in the commentary.

Ver. 12. Let him not put her away.—Perhaps some of the more zealous Jewish converts, on the authority of Ezra's example, recorded Ezra x. 2. contended, that the Corinthians, who before their conversion had been married to idolaters, were bound to put away their spouses if they continued in idolatry. Wherefore, the sincere part of the church having consulted the apostle on that question, he ordered such marriages to be continued, if the parties were willing to abide together. But as difference in religion often proves an occasion of family quarrels, the apostle in his second epistle advised them, in contracting marriages after their conversion, by no means to marry idolaters. 2 Cor. vi. 14.

Ver. 14. Otherwise certainly your children were unclean.—Our translators seem here to have understood the terms sanctified, unclean, and holy, in a federal sense, which indeed is the common opinion. But, first, it is not true in a federal sense that the unbelieving party in a marriage is sanctified by the believing party; for evidently no one hath any right to the blessings of the gospel covenant, by the faith of those to whom they are married. In the second place, it is as little true, that the children procreated between believing and unbelieving parents, become unclean by the separation of their parents, and clean by their continuing together, as the apostle asserts, 'If by unclean we understand exclusion from the covenant, and by clean, admission into it. For the title which children have to be members of the covenant, depends not on their parents living together, but on the faith of the believing parent. I therefore think with Elaner, that the words in this verse have neither a federal nor a moral meaning, but are used in the idiom of the Hebrews, who by sanctified understood what was fitted for a particular use, (see Ezra. iv. 53), and by unclean, what was unfit for use, (Esa. iv

15 But if the *infidel* depart, let him depart : the brother or the sister is not in bondage (ε, 162.) with such ;¹ but God hath called us (ε, 163.) to peace. (See ver. 12, 13.)

16 (Τι γαρ, 302.) For how knowest thou, O wife, whether thou shalt save¹ thy husband ? And how knowest thou, O husband, whether thou shalt save thy wife ?

17 But as God¹ hath distributed to every one, AND as the Lord hath called² every one, so let him walk : and so in all the churches I ordain.

18 Hath any circumcised one been called ? let him not be uncircumcised.¹ Hath any one been called in uncircumcision ? let him not be circumcised.²

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every one remain in the same calling in which he was called.

21 Wast thou called *being a bond-man* ? Be not thou careful ! TO BE MADE FREE. Yet, if thou canst even be made free, rather use it.

22 For a bond-man who is called by the Lord, is the Lord's (αυτουδεος) freed-man. In like manner also, a free-man who IS called, is Christ's bond-man.

23 Ye were bought with a price ;¹ become not the slaves of men.

24 Brethren, in what STATE each one was called, in that let him remain (αγαθ. το. Θω.) with God.¹

25 Now, concerning virgins¹ I have not a

15 But if the *infidel* party, offended at the other for becoming a Christian, depart, let him depart ; the Christian brother or the sister, thus maliciously deserted, is not in the bondage of matrimony with such persons. But I do not speak of the believing parties departing, because God hath commanded us to live in peace with our infidel spouses.

16 Continue with your infidel spouses, who are willing to dwell with you ; for how knowest thou, O Christian wife, whether thou shalt convert thy husband ? (See 1 Pet. iii. 1.) And how knowest thou, O Christian husband, whether thou shalt convert thy wife, if thou continue with her ?

17 But though this should not be the case, yet as God hath distributed to every one his lot, and in the state wherein the Lord Christ hath called every one, so let him continue, fulfilling the duties thereof, unless he can change his condition lawfully. And so in all the churches I ordain. See the Illustration.

18 To apply this rule : Hath any circumcised person, who is under the law of Moses as the municipal law of Judea, been called ? Let him not be uncircumcised, by renouncing that law. Hath any one been called in uncircumcision ? Let him not be circumcised, in token of his subjection to that law.

19 Under the gospel, neither circumcision nor uncircumcision hath any influence in our salvation ; but the keeping of the commandments of God alone hath influence.

20 Since the gospel makes no alteration in men's political state, let every Christian remain in the same political state in which he was called.

21 Agreeably to this rule, Wast thou called being a bond-man ? Be not thou solicitous to be made free, fancying that a bond-man is less the object of God's favour than a free-man. Yet, if thou canst even be made free by any lawful method, rather obtain thy freedom.

22 But if disappointed, grieve not ; For a bond-man who is called by the Lord, possesses the greatest of all dignities ; he is the Lord's freed-man ; being delivered by him from the slavery of sin. In like manner also, a free-man who is called, being Christ's bond-man, hath his dignity thereby greatly increased.

23 Ye were bought with the price of Christ's blood : Become not the slaves of men, by selling yourselves to them.

24 Brethren, whether in a state of bondage or of freedom each one was called, in that let him remain, while he remains with God ; that is, while he remains a Christian.

25 Now, concerning virgins of either sex, who are in their father's

38.), and therefore to be cast away. In that sense the apostle, speaking of meat, says, 1 Tim. iv. 5. 'It is sanctified (fitted for your use) by the word of God and prayer.'—ver. 4. 'Every creature of God fit for food is good, and nothing fit for food is to be cast away' as unclean. The terms in the verse thus understood, affords a rational meaning ; namely, that when infidels are married to Christians, if they have a strong affection for their Christian spouses, they are thereby sanctified to them, they are fitted to continue married to them ; because their affection to the Christian party will ensure to that party the faithful performance of every duty ; and that if the marriages of infidels and Christians were to be dissolved, they would cast away their children as unclean ; that is, losing their affection for them, they would expose them after the barbarous custom of the Greeks, or at least neglect their education : But that by continuing their marriages, their children are holy ; they are preserved as sacred pledges of their mutual love, and educated with care.

Ver. 15. The brother or the sister (οι δίδουλατοι εν τοις τοις αυτοις) is not in bondage with such.—The apostle had declared, ver. 11. that the married party who maliciously deserted the other, was not at liberty to marry during the other's life. Here he declares, that the party who was willing to continue the marriage, but who was deserted notwithstanding a reconciliation had been attempted, was at liberty to marry. And his decision is just, because there is no reason why the innocent party, through the fault of the guilty party, should be exposed to the danger of committing adultery.

Ver. 16. 'Save thy husband.'—The word *save* signifies to convert to the belief and profession of the gospel. Thus, Rom. xi. 26. 'And so all Israel shall be saved.' See 1 Pet. iii. 1, 2, where the same argument is used to persuade wives to do their duty.

Ver. 17.—1. But as God, &c.—Here ας stands for αλλ. See Ess. iv. 136. Le Clerc, supposing an ellipsis here, supplies it thus : 'I have nothing further to add on this subject, except, that as God hath distributed,' &c. Some join ας to the end of the foregoing verse thus : 'Whether thou shalt save thy wife (ας) or not ?' Consequently, ver. 17. will begin as verses 20, 24. with the word *επειδη*. But if this were the construction, the words would have been ας, which Erasmus says is the reading in some copies.

2. As the Lord hath called every one, so let him walk.—By declaring here, and ver. 20, 24. that men were bound, after their conversion, to continue under all the moral and just political obliga-

tions which lay on them before their conversion, the apostle condemned the error of the Judaizers, who taught that, by embracing the true religion, all the former obligations under which the convert lay were dissolved. The gospel, instead of weakening any moral or just political obligation, strengthens them all.

Ver. 18.—1. Let him not be uncircumcised.—Μη περιτεμεσθαι, literally *ne altrahat*, scil. *præputium*. This Symmachus tells us the Jews did, who went over to the Samaritans. And Celsus the physician, lib. vii. cap. 25. shows how it might be done. By recovering their foreskins, the apostate Jews fancied they freed themselves from their obligation to obey the law of Moses, 1 Maccab. i. 15.

2. Let him not be circumcised.—The Judaizing teachers urged the Gentile converts to receive circumcision as necessary to salvation. This the apostle declared to be a renouncing of the gospel. Gal. v. 2, 3.

Ver. 21. Be not thou careful to be made free.—Doddridge, in his note on this passage, transcribes the following remark from Godwin : 'The apostle could not in stronger terms express his deep conviction of the small importance of human distinctions, than when speaking of what seems to great and generous minds the most miserable lot, even that of a slave, he says, *Care not for it*.' Doddridge adds, 'If liberty itself, the first of all temporal blessings, be not of so great importance, as that a man blessed with the high hopes and glorious consolation of Christianity should make himself very solicitous about it, how much less is there in those comparatively trifling distinctions, on which so many lay so extravagant a stress.'

Ver. 23. Ye were bought with a price.—Some commentators are of opinion that the Christians had now begun the practice of buying their brethren from slavery ; and that the apostle here addressed those who were redeemed. For they translate the clause interrogatively, 'Are ye bought with a price ? Become not the slaves of men : Do not a second time make yourselves slaves. But I see no reason for altering the common translation of this passage.'

Ver. 24. In that let him remain with God.—According to L'Enfant, his exhortation, which is three times given in the compass of the discourse, see ver. 17, 20, was intended to correct the disorders among the Christian slaves at Corinth, who, agreeably to the doctrine of the false teacher, claimed their liberty, on pretence that as brethren in Christ they were on an equality with their Christian masters.

Ver. 25.—1. Now concerning virgins.—The word *παρθενας*, translated *virgins*, denotes persons of either sex who never were married.

commandment of the Lord: but I give my judgment (see ver. 10. note 2.) as having obtained mercy² (ἔλεος, 313.) of the Lord to be faithful.

26 I declare¹ this, then, to be good on account of the present distress.³ NAMELY, that it is good for a man WHO IS A VIRGIN, to continue so.³

27 Art thou bound to a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a SECOND wife.¹

28 And yet, if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned: nevertheless, affliction in the flesh such shall have; but I spare you.

29 (Δε) Now, this I say, brethren, that the time BEING short,¹ it remaineth, that both they who have wives, should be as not having WIVES;

30 And they who weep, as not weeping; and they who rejoice, as not rejoicing; and they who buy, as not possessing;

31 And they who use this world, as not abusing it.¹ For (σχημα) the form of this world passeth by.²

32 (Δε, 104.) Besides, I wish you to be without anxious care. The unmarried MAN anxiously careth for the things of the Lord, how he shall please the Lord.

33 But he who hath married, anxiously careth for the things of the world, how he shall please HIS wife.

34 The wife and the virgin are divided¹ IN THE SAME MANNER. The unmarried woman anxiously careth for the things of the Lord, that she may be holy both in body and in spirit: but she who hath married, anxiously careth for the things of the world, how she shall please HER husband.

35 This, however, I say, for your own profit, not that I may throw a bond on you, but TO

families, I have not a commandment of the Lord, delivered during his ministry, to set before you; but I give my decision concerning them, as having obtained the mercy of inspiration from the Lord, to enable me to be faithful in all the precepts I deliver.

26 I declare this then, to be good on account of the present persecution, to which the profession of the gospel now exposes us; namely, that it is good for a man who never was married to continue so, if he can live chastely unmarried.

27 Yet, art thou bound to a wife? Seek not to be loosed from her by an unjust divorce, nor by deserting her. Art thou loosed from thy wife? Seek not a second wife, if thou canst live chastely without a wife.

28 And yet if thou marry a second wife, thou hast not sinned; and if a woman, who has remained single, marry, she hath not sinned. Nevertheless, much affliction in the present life such shall have, by multiplying their connexions. But I spare you the pain of hearing these evils enumerated.

29 Now, lest ye should exceed either in joy or in sorrow, on account of present things, this I say, brethren, that the time of our abode here being short, it is fit that both they who have wives, instead of loving them inordinately, should be as not having wives, because they shall soon lose them;

30 And they who mourn the death of relations, as not mourning bitterly; and they who rejoice on account of worldly prosperity, as not rejoicing immoderately; and they who buy estates, as little elated as if they possessed them not;

31 And they who use this world, as not abusing it. For the form of this world, its pleasures, its pains, and its glories, like a pageant, quickly passeth by with respect to us.

32 Besides, I advise you against marriage, because I wish you to be without anxious worldly care. The unmarried man, not encumbered with a family, anxiously careth to promote the interests of Christ, and how he shall please Christ by doing his will.

33 But he who, in the present state of things, hath married a wife, anxiously careth for the things of the world, and studies how he shall with them maintain his family, and please his wife.:

34 The wife and the virgin are divided in the same manner in their cares. The unmarried woman, not burdened with a family, anxiously attendeth to the duties of religion, that, avoiding vicious actions, and repressing inordinate desires and fears, she may be holy both in body and in spirit. But she who hath married, anxiously careth for the affairs of her family, and how she shall please her husband; consequently hath not, like the other, leisure to attend to the duties of religion, and to the improvement of her mind.

35 This, however, concerning the advantages and disadvantages of the two states, I say for your own ease; not that I may restrain

For Elsner, after Suidas, tells us that men were called παρθενοί, virgins, as well as women; of which the following is an undoubted example. Rev. xiv. 4. 'These are they which were not defiled with women, (παρθενοί γὰρ ἦσαν) for they are virgins.'

2. As having obtained mercy.]—The apostle, in other passages, terms his inspiration and supernatural gifts mercy, 2 Cor. iv. 1. and grace, Gal. ii. 8. Wherefore, as by this mercy he was enabled to be a faithful apostle and steward of the mysteries of God, his judgment was not a judgment of advice, but of decision, being dictated by inspiration.

Ver. 25.—1. I declare this, then, to be good.]—The word κηρύσσω, translated I declare, properly signifies, I establish by law; (see Park. Dict.) and might have been so rendered here. For the apostle does not give a simple opinion, such as any wise man might give, but an inspired decision. See ver. 10. note 2.

2. On account of the present distress.]—The original word signifies affliction arising from outward circumstances, Luke xxi. 23. 'There shall be (συνερχομένη) great distress in the land.' By mentioning the present distress, as the only thing which rendered a single state proper, the apostle hath prevented us from fancying that celibacy is a more holy or perfect state than matrimony. The one or the other is proper, according to the circumstances in which men are placed, and the gifts with which they are endowed. Besides, by telling us, ver. 9. 'that it is better to marry than to burn,' he hath in effect declared marriage to be good for the generality of mankind at all times, not excepting a time of persecution.

3. It is good for a man who is a virgin to continue so.]—Though the English word man, like its corresponding word in Greek and Latin, denotes both sexes, the Greek word here might have been translated a person, the better to agree with the signification of the word virgin: which, as was shewn, ver. 25. note 1. denotes an unmarried person of either sex. Because the directions which the apostle was about to give, ver. 36. to fathers, concerning the disposal of their children in marriage, were partly to be founded on the inclination and circumstances of the children; before he gave these directions, he very properly addressed the children themselves, and

set before them the considerations by which their inclinations were to be regulated in that matter; namely, the inconveniences attending a married state, and the brevity and uncertainty of all human enjoyments; considerations which, he told them, ought to determine them to wish to remain unmarried during the present distress.

Ver. 27. Seek not a second wife.]—This advice the apostle gave, because it was better, in a time of persecution, for one to suffer alone, than to increase his afflictions by the sufferings of a wife and children.

Ver. 28. The time being short.]—Doddridge thinks this clause might be translated, The time being contracted; became the word συντεταμμένος properly denotes a sail furled up.

Ver. 31.—1. As not abusing it.]—The compound word ἀνίσχεται, to abuse, is put sometimes for the simple word χεῖραίσιν, to use; so that, as Bishop Pearce observes on this verse, the clause might be translated as not using it. See Grotius on 1 Cor. ix. 18. and Stephen's Thesaur.

2. For the form of this world (σχημα) passeth by,]—namely, like a pageant. But Grotius imagines the allusion is to the shifting of scenes in a theatre. See 1 John ii. 17. where the word is used to express the transitory perishable nature of the things of the present life.

Ver. 34. Are divided in the same manner.]—Some commentators are of opinion that the word διαμερίζεται, translated there is difference, should be joined to the preceding verse, and translated thus, and is divided. But in the Syriac version these words are joined to this verse in the following manner: 'Discrimen autem est inter mulierem et virginem.' And the Greek commentators thus interpret the clause, Διαμερίζεται, τὴν ἑαυτῶν διαμερισθῆναι ἑαυτῶν, καὶ οὐ τὰν αὐτῶν χροῖα φερόντων, 'They differ from one another, and have not the same care.' The literal translation of the text, which I have given above, exhibits the same meaning more agreeably to the original.

Ver. 35. What is honourable, and well befitting the Lord, without forcible dragging.]—So the original literally signifies. For the adjectival ἡ δὲ εὐδοκία denotes a thing that is conveniently placed near another thing, consequently which suits it well; and the adverb

*LEAD YOU to what is honourable, and well becoming the Lord, without forcible dragging.*¹

36 But, if any one think he acteth improperly toward his virgin, if she be above age UNMARRIED,¹ and so needs to be MARRIED,² (ὅπου πικτω) let him do what she inclineth, he does not sin : let SUCH marry.

37 But he who standeth firm in his heart, not having necessity, (δὲ) and hath power (πρὸς) concerning his own will, and hath determined this in his own heart to keep his virgin, doth well.¹

38 So then, even he who giveth ἑαυτὸν in marriage doth well ; but he who giveth ἑαυτὸν not in marriage doth better.¹

39 A wife is bound by the law¹ as long as her husband liveth ; but if her husband be dead, she is at liberty to be married to whom she pleaseth ; only in the Lord.²

40 But she is happier if she so abide, according to my judgment, (see ver. 10. note 2.) ; and I am certain¹ that even I have the Spirit of God.

ἀπεισθεῖς, being derived from πεισσω, I draw a thing different ways by force, may be translated, without forcible dragging. The arguments by which the apostle, in this and in the three preceding verses, recommended celibacy to the Corinthians, have been urged by the papists in support of the rules of their church, which oblige the clergy and the monastic orders to live unmarried. And it must be acknowledged, that at first sight these arguments seem to be properly applied by them. Nevertheless, when it is considered that the apostle's advice were suited to Christians in the then persecuted state of the church, and were addressed only to such as could live chastely unmarried, it may fairly be presumed, that the papists have stretched his advice further than the apostle intended, when they represent them as binding, in all ages and countries, on those who wish to live piously. The reasons advanced by the apostle for preferring the single to the married state, are, that unmarried persons of both sexes have more leisure than the married 'to care for the things of the Lord, how they shall please the Lord, and to render themselves holy in body and spirit.' These reasons, however, are not peculiar to the clergy, but are applicable to all. In the first ages of Christianity, next to their believing on Christ, men's greatest duty was publicly to confess their faith in him, how great soever the evils might be which befell them on that account. For by openly confessing their faith, especially if they sealed that confession with their blood, the gospel was to be continued in the world. This was an object of such importance, that our Lord solemnly declared, 'Whosoever shall confess me before men' in a time of persecution, 'him will I confess also before my Father who is in heaven.' 'But whosoever shall deny me before men, him will I also deny,' &c. I therefore suppose that the public confession of one's faith in Christ in a time of persecution, is what the apostle calls 'a caring for the things of the Lord ;' and 'a pleasing of the Lord ;' and that the rendering of one's self holy, 'both in body and spirit,' was more particularly required for that end ; as, without a great degree of holiness, no one could confess Christ before men in a time of persecution. This duty, therefore, being as difficult as it was necessary, that persons of both sexes might perform it with the greater ease the apostle recommended to both a single state, if they could therein live contently ; because, being fastened to the world with fewer ties, they would leave it with the less regret, when called to die for the gospel.

Ver. 36.—1. If she be above age unmarried.—ἑὰν ἢ ὑπερῷον ἡλικίας. The word ἡλικία, applied to a woman, is what Virgil thus expresses ; 'Jam matura viro, jam plenis nubilis annis.' As both the Jews and Greeks reckoned celibacy dishonourable, some fathers might think it sinful to restrain their daughters from marriage ; while others, following the opinion of the Essenes and more rigid philosophers, fancied they acted properly in restraining them. The Corinthians therefore had judged it necessary to consult the apostle on that head.

2. And so needs to be married.—This is the literal translation of

you from marriage in all cases, but by persuading you to avoid multiplying your connexions, to lead you to do what is honourable to yourselves as Christians, and most for the interest of Christ, without forcible dragging.

36 As to your question concerning fathers, who have virgin daughters : If any father is of opinion, that he acteth improperly towards his virgin, if she be above age unmarried, and so needs to be married, whether the necessity ariseth from her conscience or inclination, or her being sought in marriage, let the father do what she inclineth ; he does not sin in complying with her inclination ; let such virgin daughters marry.

37 But he who continueth firmly persuaded in his mind, that it is no sin in his daughter to remain unmarried, and is under no necessity, from her opinion, or inclination, or circumstances, to give her in marriage, and hath the direction of his own will in that affair, being a free man and not a slave, and hath determined this in his own mind to keep his daughter unmarried, agreeably to her own inclination, doth what is preferable.

38 So then the father who giveth his daughter in marriage, when need requireth it, doth a lawful action, even in the present distress : But he who giveth her not in marriage, doth what is better for her.

39 A wife is bound to her husband by the law of God, as long as her husband liveth. But if her husband be dead, or if he be justly divorced from her, or maliciously deserts her, (ver. 15.), she is at liberty to be married to whom she pleaseth, (see ver. 8, 9.) ; only he must be a Christian, and not too nearly related to her.

40 But, though a widow may lawfully marry a second husband, she will be happier if she remain a widow, according to my judgment. And I am certain, that even I, of whom your teacher hath spoken so contemptuously, have, in this judgment, the direction of the Spirit of God.

καὶ ὅτως οφείλει γίνεσθαι, the word married being supplied, conformably to the scope of the passage. Accordingly, the Syriac version of this passage, as Tremellius hath translated it, is, 'Quod præterit tempus ejus, et non tradiderit eam viro, conveniens vero sit ut tradat eam.' 'Because her time hath passed, and he hath not given her to a husband, but it be proper that he give her.'

Ver. 37. Doth well.—That is, doth what in his daughter's case is on the whole proper ; as is plain from the following verse.

Ver. 38. Doth better.—Doth what is more for the benefit of his daughter ; because, if she agrees to it, by keeping her in his own family unmarried, she will be exposed to fewer temptations than if she were married, and in a better condition for acquiring that holiness in body and spirit, which will enable her to adhere to the gospel in a time of persecution.

Ver. 39.—1. Is bound by the law.—This may be the law of the gospel, called the law of faith, and the law of liberty ; or it may be the law of marriage, given to Adam and Eve in paradise. Either way understood, the apostle repeats what he had enjoined in the preceding part of the chapter, ver. 10, 12, 13, namely, that the Corinthian women were not to leave their husbands on account of the troubles which, in that time of persecution, attended the married state.

2. Only in the Lord.—That is, her second husband must be a Christian. So the phrase signifies, 2 Cor. xii. 2. 'I know a man in Christ, I know a Christian man.' The apostle in his second epistle expressly forbade the Corinthian Christians to marry infidels, 2 Cor. vi. 14.

Ver. 40. And I am certain that even I have the Spirit of God.—The word δοκῶ, in this, as in many other passages, does not express doubting, but certainty. Thus, 1 Cor. iv. 9. Δοκῶ, 'I am certain God hath,' &c.—1 Cor. viii. 2. 'If therefore any one (δοκῶν) is confident of knowing,'—Heb. iv. 1. 'Any of you (δοκῶν) should actually fall short.'—Mark x. 32. 'Ο δοκῶντες ἀελεῖν, 'They who exercise rule.'—Luke viii. 18. 'What (δοκῶν) he really hath.'—1 Cor. xi. 16. 'If any one (δοκῶν) resolves to be contentious.'—1 Cor. xiv. 32. 'If any one (δοκῶν) really is a prophet.' To shew that the Greeks themselves used the word to denote certainty and reality, Dr. Pearce quotes Ulpian, in Demosth. Olynth. i. who says, Το δοκῶν οὐ παντὸς ἐστὶ ἀποδείξασθαι κατασκευῇ ὁ δὲ καλῶς πολλὰ καὶ καὶ ἐκ τοῦ πληθύνειν ; that is, 'δοκῶν is used by the ancients, not always to express what is doubtful, but likewise to express what is certain.' From these examples it is evident that the word δοκῶ, in this verse, does not imply that the apostle was in any doubt whether he was inspired in giving this judgment : It is only a soft way of expressing his certain knowledge of his own inspiration, and may have been used in irony of the false teacher, who called his inspiration in question.

CHAPTER VIII.

View and Illustration of the Matters in this Chapter.

WHEN the heathens offered sacrifices of such animals as were fit for food, a part of the carcass was burnt on

the altar, a part was given to the priest, and on the remainder the offerers feasted with their friends, either in the

idol's temple, or at home. Sometimes also a part was sent as a present to such as they wished to oblige; and if the sacrifice was large, a part of it was sold in the public market. To these idolatrous feasts, the heathens often invited the Christians of their acquaintance in Corinth; and some of the brethren there, desirous of preserving the friendship of their neighbours, accepted these invitations; perhaps at the persuasion of the false teacher, who called it an innocent method of avoiding persecution. They knew an idol was nothing in the world; and therefore their partaking of the sacrifice, even in the idol's temple, could not be reckoned a worshipping of the idol. Besides, such a feast was considered by enlightened Christians as a common meal, which, under the gospel, they were at liberty to eat; especially if they did it to shew their belief that idols have no existence as gods. These arguments, it is true, are not explicitly stated by the apostle. But the things he hath written in this and in chap. x. being direct confutations of them, we may believe they were mentioned by the Corinthian brethren in their letter, referred to chap. vii. 1.

Agreeably to this supposition, the apostle begins his discourse concerning the eating of things sacrificed to idols, with acknowledging that the generality of Christians had much more knowledge than the heathens. But at the same time he told them, that knowledge often puffeth up individuals with pride, and maketh them neglect the good of their neighbours; whereas love leadeth one to edify his neighbour, ver. 1.—Next he declared, that whoever is vain of his knowledge, and maketh an uncharitable use of it, knoweth nothing yet as he ought to know; because true knowledge always maketh a man humble and charitable, ver. 2.—and that the way to attain true knowledge in religious matters, is to love God, who in time will make us know things as we ought to know them, ver. 3.—Having laid down these principles, the apostle, in answer to the first argument, whereby the partaking, even in the idol's temple, of the sacrifices offered there, was pretended to be justified, acknowledged that most Christians know an idol is nothing in the world; hath no existence as a god, and no share in the government of the world; and that there is no other God but one; and no other Lord but Jesus, ver. 4, 5, 6.—But at the same time he told them, there were some weak brethren, who had not that knowledge, but believed idols to be real gods, who possessed some share in the government of the world; consequently, when they ate of the sacrifices offered to idols, they did it with a conscience, or belief, of the existence of the idol, and of his power in human affairs. In them, therefore, the eating of such sacri-

fices was certainly an act of idolatry, whereby their conscience was defiled, ver. 7.—Next, to the argument, that the things sacrificed to idols, being meats, the eating of which was lawful under the gospel, consequently that they might be eaten in any place, ver. 8.—the apostle replied, that, in the use of their Christian liberty of eating all kinds of meats without distinction, they were bound to take care not to lead the weak into sin by their example, ver. 9.—This he told them they would certainly do, by eating the sacrifices of idols. For, said he, if a weak brother, who fancies an idol to be a real god, see thee, who knowest that it is no god, sitting at the feast on the sacrifice in the idol's temple, will not his ill-informed conscience be encouraged by thy example to eat of that meat as sacrificed to a real god? ver. 10.—And thus, through an improper use of thy knowledge, shall thy weak brother commit idolatry and perish, for whom Christ died, ver. 11.—Such a conduct the apostle termed, a 'sinning against the brethren and against Christ,' ver. 12.—Then, in a high strain of Christian benevolence, he declared, that if his eating any kind of flesh occasioned his brother to sin, he would abstain from it all his life, ver. 13.—By saying this, the apostle insinuated to the faction, that whatever they might pretend, their real motives for joining the heathens in their idolatrous feasts were of a sensual kind. They loved good cheer and merriment. But for the salvation of their brethren, it was their duty willingly to have denied themselves all such gratifications.

Here it is necessary to observe, that the apostle's design in this part of his letter was, not to shew the Corinthians the sinfulness of sitting down with the heathens in an idol's temple, to feast on the sacrifices offered there; that subject he treats of chap. x. But his design was to make them sensible, that although it had been lawful for those who knew the truth concerning idols, to partake of these feasts, they were bound to avoid them, because their weak brethren, who believed idols to have some share in the government of the world, would by their example be led to eat these feasts as an act of worship, and so be guilty of idolatry.—The remaining arguments in vindication of the practice, together with the general question itself, concerning the lawfulness of eating in the temples, or elsewhere, meats that had been sacrificed to idols, the apostle considered afterwards, chap. x. (see chap. xi. 5. note 1.), where the reason of the apostle's treating this subject hypothetically, in the part of his letter now under our consideration, is assigned, and applied for illustrating his treating hypothetically of women's praying and prophesying in the public assemblies for worship.

NEW TRANSLATION.

CHAP. VIII.—1 Now, concerning things sacrificed to idols, we know that we all have knowledge.¹ Knowledge puffeth up,² but love buildeth up.³

2 (Ei δὲ, 106.) *If, therefore, any one is confident (see chap. vii. 40. note) of knowing any thing, he hath known nothing yet as he ought to know.*

3 But if any one love God, the same is made to know⁴ by him.

Ver. 1.—1. We know that we all have knowledge.—The apostle does not speak of knowledge in general, but of the knowledge mentioned ver. 4. 'That an idol is nothing in the world, and that there is no other God but one.' This was the grand secret, of the knowledge of which the initiated in the heathen mysteries were exceedingly vain, and which they carefully concealed from the middle and lower ranks of mankind. Many of the Corinthians, therefore, puffing up with that knowledge, embraced every opportunity of shewing it, and of expressing their contempt of idols. For they made no difference between an idol's temple and a common house, nor between a feast on the sacrifice and an ordinary meal, but freely joined the heathens in partaking of these sacrifices as common food in the idol's temple.

2 Knowledge puffeth up.—When persons boast of their know-

COMMENTARY.

CHAP. VIII.—1 Now, concerning the arguments you mentioned for eating things sacrificed to idols, we know that most of us (see ver. 7.) have knowledge of the vanity of idols. Knowledge, however, often puffeth up the person who hath it, but love buildeth up others.

2 If, therefore, any one is confident of knowing any thing on this subject, which makes him regardless of his neighbour's edification, he hath known nothing yet concerning it, as he ought to know.

3 But if any one love God, and is studious to please him by loving his neighbour, the same is made to know by him in a right manner.

ledge, it fills them with an high opinion of their own understanding, and leads them to despise others; whereas love disposes them to promote the good of others.

3 But love buildeth up.—This metaphor is borrowed from the Old Testament, where they who increase the happiness of society, or of individuals, are said 'to build them up.' Psal. xxviii. 5. 'He shall destroy them, and not build them up.' Prov. xiv. 1. 'Every wise woman buildeth her house.'—See ver. 10. note 2.

Ver. 2. Hath known nothing yet as he ought to know.—He hath not known what is most necessary to be known on the subject; neither hath he known the purpose for which this knowledge is to be desired, nor the use which he ought to make of it: namely, that thereby he ought to edify others.

Ver. 3. The same is made to know by him.—Eγὼ εἶμι is here used

4 Concerning, then, the eating of things sacrificed¹ to idols, we know that an idol is nothing² in the world, and that there is no other God but one.

5 (Καὶ γὰρ, 218.) For certainly, though there be who are called gods, whether in heaven¹ or upon earth, (even as there be gods many, and lords many,)

6 Yet to us THERE IS BUT one God, the Father, (ὃς) of whom all things ARE, and we (ὡς αὐτοῦ) to him; and one Lord Jesus Christ, (ὁ) by whom all things ARE, and we (ἡμεῖς) by him.

7 However, this knowledge is not in all: for some, until this hour, in the conscience of the idol AS A GOD, eat it as a thing sacrificed to the idol AS A GOD; and their conscience being weak, is defiled.¹

8 But meat does not recommend us to God: for neither if we eat, do we abound; neither if we do not eat, are we deficient.

9 Nevertheless, take heed, lest perhaps this right¹ of yours become a stumbling-block to the weak.

10 For if any one see thee who hast knowledge (ἐπιστάμενος) at table in an idol's temple, will not the conscience of him who is weak (ὁ ἀσθενὴς), be built up) be encouraged to eat things sacrificed to idols?

11 And (ἐν τῇ) through this thy knowledge shall the weak brother perish, (see Rom. xiv. 15. note 2.), for whom Christ died?

12 But by thus sinning against the brethren, and wounding¹ their weak conscience, ye sin against Christ.

in the transitive sense. See Ess. iv. 7. Accordingly Beza, in his note, translates it, 'Scire factus est ab eo—Is made to know by him.' But others think the pronoun αὐτός, he, refers to God, the immediate antecedent, and translates the clause thus: 'He (God) is known of him,' namely, in a proper manner; and observe that αὐτός is used in the same manner Acts x. 36. 'Jesus Christ (αὐτός) he is Lord of all.'

Ver. 4.—1. The eating of things sacrificed to idols.—The custom of feasting on the sacrifices in the temples was of high antiquity. Numb. xxii. 40. 'Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him,' namely, to come and feast with him on the sacrifices. So also, Numb. xxv. 2 the daughters of Moab 'called the people unto the sacrifices of their gods. And the people did eat, and bowed down to their gods.' See below, ver. 10. note 1. That they ate these sacrifices sometimes in their own houses, is plain from 1 Cor. x. 27, 28, and that parts of them were sold in the public markets, appears from ver. 25. Of these customs, Plautus likewise hath made mention, Milit. Glorios. Act. iii. Sc. 1. line 117.

Sacrificant? Dant inde partem mihi majorem, quam sibi: Abducunt ad extra: ine ad se, ad prandium, ad cenam vocant.

2. We know that an idol is nothing.—The Greek word εἰδωλον, translated idol, signifies an image formed in the mind, and which exists nowhere else. Wherefore, to shew that the gods of the heathens were mere creatures of the human imagination, the Jews, who used the Greek language, termed them εἰδωλα, idols. By this word likewise, they signified the pictures and statues which the heathens set up in their temples as representations of their gods; and by giving them the appellation of idols, they declared their persuasion, that the things, of which they were the representations, had no existence. Nevertheless, as the apostle knew that some of the heathens worshipped their dead ancestors, legislators, kings, &c. others of them the heavenly bodies, others certain kinds of brute animals, he cannot be understood to say that 'an idol is nothing,' in the sense of its having no existence as a being, but of its having no existence as a god, and no share in the government of the world.

Ver. 5. Called gods, whether in heaven or upon earth.—This is an allusion to the famed division of the heathen gods into celestial and terrestrial. The former, whom they called θεοὶ, gods, they supposed to reside generally in the heavens. The latter, whom they called δαίμονες, demons, see chap. x. 20. note), residing for the most part upon the earth or in the sea, and performing the office of mediators between the superior gods and men, directed terrestrial affairs. These in scripture are called Baalim, and by St. Paul Lords, which is the literal translation of Baalim. They had also infernal gods, such as Pluto, Proserpine, Rhadamanthus, &c. who ruled in

4 Concerning then the eating of things sacrificed to idols, most of us Christians know that an idol is nothing in the world; it hath no existence as a deity, nor any power in the government of the world; and that there is no other God but one.

5 For certainly, though there be things which by the heathens are falsely called gods, both in heaven and upon earth, (even as there be gods many, and lords many, worshipped by them in different countries,)

6 Yet to us Christians there is in the whole universe but one God, justly styled the Father, because of him all things are, as the original cause, and we direct our worship to him; and one Lord, ruler, and mediator, even Jesus Christ, by whom, as the efficient cause, all things are created, and we by him worship the Father.

7 However, this knowledge that an idol is nothing, and that there is but one God and one Lord, is not in all Christians. For some, until this hour, in the belief of the idol's existence as a tutelary inferior god, eat the sacrifice as a thing offered to the idol as a real God; and their conscience being erroneous, is defiled with idolatry, through their eating these sacrifices.

8 But ye tell me, meat does not now recommend us to God. For neither if we eat all kinds indifferently, do we thereby abound in goodness; neither if we do not eat of some kinds, are we on that account deficient; therefore, we have a right to eat the sacrifices of idols, even in their temples.

9 Nevertheless, though it were lawful to eat these sacrifices, ye should take heed, lest perhaps, by your indiscreet use of it, this pretended right of yours become a stumbling-block to the weak.

10 For if any Christian, who does not know that an idol is nothing, see thee, who hast that knowledge, eating a sacrifice in an idol's temple, will not the conscience of him who is weak, and believes thee to join in the worship of the idol, be encouraged by thy example to eat things sacrificed to idols as real gods?

11 And through the imprudent use of this thy knowledge shall the weak brother perish, by joining idolatry with the gospel, or by relapsing into heathenism, for whom Christ died? See 2 Cor. v. 15. note 1.

12 But, I must tell you, by thus sinning against the brethren, and wounding their ill-informed conscience, ye sin against Christ, whom ye wound in his members.

the invisible world, judged the dead immediately on their death, and appointed them habitations according to their different characters.

Ver. 6. And we to him.—Καὶ ἡμεῖς τῷ αὐτῷ. This sentence being elliptical, to complete it the word προσκυνουμένων may be supplied: 'We to him bow down' as worshippers. See LXX., Numb. xxv. 2. Or the clause may be translated, 'We worship him.' See Ess. iv. 153. 1 Tim. ii. 5. Rom. xi. 36. Eph. iv. 5, 6.

Ver. 7. Their conscience being weak is defiled.—The weakness of their conscience consisted in their believing that idols had a real existence as gods, and were employed by God in the government of particular countries and cities. And the defiling of their conscience consisted in their hoping to receive benefit from the idol, or at least to avoid the effects of his wrath, by joining in the sacrifice that was offered to him.

Ver. 8. For neither if we eat, do we abound.—This is the argument by which the false teacher and his adherents justified their eating of the idol sacrifices. For they reasoned thus: Since the idol sacrifice consists of meat which the gospel allows us to eat, and the eating or the not eating of that meat, hath no influence to make us either better or worse men, it is a part of our Christian liberty to eat of the idol sacrifice, if we choose to do it. That this is the import of their argument, is evident from ver. 9. where the apostle replies, 'Nevertheless, take heed, lest perhaps this liberty or right of yours, become a stumbling-block to the weak.'

Ver. 9. This right of yours.—The word ελευθερία has this sense, chap. ix. 4.—The apostle does not mean that they had a right to eat of the sacrifices in the idol's temple; for the sinfulness of that practice he proves afterwards, chap. x. 15–23. But his meaning is, This right which ye claim.

Ver. 10.—1. An idol's temple.—Εἰδωλεῖον. Josephus, in his discourse against Apion, lib. 2. says, "The heathens offer hecatombs to their gods, (καὶ ζευγὰς ἱερῶν; πρὸς ἰδωλεῖον), and use their temples for their banqueting houses." This appears likewise from Judges ix. 27. Amos ii. 8. See ver. 4. note 1.

2. Be built up.—So the Hebrew word Nibnu is translated by the LXX., Mal. iii. 15. Οἰκοδομουμένης ποιοῦντες ἀνάκτα, 'They that do wickedness are built up.' The same metaphor is used by the Latins: Plaut. Trinum. Act. 4. Sc. 2. ver. 95. 'Qui exadificaret suam inchoatam ignaviam.' The word build, in the metaphorical sense, is applied to things bad as well as to things good; for, as Le Clerc observes, it signifies simply to increase, as those increase a house, who, after laying the foundation, build upon it.

Ver. 12. And wounding.—Καὶ τρυποντες, literally, And beating, or smiting, as men do restive beasts. But beating, the cause, is here put for wounding, the effect.

13 Wherefore, if meat make my brother stumble, I will (*μη οτι ζωω*) never eat flesh, lest I make my brother stumble.

13 Wherefore, to occasion one's perishing being a great sin, I declare, that if my meat make my brother fall into sin, I will never eat flesh, lest I make my brother fall into sin.

Ver. 13. I will never eat flesh.—To understand the propriety of the apostle's resolution, we must recollect, that in the heathen countries a great part of the meat sold in the public markets was sacrificed to their gods. And therefore, as the Jews were extremely scrupulous in every thing that had any relation to idolatry, it might on some occasions be necessary for the Christians to abstain from every kind of flesh, to avoid giving offence to such converted Jews as still retained their ancient prejudices. This is what the apostle told the Corinthians he would do as long as he lived. They

who impose on their weak and scrupulous brethren things which they acknowledge to be indifferent, ought well to consider this passage of the word of God, together with what is written Rom. xiv. For if the apostle would eat no flesh, lest by so doing he might lead the weak to act contrary to their conscience, how will they answer to Christ, who, by heavy penalties, constrain others, contrary to their conscience, to comply with things which they themselves acknowledge to be indifferent.

CHAPTER IX.

View and Illustration of the Subjects contained in this Chapter.

THE false teacher having come to Corinth to enrich himself, we may suppose he was much disconcerted, when he found, that all the time the apostle had preached among the Corinthians he had taken nothing from them on account of his maintenance, nor on any other account. Wherefore, to remove the obstruction which Paul's disinterestedness had laid in the way of his covetous designs, he boldly affirmed to the Corinthians, that Paul was no apostle, because he had not accompanied Christ during his ministry on earth, and that his demanding nothing from them for his maintenance, shewed he was conscious to himself he was no apostle, and had no right to maintenance from the Corinthians. For if he knew himself to be an apostle, why did he not use the rights of an apostle? Why did he not lead about a sister, or a wife, to take care of him, as the other apostles did, and demand maintenance for her as well as for himself? This I suppose the false teacher had done. But be that as it may, it cannot be doubted that the Corinthians, in their letter to the apostle, mentioned the particulars which his enemies objected to his character. Wherefore, after deciding some very difficult questions which the Corinthians had proposed to him, and particularly after affirming in the end of chap. vii. that he had decided these questions by the inspiration of the Spirit, and after shewing himself a faithful apostle of Christ, by declaring in the end of chap. viii. his resolution on all occasions to abstain from things indifferent, rather than, by using his liberty respecting them, to lead his fellow Christians into sin, he with great propriety introduced the proof of his apostleship, and answered all the objections and calumnies whereby his enemies endeavoured to discredit him in the eyes of the Corinthians.

The proof of his apostleship St. Paul discussed in a few words, by asking the Corinthians, whether they did not know him to be an apostle? and a freeman, who had a right to preach the gospel without reward, if he thought fit to do so? whether they did not know that he had seen the lord since his resurrection? and whether themselves were not his workmanship, as an apostle of Christ? ver. 1.—Whatever he might be to others, he was certainly an apostle to them; for their conversion from heathenism, followed with the spiritual gifts which he had conferred on them, was such an unquestionable proof of his apostleship, that they could entertain no doubt of it, ver. 2.

Next addressing the faction, he said, Mine answer to them who condemn me as no apostle is this: I have a right to be maintained at the charges of the persons to whom I preach, ver. 3, 4.—I have a right also to lead about a wife, who is a believer, to take care of me, and I am entitled to demand maintenance for her likewise, even as the other apostles do, and the brethren of the Lord, and Peter, ver. 5.—Unless it be pretended, that of all the ministers of the gospel, I and Barnabas only have not that right, ver. 6.—His right to maintenance, he told them, was founded on the common sense and practice of

mankind, who gave maintenance to soldiers, vine-dressers, and shepherds, in return for their labours, ver. 7.—It was founded also on the law of Moses, which forbade the Israelites to muzzle the ox while treading out the corn, ver. 8, 9, 10.—Wherefore, having sown in the minds of the Corinthian spiritual things, that is, having given them the first knowledge of the gospel, it was no great return if he partook of their carnal things, ver. 11.—especially as others (meaning the false teacher), who had but lately come among them, had been plentifully maintained by them. But though he had a complete right to maintenance, he had never used that right, but had endured every hardship, that the gospel might not be hindered, ver. 12.—Farther, he told them his right was founded still more directly on another precept of the law, which appointed those who performed sacred offices to eat from the temple, ver. 13.—Nay, it was founded on the will of Christ, who had expressly authorized those who preach the gospel to live by the gospel, ver. 14.—But the apostle being a freeman, who was at liberty to do in that matter as he pleased, he had made use of none of these precepts and rights, neither did he mention them, on this occasion, to induce the Corinthians to give him maintenance; for he would rather die of want, than be deprived of glorying in having preached the gospel without receiving any reward from his disciples for that important service, ver. 15.—The reason was, he had nothing to boast of in barely preaching the gospel, because his conviction of its truth, together with the command of Christ, laid him under such a necessity of preaching, that he would be absolutely miserable if he did not make known things which were of so great importance to the world, ver. 16.—Now, said he, if I do this with such willingness as to endure every hardship in the course of the work for the sake of doing it successfully, I shall obtain a distinguished reward. Whereas, if a stewardship of the gospel is forced on me against my will, and I discharge it as one constrained to undertake it, I shall have no distinguished reward, ver. 17.—What, then, is the ground of the distinguished reward which I look for? Why this, that when preaching the gospel, I do it without burdening the persons to whom I preach, in order that I may make the gospel successful, by not abusing the power which the gospel gives me of demanding maintenance. For I, who aim at a distinguished reward, would abuse that power, if, by demanding maintenance, I hindered the success of my preaching, ver. 18.—For the same reason, though I be a freeman with respect to all men, (see ver. 1.), I have made myself a slave to all men, by complying with their prejudices and humours, as far as I could do it innocently, that I might gain the more disciples to Christ, ver. 19.—More particularly, to the Jews I became as a Jew, &c. ver. 20, 21, 22.—All this I do, for the sake of preaching the gospel successfully, that I may become a joint partaker of the rewards of the gospel with the most eminent apostles, ver. 23.

But, because the faction thought the apostle a fool for not demanding maintenance, and because the rest might be surprised at his subjecting himself to so many inconveniences and hardships while preaching the gospel, he put them in mind of the bodily labours and hardships to which their countrymen, who contended in the games, subjected themselves, for the trifling reward of a crown of green leaves, which soon withered. Whereas he and his brethren apostles, in return for the bodily labours and

hardships which they endured, expected to obtain an incorruptible crown, namely, that distinguished reward of which he had been speaking. The greatness therefore of the reward sufficiently justified the apostles in the pursuit, although it was attended with so much labour and suffering, and shewed that they had good reason to disregard every temporal advantage, while pursuing a felicity of such magnitude, ver. 24-27.

NEW TRANSLATION.

CHAP. IX.—1 Am I not an apostle? am I not a freeman? (see ver. 19.); have I not seen Jesus Christ our Lord? (1 Cor. xv. 8.; Acts xviii. 9. xxii. 14, 15. 18. xxiii. 11. xxvi. 16.); are not ye my work in the Lord?

2 If to others I be not an apostle, yet to you at least I am, for the seal¹ of mine apostleship ye are in the Lord.

3 Mine answer to them who condemn me,¹ is this,

4 Have we not a right to eat and to drink?¹

5 Have we not a right to lead about a sister wife,¹ as the other apostles,² and the brethren of the Lord, and Cephas?³

6 Or have I only and Barnabas¹ not a right to forbear working?

7 Who serveth in the wars on his own charges at any time? who planteth a vineyard, and doth not eat of the fruit of it? or who feedeth a flock, and doth not eat of the milk of the flock?

8 Do I speak these things according to man (Rom. vi. 19. note 1.) ONLY? or doth not the law, also, say these things?

9 For in the law of Moses it is written, Thou shalt not muzzle the ox treading out the corn.¹ Doth God take care of oxen ONLY?

10 Or, (ἀγα, 55.) doth he command THIS chiefly for our sakes?¹ For our sakes (ᾧ, 94.) certainly it was written: because he who

COMMENTARY.

CHAP. IX.—1 My enemies say I am no apostle, because I do not demand maintenance. But I appeal to you: Am I not an apostle? Am I not a freeman, who may demand a reward for my labour, or not, as I choose? Have I not seen Jesus Christ our Lord; and can bear witness to his resurrection? Are not ye my converts in the Lord?

2 Though to others I should not be thought an apostle, yet to you at least I am an apostle; for the proof of mine apostleship ye are, by your being in the Lord through my preaching and miracles.

3 Mine answer to them who condemn me for not taking maintenance is this,

4 Have I not, as an apostle, a right to eat and to drink at the expense of those to whom I preach?

5 Have I not, as an apostle, a right to carry about a Christian wife to take care of me? and may I not require maintenance for her also, even as the other apostles do, and particularly the brethren of the Lord, (James, Judas, and Simon), and Peter?

6 Or have I only and Barnabas, of all the preachers of the gospel, not a right to forbear working for our maintenance while preaching?

7 Who serveth in the wars on his own charges at any time? Who planteth a vineyard, and doth not think himself entitled to eat of the fruit of it? Or what shepherd feedeth a flock, and doth not justly eat of the milk of the flock? In like manner, I, who preach to you, ought to be maintained by you.

8 Do I speak these things according to the reason and practice of men only? or doth not the law, also, prescribe these things?

9 For in the law of Moses it is written, (Deut. xxv. 4.), Thou shalt not muzzle the ox treading out the corn. Doth God, by this precept, take care of oxen only, that they be properly fed?

10 Or, doth he command this chiefly for our sakes? For our sakes certainly the command concerning oxen was written, to teach us what is due to those who labour for us: Because he who ploweth,

Ver. 2.—The seal of mine apostleship ye are in the Lord.]—This the apostle had good reason to say, because, as he insinuates 2 Cor. xii. 12. they had been converted by his working among them miracles peculiar to an apostle; and because after their conversion he had bestowed spiritual gifts on many of them, in such abundance, that, as a church, they were inferior to no church whatever. 1 Cor. i. 5, 6, 7.; 2 Cor. xii. 13.

Ver. 3. To them who condemn me.]—For this sense of the word ἀποκαταστήσει, see chap. iv. 3. note 1. The apostle's enemies did not, as our translators express it, examine him about his not taking maintenance; as little did they pretend to examine him concerning his apostleship. But they urged his not taking maintenance, as a proof that he knew himself to be no apostle. This St. Paul termed a condemning him.

Ver. 4. Have we not (ἔχουσιν) a right to eat and to drink.]—The right which all the ministers of the word had to be maintained by their disciples, the apostle expressed by a right 'to eat and to drink,' because Christ had said to the twelve, Matt. x. 9. 'Provide neither gold, nor silver, nor brass in your purses; 10. For the workman is worthy of his meat.' In like manner to the seventy, Luke x. 7. 'In the same house abide, eating and drinking such things as they give, for the labourer is worthy of his hire.'—The word power, by which our translators have rendered ἐξουσία, does not express the apostle's meaning: Power is only an ability to do a thing; whereas, the apostle means a right to do what he is speaking of.

Ver. 5.—1. To lead about (ἀδελφὴν γυναῖκα) a sister wife;]—that is, a Christian wife; or the translation may be, a sister woman, a Christian woman. Clem. Alexand. as quoted by Whitby, says, "They carried their wives about, not as wives, but as sisters, to minister to those that were mistresses of families: that so the doctrine of the Lord might, without any reprehension, enter into the apartments of the women." Nevertheless, the manner in which this affair is spoken of, inclines one to think, that the sister wife, or woman, was carried about to minister to the apostles, rather than to instruct their converts of the female sex. In the eastern countries, for the reason mentioned Rom. xvi. 1. note 3. when people of condition travelled, they either lodged with their acquaintance, or carried servants with them, who provided such things as were necessary to

their accommodation in the public lodging-houses. In the Gentile countries, where the apostles preached, they had no acquaintance or friends with whom they could lodge; and therefore some of them, particularly the brethren of the Lord and Peter, found it necessary to carry about with them a wife to make provision for them, at the expense of those to whom they preached. This right, Paul told the Corinthians, belonged as much to him and to Barnabas as to the other apostles: but, to render the gospel free of charge, he neither had used this right, ver. 12. nor ever would use it, ver. 15. Wherever he came, he maintained himself by his own labour.

2. As the other apostles.]—It seems all the apostles took maintenance from their disciples, except Paul.

3. And Cephas.]—From this we learn, that Peter, here called by his original name, continued to live with his wife after he became an apostle; also, that Peter, as an apostle, possessed no rights which were not common to Paul, and to all the rest. These facts I mention, because, traced to their obvious consequences, they utterly subvert the main pillars of popery.

Ver. 6. Or have I only and Barnabas.]—From this it appears, that Barnabas, as well as Paul, preached the gospel without demanding maintenance from his disciples; and that, like Paul, he was hated for his doctrine by the Judaizers. See Pref. 2 Cor. sect. 2. at the end. The honourable mention which Paul made of Barnabas, in this passage of his epistle to the Corinthians, deserves notice, as it shews that these good men, notwithstanding their sharp contention about John Mark, mentioned Acts xv. 39. entertained no resentment against each other on that account, but mutually esteemed each other; and perhaps on some occasions after that preached the gospel together as before.

Ver. 9. Muzzle the ox treading out the corn.]—The people of the east did not thresh their corn as we do; but they pressed out the grain by causing oxen to tread on the ears. This argument from the law of Moses may have been intended for the Jewish converts at Corinth, some of whom I suppose had joined the false teacher. The same may be said of the argument, ver. 13.

Ver. 10. Doth he command this, &c.]—The precept concerning oxen, being introduced in the law immediately after precepts enjoining justice and mercy in punishments, it was certainly intended to

ploweth, *ought to plow in hope*; and *he who thresheth in hope, OUGHT to partake of his own hope.*

11 If we have sown spiritual things in you, *is it a great matter if we shall reap your carnal things?*

12 If others *partake of (τρε, 71.) this power over you, OUGHT not we rather? (αλλ, 81.)* Nevertheless, we have not used this power; (*αλλ, 1*) *we bear all things, that we may not give any hinderance² to the gospel of Christ.*

13 Do ye not know, that they who perform *sacred offices eat (α) from the temple?* they who wait at the altar, *do not they share with the altar?*

14 *So also the Lord hath appointed them who preach the gospel, to live (α) by the gospel.*

15 But I have used none of these *PRECEPTS*; neither have I written these things that it should be so done (*α μωι*) to me: for *it were good for me rather to die, than that any one should make my boasting void.* (See 2 Cor. xi. 7—10.)

16 For (*α, 124.*) *when I preach the gospel, I have nothing to boast of; because necessity is laid upon me; yea, woe is unto me, if I preach not the gospel.*

17 (*Γε, 97.*) *Now, if I do this willingly,¹ I have a reward;² but if unwillingly I am intrusted with the stewardship, I HAVE NO REWARD.* (See Rom. xii. 6. note 3.)

18 *What then to me is the reward?¹ That when preaching, (Σω) I shall establish the gospel of Christ without charge, in order that I may not abuse my power in the gospel.*

19 (*Γε, 93.*) *Therefore, though I be a freeman (α. 60.) with respect to all men, I have enslaved¹ myself to all, that I might gain² the more.*

20 (*Κα, 212.*) *So to the Jews, I became as a Jew,¹ that I might gain the Jews; to those under the law, as under the law, that I might gain those under the law;*

ought to plow in hope of receiving food and wages, and he who thresheth in hope of food and wages, ought to receive the object of his own hope.

11 *If by the gospel I have sown the spiritual seed of knowledge and virtue in you, is it a great matter if in return I shall reap a small share of your carnal things?—a little meat and drink to support me while I preach to you?*

12 *If other teachers, who have come to you since I left you, partake of this power over you, of eating and drinking (ver. 4.) at your expense, ought not I, who converted you, rather partake thereof? Nevertheless, I have not at any time used this power. But I bear all hardships, that I may not, by demanding maintenance, give any hinderance to the gospel of Christ. See ver. 18.*

13 *How can ye doubt my right to maintenance? Do ye not know, that the Levites who perform sacred offices eat from the temple of the tithes and first-fruits? The priests who wait at the altar, do not they share in the sacrifices with the altar?*

14 *So also the Lord Christ, in the commission which he gave to his disciples, Matt. x. 10. hath authorized them who preach the gospel, to live by the gospel.*

15 *But, though my right to maintenance, as an apostle, be established by the precepts both of the law and of the gospel, I have used none of these precepts, neither have I written these things, that when I come again I should be maintained by you: For it were good for me rather to die of labour and want, than that any one should deprive me of what I glory in, namely, that I preach the gospel to all mankind without reward.*

16 *For when I preach the gospel as others do, receiving maintenance, I have nothing to boast of; because by Christ's appealing to me and commanding me to preach, necessity is laid upon me, yea I should be miserable by the reproaches of my own conscience, if I preached not the gospel, of the truth of which I am so fully convinced.*

17 *Now, if I do this so willingly as to forego maintenance, and endure hardships more than the other apostles, I shall obtain a distinguished reward. But if unwillingly on my part I am intrusted with the stewardship, and shew no zeal in discharging its duties, I have no distinguished reward.*

18 *What then to me is the cause of the distinguished reward? Why this, that when preaching I shall establish the gospel of Christ without charge to my disciples, in order that I may not abuse (see chap. vii. 31. note 1.) my power in the gospel of demanding maintenance, which I would do if thereby I hindered the gospel.*

19 *Therefore, though I be a freeman (ver. 1.) with respect to all men, I have made myself a slave to all, by complying with their prejudices when I could do it innocently, that I might gain the more disciples to Christ.*

20 *So to the Jews out of Judea I became as a Jew; I abstained from the meats which they reckoned unclean, that I might gain the Jews to Christ: To those in Judea who are under the law of Moses as the law of the state, I lived as under the law, by observing its precepts, that I might gain those in Judea who are under the law:*

impress the Israelites with a sense of the obligations of justice and humanity towards rational creatures, as the apostle here affirms.

Ver. 12.—1. Power over you.]—ΕΞΟΥΣΙΑ; ΠΑΝ. We have the same form of expression, Matt. x. 1. John xvii. 2. The others who partook of this power over them were the teachers of the faction, who at the expense of the Corinthians lived in great luxury among them, 1 Cor. iv. 8; 2 Cor. xi. 20.

2. Hinderance to the gospel.]—By preaching the gospel free of expense, the apostle rendered it the more acceptable to the Gentiles, and drew them the more readily to hear him. There was another reason also for his demanding no reward for preaching; namely, that in future ages mankind might be sensible, that in preaching the gospel he was not animated by any worldly motive, but merely by a full persuasion of its truth. Foreseeing, therefore, that his disinterestedness would in all ages be a strong proof of the truth of the gospel, the apostle gloried in preaching it to all men without fee or reward. See ver. 15.

Ver. 13. They who wait at the altar.]—In the original it is (ΠΕΡΙΤΕΛΕΙΑΙ, qui assident), who sit at the altar; a phrase which denotes continual and persevering service at the altar. In the first clause of the verse, the service of the Levites is supposed to be alluded to; but in this clause, the service of the priests.

Ver. 17.—1. Now, if I do this willingly.]—The apostle means his preaching the gospel from a conviction of its truth, and from a regard to the glory of God and the good of men; for these principles would make him not only firm but cheerful in the work.

2. I have a reward.]—I shall obtain that distinguished reward, which in the life to come will be bestowed on them who turn many

to righteousness, and who in that work undergo great hardships. This was St. Paul's case, who in his journeys underwent innumerable dangers, hardships, and bodily fatigue.

Ver. 18. What then to me is the reward?]—This is an elliptical expression, which the scope of the apostle's discourse directs us to supply, as I have done in the commentary.

Ver. 19.—1. I have enslaved myself to all.]—ΕΜΑΥΤΟΝ ΕΔΟΥΛΩΣΑΝ. There is a peculiar beauty in the original expression. Slaves wrought for their masters without hire, and were careful to comply with their humours. The apostle, while preaching the gospel, reduced himself to the condition of slave, both by serving all men without hire, nay, without requiring maintenance from them, and by complying with their prejudices, in all cases where he could do it without sin.

2. That I might gain the more.]—ΚΑΙΣΘΕΝ. By using this word, the apostle insinuates, that his converting men to Christ was a part of the gain or hire which he proposed to obtain by preaching the gospel.

Ver. 20. To the Jews I became as a Jew.]—In the preceding chapter, the apostle ordered the Corinthians to comply with the prejudices of their weak brethren in the affair of meats sacrificed to idols, and declared his own resolution, that if his eating meat occasioned others to sin, he would not eat flesh while he lived. It is therefore probable, that his becoming to the Jews as a Jew, means that he observed the distinction of meats enjoined by Moses, while he lived with the Jews in the heathen countries. Also, it may refer to his circumcising Timothy, to render his preaching acceptable to the Jews. These compliances with the prejudices of the weak he shewed only to gain their good-will. For when the Judaizing teach-

21 To those without law, as without law, (yet not being without law to God, but under law to Christ), that I might gain *THOSE WHO ARE* without law.

22 To the weak, I became as weak, that I might gain the weak. To all I have become all things, that by all means I might save some.

23 (ΔΑ, 103.) Now, this I do for the sake of the gospel, AND that I may become a joint partaker¹ of its REWARDS.

24 Do ye not know, that they who run in the stadium¹ run indeed all, but one ONLY receiveth the prize? So run² that ye may lay hold on THE PRIZE.³

25 (ΔΑ, 103.) Now, every one who contendeth, is temperate¹ in all things: They, indeed, that they may receive a fading crown,² but we one that does not fade.³

26 I therefore so run,¹ (ὡς καὶ ἀθλητὴς) as not out of view:² So I box, as not beating the air.³

27 But I bruise¹ my body, and lead it captive; lest perhaps (καυχῆται) having proclaimed²

21 To persons not subject to the law of Moses, I became as not subject to that law, by not enforcing it on them, (yet not being without the law of God written on my heart, but under the law enjoined by Christ,) that I might gain the Gentiles who are without the law, and averse to its rites.

22 To the weak, who think some things sins which are lawful, I became as weak, by abstaining from these things, that I might gain the weak. To all I have become all things, that by all innocent compliances rendering myself acceptable, I might save some.

23 Now, all this I do for the sake of making the gospel successful, and that I myself may become a joint partaker of its rewards with those who are most eminent for their active virtues.

24 Do ye not know, that they who run in the stadium, run indeed all, but one only receiveth the prize? Whereas, in the Christian race, the success of one is no hindrance to that of another. So run that ye all may lay hold on the prize.

25 Now, that I do and suffer such things for the gospel, cannot be thought strange by you, who know that every one who contendeth in the games is temperate in all things: they, indeed, that they may receive a crown which soon fades, but we that we may receive one that does not fade.

26 Animated by the hope of the never-fading crown, I so run as one not out of the view of his judge: So I box, as not beating the air without any antagonist.

27 But I bruise my body (the lusts and passions of my body), and having conquered it, I lead it captive; lest perhaps having pro-

eris insisted on the observance of any of the rites of the law as necessary to salvation, he always resolutely withstood them, as in the case of Titus, Gal. ii. 3. 5. 14.

Ver. 23. That I may become a joint partaker.]—Pearce, in his note on Philip. i. 7. translates συκοινωνός αὐτοῦ, a joint communicator of it, namely, of the gospel. See chap. x. 16. note 2.

Ver. 24.—1. Run in the stadium.]—The place where the athletes contended was called the stadium. The Isthmian, one of the four sacred games, being celebrated in the territory of Corinth, the apostle, in writing to the Corinthians, very properly used arguments taken from these games.

2. So run.]—In the race, there were certain rules prescribed, which those who ran were obliged to observe. They were to run on the side of the course assigned to them. They were not to trip nor jostle one another, &c. In like manner, in running the Christian race, we must observe all the rules of conduct prescribed by Christ, otherwise we cannot hope to receive the prize.

3. That ye may lay hold on the prize.]—Concerning the different prizes, see ver. 25. note 2. See also Philip. iii. 12. 14. notes, where some of the agnostical words and phrases are explained.

Ver. 25.—1. Is temperate in all things.]—Those who taught the gymnastic art, prescribed to their disciples the kind of meat that was proper, the quantity they were to eat, and the hours at which they were to eat. (This was called ἀσκησιολογία.) They prescribed to them likewise the hours of their exercise and rest. They forbade them the use of wine and women. So Horace tells us, Art. Poet. lin. 412.

Qui studet optatam cursu contingere metam,
Multa tulit fecitque puer, sudavit et alai;
Abstulit venere et vino.

This whole course, which lasted for many years, was called Ἀσκήσις, exercise. Hence the ancient monks, who imitated and even outstripped the athletes in their rules of temperance, and in the laboriousness of their exercises, were called Ἀσκηταί, ascetics.

2. Receive a fading crown.]—The crowns for which the Greeks contended in the games, were for the most part made of the leaves of trees, which, though sometimes evergreens, soon withered. In the Olympic games, sacred to Jupiter, the crowns were of the wild olive; in the Pythian, sacred to Apollo, they were of laurel; in the Isthmian, of pines; and in the Nemæan, of smallage or parsley. The honours likewise of which these crowns were the pledges, by length of time lost their agreeableness, and at last perished, being all confined to the present life. But the crown for which Christians contend, being a crown of righteousness, 2 Tim. iv. 8. and a crown of life, James i. 12. Rev. ii. 10. it never fades, as the apostle observes in the next clause; that is, there shall never be any period put to the honours and advantages of which this crown is the pledge.

3. But we one that does not fade.]—The apostle's enemies, who, from his not taking maintenance, inferred that he was no apostle, affirmed that whatever disinterestedness he might pretend, it was not credible that he would undergo such continued labour in preaching, and in complying with the humours of mankind, unless he had reaped some present advantage from his labours. But to shew them the futility of their reasoning, he desired them to consider the long course of laborious discipline and exercise, which the athletes submitted to for so small a prize as a crown of green leaves, which, after their utmost pains, they were not sure of obtaining, and which, when obtained, would soon fade, with all its honours and advantages: whereas, by the labours and sufferings which he underwent as an apostle, he was sure of obtaining an infinitely better crown, which will never fade.

Ver. 26.—1. I therefore so run.]—The reward being so great, I do not exert myself with just so much agility and strength as is suf-

ficient to ensure the prize: But I exert myself to the utmost, as one who is sensible that he is always in the view of his judge.

2. As not out of view.]—The Greek adverb ἀδελως comes from ἀδελος, a word which signifies a thing not manifest or apparent. Luke xi. 44. 'Ye are (ὡς τὰ μνημεία τὰ ἀδελως) as graves which appear not.' I have given the adverb the sense of the adjective, out of view, unseen, because the apostle's meaning is, "I run according to all the rules prescribed, and with the greatest activity; knowing that in no part of the course I am out of the view of my judge, and of a great concourse of spectators." Christ, the Judge of the world, observes how every man behaves in the station assigned to him, and that with as much attention as the judges and spectators observed the manner in which the athletes contended.

3. So I box, as not beating the air.]—This is an allusion to the exercise with the gauntlet, used by the athletes, for the purpose of acquiring agility and dexterity in boxing: an allusion also to the σκιμαχία, or mock battle, which was a prelude to the true battle. This kind of fight Virgil hath described, Æneid v. lin. 376.

—alteraque jactat

Brachia protendens, et verberat ictibus auras.

In allusion to the difference between the περιπατεῖν and the real battle, the apostle told the Hebrews, chap. xii. 4. 'Not yet unto blood have ye resisted, fighting against sin.'

Ver. 27.—1. But I bruise my body.]—The word ὀκνεῖν properly signifies to beat and bruise the face with the fist or cestus, in the manner of an athlete, so as to make the parts about the eyes black and blue; lividum reddo. By his body, the apostle means his old man, or corrupt affections.

2. And lead it captive.]—The word δουλεῖν is applied to the leading an enemy away captive from the field of battle. It denotes therefore, an absolute victory. This and the former word are very emphatical, conveying a lively idea of the apostle's activity in the battle against the animal part of his nature, and of the obsequy of his enemy, and so heightening the victory. In contending for the incorruptible crown, the apostle did not exercise himself, as the athletes often did, by beating the air without any adversary to oppose him; but he engaged immediately in actual battle, and bruised his body, his lusts and passions, which made a violent resistance. Continuing however to exert the whole strength of his mind in governing his passions, he at length entirely subdued the animal part of his nature, and made it as implicitly obedient to the spiritual part, and to the will of God, as a vanquished enemy led away in chains is to his conqueror. This passage, in which the strong and continued exertions necessary for restraining men's fleshly appetites are described, being plainly metaphorical, the papists have erred in interpreting it literally, and in founding on the literal sense their fastings, and scourgings, and bodily penances, whose influence, it is well known, is to nourish superstition, and to make the pretended penitent careless of real holiness, but by no means to weaken his animal passions, or to correct his vicious conduct.

3. Lest perhaps having proclaimed to others.]—As this discourse is an allusion to the Grecian games, I have translated the word καυχῆται, literally, having proclaimed. At the opening of the games, an herald or crier publicly proclaimed the names of the combatants, and the combat in which they were to engage, agreeably to a register kept for the purpose by the judges, who were called Hellanodictæ. When their names were published, the combatants appeared, and were examined, whether they were free men, and Grecians, and of an unspotted character. Then the crier, commanding silence, laid his hand on the head of the combatant, and led him in that manner along the stadium, demanding with a loud voice of all the assembly, "Is there any one who can accuse this man of any crime? Is he a robber, or a slave, or wicked and depraved in his life and manners?"

to others, I myself should be *one not approved*. claimed to others the qualifications required in the combatants, and the laws of the combat, I myself should be *one not approved*.

See chap. xi. 31. note. Having passed through this public inquiry into their life and character with honour, the combatants were led to the altar of Jupiter, and there, with their relations, aware they would not be guilty of any fraud or action tending to the breach of the laws of the sacred games. And to excite the ardour of the combatants, the crowns, the rewards of victory, lay during the contest full in their view, on a tripod, or table, placed in the stadium. There were also branches of palms exposed, which the victors were to receive along with the crowns, and which they carried in their hands, as emblems, says Plutarch, of the insuppressible vigour of their body and mind.

But though the conquerors, immediately on their gaining the victory, were entitled to the chaplet and the palm, yet Pet. Faber, Agonist. lib. i. c. 30 conjectures, from a passage of Chrysostom, that the victors in the morning combats did not receive their crown till noon, when it is supposed the spectators, as well as the victors, were dismissed to take some refreshment before the afternoon combats began: the conquerors in which were, in like manner, obliged to wait for their reward till the evening. To this custom the apostle is supposed to allude, Heb. xi. 40.—To have given the crown to every single victor, immediately on his foiling his antagonist, would have interrupted the combats, especially as the crowns were delivered with much ceremony. For the conquerors being announced by proclamation, marched to the tribunal of the Hellanodics, who examined their conduct during the combat. Then a herald taking the chaplets from the tripod, placed them on the head of such of the conquerors as were approved by the judges: and putting into their hands the palms, they led them thus equipped through the stadium, preceded by a trumpeter, who, during the procession, proclaimed with a loud voice their names, the names of their fathers, and of their countries, and specified the particular combat in which they were conquerors. And as they passed along, they were saluted with the acclamations of the spectators, accompanied with showers of herbs and flowers thrown upon them from every side.

Such was the office of the herald or crier in the sacred games. In allusion to that office, the apostle calls himself *κρηνς*, *the herald*, in the combat for immortality: because he was one of the chief of those who were employed by Christ to introduce into the stadium, such as contended for the incorruptible crown. He called them to the combat; he declared the kind of combat in which they were to engage; he proclaimed the qualifications necessary in the combatants, and the laws of the battle. Withal, he encouraged the combatants, by placing the crowns and palms full in their view.

4. I myself should be *one not approved*.—*ἄποδος ἀδίκους γινώσκω*, literally, 'I myself should be without-proof.' Here *ἀδίκους* signifies one who, when tried in the manner described in the preceding note, was found not to be of the character and station required by the established regulations. Besides the previous trial, the Hellanodics or judges, after the combat was over, made a most accurate and impartial scrutiny into the manner in which the victors had contended, in order to find whether they had contended *ωμότης*, according to the laws of the combat. And if, on trial, it appeared that they had failed in the least particular, they were cast, the term for which was *ἀποδοσθαι*. See 1 Cor. xi. 31. note. In consequence of this sentence, they were denied the crown, and sometimes beaten out of the stadium with disgrace. Such contenders, whether they were cast before or after the combat, were *ἀδίκους*, *persons not approved*. Wherefore, to avoid that disgrace, the apostle, who was a combatant in the Christian race, as well as an herald, was careful to qualify himself for the combat, and, in combating, to observe all the laws of the combat, lest having proclaimed these laws to others, he should be found not approved himself. This the apostle said to stir up all, but especially the ministers of the gospel, to the greatest diligence in acquiring habits of self-government and purity, not only that they may secure to themselves the crown of righteousness, but that they may be patterns to their people.

The foregoing account of the Grecian games is mostly taken from West's Pindar.

CHAPTER X.

View and Illustration of the Matters handled in this Chapter.

THE apostle's design in this chapter cannot be rightly understood, unless we suppose the Corinthians, in their letter, to have put three questions to him concerning meats sacrificed to idols. First, Whether they might innocently go with their heathen acquaintance into the idol's temple, and partake of the feasts on the sacrifices which were eaten there in honour of the idol? Secondly, Whether they might buy and eat meats sold in the markets, which had been sacrificed to idols? Thirdly, Whether, when invited to the houses of the heathens, they might eat of meats sacrificed to idols, which were set before them as a common meal? To the first of these questions the apostle answered, chap. vii. That their joining the heathens in their feasts on the sacrifices in the idol's temple, even on the supposition that it was a thing in itself innocent, might be a stumbling-block to their weak brethren, in which case it ought to be avoided; but whether such a practice were a thing innocent or sinful in itself, he did not on that occasion consider. In this chapter, therefore, he resumed the subject, that he might treat of it fully, and answer the other questions proposed to him by the Corinthians relative to that matter.

The false teacher, to free the brethren from their scruples respecting the feasts on the sacrifices in the idol's temple, had, I suppose, told them, that their knowledge and profession of the gospel rendered them so much the objects of the favour of God, that he would not be displeased with them, if, to gain the favour of the heathens, and to save themselves from persecution, they partook of their feasts in the idol's temple. He added, that whatever influence their eating of these sacrifices might have o pollute them, assuredly their baptism, but especially their eating the Lord's supper, would have a greater influence to sanctify them.

The confutation of these fallacious arguments the apostle brought from what happened to the Israelites, the ancient people of God, who were as much the objects of the divine favour as the disciples of Christ could be. They were led out of Egypt under the cloud, and made to pass through the Red Sea in a miraculous manner,

ver. 1.—By being in the cloud and in the sea, they were all baptized into the belief that Moses was commissioned by God to deliver them, ver. 2.—They all ate the same spiritual meat, and drank the same spiritual drink, ver. 3, 4.—In short, they all enjoyed the favour of God, together with the external privileges belonging to his people, in as ample a manner as the professed disciples of Christ did. And, therefore, if external privileges, accompanied with the divine favour, could have secured those who possessed such advantages from displeasing God, the Israelites must always have continued the objects of his favour. Nevertheless they refused to go into Canaan, for which sin God was so exceedingly displeased with them, that he destroyed them all in the wilderness except Caleb and Joshua, ver. 5.—To bring these things home to the Corinthians, the apostle told them, that the sins which brought destruction on persons so high in favour with God, are examples to mankind in every age, to prevent them from lusting after the pleasures of the table, as the Israelites lusted after the fleshpots of Egypt, ver. 6.—and from becoming idolaters, as many of them became, when, dancing round the altar which Aaron had raised, they worshipped the golden calf in the frantic manner in which the heathens worshipped their idols, ver. 7.—and from committing whoredom, as many of them did with the daughters of Moab, for which twenty-three thousand of them were slain in one day, ver. 8.—and from tempting Christ by distrusting his care, as the Israelites tempted God by speaking against him and against Moses, for bringing them out of Egypt to die in the wilderness; and for that great sin were destroyed of serpents, ver. 9.—and from murmuring at the restraints laid on them by the gospel, and at the sufferings to which they were exposed in their passage to heaven, as the Israelites murmured on account of the difficulties they had to encounter in taking possession of Canaan, and were destroyed, ver. 10.—All these things, the apostle told the Corinthians, happened to the Israelites as examples, and are written for our instruction, that we may avoid courses which proved so destructive to them, ver. 11.—The whoredom

of the Israelites with the daughters of Moab, was mentioned to the Corinthians on this occasion with singular propriety, because the Moabitish women tempted the Israelites to commit fornication, by inviting them to partake of the sacrifices of their gods; the very thing which the apostle was exhorting the Corinthians to avoid.

As the foregoing facts, recorded in the scriptures, were set before the Corinthians, to shew them how dangerous it is for persons who are the objects of God's favour, and who enjoy great external privileges, to fancy that their sins are not displeasing to God, the apostle drew this conclusion from the whole: 'Wherefore, let him who thinketh he standeth firm in the favour of God, take heed lest he fall,' ver. 12.—And by taking notice that the Corinthians were exposed to none but common temptations, he insinuated that there was no reason for their being so anxious to gain the favour of the heathens; especially as God, who hath promised to assist his people, is faithful, and will not suffer them to be tempted above what they are able to bear; or with the temptation will make a passage for them out of it, ver. 13.—In short, idolatry having proved so ruinous to the ancient Israelites, the apostle earnestly exhorted the Corinthians to 'flee from it,' ver. 14.

But the false teacher, it seems, had told the Corinthians, that their partaking with the heathens in their feasts on the sacrifices in the idol's temple, was not idolatry in persons who knew that an idol is nothing in the world, because to such it was only a common meal. In what follows, therefore, the apostle proved, that such an action was a real worshipping of the idol on whose sacrifice they feasted. And to draw the attention of the Corinthians to what he was going to say, he told them he would speak to them on that subject as to *wise men*, (an appellation of which the Greeks were exceedingly fond), and desired them to judge impartially of what he should say to them, ver. 15.—Do not we, said he, who are the disciples of Christ, consider our joint drinking of the cup in the Lord's supper, as a symbol of our joint partaking of the benefits procured by the shedding of the blood of Christ? and our joint eating of the loaf in the Lord's supper, as a symbol of our joint partaking of the benefits belonging to the body or church of Christ? ver. 16.—And because there is one loaf used in the Lord's supper, we, the many who partake of it, are thereby declared to be one body or society, under the government of one head, and to be animated by the same principles, and to follow the same practices, ver. 17.—The Jews, likewise, entertain the same sentiments with respect to those who join in their religious services. Do they not hold, that the persons who eat of the sacrifices offered to the God of Israel, are joint partakers of his altar; that is, join in the worship performed to him on the altar, and partake of the benefits procured by that worship? ver. 18.—By parity of reason, they who in the idol's temple eat of the sacrifices offered to the idol, are justly considered by the heathens as joining in the worship of their gods, and as declaring their desire jointly to share with them in the blessings which their gods are supposed to bestow. Nay, they consider them as holding communion with them, both in their principles and practices. This application of the argument, indeed, the apostle hath not made; but in the following verse he supposes his readers to have made it; for he adds, What then do I affirm, namely, when I say that your eating the sacrifices of idols is a joint participation in their worship? Do I affirm that an idol is a god? or that the sacrifices offered to idols are sacrifices to beings who are gods? ver. 19.—By no means. But I affirm that the sacrifices which the heathens offer, they offer to demons; that is, to the souls of dead men, and to evil spirits, neither of which are gods; since they have no power in the government of the uni-

verse, as the heathens fancy. And I would not have you to be joint partakers with the worshippers of demons, either in their principles, their practices, or their expectations, ver. 20.—Besides, the worship of the true God is incompatible with the worship of demons; for it consists in good dispositions and virtuous actions; whereas the worship of demons consists in vile affections, lewdness, and all manner of debauchery. Therefore, ye cannot consistently partake of the table of the Lord, and of the table of demons, ver. 21.—Some of you pretend, that ye eat the sacrifices of idols to shew your belief that an idol is nothing. But I reply, ye thereby provoke the Lord to jealousy; because, by the heathens, your eating of these sacrifices is considered as an honouring and worshipping of the idol. Now, before ye give the heathens reason to think that ye pay to their idols the honour which is due to Christ, ye should know that ye are stronger than Christ, to defend yourselves against his wrath, ver. 22.

With respect to the questions, whether the meats sacrificed to idols, which were sold in the markets, might be eaten by Christians; and whether they might eat of these meats in the houses of the heathens, when set before them as a common, not as a religious meal; the apostle observed, first, that although under the gospel all meats are lawful to every person, all meats are not expedient for every person. And even in cases where they are expedient, the eating of them may not tend to the edification of others, ver. 23.—Secondly, that in the use of meats, one ought to study, not his own advantage only, but the advantage of his neighbour also, ver. 24.—And having laid down these principles, he desired the Corinthians to eat whatever was sold in the shambles, without inquiring whether it had been sacrificed to idols or not; because they knew that idols have no dominion over the world, but that the earth is the Lord's, and all that it contains, ver. 25, 26.—And if a heathen invited them to his house, and they inclined to go, they were to eat whatever was set before them, asking no questions for conscience' sake; because by no reasonable construction could that action be considered as a worshipping of idols, even though the meat they were going to eat had been sacrificed to an idol, ver. 27.—But if, on such an occasion, either a heathen, or a Jew, or a weak Christian, should say to them, this is meat sacrificed to an idol, they were to abstain from it, on account of the weak conscience of him who shewed it; because, by shewing it, he declared that he considered the eating of that meat as a partaking in the worship of the idol to whom it had been offered, ver. 28.—If thou reply, Why should my liberty be governed by another's opinion? and seeing God hath allowed me to eat all kinds of meat, why should I be blamed for eating any particular meat, for which I give God thanks? ver. 29, 30.—My answer is, For the very reason that by the free gift of God all his good creatures are bestowed on thee, thou art bound, in eating and drinking, as in all thy actions, to consult the glory of God, who has commanded thee, even in indifferent actions, to consider what may be good for the edification of others, ver. 31.—I therefore exhort you, in using your Christian liberty, to become no occasion of stumbling, neither to the Jews, nor to the Gentiles, nor to the church of God, ver. 32.—This is the rule I myself follow; not seeking mine own advantage only, but the advantage of others also, that they may be saved, ver. 33.—And ye should become imitators of me in this disinterestedness, even as I also am therein an imitator of Christ, chap. xi. 1.—By telling the Corinthians that he followed this rule, and that, in following it, he imitated the disinterestedness of Christ, he insinuated, that the behaviour of the false teacher was of a different kind. He regarded only his own gratification and profit, and had no regard to the advantage of others.

NEW TRANSLATION.

CHAP. X.—1 (*As*) Now, I would not have you ignorant, brethren, that our fathers' were all under the cloud,² and all passed through the sea;

2 And all were baptized into Moses (see chap. i. 13. note 3.) in the cloud and in the sea;¹

3 And all did eat the same spiritual meat;¹ (Exod. xvi. 12.)

4 And all did drink the same spiritual drink: for they drank of the spiritual Rock¹ which followed THEM; and that Rock was Christ.³

5 Nevertheless, with the greater part of them God was not well pleased;¹ for they were cast down in the wilderness.

6 Now, these things have become examples¹ (ver. 11.) to us, in order that we should not be lusters after evil things, even as they lusted.

7 Neither be ye idolaters,¹ as some of them were; as it is written, (Exod. xxxii. 6.), The people sat down² to eat and to drink, and rose up to dance.³

8 Neither let us commit whoredom,¹ as some

Ver. 1.—1. Our fathers;—that is, our predecessors in the church of God. For the Corinthian church being chiefly composed of Gentiles, the Israelites could not be called their natural fathers. Or the apostle's meaning may be, 'The fathers of us Jews.'

2. Were all under the cloud.—See 2 Pet. i. 17. note 2. The Israelites by the cloud were defended from the Egyptians, Exod. xiv. 20. 'It was a cloud and darkness to them, but it gave light by night to these; so that the one came not near the other all the night.' See also Psal. cv. 39. This cloud accompanied them in their journeyings, and was spread over them like a covering, to defend them from the heat of the sun, which in the deserts of Arabia is intense, Numb. xiv. 14. 'Thy cloud standeth over them.' Some are of opinion, that in those parts of the wilderness where the streams from the rock could not follow the Israelites, they received rain for drink by showers from the cloud; and to this they apply Psal. lxxiii. 9. 'Thou, O Lord, didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary.'

Ver. 2. In the cloud and in the sea.—Because the Israelites, by being hid from the Egyptians under the cloud, and by passing through the Red Sea, were made to declare their belief in the Lord, and in his servant Moses, Exod. xiv. 31. the apostle very properly represents them as 'baptized into Moses in the cloud and in the sea.'

Ver. 3. The same spiritual meat.—The manna is called the same spiritual meat because the spiritual blessings which it typified were the same with those typified by the bread in the Lord's supper, John vi. 51. which the Corinthians ate, and by which they thought themselves secured against being defiled by eating the idol sacrifices. See ver. 4. note 3.—We have the word spiritual used in the sense of typical. Rev. x. 8. 'Which spiritually (that is typically) is called Solomon and Egypt.'—That the feeding of the Israelites with manna had a typical meaning, appears from Deut. viii. 3. and that it signified true doctrine in particular, appears from Psal. lxxviii. 25. where the manna is called angel's food.

Ver. 4.—1. They drank of the spiritual rock.—Here the rock is put for the water that came out of the rock. Water was twice brought from a rock by miracles for the Israelites in the wilderness. Once in Rephidim in the wilderness of Sin, which was their eleventh station after they came out of Egypt, and before they came to Mount Sinai; consequently it happened in the first year of the Exodus. The history of this miracle we have, Exod. xvii. The second time water was brought from a rock, was at Kadesh, in the wilderness of Zin, which was their thirty-third station. This happened in the fortieth year of the Exodus, soon after Miriam's death, Numb. xx. 1. To both places the name of Meribah was given: But the latter was called Meribah Kadeh, to distinguish it from Meribah of Rephidim. It is of the miracle performed in Rephidim which the apostle speaks; for, he says, the greater part of them who drank of the rock, were cast down in the wilderness.

2. Which followed them.—The rock here, as in the former clause, is put for the water from the rock. This it seems came forth from it in such abundance as to form a brook, which is said, Deut. ix. 21. to have 'descended out of the Mount,' that is, out of Horeb, Exod. xvii. 5, 6. for before that miracle there was no brook in these parts. The issuing of the water from the rock is said to have been like a river, Psal. lxxviii. 16. cv. 41. The truth is, 600,000 men, with their women and children, and their cattle, required a river to supply them with drink. Accordingly, the river from the rock followed them. For as Wall observes, Crit. Notes, vol. i. p. 106. from Horeb, which was a high mountain, there may have been a descent to the sea; and the Israelites during the 37 years of their journeying from Mount Sinai, may have gone by those tracts of country in which the waters from Horeb could follow them, till in the 39th year of the Exodus

COMMENTARY.

CHAP. X.—1 Ye think yourselves so much in favour with God, that he will not be displeased though ye eat the sacrifices of idols. But I would not have you ignorant, brethren, that our fathers were in such favour with God, that they were all under the protection of the cloud, and all passed through the sea;

2 And all were baptized into the belief of Moses's divine mission, by their being hidden from the Egyptians in the cloud, and by their passing through the sea miraculously;

3 And all did eat the same typical meat with that which we eat in the Lord's supper: For the manna, like the bread in the supper, signified the doctrine of Christ.

4 And all did drink the same typical drink: For they drank of water from the typical rock, which water followed them; and that rock was a type of Christ, as the source of all the revelations of God.

5 Notwithstanding the Israelites were thus favoured, with the greater part of them God was much displeased, for they were cast down in heaps killed in the wilderness, because they refused to go into Canaan.

6 Now the sin and punishment of the Israelites in the wilderness have become examples to us, that we should not be lusters after the evil meats of the heathens; even as the Israelites, dissatisfied with the manna, lusted after the flesh-pots of Egypt.

7 Neither, by partaking of the sacrifices of idols, be ye idolaters, as some of them were; as it is written, The people sat down to eat the sacrifices, and to drink the libations offered to the golden calf, and rose up to dance round the altar which Aaron had raised.

8 Neither let us commit whoredom, as many of them committed,

they came to Ezion Gaber, Numb. xxiii. 36. which was a port of the Red Sea a great way down the Arabian side, where it is supposed the waters from Horeb went into that sea. The country through which the Israelites journeyed so long a time being watered by this river, produced, no doubt, herbage for the cattle of the Israelites, which in this desert must otherwise have perished. But in the 40th year of the Exodus, leaving Ezion Gaber to go into Canaan by the east border of Edom, they no sooner entered the desert of Zin, which is Kadesh, than they were a second time distressed for want of water.

3. And that Rock was Christ.—That the waters which issued from the rock of Horeb were a type of the revelations to be made to the world by Christ and his apostles, consequently that the rock itself was a type of Christ, may be gathered from Christ's own words, who, in allusion to the waters flowing from the rock, and perhaps to explain their spiritual or typical meaning, said, John vii. 37. 'If any man thirst, let him come unto me and drink.' Besides, Christ still more plainly taught, concerning the manna with which the Israelites were fed in the wilderness, that it was a type of him and of his flesh, which he was to give for the life of the world, John vi. 51.; for he calls himself, ver. 32. 'The true bread from heaven;' and ver. 35. 'The bread of life.' If, therefore, the waters from the rock typified the revelations made to the world by Christ, and his prophets and apostles, well might Paul say, 'That rock was a type of Christ.' The waters in Ezekiel's vision seem to have had the same typical meaning with the water from the rock.

Ver. 5. Nevertheless, with the greater part of them God was not well pleased.—The apostle, ver. 3, 4. having told the Corinthians, that all the ancient Israelites, in the manna, ate the same spiritual meat with them, and, in the water from the rock, drank the same spiritual drink, he observed in this verse, that the spiritual meat and drink, with which the Israelites were fed, did not keep them from sinning; and that their sins were so displeasing to God, that he cast them down in the wilderness. Wherefore, the Corinthians could not fancy, that their spiritual meat and drink would make them 'capable of sinning.' As little could they fancy, that if they sinned, God would not be displeased with them.

Ver. 6. These things have become examples to us.—Τυποὶ γίνονται ἡμῶν παραδείγματα. The same phrase, 1 Pet. v. 3. Τυποὶ γίνονται τοῦ ποιοῦντος, is rendered in our Bibles, 'Being examples to the flock.'

Ver. 7.—1. Neither be ye idolaters.—By no means join the heathens in their idolatrous feasts, because, if the persons whose friendship ye wish to cultivate tempt you to commit idolatry, neither your superior knowledge nor the spiritual gifts which ye possess will absolutely secure you against their allurements. Of these things ye have a striking proof in the ancient Israelites.

2. Sat down.—In ancient times the Hebrews always sat at meat, Gen. xliii. 33. It was in later times only, that, in compliance with the manners of the Greeks and Romans, they lay on couches at their meals.

3. And rose up (ἤγειραν) to dance.—In this sense the Greeks used the word ἤγειραν, Aristophan. Ran. lin. 443.

Χορεύειν ἔστιν ἀπὸ τοῦ χορεύειν, ἀπὸ τοῦ χορεύειν, ἀπὸ τοῦ χορεύειν, ἀπὸ τοῦ χορεύειν.

That is, 'Now go in the circle sacred to the goddess, crowned with flowers, dancing in the pleasant grove.' From this it appears, that dancing was one of the rites practised by the heathens in the worship of their gods. And that the Israelites worshipped the golden calf by dancing, is evident from Exod. xxxii. 19. where it is said of Moses, 'That he saw the calf and the dancing, and Moses's anger waxed hot.'

Ver. 8.—1. Neither let us commit whoredom.—This exhortation

of them committed whoredom, and fell in one day twenty-three thousand.²

9 Neither let us grievously tempt Christ,¹ as even some of them tempted,² (Numb. xxi. 5.), and perished (ὑπερ) by serpents.³

10 Neither murmur ye, as even some of them murmured, and perished by the destroyer.¹ (Numb. xiv. 2. 29.)

11 Now, all these things happened to them AS (τυπῶν, types) examples,¹ and are written for our admonition,² upon whom the ends of the ages¹ are come.

12 Wherefore, let him who thinketh he standeth, take heed lest he fall.

13 No temptation hath taken you, but such as belongs to man; and God is faithful, who will not suffer you to be tempted above what ye are able; but will make with the temptation also a passage out, that ye may be able to bear.

14 Wherefore, my beloved, flee from idolatry.

15 I speak as to wise men; (see chap. iv. 10.) judge ye what I say.

16 The cup of blessing, (supp. δῖζ,) FOR which we bless,¹ is it not the joint participation² of the blood of Christ? The loaf which we break, is it not the joint participation of the body of Christ?

17 (Ὅτι, 254.) Because THERE IS one loaf,¹ we the many² are one body;³ for we all participate of that one loaf.

18 Look at Israel after the flesh.¹ Are not

the apostle gave to the Corinthians, because in their heathen state they had practised whoredom as an act of worship acceptable to their deities. See Pref. to this Epist. sect. 2. Nay, after their conversion, some of them had not altered their manners in that particular, 2 Cor. xii. 21.

2. And fell in one day twenty-three thousand.]—Twenty-four thousand are said, Numb. xxv. 9. to have died of the plague. But if the number were more than twenty-three thousand, and less than twenty-four, it might be expressed in round numbers either way.

Ver. 9.—1. Neither let us grievously tempt Christ.]—That Christ after his resurrection was invested with the government of the world, is evident from his own words, Matt. xxviii. 18. and from Eph. i. 20, 21, 22. Wherefore, when the Corinthians, to avoid persecution, joined the heathens in their idolatrous feasts, they showed great distrust of the power and goodness of their Master's government. Thus the apostle justly termed 'a grievous tempting of Christ.'

2. As even some of them tempted.]—Most commentators suppose the person tempted by the Israelites was Christ, because he is mentioned immediately before. But that supposition makes Christ the person who spake the law to the Israelites at Sinai, contrary, I think, to Heb. i. 1. where it is said, 'God who spake to the fathers by the prophets, hath in these last days spoken to us by his Son.' For God who spake to the fathers by the prophets, being the person who hath spoken to us by his Son, he cannot be the Son. See also Heb. ii. 2, 3. xii. 26. I therefore think the person tempted by the Israelites was God the Father, and that the word God might be supplied as properly as the word Christ. Yet I have not ventured to insert it in the translation, lest it should be thought too bold an innovation; though I am sensible it is the true method of completing the sentence.

3. And perished by serpents.]—In the history these are called fiery serpents. Gesner is of opinion that these serpents were of the dipsas kind, which Lucian hath described in his treatise entitled *Dipsades*, where, speaking of the deserts of Lybia, he says, 'Of all the serpents which inhabit these solitudes, the most cruel is the dipsas, no bigger than a viper, but whose sting causes most dismal pains, even till death. For it is a gross venom which burns, breeds thirst, and putrefies; and those who are afflicted with it cry as if they were in the fire.' For an account of the dipsas, see Kolben's State of the Cape of Good Hope, vol. ii. p. 165.

Ver. 10. Perished (ὑπερ) by the destroyer.]—This destroyer was called by the Jews the angel of death, and Samuel. He is called, Heb. ii. 14. 'Him who hath the power of death, that is, the devil;' and Heb. xi. 28. 'ὁ ἀπολεσθεύων,' 'He who destroyed the first-born.'

Ver. 11.—1. Now all these things happened to them as examples.]—Τύποι. The apostle's meaning is, that punishment inflicted on sinners in a public and extraordinary manner, makes them examples of the divine vengeance to their own generation, and to all succeeding ones which have any knowledge of their history.

whoredom with the daughters of Moab, and were slain in one day twenty-three thousand; so extremely displeasing was that sin to God.

9 Neither let us grievously tempt Christ by distrusting his providence, as even many of the Israelites tempted God by saying he had brought them to die in the wilderness, and perished by serpents.

10 Neither murmur ye, on account of the malice and power of your enemies, as even many of the Israelites murmured when they heard the report of the spies, and perished by the destroyer.

11 Now all these things (as I said before, ver. 6.) happened to the Israelites as examples, and are written for our admonition, who have seen the end of the Mosaic ages, that we may not sin in the expectation, that because we are the people of God we shall not be punished.

12 Wherefore, let him who thinketh he standeth firmly fixed in the divine favour, by being in the church, and by using the sacraments, take heed lest he fall.

13 Your joining the heathens in their idol feasts, to avoid persecution, is inexcusable. No temptation hath as yet taken you, but what is moderate. And as to what is future, God is faithful, who will not suffer you to be tempted above what ye are able; but will make with the temptation also a passage out. This I declare to you, that, believing God's promise, ye may be able to bear till the promised relief come.

14 Wherefore, my beloved, trust in God, and flee from the idolatrous feasts of the heathens.

15 To shew that the eating of the sacrifice in the idol's temple is a real worshipping of the idol, I will speak as to wise men; judge ye concerning the force of the following argument.

16 The cup of blessing in the Lord's supper, for which we bless God, and which we drink, is it not the symbol of our joint participation of the blessings procured by the blood of Christ? The loaf which we break and eat, is it not the symbol of our joint participation of the benefits belonging to the body or church of Christ?

17 Because there is one loaf in the Lord's supper, we the many disciples of Christ are thereby shewn to be one society, whose principles, practices, and hopes, are the same; for, to declare this, we all participate of that one loaf.

18 Look at the natural Israel: Are not they who eat of their sa-

2. Admonition.]—Νουθεσία literally signifies, the putting of the mind in a proper posture for action by good instruction.

3. On whom the ends of the ages are come.]—This may mean the end of the Mosaic dispensation, whose duration was measured by ages or jubilees. See Rom. xvi. 25. note 3. Or it may signify the last dispensation of religion. For there was the patriarchal age or dispensation, the Mosaic age, and the gospel age.

Ver. 13. But such as belongs to man;—such as is moderate. So the word is used, 2 Sam. vii. 14. 'I will chasten him with the rods of men; I will chastise him in moderation.' At the time the apostle wrote this, the Corinthians had not been greatly persecuted, 1 Cor. iv. 8.

Ver. 16.—1. Which we bless.]—Ὁ εὐλογοῦμεν, literally, for which we speak good words of praise and thanks, as is plain from chap. xi. 21. where this blessing is interpreted by the giving of thanks. The phrase here, denotes the whole communicants joining together in blessing God over the cup, for his mercy in redeeming the world, through the blood of Christ. For both Luke and Paul, in their account of the institution, express this part of the action by εὐχαριστίας, having given thanks. Hence the service itself hath long borne the name of the Eucharist, or thanksgiving, by way of eminence.

2. Is it not (κοινωνία) the joint participation of the blood, &c.]—For the different significations of the word κοινωνία, see 1 John i. 3. note 3.

3. This account of the Lord's supper the apostle gave, to shew the Corinthians, that as by eating thereof the partakers declare they have the same object of worship, the same faith, the same hope, and the same dispositions with the persons whom they join in that act of religion, and that they will follow the same course of life; so in all reasonable construction, by eating the sacrifices of idols, the partakers declare that they are of the same faith and practice with the worshippers of idols; that they have the same objects of worship with them; and that they expect to share with them in the benefits to be derived from that worship.

Ver. 17.—1. Because there is (ἓν) one loaf.]—The Greek word ἓν, especially when joined with words of number, always signifies a loaf, and is so translated in our Bibles: Matt. xvi. 9. 'Do ye not understand, neither remember the five (πεντε) loaves of the five thousand?' Matt. iv. 3. 'Command that these stones be made (στέν) loaves.'

2. We the many.]—Ὁι πολλοί here, and ver. 33. signifies the whole community of Christians; just as πᾶς πολλοί, for many, Matt. xxvi. 28. signifies all mankind. The same signification ὁ πᾶς hath Rom. v. 19.

3. Are one body.]—The interpretation of this phrase given in the commentary, is confirmed by the apostle himself, chap. xii. 13. where, in allusion to our drinking of the cup in the Lord's supper, he says, 'And all have been made to drink of one Spirit.' See note 3. on that verse.

Ver. 18.—1. Look at Israel after the flesh.]—'Israel after the flesh,' signifies the natural descendants of Israel, who worshipped God by

they who eat of the sacrifices, (*κοινωνοὶ*) joint partakers of the altar ?

19 What then do I affirm ? that an idol is anything, or that an idol sacrifice is anything ?

20 No : But that what the heathens sacrifice, they sacrifice to demons,¹ and not to God.² (Δὲ) Now, I would not have you to become joint partakers with demons.

1 Ye cannot drink the cup of the Lord, and the cup¹ of demons : ye cannot partake of the table of the Lord, and of the table² of demons.

22 Do we provoke the Lord to jealousy ?! are we stronger than he ?

23 All MEATS¹ are lawful to me, but all are not expedient, (see. ch. vi. 12.) ; all are lawful to me, but all do not edify.

24 Let no one seek his own ADVANTAGE ONLY, but each that (*τὸ ἴδιον*, Rom. xiii. 8. note) of his neighbour ALSO.

25 Whatever is sold in the shambles, eat, asking no question (*ἐξ*, 112.) on account of conscience.¹

26 For the earth is the Lord's, and the fulness¹ thereof. (Psal. xxiv. 1.)

27 And if any of the unbelievers invite you, and ye incline to go, whatever is set before you, eat, asking no question on account of conscience.

28 But if any one say to you, This is a thing sacrificed to an idol ; do not eat¹ on account of him who shewed it, and of conscience : for the earth is the Lord's, and the fulness thereof.²

29 (Δὲ) Now, I say conscience, not thine own, but that of the other.

(*ἵνατι γὰρ*, 93.) But why is my liberty judged by another's conscience ?

30 (Εἰ δὲ, 104.) Besides, if by grace I be a partaker, why am I evil spoken of for that for which I give thanks ?

sacrifices according to the law. For there is an 'Israel after the Spirit,' a spiritual Israel, consisting of believers of all nations. These are called 'the Israel of God,' Gal. vi. 16.

2 Partakers of the altar ?—This argument, drawn from the sentiments of the Jews, was used with peculiar propriety in reasoning with the false apostle, who was a Jew, and who, to ingratiate himself with the Corinthians, had encouraged them to eat of the idol sacrifices.

Ver. 20.—1. They sacrifice to demons.]—The word *δαίμονες*, *demons*, is used in the LXX. to denote the *ghosts of men deceased*; and Josephus. Bell. lib. vii. c. 6. says, "demons are the spirits of wicked men." It is therefore probable, that the writers of the New Testament used the word *demon* in the same sense, especially as it is known that the greatest part of the heathen gods were dead men. The heathens worshipped two kinds of demons,—the one kind were the souls of kings and heroes deified after death, but who could have no agency in human affairs; the other kind of demons were those evil spirits, who, under the names of Jupiter, Apollo, Trophonius, &c. moving the heathen priests and priestesses to deliver oracles, greatly promoted idolatry. See 1 Cor. xiv. 32. note 2.

2. And not to God.]—The heathens in general had no idea of God; that is, of an unoriginated, eternal, immutable, and infinitely perfect Being, the Creator and Governor of all things.

Ver. 21.—1. The cup of demons.]—In the heathen sacrifices, the priests, before they poured the wine upon the victim, tasted it themselves; then carried it to the offerers, and to those who came with them, that they also might taste it, as joining in the sacrifice, and receiving benefit from it. Thus Virgil, *Æneid* viii. 273.

Quare agite, O juvenes, tantarum in munere laudum,
Cingite fronde comas, et pocula porgite dextris,
Communemque vocatis deum, et date vina volentes.

Z

crifices, considered by them as joint partakers in the worship performed on the altar ? By parity of reason, they who eat of the idol sacrifice, partake in the worship of the idol.

19 What then do I affirm ? That an idol is a real God, contrary to what I have always taught you ? Or that an idol sacrifice is a sacrifice to a real divinity ?

20 I affirm neither of these : but that what sacrifices the heathens offer, they offer to demons, and not to God. Now, I would not have you, by eating their sacrifices, to become joint partakers with the votaries of demons, either in their worship, their principles, their practices, or their hopes.

21 Besides, as the worship of God consists in holy affections and virtuous actions, but the worship of demons in debauchery, ye cannot consistently drink the cup of the Lord, and the cup of demons : ye cannot partake of the table of the Lord, and of the table of demons.

22 Since the heathens consider our eating of the sacrifice as a worshipping of the idol, do we provoke the Lord to jealousy ? Are we stronger than he, to defend ourselves against the effects of his wrath ?

23 With respect to meats, I acknowledge that under the gospel all kinds of meats are lawful to every one, but all are not expedient : all are lawful, but the eating of all doth not edify others.

24 In the use of meats, as in every thing else, let no one seek his own advantage or pleasure only, but let each study the advantage and happiness of his neighbour also.

25 On these principles, I give you the following rules concerning meats : Whatever is sold in the shambles, eat, asking no question about its having been sacrificed to idols, on account of your knowledge that an idol is nothing.

26 For the earth is the Lord's, and every thing it contains ; and no demon hath any dominion over the earth and its fulness.

27 And if any heathen invite you to his house, and ye incline to go, whatever is set before you eat, asking no question about its having been sacrificed to idols, on account of your knowledge that the earth is the Lord's.

28 But if any one present (ver. 32.) say to you, This dish is made of flesh sacrificed to an idol, insinuating that he considers your eating of that dish as a joining in the worship of the idol, do not eat of it, on account of not offending him who shewed it, and of conscience ; for the earth is the Lord's, and the fulness thereof.

29 Now, when I say conscience, I do not mean thine own conscience ; for thou knowest that the eating of such a dish is not a worshipping of the idol ; but the conscience of the other, who views it in that light.

Perhaps thou wilt reply, But why is my liberty ruled by another's conscience ?

30 Besides, if by the free gift of God, to whom the earth belongs, I be allowed to partake of all kinds of food, why am I spoken of as an evil doer, for eating that meat for which I give thanks to God ?

2. Of the table of demons ;]—that is, of the sacrifice offered to demons, which was eaten on a table in the demon's temple. See chap. viii. 10. note 1.

Ver. 22. Provoke the Lord to jealousy ?]—This is an allusion to Exod. xx. 5. where, after prohibiting the worshipping of images, God adds, 'I the Lord thy God am a jealous God.'

Ver. 23. All meats are lawful.]—As the apostle is speaking of meats sacrificed to idols, the word *meats*, not *things*, must be supplied here.

Ver. 25. On account of conscience.]—Besides what is expressed in the commentary, this may imply one's belief in the sovereign dominion of God, and his disclaiming all dependence on idols.

Ver. 26. The earth is the Lord's, and the fulness thereof.]—For the meaning of *πληρὺς*, *fulness*, see Colos. ii. 9. note 1. By this argument the apostle taught the Corinthians, that their knowledge and faith as Christians should hinder them from asking any questions concerning their food, which might lead the heathens to think that they acknowledged the power of their deities, either to give or to withhold any part of the fulness of the earth from the worshippers of the true God.

Ver. 28.—1. This is a thing sacrificed to an idol ; do not eat.]—The heathens often in their own houses made an ordinary feast of a part of the sacrifice, chap. viii. 4. note 1. To these entertainments, the apostle told the Corinthian brethren they might lawfully go, when invited. But on such occasions, if a Christian domestic or slave, by informing them that this or that dish consisted of things which had been sacrificed to an idol, signified that they considered their eating these things as sinful, they were to abstain from them for the reasons mentioned in the text.

2. For the earth is the Lord's, and the fulness thereof.]—This clause is omitted in the Alex. Clermont, and other MSS., and in the

31 (Εἴτις, 132.) *Therefore, whether ye eat, or drink, or whatever ye do, do all to the glory of God.*¹

32 (Ἀπεροκίς γίνεσθαι καὶ Ἰδαίος, καὶ, 214.) *Be ye no occasion of stumbling, neither to the Jews, nor to the Greeks, nor to the church of God.*

33 *Even as I please all men in all things, not seeking mine own advantage ONLY, but that of the many ALSO, that they may be saved.*

CHAP. XI.—1 *Become ye imitators of me, even as I also am of Christ.* (Rom. xv. 3.)

Syriac, Arabic, and Vulgate versions; and some critics think it disturbs the sense. But it renders the argument more complete; for the meaning is,—the Lord, to whom the earth and its fulness belong, having allowed men a sufficiency of other wholesome food, no one is under any necessity of offending those who are either ignorant or scrupulous, by eating a particular kind.

Ver. 31. Do all to the glory of God.]—By this precept the apostle hath taught us, that our greatest duty is to promote the glory of

31 In answer I say, *For this very reason, that ye are allowed to partake of all kinds of food, whether ye eat, or drink, or whatever ye do, ye are bound to do all to the glory of God, by doing it agreeably to his will.*

32 By your meat, therefore, *be ye no occasion of sin, neither to the unbelieving Jews by lessening their abhorrence of idols, nor to the unbelieving Greeks by confirming them in their idolatry, nor to the church of God by making the ignorant think you idolaters.*

33 *Even as I endeavour to please all men in all things innocent, not seeking my own advantage only, but that of the many also, that by rendering myself acceptable to them, I may promote their salvation to the great glory of God.*

CHAP. XI.—1 Herein *become ye imitators of me, even as I also am of Christ*, who did not please himself, but in all his actions promoted the good of others.

God, by regulating all our actions according to his will; that in many particular actions we ought to have God's glory actually in view, and in all the rest habitually; and that by none of our actions we should dishonour God, either by committing sin ourselves, or by leading our weak brethren into sin. This great duty towards God, our Lord inculcated in the first petition of his prayer: 'Hallowed be thy name.'

CHAPTER XI.

View and Illustration of the Directions and Reproofs given in this Chapter.

FROM the things written in this chapter, and in chap. xiv. ver. 34, 35, 36. it appears that some of the Corinthian women, on pretence of being inspired, had prayed and prophesied in the Christian assemblies as teachers; and while performing these offices, had cast off their veils, after the manner of the heathen priestesses in their ecstasies. These disorderly practices, the false teacher, it seems, had encouraged, ver. 16. from a desire to ingratiate himself with the female part of the Corinthian church. But the apostle's adherents, sensible that it did not become the women to be teachers of the men, had restrained them. And this having occasioned disputes between the church and the faction, the church, in their letter, applied to the apostle for his decision. In answer, he first of all commended them for having held fast his traditions or ordinances concerning the public worship of God, ver. 2.—Next, he explained the foundation on which his ordinances relating to the public worship were built, namely, the subordination of all men to Christ, the subordination of woman to man, and the subordination of Christ to God. For by this subordination the behaviour, both of men and women, in the public assemblies, was to be regulated, ver. 3.—Every man, says the apostle, who prayeth or prophesieth in public with his head veiled, dishonoureth Christ his head; who, having given man authority over woman, is dishonoured when the man renounceth that authority, by appearing veiled in the presence of the woman as her inferior, ver. 4.—On the other hand, every woman who prayeth or prophesieth in public with an unveiled head, dishonoureth the man her head; because the wearing of a veil being an expression of inferiority, by appearing in public unveiled, she renounceth her subjection to the man her superior, and setteth herself on an equality with him. Besides, for a woman to throw off her veil in public, was the same kind of indecency as to appear with her head shaven, ver. 5.—Wherefore, says the apostle, if it be a shame for a woman to appear in public shorn or shaven, let her be veiled, ver. 6.—Further, the different mental and bodily accomplishments of man and woman shew, that in the public assemblies for worship men ought not to be veiled, nor woman unveiled, ver. 7.—The subjection of woman to man appears even from the man's being first made, and from the woman's being made for the man, ver. 8, 9.—For which reason the woman ought to have a veil on her head in the church,

as a mark of her subjection. By adding, 'because of the angels,' the apostle put woman in mind of the weakness of their mother, Eve, who was deceived by an evil angel, ver. 10.—In the mean time, that women might not be too much humbled by what he had said, he observed, that in the method of salvation man is not regarded separately from woman, nor woman separately from man; but the same way of salvation is appointed for both sexes, and the same blessings are promised to both in the gospel, ver. 11.—Besides, as the woman springs from the man, so the man is born into the world of the woman; and both by the power of God, ver. 12.—Next, to shew the impropriety of women's praying in public unveiled, and of men's praying veiled, the apostle appealed to the feelings of the Corinthians, ver. 13.—and asked them, whether reason and experience did not teach them, that if a man suffers his hair to grow long for an ornament to him, as women's hair is to them, it is a disgrace to him? Because men being designed for the laborious occupations both of war and peace, long hair is extremely inconvenient, especially in warm climates, and therefore is used only by the effeminate, ver. 14.—But women being formed to sweeten the toils of men by their beauty, if they have long hair, it is a glory to them; their hair being given them as a veil to heighten their charms, ver. 15.—His discourse on this subject the apostle concluded with telling the faction, that if any teacher contentiously insisted that women might pray and prophesy in the church unveiled, he ought to know that the apostles allowed no such custom, neither was it practised in any of the churches of God, ver. 16.

The Corinthians had likewise been guilty of great irregularities in celebrating the Lord's supper. For the apostle told them, that though he praised them for observing his precepts in general, he did not praise them for this, that they came together in their religious meetings, not for the better, but for the worse; making these meetings the occasion of strengthening the discord that had taken place among them, ver. 18, 19.—For when they came together in the church to eat the Lord's supper, they formed themselves into separate companies. Perhaps those who had been baptized by the same teacher, sat down by themselves at separate tables. Or, as violent contentions about different matters had arisen among the Corinthians, probably they were so displeased with one another, that neither of the factions would allow any to

join them, except their own adherents. To correct these unchristian practices, the apostle told them, their coming together into one place was not all that was necessary to the right eating of the Lord's supper: they ought to have eaten it together in a body, as jointly bearing witness to the truth of Christ's death and resurrection, and in testimony of their love to one another as his disciples, ver. 20.—They had erred likewise in another respect:—the different companies first took their own supper, of victuals which they brought into the church ready prepared; and joined thereto the Lord's supper, making it a part of a common meal or feast. And many of them sinned against the poor, who had no supper to bring, by excluding them from partaking with them, not only of the previous feast, but of the Lord's supper itself; so that some were hungry on these occasions, while others were plentifully fed, ver. 21.—What, said the apostle to them sharply, have ye not houses to eat and to drink in? or, by making the church of God a place of feasting, do ye mistake it for a heathen temple, and put your poor brethren to shame who have no supper to eat? ver. 22.—These feasts previous to the Lord's supper, seem to have been introduced by the Jewish Christians, who, because Christ instituted his supper after he had eaten the passover, might think themselves warranted to sup together, before they ate the Lord's supper. To the previous supper, or feasts, the Gentile converts had no objection, as it resembled

the feast on the sacrifice in the idol's temple, to which in their heathen state they had been accustomed. And viewing it in that light, we may suppose they invited their heathen acquaintance to partake both of the previous feast, and of the Lord's supper itself, in return for the feasts on the sacrifices to which the heathens had invited them.

To remedy these great disorders in the celebration of the Lord's supper, and to shew the Corinthians how much they had corrupted that holy service, the apostle repeated the account which he had formerly given them of its institution, according as he had received it of the Lord by revelation, ver. 23–26.—From his account we learn, that the Lord's supper is not a common meal, designed for the refreshment of the body, but a religious service, instituted to keep up the memory of Christ's death till he return. Having given this view of the true nature of the institution, the apostle shewed them the sin of performing it in an improper manner, ver. 27.—directed them to prepare themselves for that service by self-examination, ver. 28.—and declared the punishment to which they subjected themselves by performing it unworthily, ver. 29–32.—then concluded with ordering them to celebrate the Lord's supper together, ver. 33.—and to eat at home if they were hungry. The rest of their irregularities respecting that matter, he promised to rectify when he came to Corinth, ver. 34.

N. B.—Ver. I. of this chapter being the application of the discourse in the preceding one, it is added to that chapter, as properly belonging to it.

NEW TRANSLATION.

CHAP. XI.—2 Now I praise you, brethren, (ver. 254.) because IN all things ye remember me, and hold fast the traditions (see 2 Thess. ii. 15. note 2.) as I delivered THEM to you.

3 But I would have you know, that of every man the head is Christ; and the head of the woman is the man; (Gen. iii. 16. Eph. v. 23.) and the head of Christ is God. (See 1 Cor. iii. 23. note, and chap. xv. 27, 28. notes.)

4 Every man who prayeth or prophesieth, (see chap. xiv. 3. note) having A VEIL upon his head, dishonoureth his head.

5 (As, 101.) And every woman who prayeth or prophesieth with an unveiled head, dishonoureth her head. (Tag, 91.) Besides, it is one and the same with being shaven.³

Ver. 2. Because (supply καὶ) in all things ye remember me.]—We have the same form of expression, chap. x. 33.—Or the clause καὶ ταῦτα μὴ μνησθῆτε may be translated as Beza hath done, 'Omnia mea meministis,' scil. verba, 'Ye have remembered all my instructions.'

Ver. 4. Having a veil upon his head, dishonoureth his head.]—The man who prayeth or prophesieth in the presence of women, with a veil upon his head, by wearing that sign of inferiority on such occasions, dishonoureth his head Christ, who hath subjected women to men, and in particular hath authorized men to teach them. See chap. xiv. 34, 35.

Ver. 5.—1. And every woman who prayeth or prophesieth.]—Because they who gave thanks, and praised the Lord with musical instruments, are said, 1 Chron. xlv. 1, 2 to 'prophesy with harps,' &c.; and because the priests of Baal, who prayed and sang hymns to that idol, in the contest with Elijah, are said, 1 Kings xviii. 29, to have 'prophesied till the time of the evening sacrifice,' many, by the women's praying and prophesying, understand their joining in the public prayers and praises as a part of the congregation. Yet as it is reasonable to think, that this praying and prophesying of the women, was of the same kind with the praying and prophesying of the men who acted as teachers, mentioned ver. 4. we may suppose the Corinthian women affected to perform these offices in the public assemblies, on pretence of their being inspired; and though the apostle in this place hath not condemned that practice, it does not follow that he allowed it, or that it was allowed in any church. His design here was not to consider whether that practice was allowable, but to condemn the indecent manner in which it had been performed. For the women, when they felt, or thought they felt themselves moved by the Spirit in the public assemblies, throwing away their veils, prayed and prophesied with their heads uncovered, and perhaps with their hair dishevelled, in imitation of the heathen

COMMENTARY.

CHAP. XI.—2 Now, understanding by your letter that ye have restrained your women from praying and prophesying as teachers, I praise you, brethren, because in general ye remember me, and hold fast the traditions concerning the public worship, as I delivered them to you.

3 But, that ye may understand the reason of these traditions, I would have you know, that of every man the head, to whom in all religious matters he must be subject, is Christ; and that the head of the woman, to whom in all domestic affairs she must be subject, and from whom she must receive instruction, is the man: and that the head of Christ, to whom in saving the world he is subject, is God.

4 Every man who prayeth or prophesieth in the public assemblies, having a veil, which is a sign of subjection, upon his head, dishonoureth Christ his head, who hath made him the head of the woman.

5 And every woman who prayeth or prophesieth with an unveiled head, dishonoureth the man her head, by affecting an equality with him. Besides, for a woman to throw off the veil in an assembly of men, is one and the same with being shaven.

priestesses in their raptures. See Virgil, Æneid, lib. vi. l. 48. 'Non compta mansere coma,' &c. This indecency in the manner of their praying and prophesying, the apostle thought proper to correct, before he prohibited the practice itself, because it gave him an opportunity of inculcating on women that subjection to the men which is their duty, though many of them are unwilling to acknowledge it. Women's praying and prophesying in the public assemblies, the apostle afterwards condemned in the most express terms, chap. xiv. 34. See the note there. We have an example of the same method of teaching, 1 Cor. viii. where without considering whether it was lawful to join the heathens in their feasts on the sacrifice in the idol's temple, the apostle shewed the Corinthians, that although they thought it lawful, because they knew an idol was nothing, yet the weak who had not that knowledge, but who believed the idol to be a real though subordinate god, might by their example be led to join in these feasts, and thereby be guilty of direct idolatry. This evil consequence the apostle thought proper to point out, before he determined the general question: because it afforded him an opportunity of inculcating the great Christian duty, of taking care never to lead our brethren into sin, even by our most innocent actions. See chap. viii. Illustration, at the end.

2 With an unveiled head.]—The apostle's reasoning concerning the covering and uncovering of the head, is to this purpose: Women being put in subjection to men, ver. 2. ought in the public assemblies to acknowledge their inferiority, by those marks of respect which the customs of the countries where they live have established as expressions of respect. And therefore although with us it be a mark of superiority to be covered in a public assembly, and of inferiority to be uncovered, the apostle's reasoning still holds, because the customs of the east were the reverse of ours.—The veil used by the eastern women was so large as to cover a great part of their body. This appears from Ruth's veil, which held six measures of

6 (Tag, 93.) *Wherefore, if a woman be not veiled, even let her be shorn: but if it be a shame for a woman to be shorn or shaven, let her be veiled.*

7 *Now man, indeed, ought not to veil the head, being the image of God: but woman is the glory of man.*

8 (Tag, 91.) *Besides, man is not of woman, but woman is of man.*

9 (Και γαρ, 97.) *And also, man was not created (δύ) for the woman, but woman for the man.*

10 (Διὰ τούτο, 68.) *For this reason ought the woman to have a veil on her head, (διὰ, 112.) on account of the angels.*

11 (Πάν) *However, neither is man without woman, nor woman without man, in the Lord. (See 2 Cor. iii. 17. note 1.)*

12 (Tag) *Besides, as the woman is (α) from the man, so also the man is (διὰ, 113.) by the woman; but all (α) from God.*

13 *Judge in yourselves, (προσέοι) is it decent that a woman pray to God unveiled?*

14 *Doth not even nature itself teach you, that if a man indeed have long hair, it is a disgrace to him?*

15 *But if a woman have long hair, it is a glory to her; for her hair is given her (αυτῇ) for a veil.*

16 (Δε) *However, if any one (δύ, chap. vii. 40. note) resolves to be contentious, we have no such custom, neither the churches of God.*

17 (Δε) *Now, when I declare this, I praise you not, that ye come together, not for the better, but for the worse.*

18 *For first, indeed, I hear when ye come*

barley, Ruth iii. 15.—A veil of this sort, called a *plaid*, was worn not long ago by the women in Scotland.

3. It is one and the same with being shaven.—In the east, it was reckoned immodest in women to appear unveiled before any of the male sex, except their nearest relations. Thus Rebecca veiled herself on seeing Isaac, Gen. xxiv. 65.—The immodesty of women appearing unveiled in an assembly of men, the apostle illustrated by observing, that it was one and the same thing with being shaven; for, as he tells us, ver. 15. their hair was given them for a veil to improve their beauty.—The eastern ladies, considering their hair as their principal ornament, were at great pains in dressing it. Hence, before Jezebel looked out at a window on John, 2 Kings ix. 30. 'she painted her face and tired her head.' Hence, also, to deprive women of their hair was considered as a great disgrace, Micah i. 16. See the following note, and ver. 16. note.

Ver. 6. But if it be a shame for a woman to be shorn or shaven.—How disgraceful it was for the Grecian women to be shaven, may be learned from Aristoph. Thesmoph. line 845.—The ancient Germans punished women guilty of adultery by shaving their heads. So Tacitus tells us, De Morib. Germanorum. The Jews also punished adulteresses in the same manner. Elsnor thinks that custom is mentioned, Numb. v. 18.—*Shorn*, as distinguished from *shaven*, means to have the hair cropped.

Ver. 7. Being the image of God,—namely, in respect of the dominion with which he is clothed. For, in respect of mental qualities, the woman is also the image of God.

Ver. 10.—1. To have (ἀφ' ἑαυτῆς) a veil on her head.—Though there is no example, either in sacred or profane writers, of the word ἑαυτῆς used to denote a veil, yet all agree that it can have no other meaning in this passage. Benson, in his note on 1 Tim. ii. 8. 2d edit. gives it as his opinion, that because the Hebrew word *radid* (which comes from the verb *radad*, to have power) signifies a veil, the apostle uses the word ἑαυτῆς, power, to denote a veil, because the Hebrew women veiled themselves in presence of the men, in token of their being under their power. A like figurative sense of the word *circumcision* we have Acts vii. 8. where it is called a covenant, because it was a token or sign of God's covenant with Abraham.

2. On account of the angels.—In scripture, the word *angels* sometimes signifies evil angels, 1 Cor. vi. 3. 'Do ye not know that we shall judge angels?' Jude, ver. 6. 'The angels who kept not their first

6 *Wherefore, if a woman in an assembly of men be not veiled, even let her hair which is her veil (ver. 15.) be shorn: But if it be a disgrace for a woman to be shorn, let her preserve her natural modesty, by veiling herself in the public assemblies for worship.*

7 *Now man, indeed, ought not to veil the head in presence of woman, being the image of God in respect to the dominion delegated to him, and the glory of God by exercising that dominion properly: but woman is the glory of man by being subject to him.*

8 *Besides, man is not of woman, but woman is of man, being made of a rib taken from the first man.*

9 *And also, man was not created for the woman, but woman for the man; as is plain from what God said when he created Eve, Gen. ii. 18. 'I will make him an help meet for him.'*

10 *The creation of woman leads me to observe, that for this reason ought the woman, in the public assemblies, to have a veil upon her head, namely, on account of the seduction of the first woman by evil angels.*

11 *However, though woman be inferior to man in her relative capacity, the terms of salvation are the same for both: For neither is man without woman, nor woman without man in the covenant.*

12 *Besides, as the woman is from the man, and on that account is inferior to him, so also the man is born and nursed by the woman, and on that account he ought to treat her with kindness; but both are from God.*

13 *Consult your own feelings, and say, whether, according to your customs, it is decent that a woman, whom God hath subjected to her husband, pray to God in public, unveiled, as not subjected?*

14 *Doth not even reason and experience teach you, that if a man indeed have long hair, it is a disgrace to him, because it renders him in appearance like a woman?*

15 *But if a woman have long hair, it is an ornament to her which does not incommode her, being suitable to her domestic state; for her hair is given her for a veil, to heighten her charms by partly concealing them.*

16 *Now if the false teacher resolves to be contentious, and maintains that it is allowable for women to pray and teach publicly in the church unveiled, we in Judea have no such custom, neither any of the churches of God.*

17 *I praised you for holding fast my precepts; but now, when I declare this which follows, I praise you not—that ye assemble, not so as to make yourselves better by edifying each other, but worse, by fomenting strifes.*

18 *For first indeed I hear, that when ye assemble in the church to*

estate.—Eve having been seduced by evil angels to eat the forbidden fruit, she and all her daughters were punished for that sin, by being subjected to the rule of their husbands. The apostle therefore enjoined the eastern women, according to whose customs the wearing of a veil was a token of subjection, to be veiled in the public assemblies for worship, that remembering their first mother's seduction by evil angels, they might be sensible of their own frailty, and behave with humility. See 1 Tim. ii. 14.—Others, by the angels, understand the bishops, who are styled 'angels of the churches,' Rev. i. 20. For they suppose the women were ordered to be veiled, when in the public assemblies they performed the office of teachers, to shew their respect to the bishops.—Others think good angels are meant here, who being ministering spirits might be present in the religious assemblies of the Christians.—Of these interpretations, that which is first mentioned, and which is espoused by Whitby, seems the most probable.

Ver. 14.—1. Doth not even nature itself teach you?—For the different senses of the word *nature*, see Eph. ii. 3. note 2. Here, it signifies *reason and experience*. But others thereby understand the nature of the sexes, which requires that they be distinguished by some outward mark. Hence the law, Deut. xxii. 5. 'The woman shall not wear that which pertaineth to a man, neither shall a man put on a woman's garment.'

2. It is a disgrace to him.—That the Hebrews thought it a mortification to wear their hair long, and to have it dressed, is evident from the law of the Nazarites, Numb. vi. 5. Besides, as the sexes were distinguished, not so much by the form of their clothes, as by the length or shortness of their hair, to have long hair, and to dress it nicely, was to assume the appearance and manners of a woman. Therefore it was a disgrace to a man.—The ancient busts and statues of the Greeks and Romans still remaining, show that they likewise wore their hair short. In that form it neither incommoded them in the field, nor required much time to dress it.

Ver. 15. It is a glory to her.—What a value the eastern ladies put on their hair, may be known from this, that when Ptolemy Euergetes, king of Egypt, was about to march against Seleucus Calinicus, his queen Bernice, who loved him tenderly, vowed as the most precious sacrifice she could offer, to cut off and consecrate her hair, if he returned in safety. See ver. 6. note 1.

Ver. 18.—1. For first.—The first thing the apostle blamed in the

together in the church *there are divisions*² among you; and I partly¹ believe it.

19 (Δὲ γὰρ καὶ) For *there must¹ even be heresies*: among you, that the *approved¹* may be made manifest among you.

20 (Οὐκ, 262.) But your coming together into one place, is not to eat the Lord's supper. (See chap. v. 7. note 2.)

21 For in eating *it*, every one taketh *first¹* his own supper, and one, *verily*, is hungry, and another is *filled*.²

22 What! have ye not houses to eat and to drink in? or *do ye think amiss¹* of the church of God, and *put to shame those who have not a SUPPER*?² What shall I say to you? shall I praise you (w, 167.) for this? I praise you not.

23 For I received from the Lord,¹ what also I delivered to you, That the Lord Jesus, in the night in which he was betrayed,² took bread,

24 And, *having given thanks¹*, he brake *it*, and said, Take, eat: this is my body,² which is broken for you: this do in remembrance of me.³

Corinthians, was their indecent manner of eating the Lord's supper; the second was the wrong use which they made of their spiritual gifts, chap. xii. And as these offences were committed in their public assemblies, he told them very properly, that they came together, not for the better, but for the worse.

2. There are divisions.]—So the word *σχίσματα* must be translated here, because the faction had not formed any separate church at Corinth, but had occasioned uncharitable dissensions in the church there; of which this was one bad effect, that they celebrated the Lord's supper in separate companies at separate tables, which the apostle with great propriety termed *σχίσματα*, *rents*.

3. And I partly believe it.]—Esius, Grotius, and Pearce, think the Greek phrase *μερὸς τι πιστεύω*, may be translated, *I believe it with respect to a part of you*. And for this use of *μερὸς τι*, they cite Rom. xii. 25. Parkhurst says it is used in that sense by Thucydides, and that it is an Attic phrase. See chap. xii. 27. xiii. 9. note.

Ver. 19.—1. For there must even be.]—Here the word *must*, does not signify what *ought to be*, but what in the natural course of things will certainly be, as the consequence of the pride, anger, envy, and other evil passions which prevail among men.

2. Heresies among you.]—In this passage, *heresies* are represented as something different from, and worse than the *divisions* mentioned in the preceding verse. By the account given of them in other passages of scripture, heresies are false opinions in religion, obstinately maintained by the heretic, in opposition to his own conscience, for the purpose of authorizing bad practices, and of making gain. See Gal. v. 20. note 5.

3. That the approved.]—Οἱ δοκιμοί, the *approved*, are persons who, on being tried, are found sound in the faith, and holy in their practice. One end of God's permitting heresies to arise in the church, is for the trial of the faith and holiness of such approved persons, that being made manifest, they may be examples for others to imitate.

Ver. 21.—1. Every one taketh first his own supper.]—This is the proper translation of the clause, *ἕκαστος τὸ ἴδιον δέον προλαμβάνει*: for what follows shews that the apostle did not mean, as in the English Bible, that every one took before *another* his own supper; but that every one took his own supper before he ate the Lord's supper. Christ having instituted his Supper after he had eaten the pass-over, his disciples very early made it a rule to feast together before they ate the Lord's supper. These feasts were called (Ἀγάπαι, *Charitates*) *Love feasts*. They are mentioned Jude ver. 12. as also by some of the ancient Christian writers.—From Xenophon. Memorab. lib. iii. c. 14. we learn, that the Greeks, when they supped together, brought each his own provisions ready dressed, which they ate in company together. Probably the Corinthians followed the same practice in their feasts previous to the Lord's supper. But as they excluded all who were not of their party, and even the poor of their own party who had no supper to bring, it came to pass, that when they ate the Lord's supper 'one was hungry, and another was filled.'

2. And another is filled.]—So the Greek word *μεθύω* signifies here, being opposed to *one is hungry*. The word is used in this sense by the LXX. Psal. xxiv. 9. Jerem. xxxviii. 14. and John ii. 10. where it is rendered by our translators, 'when men have well drunk,' drunk plentifully. According to the grammarians, *μεθύω* literally signifies to eat and drink (μέφα τὸ βούλει) after sacrificing; on which occasions the heathen often drank to excess.

Ver. 22.—1. Do ye think amiss of the church of God?—Καταξενεῖται; see Rom. ii. 4. note 4.—That in the first age the brethren of a particular city or district met together in one house or room for the worship of God, is evident from ver. 20. That house or room, whether it was used steadily, or only occasionally, for their religious assemblies, is here called the church of God, and is dis-

tinguished from their own house. Accordingly, what is termed, ver. 18. 'a coming together in the church,' is called, ver. 20. 'a coming together into one place.'

2. Put to shame those who have not a supper.]—Τοὺς μὴ ἔχοντες may be translated without any addition, *Those who are poor*.

Ver. 23.—1. I received from the Lord, &c.]—For the import of the terms *received* and *delivered*, see Col. ii. 6. note.

2. In the night in which he was betrayed;]—that is, in the night which preceded his crucifixion. The apostle told the Corinthians, that the institution of the Supper in the night before our Lord suffered, for the purpose of perpetuating the memory of his death to the end of the world, was made known to him by Christ himself, as a circumstance which merited particular attention, because it was a strong proof of his innocence. He knew he was to be crucified the next day as an impostor, for calling himself the Son of God. Having so near a prospect of his punishment, would he, by instituting his Supper, have taken care that his punishment as an impostor should never be forgotten, if he had really been an impostor? No. Such a supposition exceeds all rational belief. But knowing himself to be the Son of God, and being absolutely certain that God would acknowledge him as his Son, by raising him from the dead on the third day, he instituted his Supper, to be preserved by his disciples till he should return to judge the world; because he foresaw that his death could not be remembered by his disciples without recollecting his resurrection, and expecting his return to judge the world. See ver. 26. note 3. Farther, if Christ did not rise from the dead, according to his express promise frequently repeated, can it be thought that his disciples, who thus must have known him to be a deceiver, would have perpetuated the memory of his punishment as an impostor, and of their own shame, by beginning a service in which, as the apostle expresses it, ver. 25. they 'openly published the death,' that is, the punishment, 'of the Lord,' to the world? Wherefore, since the apostles, and all the other first disciples who were eye-witnesses of their Master's death and resurrection, by beginning this service, openly published to the world their certain knowledge and belief of these facts; and since their successors, by continuing this service from age to age, have published to the world the death and resurrection of their Master, as matters of fact known and believed by all Christians from the beginning, the continuation of the service of the Supper in the church is certainly a strong proof of the reality of Christ's death and resurrection; consequently it hath fully established his claim to be God's Son, and, by removing the ignominy of the cross, hath rendered his fame great and universal. Also it hath become the source of unspeakable consolation to his disciples in every age, by assuring them that all his doctrines are true, and that all his promises shall be performed in their season; particularly his promise of returning to raise the dead, and carry his people into heaven. In this view, the institution of the Supper in the night wherein he was betrayed, was a great instance of Christ's love to men. And we are bound, by continuing that excellent service in the world, to hand down to them who come after us, those unspeakable consolations which we ourselves enjoy, through the pious care of our fathers who believed in Christ before us.

Ver. 24.—1. And having given thanks.]—Εὐχαριστήσας. This likewise is the term used Luke xxii. 19. Wherefore, when Matthew and Mark tell us that Jesus (ἁγιάσας) *blessed*, they do not mean that Jesus blessed the bread, for bread is incapable of blessing, but that he blessed God for saving sinners through his death. See 1 Cor. x. 16. note 1.

2. This is my body which is broken for you.]—As the clause, 'which is broken,' cannot be taken literally, because it would imply that Christ's body was broken or put to death on the cross at the

eat the Lord's supper, *there are divisions among you*; ye sit down in separate companies at separate tables, as being at variance among yourselves; and I partly believe it.

19 For, as men have different views of things, and are often guided by their lusts, *there will even be heresies among you*; which God permits, *that those who are approved of him may be made known among you*.

20 But your coming together into one house to eat, is not to eat the Lord's supper, unless ye eat it in fellowship together and with mutual love, as the disciples of one master.

21 For when ye eat, every one with his own party taketh first his own supper which he hath brought; and the poor being excluded, one verily is hungry on that occasion, and another is plentifully fed.

22 What! have ye not houses to eat and to drink in with your friends? Or do ye mistake the church of God for an idol's temple in which feasts are made; and put to shame those who have not a supper to eat, while ye are feasting luxuriously? What shall I say to you? Shall I praise you for this, as having kept my precepts? I praise you not, but utterly condemn you for these scandalous practices.

23 For I received from the Lord Jesus, by immediate revelation, what also I delivered to you, That the Lord Jesus, in the night in which he was betrayed to the chief priests and elders of the Jews, took bread,

24 And having given thanks to God for his goodness to men in their redemption, he brake it, and said, Take, eat, this is the representation of my body, which is to be broken for you; this do in remembrance of me: in remembrance of my giving my body to be broken to procure eternal life for you.

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2. This is my body which is broken for you.]—As the clause, 'which is broken,' cannot be taken literally, because it would imply that Christ's body was broken or put to death on the cross at the

25 *In like manner also the cup,¹ after he had supped,² saying, This cup is the new covenant³ in my blood: this do, as often⁴ as ye drink it, in remembrance of me.*

26 (1st 93.) *Wherefore,¹ as often as ye eat this bread, and drink this cup, ye openly publish² the death of the Lord, (αγγελῶ) till the time he come.³*

27 (1st 331.) *So then, whosoever shall eat this bread, (ὁ) and¹ drink (καὶ, 71.) this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.*

28 *But let a man examine¹ himself, (καὶ ἑαυτὸν, 265.) and then of the bread let him eat, and of the cup let him drink.*

29 *For he who eateth and drinketh unworthily, eateth and drinketh punishment¹ to himself, not making a difference of² the body of the Lord.*

time he said this, contrary to truth, so the clause, 'this is my body,' cannot be taken literally; for the two clauses making but one proposition, if the clause, 'this is my body,' which is the subject of the proposition, be interpreted literally, the predicate, 'which is broken for you,' must be so likewise. Consequently the proposition will import, that the bread in our Lord's hand was converted into a thing which at that time had no existence. If this reasoning is just, both the doctrine of the papists and the doctrine of the Lutherans ought to be rejected, as implying an evident falsehood, namely, that Christ's body, at the time he spake, was broken or put to death. In other passages of scripture we find expressions perfectly similar to the expression, 'This is my body;' for example, Gen. xi. 12. 'The three branches are three days.'—Gen. xii. 25. 'The seven good kind are seven years.'—Matt. xiii. 38. 'The field is the world.'—1 Cor. x. 4. 'That rock was Christ.'—Rev. xvii. 9. 'The seven heads are seven mountains.' Now as every reader is sensible, that in all these passages things are said to be, what they are only representations of, why should our Lord's words, 'This is my body,' be interpreted in any different manner?—And with respect to the other clause, 'which is broken for you,' let it be remembered, that, in the prophetic writings especially, there are numberless passages, where, to shew the certainty of the things foretold, they are spoken of as actually existing at the very time the prophet uttered his prediction. It may therefore be affirmed, that the true meaning of our Lord's words at the institution of his Supper is,—*This bread is the representation of my body, which is to be broken for you.*

The papists contend, that in every age, by the priests pronouncing what they call the words of consecration, the same change is made in the bread and wine, which they affirm was made in these elements by Christ's saying, 'This is my body.' But to gain credit to their doctrine, they ought to shew from scripture, that the power of working that miracle was promised by Christ to all his faithful servants in the ministry, to the end of the world. But this they cannot do. Besides, that the apostle Paul did not possess any such power, is evident from verses 26, 27, 28. of this chapter, where he calls the elements *bread and wine* after their consecration, as he had named them before.

3. This do in remembrance of me.]—This implies two things: 1. That they were to take and eat the bread in remembrance of Christ's body broken for them. 2. That they were to give thanks, and break the bread before they ate it. Accordingly, from chap. x. 16. we know, that when the apostles administered the Lord's supper to the faithful, they gave thanks, and brake the bread after Christ's example, which is authority sufficient for the practice which hath always obtained in the church.

In this place it may be proper to take some notice of the doctrine of the Quakers concerning the Lord's supper. They affirm, that the apostles mistook their Master's design in giving them bread and wine after supping on the passover, when they made it the institution of a rite to be observed by his disciples in all ages. But if they mistook the matter, would not Christ have corrected their mistake in the revelation which Paul affirms he made to him concerning the Supper, ver. 23. after that mistake is said to have taken place? Wherefore, seeing Paul's account of the institution is precisely the same as the account given by the evangelists, with the addition of a circumstance which implies the continuation of the rite, namely, that when Christ gave them the cup, he said, 'This do, as often as ye drink it, in remembrance of me,' it cannot be doubted that our Lord intended his Supper to be a perpetual service in his church.

Ver. 25.—1. In like manner also the cup.]—Most translators, after the word *also*, add the words *he took*. But if any words are to be added here, those in Mark xiv. 23. *he gave*, seem most proper.

2. After he had supped.]—This circumstance is mentioned, to shew that the Lord's supper is not intended for the refreshment of the body, but, as we are told ver. 26. for perpetuating the memory of Christ's death, resurrection, and ascension, to the end of the world; and for declaring our expectation of his return from heaven to judge all mankind; that by seriously and frequently meditating on these things, the faith, hope, and gratitude of his disciples may be nourished. Now, that these ends may be effectually answered, this

25 *In like manner also he gave the cup, after he had supped on the passover, saying, This cup of wine is a representation of the new covenant made in my blood: this do, as often as ye drink it, in remembrance of me, as shedding my blood to procure that covenant for you.*

26 *Wherefore, as often as ye eat this bread, and drink this cup, ye openly publish the death of the Lord, till the time he comes to judgment: ye tell the world that the Lord died to ratify the new covenant; and that he will come again, to raise the dead and judge the world, according to his promise.*

27 *So then, whosoever shall eat this bread, and drink this cup of the Lord unworthily, either by eating it as a common meal, or as the bond of a faction, or to promote some worldly purpose, shall be guilty of profaning the symbols of the body and blood of the Lord. See ver. 24. note 2.*

28 *But let every man examine himself, by comparing his character and views with the design of this service: And if he finds them suitable to it, then of the bread let him eat, and of the cup let him drink.*

29 *For he who eateth and drinketh the Lord's supper improperly, (see ver. 27.), subjects himself to punishment, because he does not discriminate the symbols of the body of the Lord from common bread and wine designed for the nourishment of life.*

service must be performed by the whole members of each particular church, not in separate companies, but together, as making one harmonious society, by whose joint concurrence and communion in the service, the death of their Master is not only remembered, but declared in the most public manner to the world, as a fact known and believed by all Christians from the beginning.

3. This cup is the new covenant in my blood.]—The word *cup*, which our translators have rendered *testament*, signifies a *covenant*, especially when the epithet *new* is joined to it. See Heb. ix. 15. note 1. Our Lord did not mean, that the new covenant was made at the time he shed his blood; it was made immediately after the fall, on account of the merits of his obedience to the death, which God then considered as accomplished, because it was certainly to be accomplished at the time determined.

4. This do as often as ye drink it.]—According to the papists, this implies that the cup in the Lord's supper may sometimes be omitted; and on that pretence they have denied the cup to the laity; but how justly may be known, by taking notice that the words, *as often as*, are applied, ver. 26. to the bread, as well as to the cup. Besides, Matthew hath told us, that when Christ gave the cup, he said, chap. xxvi. 27. 'Drink ye all of it;' which being both an invitation and a command, all Christians are as much entitled to the cup as to the bread.

Ver. 25.—1. Wherefore.]—The attentive reader must be sensible, that this verse does not contain, as in the common version, a proof of what goes before. It is an inference from the preceding verses; consequently the Greek particle *γάρ*, with which it is introduced, is used in its illative, not in its causal signification.

2. As often as ye eat this bread, and drink this cup, ye openly publish, or ye openly and effectually publish.]—So *αγγελῶ* signifies; for *αγγελῶ* often increases the signification of the word with which it is compounded. The drinking of the cup, as well as the eating of the bread, being intended as a public declaration of the death of Christ, neither of them can be omitted without sin. And the virtue of that declaration, as was already observed, consisting in its being made by the whole church or assembly as cordially agreeing in it, the Corinthians erred when they did it in separate companies. —The words in this verse are the apostle's words, not Christ's.

3. Till the time he come.]—Though, at the institution of the Supper, our Lord spake nothing of his own second coming, yet in his discourse after the celebration, he connected his second coming with his death: John xiv. 3. 'And if I go and prepare a place for you, I will come again, and receive you to myself, &c.' The apostle therefore truly expressed his Master's intention, when he told the Corinthians, that, by publishing the Lord's death, they published also his coming to judgment; and that the service of the Supper was intended as a publication of both.

Ver. 27. And drink this cup.]—The Romanists affirm, that *καὶ* should be translated, *or drink*; and from the disjunctive sense of the phrase they infer, that the whole Christ is contained in either kind. And on this second pretence, (see ver. 25. note 4.) they deny the cup to the laity, contrary to Christ's express command. But as the Greek particle *καὶ* is sometimes put for *et*, Ess. iv. 195. their reasoning from this passage is not well founded. Besides, the Alexandrian MS., with the Syriac, Arabic, and Ethiopic versions, have all, in this clause, *and* instead of *or*. Also, in ver. 29. it is *καὶ*, which determines the sense of *καὶ* in ver. 27.

Ver. 28. Let a man examine himself.]—First, whether he comes to this service to keep up the memory of Christ: Secondly, whether he is moved to do so by a grateful sense of Christ's love in dying for men; Thirdly, whether he comes with a firm purpose of doing honour to Christ, by living in all respects conformably to his precepts and example.

Ver. 29.—1. Drinketh punishment.]—That this is the signification of *κατακτά* here, is plain from the following verse, where the Corinthians are said to be punished with sickness, debility, and death, for eating unworthily. Besides, *κατακτά* is often used in the New Testament to denote *punishment*. See Matt. xxiii. 14. Rom. xiii. 2. James iii. 1. 1 Pet. iv. 17.

2. Not making a difference of the body of the Lord.]—In the

20 For this cause, many among you are sick, and infirm, and a good number are dead.

31 (Εἰ γὰρ, 98.) But, if we would make a difference in ourselves, we should not be disapproved.

32 But being judged of the Lord, we are corrected, that we may not with the world be condemned.

33 Wherefore, my brethren, when ye come together to eat, cordially receive one another.

34 And if any one hunger, let him eat at home; that ye may not come together to punishment. And the rest I will set in order when I come.

30 Because ye eat and drink in an improper manner, many among you are diseased and languishing, and a good number are dead in consequence of God's displeasure.

31 But if we would make a difference in ourselves, by eating the Lord's supper with dispositions different from those with which we eat a common meal, we should not be disapproved.

32 But being judged of the Lord because we have not made a difference in our eating, we are corrected to bring us to repentance, that we may not with the ungodly be condemned, at the day of judgment.

33 Wherefore, my brethren, when ye come together to eat the Lord's supper, cordially receive one another, that ye may perform that service jointly as the disciples of one Master.

34 And if any person be hungry before he eats the Lord's supper, let him eat at home, that ye may not come together to punishment by feasting in the church. And what else requires to be corrected in this matter, I will give orders about it when I come to Corinth.

English Bible printed in 1568, this clause, as B. Pearce informs us, is translated, 'He maketh no difference of the Lord's body,' which I think is the true sense of the passage.

Ver. 31. But if we would make a difference in ourselves.—In ver. 29. he had mentioned their not making a difference between the body of the Lord and common food. Here he speaks of their making a difference in themselves. L'Enfant affirms, that ἀλλοτρίως and ἑαυτοῖς are agonistical terms: the former denoting the inquiry which the judges of the games made into the character and quality of the combatants, (see chap. ix. 26. notes 3, 4.); and the latter, their rejection after the inquiry: consequently it signifies their being disapproved as unfit to enter the lists, if the inquiry was made before the combat; or, if the inquiry was made after it, it signifies their being disapproved as unfit to receive the crown, be-

cause they had not contended according to the laws of the combat.

Ver. 32. We are corrected.—Παιδαγωγούμεθα, We are chastised, as children are for their good; or are punished as the athletes were for transgressing the rules of the combat. See chap. ix. 27. note 4.

Ver. 33. Cordially receive one another.—ἑαυτοῖς, in this passage, seems to have the sense of ἀλλοτρίως, increased by the preposition ἐκ, consequently the apostle's meaning is, 'cordially receive one another.' For as the faction had separated themselves from the sincere part of the church when they ate the Lord's supper, it was proper for the apostle to say to them, When ye eat, instead of separating yourselves into companies, as if ye were at variance, all of you cordially receive one another, so as to form one harmonious society, agreeably to the design of this important service.

CHAPTER XII.

View and Illustration of the Subjects treated in this Chapter.

THE spiritual men at Corinth having had great dissensions among themselves about the comparative excellence of their several gifts, and the honour which was due to each on account of his particular gift, the apostle's adherents, we may believe, in their letter, had requested his opinion and direction concerning these matters. In compliance therefore with their desire, and because it was of great importance that mankind in future ages should have a just idea of the supernatural gifts by which the Christian church was at first built, and afterwards upheld, the apostle, in this and in the following xivth chapter, treated largely of these gifts, and of the persons who possessed them.

His discourse on these subjects he introduced with telling the Corinthians, that he wished them not to be ignorant of the offices of the spiritual men, and of the excellency of their gifts, ver. 1.—And to make them sensible of the honour which the church derived from the gifts of the spiritual men, he put the brethren at Corinth in mind, that before their conversion they worshipped idols, who, being themselves dumb, could not impart to their votaries instantaneously the faculty of speaking foreign languages, as Christ had done to many of his disciples, ver. 2.—Next, because there were in that age impostors who said they were inspired, and because the persons who possessed the gift of discerning spirits were not always at hand to examine them, the apostle gave the Corinthians a rule, by which they might judge with certainty of every one who pretended to be inspired. No teacher, said he, speaks by the Spirit of God, who calls Jesus accursed, that is, who affirms that Jesus was justly punished with the accursed death of the cross. Probably some of the heathen priests and priestesses, in their pretended fits of inspiration, had spoken in this manner of Jesus. On the other hand, every teacher speaks by the Spirit of God, who acknowledges Jesus to be Lord, and endeavours to persuade men to become his disciples, ver. 3.

Having thus directed the Corinthian brethren to judge of the inspiration of the teachers who came to them, by the nature and tendency of the doctrine which they taught, the apostle proceeded to that which he had chiefly in view, namely, to remove the dissensions which had taken place at Corinth among the spiritual men. For such of them as possessed inferior gifts, envying those whose gifts were of a superior kind, and the latter behaving with insolence towards the former, the apostle, to allay their animosities, explained in this chapter the nature and difference of their spiritual gifts; discoursed concerning their comparative excellency, and concerning the purposes for which they were bestowed, and the different offices allotted to the persons who possessed them; then gave directions concerning the manner and order in which these gifts were to be exercised.

And first he observed, that there were diversities of gifts, but one Spirit from whom they all proceeded, ver. 4.—That there were diversities of ministries or offices in which those who possessed the spiritual gifts were employed, but one Lord whom they all served, ver. 5.—And that there were differences of inworkings in the spiritual men, but it was the same God who wrought inwardly in them all, ver. 6.—Next, he enumerated the spiritual gifts in the order of their dignity; and from his account it appears, that these gifts were various in their nature, and were bestowed on the spiritual men in the greatest plenty, ver. 7-10.—Now all these, said he, the one and the same Spirit of God worketh, distributing to each according to his own pleasure, without regarding either the merit or the dignity of the persons to whom he gives them, ver. 11.—But however different in their nature the spiritual gifts might be, he told them they were all so distributed as to render the church one body. For as the human body, though it consists of many members, is but one body, so also is the body of Christ, the Christian church, ver. 12.—All the individuals of which the church is composed, whether they be Jews or Gen-

tiles, slaves or freemen, through their being baptized in one Spirit, are formed into one body or society, ver. 13.

Having thus compared the church to the human body, the apostle carried on the allegory by observing, that since the human body does not consist of one member, but of many, ver. 14.—If the foot shall say, because I am not the hand, I am no part of the body, is it for this not a member of the body; and free from doing its office in the body? ver. 15.—And if the ear shall say, because I am not the eye, &c. ver. 16.—If the whole body were an eye, where were the hearing? and if the whole were hearing, where were the smelling? ver. 17.—His meaning is, that the inferior members should not decline their particular functions, because they are not the superior.—But now, saith he, God hath assigned to every one of the members its own place and office in the body; because if all were one member, there would not be a body, ver. 18.—Whereas, by the union of many members, there is one body formed, to the existence of which the service of all the members is necessary, ver. 20.—So that no one member can say to another, I have no need of thee, ver. 21.—Nay, the members which seem to be more feeble, are more necessary to the preservation of the body, than even those that are more strong and active, ver. 22.—The same may be said of those members which we think feeble and less honourable; on which account, we are at the greatest pains to protect and adorn them, ver. 23.—But our comely members being strong, have no need of protection and ornament. Besides, God hath knit the body together by means of these weak and uncomely members, on which he hath bestowed more abundant honour, through their greater efficacy in nourishing and preserving the body, ver. 24.—That there may be no mutiny in the body, but that all the members may anxiously care for one another, ver. 25.—So that when any member is diseased or disabled, the rest suffer with it. Or if any member is properly clothed, defended, and gratified, the rest partake of its joy, ver. 26.

The application of this beautiful allegory the apostle made in a few words, by telling the Corinthians, that in their collective capacity they were the body of Christ; and that each of them was a particular member of that body, ver. 27.—Wherefore, from what he had said concerning the human body and its members, three things followed,

NEW TRANSLATION.

CHAP. XII.—1 Now, concerning (*τῶν πνευματικῶν*) spiritual matters,¹ brethren, I would not have you ignorant.

2 Ye know that ye were heathens, led away to idols that ARE dumb,¹ even as ye happened to be led.

3 Wherefore, I inform you, that no one speaking by the Spirit of God, (*ἀλλῃ*, 55.) pronounceth Jesus accursed;¹ and THAT no one (*δογματίζει*, 55.) can declare Jesus Lord, except by the Holy Ghost.²

Ver. 1. Spiritual matters.]—The word *πνευματικῶν*, without any adjective, signifies sometimes *spiritual gifts*, chap. xiv. 1. and sometimes, *spiritual men*, chap. xiv. 37. In this and the two following chapters, the apostle speaks of both; and therefore the word may be translated *spiritual matters*, to comprehend both.

Ver. 2. Idols that are dumb.])—This observation the apostle made, to shew the Corinthians that the former objects of their worship could not endow them with the gift of tongues; and that if the priests and prophets of these idols ever uttered any oracles, it could not be by the inspiration of these lifeless stocks and stones, but by the inspiration of evil spirits, who gave them these oracles to confirm mankind in their abominable idolatries.

Ver. 3.—1. No one speaking by the Spirit of God pronounceth Jesus accursed.])—As the apostle wrote this to teach the Corinthians how to distinguish the inspirations of God from those of evil spirits, his meaning must be, No one, speaking by the Spirit of God, pronounceth Jesus accursed. It seems some who pretended to be inspired pronounced Jesus an impostor, who had been justly punished with death. These I suppose were the Jewish exorcists, to-

gether with the heathen priests and priestesses, who in their enthusiastic fits reviled Jesus. If such persons were really inspired, that is, if they spake by any supernatural impulse, the Corinthians might know it proceeded from evil spirits, and not from the Spirit of God, who would never move any one to speak in that manner of Jesus.

2. No one can declare Jesus Lord, except by the Holy Ghost.])—Here, as in the first clause of the verse, *No one means*, 'No one who speaks by a supernatural impulse can declare Jesus Lord, except by the Holy Ghost.' A person who speaks from the suggestion of his own reason, being convinced by the resurrection of Jesus from the dead that he is the Son of God, may declare him Lord. But a person who only speaks, as a passive instrument, what is supernaturally suggested to him, cannot declare Jesus Lord, except the suggestion comes from the Holy Ghost. For if an evil spirit moves him to speak, he certainly will not declare that Jesus is Lord; since no evil spirit would inspire any one to acknowledge the authority of Jesus as Lord, whose professed intention was to destroy the usurped dominion of evil spirits.

With respect to the precedence claimed by the spiritual men, on account of the comparative excellence of their gifts, the apostle told the Corinthians, that God had placed the spiritual men in the church in the following order:—First, apostles; secondly, prophets; thirdly, teachers; after them, those who communicated spiritual powers to others; then those who possessed the gifts of healing diseases; helpers; directors; last of all, those who spake foreign languages, and who interpreted what was spoken by others in foreign languages. And by thus ranking the spiritual men in their proper order, he settled the precedence of each, ver. 28.—At the same time, to extinguish in the minds of the spiritual men all envy, and to put an end to their strifes, he told them, it was no more possible to make all the members of the church apostles, or prophets, or teachers, &c. than to make all the members of the human body an eye, or an ear, &c. ver. 29, 30.—because in either case there would be no body.

COMMENTARY.

CHAP. XII.—1 Now, concerning spiritual men, and concerning the nature, the excellency, and the use of their gifts, brethren, I would not have you ignorant.

2 Ye all know, that formerly ye were blind heathens, led away to worship idols that are dumb, just as ye happened to be led, by education, or custom, or the artifices of your priests.

3 Wherefore, that ye may distinguish the inspirations of God from those of evil spirits, I inform you; that no one, speaking by the Spirit of God, pronounceth Jesus a deceiver who was justly put to death; and that no one, speaking by a supernatural impulse, can declare Jesus Lord, except he be really inspired by the Holy Ghost.

4 Now, there are diversities of gifts,¹ but the same Spirit.

5 And there are diversities of ministries, (αἰ, 205.) but the same Lord.

6 And there are (διαφορὰς ἐνεργημάτων) diversities of inworkings,¹ but it is the same God (ὁ ἐνεργῶν) who worketh inwardly² all in all.

7 And to each is given (ἡ χάρις αὐτοῦ) the manifestation of the Spirit, (πνεῦμα σύμμετρον) for the advantage OF ALL.

8 Now, to one, indeed, (διὰ) through the Spirit, (John xiv. 17.) is given the word of wisdom;¹ and to another the word of knowledge,² (κατὰ) according to the same Spirit;

9 And to another faith¹ (ὁ) by the same Spirit; and to another the gifts of healings² (ὁ) by the same Spirit;

Ver. 4. There are diversities (χρησμάτων) of gifts.]—Here the apostle called the supernatural endowments of the first Christians gifts, because they were foretold under that name, Psal. lxxviii. 18. See Eph. iv. 7, 8. But in other passages these endowments are distinguished in the following manner: Heb. ii. 4. 'Signs, and wonders, and divers miracles, and distributions of the Holy Ghost.'

Ver. 6. And there are diversities of inworkings.]—So the original word ἐνεργημάτων literally signifies. See ver. 10. note 1. The meaning is, that the spiritual men, according to the different gifts with which they were endowed, had different impressions made upon their minds at the time they exercised these gifts. See the following note.

2. It is the same God who worketh inwardly all in all.]—Here the apostle distinguishes between the inward workings of God, and the inward workings of the Spirit, upon the minds of the spiritual men. The inward workings of the Spirit he thus describes, ver. 4. 'There are diversities of gifts, but the same Spirit.' And ver. 11. 'Now all these spiritual gifts, the one and the same Spirit (πνεῦμα) worketh inwardly.' The distinction seems to consist in this: The Spirit wrought inwardly in the spiritual men all their gifts, but God wrought inwardly on their minds, directing them in the exercise of their spiritual gifts.

Ver. 8.—1. To one indeed, through the Spirit, is given the word of wisdom.]—I am of opinion with Whitby, the author of Miscel. Sacra, and others, that the word of wisdom was the doctrine of the gospel, communicated by inspiration so completely, that the spiritual person who possessed it, was enabled and authorized to direct the religious faith and practice of mankind infallibly. It holds the first place in the catalogue of the spiritual gifts, because it was the greatest of them, and was peculiar to the apostles, having been promised to them by Christ, as the effect of the constant indwelling of the Spirit. See Ess. i. p. 18. Accordingly, in the catalogue given of the spiritual men in the order of their dignity, ver. 28. the apostles stand foremost, as the persons to whom the word of wisdom was given.—The doctrine of the gospel is called 'the wisdom of God,' 1 Cor. ii. 7. and 'the manifold wisdom of God,' Eph. iii. 10. because it is the contrivance of the divine wisdom; and here, 'the word of wisdom,' because it was to be preached to the world. And Jesus, from whom the word of wisdom proceedeth, is called 'the wisdom of God,' Luke xi. 49. and is said to be 'made to us wisdom from God,' 1 Cor. i. 30. and to have 'all the treasures of wisdom hid in him,' Col. ii. 3. Farther, Paul, to whom the word of wisdom was given in an eminent degree, tells us, Col. i. 28. that 'he taught every man with all wisdom.' And by his brother apostle Peter, he is said to have written his epistles according to the wisdom given to him, 2 Pet. iii. 15. Besides, concerning himself and his brethren apostles, St. Paul affirms, 1 Cor. ii. 16. that they all 'had the mind of Christ.'

2. And to another, the word of knowledge.]—The obscure discovery of the method of salvation which was made to our first parents at the fall, having been rendered more plain by posterior revelations in different ages, the whole was recorded in the writings of Moses and the prophets, for the confirmation of the things afterwards to be spoken by Jesus and his apostles. Wherefore, to clothe the gospel with the additional evidence which arises from its agreement with the former revelations, an inspiration, called the word of knowledge, was given to some of the spiritual men, whereby the true meaning of the ancient revelation was made known to them. That a new inspiration should have been necessary, to enable the spiritual men to understand the meaning of the writings of Moses and the prophets, needs not be thought strange, if we consider what Peter hath told us, 1 Epist. i. 11. namely, that the prophets themselves, to whom the ancient revelations were made, did not fully understand them, but searched diligently into their meaning. Besides, although the first preachers of the gospel had been able to attain the true meaning of the ancient oracles by the force of their own natural faculties, their interpretation would not have had that authority to bind the consciences of men, which interpretations communicated to them by inspiration undoubtedly possessed.

2 A

4 Now, there are diversities of gifts, but they all proceed from the same Spirit: so that in respect of their origin, the spiritual gifts are all equally divine.

6 And there are diversities of ministries, for which the different gifts are bestowed; but the same Lord is served by these ministries: so that in respect of the Lord whom they serve, the spiritual men are all equally honourable.

6 And there are diversities of inworkings on the minds of the spiritual men, but it is the same God who worketh inwardly all supernatural impressions in all: so that in respect of the authority by which they act, the spiritual men are all equal.

7 And to each is given the gift by which the presence of the Spirit with him is manifested, not for advancing his honour, but for promoting the advantage of all: so that in respect to the end for which they exercise their spiritual gifts, the spiritual men are all equal.

8 Now to one indeed, through the indwelling of the Spirit, is given the word of wisdom; the whole doctrine of the gospel: and to another the word of knowledge; the complete knowledge of the former revelations recorded in the writings of Moses and the prophets, according to the indwelling of the same Spirit:

9 And to another, such a firm faith in the divine original of the gospel, by the same Spirit, as enableth him boldly to preach and confirm it by miracles; and to another the gifts of healing diseases by the same Spirit:

The inspiration just now described was called the word of knowledge, in allusion perhaps to the Jews, who boasted, Rom. ii. 20. that 'they had the image of knowledge and truth in the law.'—This kind of inspiration belonged to the superior prophets, who being placed in the catalogue, ver. 28. next after the apostles, were second to them in dignity.—The exercise of the gift is called prophecy, by way of eminence, 1 Cor. xiii. 2. 'Though I have prophecy, and have all mysteries, and all knowledge.' From this it appears, that the superior Christian prophets, by their gift, discovered the deep secrets contained in the ancient oracles; such as the calling of the Gentiles; their salvation through faith; the rejection of the Jews, and their future resurrection, termed, Rom. xvi. 25, 26. 'A mystery kept hid in the time of the ages.' Of this order of spiritual men St. Stephen was one, as is plain from his speech to the Jewish council. So likewise were the prophets of Antioch, mentioned Acts xiii. 1. particularly Barnabas and Saul.—Now, though this was the gift by which the superior prophets were distinguished from the inferior, it was not peculiar to the superior prophets. All the apostles possessed it in the highest degree. For before his ascension, Jesus 'opened their understandings, that they might understand the scriptures,' Luke xxiv. 45. And it was a gift absolutely necessary to them as the chief preachers; because it enabled them not only to explain and apply the Jewish scriptures for the confirmation of the gospel, but to shew the relation which the law of Moses and all the former dispensations had to the gospel; a kind of proof which could not fail strongly to impress those who attended to it; but especially the Jews, the keepers of the ancient oracles. Of this gift St. Paul made good use in his discourses to the Jews, as is plain from Acts xiii. 16–41. and from Acts xvii. 2, 3. where it is said, 'That he reasoned with the Jews from the scriptures, opening and alleging, that the Christ must needs have suffered and risen again from the dead. And that this Jesus, whom I preach to you, is the Christ.'—Because the apostles, by the word of wisdom, and the apostles and superior prophets, by the word of knowledge, were enabled effectually to explain and prove the gospel revelation, the Christian church is said to be 'built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.'

Besides the superior prophets of whom we have been speaking, there were prophets of an inferior order, of whose office notice shall be taken ver. 10. note 2.

Ver. 9.—1. And to another faith.]—Faith, as a spiritual gift, was of two kinds. The first was that supernatural courage which Christ promised to infuse into his disciples, Matt. x. 19, 20. Luke xxi. 15. for the purpose of enabling them to preach the gospel, not only in the presence of kings and magistrates, but before the most enraged enemies. In consequence of this gift, we find Peter and John speaking with such boldness before the chief priests and council, as astonished them, Acts iv. 13, 29. The second kind of faith was, that firm persuasion of the power and veracity of God, which led the spiritual men, without hesitation, to attempt the working of miracles, when they felt an inward impulse to do so. Of this faith Christ speaks, Matt. xvii. 20. and Paul, 1 Cor. xiii. 2. 'All faith, so as to remove mountains.'—Faith, as a spiritual gift, being in this enumeration mentioned after the word of knowledge, it belonged to those spiritual men who in the catalogue, ver. 28. are placed after prophets, and who are called teachers. These, however, were not the teachers who ordinarily resided in one place, but those who in the catalogue, Eph. iv. 11. are called evangelists, and who are placed next to prophets, and before the ordinary pastors and teachers. Of this order of spiritual men, Philip the evangelist was, and Silas the companion of Paul, and Timothy, whom Paul exhorted to do the work of an evangelist, 2 Tim. iv. 5. and Titus; and perhaps many others, such as Luke, Mark, Erastus, Aristarchus, and the rest, who often accompanied Paul and assisted him.—Because Paul said to Timothy, 2 Tim. i. 13. 'Hold fast the form of sound words which thou hast heard from me,' the author of Miscel. Sacra conjectures, that the evangelists had no revelation of doctrines made to them, but derived their knowledge of the gospel from the apostles. If that was the

10. *And to another the inworkings of powers ; and to another prophecy ; and to another discerning of spirits ; and to another divers kinds of foreign tongues ; and to another the interpretation of foreign tongues.*

11. *Now, all these the one and the same Spirit, (νεῦμα) inworketh, distributing to each his proper gifts as he pleaseth.*

case, their inspiration must have been of the kind promised John xiv. 26. namely, that the Holy Ghost would bring all things to their remembrance. This kind of inspiration the evangelists may have had as often as they had occasion to teach. And by this inspiration St. Luke, I suppose, was enabled to write, in the very words which were used, the speeches of the different persons which he has recorded in his excellent history of the Acts. For the diversity of style observable in these speeches shows plainly, that they are not the production of the historian, but of the persons to whom they are ascribed.

2. And to another the gift of healings. — This gift is expressed in the plural number, to denote the variety of diseases that were healed. Our Lord promised this gift to those who should believe, Mark xvi. 17. Accordingly, many of the first Christians possessed it ; and by exercising it, they not only confirmed the gospel, but they conciliated the good-will of the more considerate heathens, who could not but esteem and love the Christians, when in these miracles they discerned the beneficent nature of their religion.

The apostles had the gifts of healings bestowed on them in common with the other spiritual men, only they possessed it in a more eminent degree, and exercised it in a superior manner. Thus the shadow of Peter, as he passed along the streets of Jerusalem, cured many sick people. In like manner, when handkerchiefs and aprons, which had touched the body of Paul, were carried to the sick in Ephesus, they immediately recovered.

In the exercise of this gift, none of the spiritual men, not even the apostles, were permitted to act according to their own pleasure ; but were always directed to the exercise of it by an impression inwardly wrought on their minds by God : otherwise Paul would not have left Trophimus sick at Miletus : nor have suffered his beloved Timothy to labour under his infirmities ; nor Epaphroditus to be sick nigh unto death.

Ver. 10.—1. And to another (ἐνέργημα δυνάμεως) the inworkings of powers. — This clause is commonly translated 'to another the workings of miracles ;' but the word ἐνέργειν does not signify to work simply, but to work in another. Thus, ver. 11. 'All these (gifts) the one and the same Spirit (νεῦμα) inworketh,' namely, in the spiritual men. Besides, when the working of a miracle is expressed, the word used is ἐνέργειν, but ποιεῖν. See Acts xix. 11. 'The inworkings of powers,' being the literal translation of ἐνέργημα δυνάμεως, I have inserted it in this passage contrary to the current of translators both ancient and modern, for two reasons : First, If the apostles by ἐνέργημα δυνάμεως had meant the workings of miracles, he would not have added, 'and to another the gifts of healings,' seeing these are included in the workings of miracles. Secondly, If by ἐνέργημα δυνάμεως he meant the workings of miracles, he hath, in this enumeration of the spiritual gifts, omitted the power of conferring spiritual gifts. — Now is it probable, while he mentioned the gifts of healing diseases, of prophecy, of discerning spirits, of speaking foreign languages, and of interpreting what was spoken for the edification of the church in these languages, that he would omit the gift which was greater than all the rest, the power of conferring these gifts on them who believed ? — a power which was peculiar to the apostles, by which they were raised above all the other spiritual men, and by which they spread the gospel everywhere with the greatest success.

That the power of conferring the spiritual gifts on them who believed was peculiar to the apostles, may be gathered, as Benson observes, from Acts viii. 14. where we are told, that when the apostles who were in Jerusalem heard that the Samaritans were converted by Philip, they sent Peter and John to confer on them the Holy Ghost. With respect to Ananias conferring the Holy Ghost on Paul, see Titus iii. 6. note. — In bestowing the spiritual gifts, as in working miracles, the apostles were directed by a particular inspiration called *prophecy*, 1 Tim. iv. 14. note 2 ; unless *prophecy* was a general name, signifying the exercise of all the different kinds of inspiration. See 1 Cor. xiv. 3. note.

Though the *inworking of powers* be the spiritual gift which most forcibly struck the minds of mankind, and raised the apostles highest in their estimation, the word of wisdom, the word of knowledge, and faith, are placed before it in the catalogue. The reason is, by these gifts the gospel was communicated to the world ; whereas it was only confirmed by the inworkings of powers. — In like manner, though *Powers*, that is, persons who possessed the gift of communicating spiritual powers, are placed after *Evangelists*, ver. 28. it was because the apostles, in their capacity of confirming the gospel by miracles, were inferior to the prophets and evangelists, who by inspiration revealed it.

2. And to another prophecy ; — that is, the inferior gift of *prophecy*, described chap. xiv. 3. note. — Judas and Silas possessed this gift ; for we are told, Acts xv. 32. 'That being prophets themselves, they exhorted the brethren with many words, and confirmed them.' The inferior prophets had exhortations, prayers, and psalms given them by inspiration, which they uttered in the church for the edification of the brethren, 1 Cor. xiv. 15, 26. Hence they are called, ver. 28. *helpers*, or *helpers*, and are said, Jude ver. 20. to 'pray in the Spirit,' and their prayer is called 'inwrought prayer,' James v. 15,

10. *And to another the inworkings of powers, that is, an ability to work in others the spiritual gifts and miraculous powers : and to another prophecy : and to another the gift of discerning spirits : and to another the faculty of speaking divers kinds of foreign languages : and to another the faculty of interpreting what is spoken in foreign languages by inspiration, for the edification and exhortation, and comfort of the church.*

11. *Now all these gifts and powers, the one and the same spirit of God inworketh in the spiritual men, distributing to each his proper gifts, as he himself pleaseth, for the general advantage, (ver. 7.)*

16. and the psalms which they uttered are called 'spiritual songs,' Eph. v. 19. See 1 Cor. xiv. 26. note 1. — Lastly, the persons endowed with the gift of prophecy were sometimes inspired to foretell future events, Acts xxi. 10. and to point out persons fit for sacred offices. See the end of the last paragraph but one.

3. And to another discerning of spirits. — This gift was bestowed in the church for the following purposes. First, to enable the spiritual men to know whether a teacher pretending to inspiration really spake by the Spirit of God ; consequently to distinguish with certainty true doctrine from false. For as there appeared very early among the professed disciples of Christ, false teachers, who, to gain credit to their errors, pretended to deliver them by inspiration, a gift of the kind mentioned was very necessary for preventing the faithful from being led away by heretics, especially in the first age, before the writings of the apostles and evangelists were generally spread abroad. Hence this gift, which was called an *unction from God*, was bestowed permanently, 1 John ii. 27. 'The unction which ye have received from him abideth in you, and ye have no need that any one should teach you.' Hence also the caution, 1 John iv. 1. 'Believe not every spirit ; but try the spirits whether they are from God : Because many false prophets have gone forth into the world.' Secondly, The gift of discerning spirits was bestowed on the spiritual men, to enable them on some occasions to discover what passed in the minds of their enemies, that they might make it known for the benefit of the church, 1 Cor. xiv. 25. It was by this gift that Peter knew the fraudulent purpose of Ananias and Sapphira ; and Paul the malice of Elymas. Thirdly, It was by this gift that the rulers of the church judged of the characters and qualifications of the persons who were to be employed in particular ministrations. But here it is to be observed, that neither the knowledge of what passed in the minds of enemies, nor the knowledge of the characters and qualifications of those who aspired after sacred offices, was bestowed as an habit. On most occasions the rulers were left in these matters to guide themselves by their own sagacity, which was the reason that they sometimes made a wrong choice. And they were permitted to do so, because the admission of bad men to sacred offices, was by the direction of God made to answer valuable purposes ; as was the case in the appointment of Judas to the apostleship.

The spiritual men who possessed the *discernment of spirits*, seem to have been those who in the catalogue, ver. 28, are called *Directors*. For that gift must have been of special use to the Presidents in directing the worship and discipline of the church, and must have clothed them with great authority, enabling them effectually to silence any false teacher who offered to instruct the congregation, on pretence of his being inspired ; and to point out enemies who came into their assemblies with an insidious intention. See 1 Cor. xiv. 24, 25.

4. And to another divers kinds of foreign tongues. — See chap. xiv. 2. note. The effects of this gift on those who possessed it and on those who were witnesses to the exercise of it, hath occasioned it to be spoken of in the New Testament. Its existence therefore is beyond all doubt. It was one of the primary causes of the rapid growth of Christianity : For by the gift of foreign tongues, the preachers of the gospel were able, immediately on their coming into any country, to preach the wonderful things of God, without waiting till in the ordinary course they learned the language of the country. The persons who were endowed with this faculty had not the knowledge of all languages communicated to them, but of such only as they had occasion for. This appears from 1 Cor. xiv. 18. where the apostle told the Corinthians, that he 'spake more foreign tongues than they all did.' And even the languages which were given them, may not have been communicated to them all at once, but only as they had occasion for them.

5. And to another the interpretation of foreign tongues. — In the interpretation of foreign languages being a distinct gift from that of speaking foreign languages, it may be presumed, that not every one who understood the foreign language in which an inspired teacher spake to the church, was allowed to interpret what he so spake. The only person permitted to do this was the *interpreter*, who was endowed with a special inspiration for that end. The truth is, the doctrines of the gospel being entirely different from all the ideas which the heathens had been accustomed to entertain on religious subjects, any interpretation of what was delivered by the Spirit in a foreign language, made without a supernatural direction, might have led the church into error. Farther, the faculty of interpreting foreign languages by inspiration, was in another respect a gift very necessary in the first age. For the books of the Old Testament being written in Hebrew, a language not then understood by the vulgar even in Judea, and the writings of the apostles and evangelists being all in the Greek tongue nowhere spoken by the common people, except in Greece and some cities of the Lesser Asia, if there had not been in every church inspired interpreters, who could translate these divinely inspired writings into the common language, they would have been in a great measure useless, especially at the be-

12 For as the body is one, (*καὶ*, 211.) *although it have many members, and all the members of that one body, being many, are one body; so also is Christ.* (See Rom. xii. 4, 5. Eph. iv. 4, 12-16.)

13 (*καὶ γὰρ*, 218.) For, indeed, (*ἐν*) in one Spirit we all have been baptized (*ἐν*) into one body, whether Jews or Greeks, (see Rom. ii. 9. note 2.) *whether slaves or freemen; and all have been made to drink (ἐν, 148.) of one spirit.*

14 (*καὶ γὰρ*, 204, 93.) Since, therefore,¹ the body is not one member, but many, (see ver. 12.)

15 If the foot shall say, Because I am not the hand, I am not of the body; is it, (*παρεστῆτο*) for this, not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it, for this, not of the body?

17 If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling?

18 (*Νυνὶ δὲ*, conjunct.) But now, God hath placed the members, every one of them in the body, as he hath pleased.

19 (*Δὲ*, 104.) Besides, if all were one member, where were the body?

20 (*Νυνὶ δὲ πολλὰ μὲν μέλη*) But now, indeed, THERE ARE many members, but one body.

21 (*Δὲ*, 106.) Therefore, the eye cannot say to the hand, I have no need of thee; nor again, the head! to the feet, I have no need of you.

ginning, when the knowledge of them was most wanted. Whereas every church having inspired interpreters of foreign languages commonly present in their religious assemblies, to translate the Hebrew and Greek scriptures into the language of the country, the common people everywhere had an opportunity of deriving from these writings all the knowledge and comfort they are fitted to yield.—Such were the supernatural gifts with which the first preachers and ministers of the gospel were endowed; and by which they effectually and speedily established the gospel in the most populous and most civilized provinces of the Roman empire.

But these gifts were equally necessary for the upholding of the church. For the greatest part of the first believers having been originally heathens, were utterly destitute of all spiritual ideas, and had but very imperfect notions of morality. Many of them being men of low birth, their minds were not much cultivated by education. Few of them were acquainted with the sacred books of the Jews. And with respect to the writings of the apostles and evangelists, they were not published till a considerable time after numerous churches were planted in many countries of Asia and Europe. In these circumstances, the knowledge of the gospel, which the brethren derived from the few preachings of the inspired teachers which they had an opportunity to hear, could not at the beginning be either accurate or extensive. And therefore, to remedy that defect, the converts from idolatry were formed into churches, and appointed to assemble together for their mutual instruction, and for the joint worship of God. And lest through ignorance or prejudice they might have misled one another, the spiritual gifts were bestowed on a number of them, to fit them for presiding in the public worship. Others of them had an inspiration which qualified them for speaking to the edification, exhortation, and comfort of the rest. Others were fitted to lead the devotion of the congregation, by an inspiration which furnished them with prayers and hymns for public use. Others, by the gift of discerning spirits, were enabled to govern the whole body, and to give counsel to those who did not know how to direct themselves. Others, by the gift of interpreting foreign tongues, translated into the common languages such parts of the writings of Moses and the prophets as were read in their public meetings; as also the epistles of the apostles, and the gospels, after they were published. And these gifts were continued in the church till the knowledge of the gospel became so general among the disciples, that the church could uphold itself by the exertion of the natural faculties of its members, Eph. iv. 13.

Ver. 13.—1. In one Spirit we all have been baptized.—This miraculous baptism John Baptist foretold, Matt. iii. 11. 'He shall baptize you (ἐν) in the Holy Ghost.'

2. Whether slaves or freemen.—In the Christian church, all men,

12 For as the human body is one body, although it consist of many members, and all the members of that one body, though many, are still one body, by the offices which each member performs for the preservation of the whole, so also is the body of Christ, the church: it is one body consisting of many members.

13 For indeed with the gifts of one Spirit, we all have been baptized into one body or church, whether Jews or Gentiles, whether slaves or freemen, and are all equally entitled to the privileges of that one body, and derive equal honour from them; and all have been made to drink in the Lord's supper of one spirit of faith and love, by which the one body is animated.

14 Since therefore the human body consists not of one member, but of many members, whose powers are different and offices various,

15 If the foot, which treads the ground, and is often covered with dirt, envying the hand, shall say, Because I am not the hand, I am not a member of the body; is it for this not a member of the body, and freed from performing its proper function?

16 And if the ear, because it is inferior to the eye, the noblest member of the body, shall say, Because I am not the eye, I am not a member of the body; is it for this not a member of the body, and freed from its proper function?

17 The absurdity of all the members desiring to be the chief members is evident, since thus the body being deprived of the inferior members would quickly perish. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now, in opposition to this folly, God hath placed the members, every one of them in the body so as to form one whole, and hath assigned to each member its own office, as he hath pleased.

19 Besides, if all were one member, where were the body?—That exquisite piece of mechanism, which is capable of supporting itself by the functions of its several parts.

20 But now, indeed, there are many members, which being aptly joined together make but one body, whose happiness results from the existence of all its members.

21 Therefore the eye cannot say to the hand, the chief instrument of action, I have no need of thee; nor in like manner can the head, in which the eyes and ears are placed, say to the feet which support the whole body, I have no need of you.

without distinction of nation or condition, are equally entitled to its privileges, and in the sight of God are all equally honourable. Jews, therefore, and freemen, who possessed the gifts of the Spirit, were not more honourable than Gentiles and slaves, who were endowed with the same gifts.—If the false teacher vaunted of his descent as a Jew, this was a just rebuke to him.

3. To drink of one Spirit.—Cebes, in his table, uses the same expression to denote the acquisition of mental qualities: *Ἀπὸ τοῦ πνεύματος ἐνὶ τῷ θυμῷ πίνωμεν τὴν ζωὴν, ὅθεν καὶ τὸ πνεῦμα, Deceit made those who entered into life, drink of her power.* In supposing that the apostle in this expression alludes to the drinking of the cup in the Lord's supper, I have followed Theophylact, or rather the apostle himself, who, chap. x. 17. makes the participation of the bread and wine in the Supper, a symbol of the communicants being partakers of the same virtuous dispositions, and of the same means of increasing these dispositions, and of their sharing in the same hope of pardon.—In the first clause of this verse the apostle affirms, that by the various gifts of the Spirit all the disciples of Christ, in the first age, were formed into one body. In the latter clause he observes, that all Christians, by drinking the cup in the Lord's supper, are formed into one spirit of faith, love, and holiness by which that one body is animated. This he expresses in an emphatical manner, by their being made 'to drink of one spirit.'

Ver. 14. Since therefore.—The common translation of *καὶ γὰρ*, which makes this verse a reason for what goeth before, is evidently wrong. It is a repetition of what was advanced ver. 12. and is introduced here as the foundation of the inference in the following verses, 15, 16.

Ver. 16. And if the ear shall say.—Bengelius thinks that in this allegory, the foot signifies the common people in the church; the hand, the presidents; the eyes, the teachers; and the ears, the learners.

Ver. 21. Nor again the head to the feet.—The apostle mentions the two principal members of the body, the eye and the head, and affirms that they need the service of the inferior members, to teach such as hold the most honourable offices in the church, not to despise those who are placed in the lowest stations. For as, in the body, the hands need the direction of the eye, and the eye the assistance of the hands, so in the church, they who follow the active occupations of life need the direction of the teachers. On the other hand, the teachers need to be supported by the labour of the active members.—Were we to interpret this part of the allegory strictly, so as by the head to understand Christ, it would be equally true of him in quality of head of the church, as it is of the head of the natural body, that he could not say to any of his members, 'I have no need of thee.' All the members of the church are necessary to

22 (ἅλλ᾽ ἄλλῃ μᾶλλον) *Nay, those members of the body which seem to be more feeble, are much more necessary.*¹

23 And (ἀ, 67.) those *which* we think are less honourable *MEMBERS* of the body, *around them we throw more abundant honour*! (καὶ, 212.) *and so our uncomely MEMBERS*² have more abundant comeliness.

24 (ἀ) *But our comely MEMBERS* have no need. (ἅλλ᾽, 81.) *However, God hath tempered*¹ the body together, having given to the *MEMBER which wanteth IT*, more abundant honour.

25 That there *may* be no schism¹ in the body; but *THAT* the members (τοῦ αὐτοῦ μέμβρου) *may have the very same anxious care one for another.*

26 (καὶ, 212.) *And so, whether one member suffer, all the members jointly suffer; or one member be honoured, all the members jointly rejoice.*

27 Now ye are the body of Christ,¹ and members (καὶ μέμβροι, see chap. xi. 18. note 3. and chap. xiii. 9. note) *in part.*

28 (καὶ ὡς μὲν, 208. 67. 237.) *Therefore, these indeed God hath placed*¹ in the church; first, (ἀποστόλοις, see Eph. iv. 11. note 1.) apostles; *secondly*, (προφῆταις, Eph. iv. 11. note 2.) prophets; *thirdly*, (διδασκαλοῖς, Eph. iv. 11. note 3.) teachers;² (συντά) *next*, (δυναμεις) *powers*;³ (ὑψα) *then*, (χρησμοῦτα ἰακωτων) *gifts of healings*, (ἀντιλαλῶν) *helpers*, (see ver. 10. note 2.) (κυβερνητων) *directors*;⁴ (γλῶσσων) *kinds of foreign languages.*

der it complete and fit for supporting itself; not excepting such numbers as are unsound. For by censuring them and cutting them off, the sincere are powerfully instructed, corrected, and strengthened.

Ver. 22. *Nay, those members of the body which seem to be more feeble, are much more necessary.*—So Diodati, Castalio, and B. Pearce have construed and translated this verse, and justly; for the sense requires it to be so construed and translated.

Ver. 23.—1. Around them we throw more abundant honour.—This observation, concerning the pains which we take in adorning or concealing the weak and uncomely members of our body, the apostle makes, to teach the highest members of the church to advance the honour of the whole body, by concealing the weakness and imperfections of the lowest, and by setting off their gifts and graces, whatever they may be, to the best advantage, for the reason mentioned ver. 25. And when such attention is paid to the inferior by the superior members of the church, the inferior, laying aside all envy, should willingly suffer the superior members to recommend themselves to the esteem of the whole body, by the lustre and usefulness of their more excellent gifts.

2. And so our uncomely members.—Τὰ ἀσχημονα ἡμῶν, nostra pudenda. In these verses the apostle observes, that there is a three-fold difference in the members of our body. We have *feeble and strong* members, ver. 22. We have *more honourable and less honourable* members, ver. 23. We have *comely and uncomely* members, ver. 23.

Ver. 24. God hath tempered the body.—Συνεζωμεν. According to Scalpula, συγκοινωνοῦσαι, dicuntur quæ cœunt et coalescunt: 'God hath made the members of the body to grow together.' See Ess. iv. 7.

Ver. 25. That there may be no schism in the body.—In this allegory, the apostle represents the different characters, stations, and offices of mankind in society, by the different members of the body, as Menenius Agrippa did, in his allegory of the belly and the members, which perhaps St. Paul had in his eye.—By comparing schism in the church to schism in the body, we are taught that it consists in an unnatural want of affection in some of the members of Christ's body towards their fellow-members, whereby contentions and animosities are produced. Farther, by shewing that the members of the body are so united as to be necessary to each other's existence, the apostle hath taught us, that there should be no envy nor strife among the disciples of Christ; but that each, by the right exercise of his proper gifts, should assist his neighbour, and rejoice when his welfare is promoted.

Ver. 27. Now ye are the body of Christ.—This is the application

22 *Nay, those members of the body which seem to be more feeble, because unable to endure external injury, such as the brain, the lungs, and the intestines, are much more necessary to its subsistence than the stronger members.*

23 *And those which we think are less graceful members of the body, on account of their place and use, around them we throw more abundant honour, by clothing them with splendid apparel. And thus our uncomely members have more abundant comeliness, by our care in adorning and defending them.*

24 *But our more strong and comely members have no need of defence and ornament. However, God hath united all the members of the body together, by giving to the members which are naturally weak and without beauty, more abundant honour, through their greater efficacy in the nourishment and preservation of the body.*

25 *This he hath done, that there may be no mutiny in the body, but that the members may have the same anxious care one for another; and particularly that the belly and other inactive members, by performing their functions, may strengthen the hands and feet, the active members.*

26 *And so, the whole being united, if one member is diseased or disabled, all the members jointly suffer, by losing the assistance of the disabled member; or if one member be properly clothed and gratified, all the rest derive advantage from its welfare, and jointly partake of its joy.*

27 *Now, ye being his church, are the body of Christ, and each of you members in part; and should apply to yourselves what I have written concerning the natural body and its members.*

28 *Therefore, these indeed God hath placed in the church as chief members: First, apostles, who being endowed with the word of wisdom, from them all must receive the knowledge of the gospel; Secondly, the superior prophets, who, possessing the word of knowledge, are qualified to interpret the ancient revelations: Thirdly, teachers, who boldly preach the gospel through the world, and confirm it by miracles: Next, those who communicate to others the spiritual powers: Then those who possess the gifts of healing diseases: Helpers, who, speaking by inspiration to the edification of the church, are fitted to assist the superior teachers, and to help the faith and joy of others: Directors, who, by the gift of discerning spirits, are fitted to direct the church: Lastly, persons who, having the gift of speaking different kinds of foreign languages, can preach to every nation in its own language.*

of the foregoing allegory, which the apostle seems to have formed on our Lord's words, Matt. xxv. 35—45, as if he had said to the Corinthians, By your baptism and profession of Christianity, ye are formed into one church or body, of which Christ is the head, soul, and ruler; and considers every thing done to the members of that body as done to himself. See the Illustration, ver. 27.—In this short sentence, the apostle intimated to the Corinthians, that what he had said concerning the order, the situation, and the office of the members of the human body, and the union which subsists among them, and the care which they have of each other, and concerning the perniciousness of dissensions among its members, was all applicable to the members of the church of Christ. They were therefore to attend to the things he had written, that there might be no envy among them, nor discontent, nor arrogant preferring of themselves before others, but that in peace and love they might all promote each other's happiness.

Ver. 28.—1. God hath placed.—This is said in allusion to what was observed, ver. 18. concerning the placing of the members in the human body.

2. Thirdly, teachers.—That the teachers were inspired persons, appears likewise from Rom. xii. 7 where *teaching* is mentioned among the spiritual gifts: and from 1 Cor. xiv. 6. where *doctrina*, doctrine, is mentioned as a thing given to the spiritual men by inspiration.—From Eph. iv. 11. it appears, that there were three orders of teachers among the Christians; namely, *evangelists, pastors, and teachers*, properly so called. The teachers spoken of here are evangelists, whose proper gift was faith, ver. 9.

3. Next (δυνάμεις) *powers*.—That is, *inworkers of powers*; just as in the subsequent clause, *gifts of healings* denotes the person who possessed these gifts. The spiritual gift proper to the person of whom the apostle speaks is called, ver. 10. 'the inworkings of powers.' See note 1. on that verse.—Although in the catalogue of the spiritual gifts, given ver. 8, 9, 10. 'the gifts of healings' stand before 'the inworkings of powers,' yet in this place, where the spiritual men are ranked according to their dignity, those who had 'the gifts of healings' are placed after 'the inworkings of powers,' as they are likewise, ver. 28, 30.

4. Directors,—literally, *directions*, the thing performed, as in the former clause, being put for the person who performs it. Κυβερνηται properly is the steering of a ship with skill by a pilot; and is metaphorically put for directing persons, or for managing affairs with judgment. And as it answers, in the order of the spiritual gifts, to the 'discerning spirits,' ver. 10. it may be presumed, that they who di-

29 *Are all apostles? Are all prophets? Are all teachers? Have all powers?*
 30 *Have all the gifts of healings? Do all speak in foreign languages? Do all interpret?*

29 *Are all apostles? Are all superior prophets? Are all teachers? Have all the gift of communicating miraculous powers?*
 30 *Have all the gifts of healing diseases? Do all speak foreign languages? Do all interpret what is spoken in these languages?*
 No. The church is made up of many members, each of which has its own power and office.

N. B.—For ver. 31. see the beginning of the next Chapter.

ected the church, and who decided the law-suits which the brethren, according to the apostle's direction, chap. vi. 4. brought to them for decision, were fitted for these offices, by the gift of discerning spirits. In the catalogue of the spiritual men given here and ver. 29. there is no mention made of *bishops, elders, and deacons*, the standing officers in the church. The reason is, the apostle mentions only those in whose offices the spiritual gifts were necessary, and who were to be laid aside when the spiritual gifts were withdrawn. Now *apostles, elders, and deacons*, were not of that kind. It is true, many of the *bishops and deacons* in the first age were endowed with the spiritual gift; for the apostle exhorted the stated ministers of the

church at Rome, Rom. xii. 6—8. to exercise their spiritual gifts in the duties of their several functions. But as he had none of the stated ministers of the church in his view here, I have translated the word *κονιστηρις* by *directors*, rather than by *governors*, lest the reader might have thought the apostle, by that name, meant the ordinary bishops and presidents. See 1 Tim. v. 17. note 1.

In the account which the apostle hath given of the spiritual men, Rom. xii. there are some mentioned, ver. 8. who are omitted here; namely, *διακονοι*, the *distributors*; and *ἐλεησοι*, the *shever of mercy*. See their offices and qualifications described, Rom. xii. 8. notes 2. and 5.

CHAPTER XIII.

View and Illustration of the Subject treated in this Chapter.

THAT the Corinthians might be persuaded to lay aside their emulations and strifes, and be contented each with its own gifts and office in the church, the apostle, after discoursing concerning the spiritual men and their gifts, told the brethren that no doubt they all earnestly desired to possess the best gifts. Yet he would shew them a more excellent way of attaining eminence in the church; namely, by acquiring a greater measure of that love, which ought to subsist among the members of Christ's body, chap. xii. 31.—This verse therefore being an introduction to the apostle's beautiful discourse concerning love, contained in chap. xiii., it ought to have been placed, as I have done, at the beginning of that chapter.

The more excellent way of attaining eminence in the church being that of love, the apostle, by personifying his divine virtue, and by ascribing to it the qualities and actions of a person, hath set forth its beauties and excellencies in the brightest colours, that the Corinthians, by comparing themselves with his description, might be sensible of the deformity of their own temper, as it appeared in their divisions, emulations, and strifes.—His account of love he began with affirming, that it is a quality more excellent than the faculty of speaking all kinds of languages, of foretelling future events, of understanding the mysteries contained in the ancient revelations, and of working miracles; in short, more excellent than all the endowments which men covet most. The reason is, none of these endowments are of any value, if love is wanting in the persons who possess them, to direct them in the

use of them. It is a more excellent virtue than even the giving of all one's goods to feed the poor; nay, than the giving of one's body to be burned for his religion, if these things are done, not from love to God and man, but from vain-glory; for however beneficial these actions may be to mankind, they will be of no real advantage to the vain-glorious hypocrite himself, ver. 1, 2, 3.

Farther, still more effectually to display the excellence of this noble grace, the apostle described its influence upon the temper and conduct of the persons who possess it, ver. 4—7.—And by comparing it with the gifts of tongues, of prophecy, and of knowledge, and even with its sister graces, faith and hope, he hath shewn it to be more excellent than them all; chiefly because their existence and usefulness takes place in the present life only, whereas love will subsist in heaven, ver. 8—13.

In this eulogium it is observable, that all the properties of love mentioned by the apostle, belong more especially to the love of our neighbour; unless we suppose with some, that the three properties mentioned ver. 7. belong also to the love of God. However, although the whole were confined to the love of our neighbour, it would not follow, that the apostle hath excluded the love of God from his idea of love: on the contrary, all the exercises of love which he hath so beautifully described, presuppose the love of God as their true principle; for it is well known, that we cannot love man aright, unless we love God also, 1 John iv. 20.

NEW TRANSLATION.

CHAP. XII.—31 *Now ye earnestly desire the best gifts; but yet I shew you a more excellent way.*

CHAP. XIII.—1 Though I could speak with the tongues of men and of angels,¹ but have not love,² I become as sounding brass, or a noisy cymbal.³

2 And though I have prophecy,¹ and know all mysteries, (ch. ii. 7. note 1.), and all know-

Ver. 1.—1. Though I could speak with the tongues of men and of angels.—Some think the apostle mentioned the *tongues of angels*, because in the patriarchal ages angels often spake to men. But as they then spake the language of men, their tongues, thus understood, are the same with the tongues of men. And therefore by the tongues of angels the apostle meant the methods, whatever they are, by which angels communicate their thoughts to each other, and which must be a much more excellent language than any that is spoken by men.

2. And have not love.—Because the Vulgate translates the word *αγαπη* here by *charitas*, *charity*, the Romish clergy, with a view to enrich themselves by the alms of the people, applied to almsgiving the high encomium which in this chapter is passed on love; and com-

COMMENTARY.

CHAP. XII.—31 *Now, ye earnestly desire the chief gifts, that ye may become the most honourable persons in the church. But I will shew you a more excellent way of obtaining honour.*

CHAP. XIII.—1 Namely, by acquiring an eminent degree of love. For, with respect to those which ye esteem the best gifts, I declare, that though I could speak all the languages of men, and even of angels, but have not love to direct me in the use of them, I am no better than sounding brass, or a noisy cymbal.

2 And though I have the gift of prophecy, and know all the deep doctrines of the gospel, and possess a complete knowledge of the an-

plained of the Protestants as falsifiers, who translated *αγαπη* by the word *love*. That translation, they thought, led the people to have a less esteem of the merit of almsgiving than they wished them to entertain.

3. A noisy cymbal.—So the word *αλαλαξων* may be translated; for Josephus, Ant. lib. vii. c. 10. says, cymbals were broad pieces of brass, which being stuck against each other, gave a strong deep sound, but without any variety of notes. And as the apostle distinguishes the cymbal from the sounding brass, probably the latter denotes some of the other brazen instruments used in the temple music, which, like the cymbal, was introduced to fill up the symphony, without giving any distinction of notes.

Ver. 2.—1. Though I have prophecy.—By *prophecy* in this pas-

ledge; and though I have all faith, *so as to remove mountains,*¹ but have not love, I am nothing.

3 And though I *spend* all my goods in feeding *THE POOR*, and though I deliver my body that I may be burned,¹ but have not love, I am nothing profited:

4 Love suffereth long, and is kind.¹ Love envieth not. Love doth not vaunt,² is not puffed up, (see chap. iv. 6. note 4.)

5 Doth not behave itself unbecomingly: doth not seek its own things *ONLY*: is not exasperated:¹ doth not imagine evil:²

6 Doth not rejoice in iniquity,¹ but jointly rejoiceth in the truth:

7 Covereth¹ all things, believeth all things,² hopeth all things, endureth all things.

8 Love never at any time faileth:¹ but *whether prophecies*, they shall be abolished: or *foreign languages*, they shall cease: or *knowledge*, it shall be abolished.²

9 (Γὰρ, 91.) Besides, we know *ONLY* (α μόνος) in part, and *prophecy* (α μόνος) in part.¹

sage, the apostle denotes the inspiration which communicated to the spiritual man what is called, chap. xii. 'the word of knowledge,' or the right meaning of the Jewish scriptures. Accordingly he adds, 'and know all mysteries,' all the things hidden under the types and figures of the law hitherto kept secret, 'and all knowledge' of the ancient revelations. See chap. xii. 8. note 2.

2. So as to remove mountains.—The Jews, by removing mountains, meant the overcoming of the greatest difficulties. See Whitby on this verse.

3. I am nothing.—As it is here supposed, that one who possessed all faith might want love, and be nothing in the sight of God, it is evident, that the faith of which the apostle speaks in this verse is not saving faith. Farther, since it appears from our Lord's words, Matt. vii. 22, 23. that some who possessed spiritual gifts should be condemned for their wickedness, the two passages joined are a solemn warning to men, not to trust to their gifts as the means of recommending them to God. To obtain Christ's approbation at the judgment, we must possess real holiness.

Ver. 3. Deliver my body that I may be burned.—If this is an allusion to what Nebuchadnezzar said of Shadrach, Meshach, and Abed-nego, 'They yielded their bodies,' namely, to be burned, 'that they might not worship any god except their own God,' the apostle's meaning will be as in the commentary, Though I deliver my body to be burned for my religion.

Ver. 4.—Love suffereth long, and is kind.—Here the apostle attributes to love the qualities and actions of a person, in order to render his account of that divine grace the more lively and affecting. From what he says of love in this and in the following verses, it appears to be the grace which renders men most like to God, and that which is the best preparation of them for living in heaven. Hence Milton, in his *Comus*, terms it, "The golden key which opens the palace of eternity."

2. Love doth not vaunt.—Οὐ περιφρονῶν. The critics are not agreed in their opinion concerning this word, whether it is Greek or Latin. Phavorinus explains it by οὐ περὶ ἑαυτοῦ, 'doth not act precipitately.' If it is a Latin word, it is of the same import with *perperam*, which denotes what is opposite to prudence. Hammond cites a passage from one of Cicero's letters to Atticus, in which this word is used to denote *boasting*. And in that sense our translators, whom I have followed, understood it here. Bp. Pearce thinks it is derived from an Arabic word which signifies to be of a light mind: and translates the clause, *is not inconstant*.—If the reader wishes to know the different senses given of this clause by the Greek commentators, he may consult Estius.

Ver. 5.—1. Is not exasperated.—Basil, cited by Mill, tells us, that a violent emotion of mind occasioned by anger, is called *παροξυσμός*.

2. Doth not imagine evil.—Οὐ λογίζεσθαι κακόν may be translated, 'Doth not reason out or conclude evil,' by putting the worst constructions on actions which have a doubtful appearance. Or it may be translated, 'Does not impute evil,' or wickedness, to a person on slight grounds.

Ver. 6. Doth not rejoice in iniquity.—Because the Hebrew word which signifies a lie is translated in the LXX. by the word *iniquity*, Whitby thinks iniquity here means falsehood. The benevolent man takes no pleasure either in hearing or repeating falsehoods.

cient revelations; and though I have all faith, (chap. xii. 9. note 1.), so as to be able to remove mountains, but have not love, I am nothing in the sight either of God or of man.

3 And though I spend all my goods in feeding the poor, and though I deliver my body that I may be burned for my religion, but have not love as the principle from which I act, I am nothing profited by these things, as they are the actions of a vain hypocrite.

4 The excellence of love appears in its operations: Love disposeth one to bear injuries long, and to be kind to those who injure him. Love preserves one from envying those who are greater, or richer, or better than himself. Love keeps one from vaunting of his attainments. Love keeps one from being puffed up with pride and anger.

5 Love doth not suffer one to behave haughtily, nor to seek his own interest only: one animated by love is not exasperated on every little provocation; and doth not put a bad construction on the character and actions of others:

6 Doth not take pleasure in iniquity committed by others, though he should reap advantage from it; but jointly rejoiceth with good men in every virtuous action.

7 He covereth all the failings of others; and being free from evil himself, believeth all things, and hopeth all things that are good of others, and patiently beareth all afflictions.

8 Love always remaineth; nay, flourisheth most in the future life. But whether there be teachings by inspiration, they shall be abolished in the church; or foreign languages, they shall cease after the gospel has been preached to all nations; or the inspired knowledge of the ancient revelations, it shall be abolished when the church has attained its mature state.

9 Besides, we inspired teachers know the mysteries of the gospel only in part, and explain them in part. For, in the present life, we are not capable to know them fully, far less to make you understand them fully.

And in confirmation of his interpretation he observes, that iniquity stands opposed to truth in this passage. But, in scripture, truth is used sometimes for *righteousness* in general: in which comprehensive sense it may be understood here.

Ver. 7.—1. Covereth all things.—As σκεπῶ often signifies to cover or conceal, it must have that meaning here; because the common translation, 'beareth all things,' is not in sense different from 'endureth all things,' in the last clause of the verse.

2. Believeth all things.—Because πιστεύω signifies *fidei committere*, to intrust one with a secret, and because it follows the clause *κατασκεπῶ*, covereth all things, Bos supposes the apostle, in these expressions, describes a perfect friendship, in which friends commit all their secrets to each other, and conceal the secrets which they have mutually imparted. If this is the apostle's meaning, the clause must be translated, 'intrusteth all things.'

Ver. 8.—1. Love never at any time faileth.—Love shall never perish out of the church, either in time or eternity. So that to all its other excellent properties, this of its eternal duration must be added. Behold then, and approve the beauty of an universal benevolence, which hath nothing in view but to do good freely for the sake of God: admire the true greatness of soul, which appears in forgiving those who have injured us, and in doing them good for evil: praise the loveliness of an unaffected humility, which is not ostentatious; and with confidence rely on a virtue which is not to be destroyed, or even abated, by opposition, disappointment, ingratitude, or evil treatment of any kind, but which triumphs over all obstacles and temptations whatever.

2. Or knowledge, it shall be abolished.—As the apostle is speaking of the spiritual gifts, and of their abolition in the church both in heaven and on earth, knowledge here cannot be taken in the ordinary sense of the word; for in that sense, knowledge will exist in heaven in the greatest perfection, ver. 12. But it must signify the spiritual gift called, chap. xii. 8, 'the word of knowledge,' and chap. xiii. 2, 'all knowledge.'—Farther, though the apostle hath mentioned none of the spiritual gifts but *prophecy, tongues, and knowledge*, what he hath said of these is applicable to all the rest. They shall be abolished in the church on earth, after it hath attained sufficient internal strength to support and edify itself. See Eph. iv. 11–14. They shall be abolished likewise in heaven, being of no use there, as the apostle observes in the following verse.

Ver. 9. We know only in part, and prophesy in part.—This may have a different meaning from that given in the commentary. For, as the apostle told the Corinthians, chap. xii. 27. that they were 'members (α μέμβροι) in part,' that is, a part only of the members of Christ's body, α μέμβροι in this passage may be translated, *by a part*, so as to signify that we exercise the gifts of knowledge and prophecy only by a part of us; we do not all exercise these gifts, but depend on the spiritual men, who possess them, for knowledge and instruction. Accordingly it is added, But when the perfect spiritual gift is come, or bestowed on all the members of Christ's body in heaven, then that which was given to some members of Christ's body on earth, to enable them to teach the rest, will be withdrawn as of no farther use; because in heaven every individual member will have an illumination peculiar to himself, which will be sufficient in all respects for his direction and happiness.

10 But when (τὸ τέλει, sup. *χρησιμὰ*) the perfect GIFT is come, the one in part shall be abolished.

11 When I was a child, I spake as a child, [conceived as a child, I reasoned as a child. But when I became a man, I put away the things of a child.

12 For now we see (*δὲ*, see chap. iii. 15. note) through glass¹ obscurely;² but then face to face: now I know (*ὡς μέρος*) in part; but then (ἐν ὁμοιότητι) I shall fully know, even as I am fully known.³

13 And now abideth faith, hope, love,¹ these three; but the greatest of these is love. (See ver. 8.)

Ver. 12.—1. We see through glass.—*Δι' ὁρατῶν*. Dr. Pearce thinks the word *ὁρατῶν* signifies any of those transparent substances which the ancients used in their windows; such as thin plates of horn, transparent stone, and the like, through which they saw the objects without obscurely. I have therefore translated this Greek word by the English word *glass*, as a generic name for such substances.—But others are of opinion, that the word denotes a *brass mirror*, like those of which Moses made the laver, Exod. xxxviii. 8. and that the apostle's meaning is, we see things as it were by images reflected from a mirror. But this idea does not accord with seeing things obscurely.

2. Obscurely.—*Ὡς ἐν αἰνίγματι*, literally in an *enigma* or *riddle*. An enigma or riddle being a discourse in which one thing is put for another, which is in some respects like it, we are said to see things at present in an enigma, because in the revelations of God, invisible things are represented by visible, and spiritual things by natural, and eternal things by such as are temporal. Two of Stephen's MSS. read here *ὡς*, as in a riddle.—On this passage it is proper to observe, that the darkness in which things at present are involved, is in some respects necessary. For as in childhood our knowledge and conception of things are wisely made imperfect, that we may the more easily submit to the exercises and discipline which are proper to our childish state; so in the present life, which in relation to the whole of our existence may be called childhood, our knowledge of invisible things is appointed to be imperfect, that we may

10 But when the perfect gift of complete illumination is bestowed on all in heaven, then that which is partial, namely, the present gifts of knowledge and prophecy, shall be abolished, as useless.

11 The difference between our present and future conceptions of spiritual things, may be illustrated by the knowledge of a child, compared to that of a man. When I was a child, my speech, my conceptions, and my reasonings, were erroneous. But when I became a man, I laid aside the conceptions, reasonings, and language of a child.

12 For now the revelations of God being made in human language, which cannot convey a just idea of spiritual things, we see them as through glass obscurely; but in the life to come we shall see them face to face, clearly. Now my knowledge of spiritual things is partial; but in the life to come I shall fully know them, even as I am fully known of superior beings.

13 Love is more excellent also than all the graces. For now abideth Faith, Hope, Love, these three being necessary to our present state; but the greatest of these is love: Because, after Faith and Hope are at an end, Love will subsist for ever in heaven.

employ ourselves with pleasure in the occupations of the present life. But when the season of childhood is over, we attain more comprehensive views of things, and put away childish conceptions, reasonings, and occupations. Just so, when this life is over, and the grand scenes of the heavenly world open upon us, we shall no more see spiritual things darkly as in a riddle, but we shall see them face to face, or clearly; and shall fully know, even as we ourselves are fully known of superior beings, or of our most familiar friends. In short, we shall leave off all those imperfect methods of acquiring knowledge, which we make use of on earth.

3. I shall fully know, even as I am fully known.—Beza thinks this may be translated, 'I shall know fully, when also I shall be made to know fully.' See Ess. iv. 7. But thus translated, the clause has the appearance of a tautology.

Ver. 13. And now abideth faith, hope, love.—The clause, *now abideth*, implies that the graces spoken of are not always to abide; at least the graces of faith and hope. For seeing 'faith is the persuasion of things hoped for,' Heb. xi. 1. and 'hope that is seen is no hope,' Rom. viii. 24., in heaven, where all the objects of our faith and hope are put in our possession, there can be no place for either! It is quite otherwise with love. The objects of love exist in the greatest perfection in heaven, and will exist there for ever; so that love will burn in that world, with a delightful warmth and brightness, to all eternity.

CHAPTER XIV.

View and Illustration of the Matters in this Chapter.

FROM the things written in this chapter it appears, that the brethren at Corinth had erred in their opinion of the comparative excellence of the spiritual gifts; and had been guilty of great irregularities in the exercise of these gifts. In particular, they preferred the gift of speaking foreign languages to all the rest, because it made them respectable in the eyes of the unbelieving Greeks, who were great admirers of eloquence. Farther, possessing that gift in the manner of an habit which they could exercise at pleasure, they were exceedingly fond of shewing it in the public assemblies, by speaking often and long in foreign languages, without regarding whether their hearers understood them or not. And fancying themselves the most honourable of all the spiritual men, because their gift was habitual, they claimed the privilege of speaking in the public assemblies preferably to others; whereby some who were better qualified to edify the church, were often obliged to be silent. Nay, to such a pitch did they carry their passion for speaking foreign languages, that, on some occasions, a number of them who possessed that gift, spake in the church all at once; whereby great confusion was occasioned in their meetings.

The Corinthians, by this improper use of their ability to speak foreign languages, having brought a bad report upon the Christian assemblies, St. Paul, in this chapter, endeavoured to lessen their admiration of the gift of tongues, by shewing that it was inferior to most of the other spiritual gifts; and that its value depended on its being used for the edification of others. Wherefore, as an introduction to his discourse on the subject, he began

with exhorting them to make love the object of their constant pursuit, but *spiritual gifts* the object only of their earnest wish; and of the spiritual gifts, to desire the gift of prophecy, rather than the gift of speaking foreign languages, ver. 1.—Because he who, in the public assemblies, spake in an unknown language, spake to God only, and did no good to others, however sublime and excellent the things which he spake might be, ver. 2.—Whereas he who prophesied, spake to men in a known language, things for their edification, exhortation, and comfort, ver. 3.—In short, he who spake in an unknown language, edified none but himself; whereas, he who prophesied edified the church, ver. 4.—This being the case, though the apostle would have been glad that all the inspired men at Corinth had spoken foreign languages, he rather wished them to prophesy, ver. 5.—Next, he advanced various arguments, to shew the unprofitableness of speaking unknown languages in the church, ver. 6-11.—Then exhorted such of them as earnestly wished to possess spiritual gifts, to seek those which would make them abound to edification, ver. 12.—and directed the persons who prayed in an unknown tongue, to pray in such a manner that what they prayed might be interpreted; because if any one prayed in an unknown tongue, without having his prayer interpreted, his spirit prayed, but his meaning did not profit his hearers, ver. 14.—The duty, therefore, of every inspired person who prayed or sang psalms in the public assemblies, was to perform these offices in an intelligible manner, ver. 15.—otherwise, when he returned thanks to God, his hearers could not say *Amen*; that is, could not

join in his thanksgiving, not understanding what he said, ver. 16, 17.—He then told them, that he could thank God in more foreign languages than all of them taken together, yet he would rather speak five sentences in a known language, for the edification of others, than ten thousand sentences in an unknown language, which could profit nobody but himself, ver. 18, 19.

Next, to shew the Corinthians the foolishness of a number of them speaking in the church unknown languages all at once, he told them it was acting like children. In bad dispositions, indeed, he wished them to be children, but in understanding to be men, ver. 20.—Then he put them in mind of Isaiah's prophecy, in which it was foretold, that God would speak to the unbelieving Israelites in foreign languages; but that even so they would not believe, ver. 21.—From which he inferred that foreign languages were intended for a sign, not to believers, but unbelievers, to convince them of the divine original of the gospel; whereas, prophecy was intended for the edification of believers, ver. 22.—Farther, when the whole church is met in one place, if all of you, said he, who have the gift of tongues, speak at once, and there come in an unlearned person or an unbeliever, will they not say *ye are mad?* ver. 23.—Whereas, if all the inspired men *prophecy*, that is, speak in a known language, and in an orderly manner, to the edification, exhortation, and comfort of the assembly, and there shall come in an unlearned person or an unbeliever, perhaps with a bad intention, such an one, understanding what is spoken by all, will probably be made sensible of the evil of his idolatry and wickedness; and being examined by all concerning his bad design, ver. 24.—the secrets of his heart will be discovered, so that, falling prostrate, he will worship God, and carry away word that God is actually among the Christians, ver. 25.

In the remaining part of this chapter, the apostle gave the Corinthians particular directions concerning the manner in which they were to exercise their spiritual gifts, ver. 26–33.—And prohibited women from speaking in the church on any pretence whatever; founding his prohibition on the will of God, and on the law of Moses, which commanded women to be subject to men, and even on the custom of nations, ver. 34, 35, 36.—Then required the prophets, and other spiritual persons at Corinth, to acknowledge that all the things he had written were the commandments of the Lord. For St. Paul, though one of the greatest apostles, willingly submitted his doctrines and writings to be tried by those who had the gift of discerning spirits; being absolutely certain of his own inspiration, ver. 37.—He added, if after the attestation borne to my precepts by the spiritual men, any teacher among you is ignorant that they are the precepts of the Lord, let him remain in his ignorance, ver. 38.—And, as the conclusion of the whole, he exhorted the Corinthians to desire earnestly to prophecy: but at the same time

not to forbid any person to speak in an unknown language, if there was an interpreter present to interpret what he said, ver. 39.—And, in general, to do all things in their public assemblies decently and in order, ver. 40.

Before this illustration is finished, it may be proper to remark, first, That this and the two preceding chapters of St. Paul's first epistle to the Corinthians more than any other parts of the sacred volume, are useful for demonstrating the reality, and for making us acquainted with the nature, of that most singular and astonishing proof of the divine original of the gospel, which was set before the world in the supernatural gifts wherewith multitudes of the first Christians were endowed. For from the account accidentally given of these gifts in the chapters mentioned, and of the persons who possessed them, and of the manner of their communication and operation, and of the uses for which they were intended, we understand, That they all proceeded from the Spirit of God, and were most astonishing in their operation: That in every church great numbers of persons possessed these gifts, having received them, either by an immediate illapse of the Holy Ghost, or by the imposition of the apostle's hands: That the spiritual men exercised these gifts openly before all the world, for the confirmation of the gospel; and in their public assemblies, for their own edification: That in the absence of the apostles, the spiritual men, by these gifts, but especially by the gifts of miracles and tongues, converted numbers; and, That the heathens who came into the Christian assemblies, (as many of them did, 1 Cor. xiv. 24.), had thereby an opportunity to know, and to report to others, that God was really among them. Thus, notwithstanding the gospel in the first age met with great opposition everywhere, from the statesmen, the priests, the craftsmen, the bigots, and even from the philosophers and rhetoricians, yet in all countries, by the influence of the spiritual gifts and of the miraculous powers which abounded among the Christians, it overcame all opposition, and through the blessing of God spread itself so effectually, that at length it put an end to the heathen religions, in the best peopled and most civilized provinces of the Roman empire.

My second remark is, That although the irregularities which the Corinthian brethren were guilty of in the exercise of their spiritual gifts, occasioned at first abundance of trouble to the apostle Paul, these irregularities are not now to be regretted. By the direction of God, they have been the occasion of our receiving certain and full information, concerning the existence of the spiritual gifts, the primitive glory of our religion, and concerning the way in which they were exercised by the apostles, and other spiritual men, for the overturning of the heathen idolatry, the establishment of the gospel throughout the world, and the edification of the church itself. See the Illustration prefixed to 1 Thess. chap. i.

NEW TRANSLATION.

CHAP. XIV.—1 *Pursue* love, and earnestly desire spiritual gifts, but especially that ye may prophesy.

2 For he who speaketh in a foreign language, speaketh not to men, but to God; for no one (*αὐτοῦ*, 45.) understandeth him: (*ὁ*) nevertheless, by the Spirit he speaketh mysteries.

3 But he who prophesieth, speaketh to men

COMMENTARY.

CHAP. XIV.—1 Since it is a grace so excellent, pursue love by every method in your power; and only earnestly desire spiritual gifts, but especially that ye may prophesy.

2 For he who speaketh in a foreign language in the public assemblies, speaketh not to men, but to God; for no one present understandeth him. Nevertheless, by the Spirit he speaketh mysteries, or things which, after he hath spoken them, are wholly hidden from the church.

3 But he who prophesieth, speaketh by inspiration to men in a

Ver. 1. Pursue love. — *Ἀσώμενοι* denotes the action of hunters in the chase, the apostle's meaning is, be most earnest in your endeavours to attain the noble grace of love.

Ver. 2. He who speaketh in a foreign language. — The word *γλῶσσαι*, tongue, so often used in this chapter, plainly means a foreign language, (see ver. 19.) in which sense it was used by the

Greek writers, as Eustathius on *Iliad* A. quoted by Hammond on 1 Cor. xiv. 22. affirms.

Ver. 3. He who prophesieth, speaketh to men for edification, &c.] — Seeing the spiritual men who had the word of wisdom, and the word of knowledge, spake to others for edification, exhortation, and consolation, the exercise of their gifts was comprehended under

FOR edification, and exhortation; (see Rom. xii. 8. note 1.), and consolation.

4 He who speaketh in a foreign language, edifieth himself; but he who prophesieth, edifieth the church.

5 I wish, indeed, that ye all spake in foreign languages; but rather that ye prophesied: for greater is he who prophesieth than he who speaketh in foreign languages, unless SOME ONE interpret,¹ that the church may receive edification.

6 (ΝΟΜΙΔ) For now, brethren, if I should come to you speaking in foreign languages, what shall I profit you, unless I shall speak¹ to you INTELLIGIBLY, either by revelation, or by knowledge, or by prophecy, (see ver. 3. note), or by doctrine?²

7 In like manner,¹ things without life giving sound, whether pipe or harp, unless they give a difference² to the notes,³ how shall it be known what is piped or harped?⁴

8 (ΚΑΙ ΥΑΓ, 93.) And therefore, if the trumpet give an unknown sound, who will prepare himself for battle?

9 So also ye, unless with the tongue ye give intelligible speech, how shall it be known what is spoken? therefore ye will be speaking into the air.

10 There are, perhaps, as many kinds of languages¹ in the world AS YE SPEAK, and none of them is without signification.

11 (ΟΥ, 264.) Yet, if I do not know the meaning of the language, I shall be to him who speaketh a barbarian,¹ and he who speaketh WILL BE a barbarian to me.

12 (ΟΥΤΩΣ ΚΑΙ, 266.) Wherefore ye also, since ye are earnestly desirous of spiritual GIFTS, seek THEM, that ye may abound for the edification of the church.

13 (ΔΕΥΤΕΡ) For which cause, let him (ὁ λαλῶν, 55.) who prayeth¹ in a foreign language, pray (ἴνα, 197.) so as SOME ONE may interpret.²

prophesying; which therefore was a general name for the speaking by inspiration in a known tongue, to the instruction of the church, whatever the nature of that inspiration might be.—When the apostles, who were endowed with the word of wisdom, and the superior propheta, who were endowed with the word of knowledge, prophesied, they did it by inspiration, called, ver. 6. revelation and knowledge. But there were other kinds of inspiration, called in the same verse prophecy and doctrine, which belonged to the inferior prophets. These were said to prophesy, when by inspiration they uttered prayers and psalms in which the church joined them; or delivered a discourse relating to some point of doctrine or practice. And all being done in a known language, the church was edified, exhorted, and comforted. See chap. xii. 10. note 2. Rom. xiv. 19. note.

Ver. 4. Edifieth himself.—(See chap. viii. 10. note 2.) From this it is plain, that the inspired person who uttered in an unknown language a revelation made to himself, must have understood it, otherwise he could not increase his own knowledge and faith by speaking it. He might also confirm himself in the faith of the gospel, by his consciousness that he was inspired in delivering the discourse.

Ver. 5. Unless some one interpret.—Εἰς τὸς οὐ μὴ διαμνηνύς. This is rendered in our Bibles, unless he (the person who speaks the unknown discourse) interpret. But this is contrary to the apostle's meaning, and to his precept, ver. 23. where the inspired person, who had a revelation made to him in an unknown tongue, is ordered not to interpret it, but to keep silence, if there was no interpreter by. The expression, therefore, in this verse is elliptical, and must be completed by supplying τὴς after μὴ.

Ver. 6.—1. I shall speak.—The word λαλῶν here, and ver. 3. signifies to speak intelligibly. Ess. iv. 56.

2. Or by doctrine.—This was an inspiration making known a particular doctrine to the ordinary pastors or teachers, which they were to communicate to the church in public, or to the young and more ignorant in private, in a known language.

Ver. 7.—1. In like manner.—In accented copies of the New Testament, the original word should have the circumflex accent thus, ὁμοίως, to show that it had the same signification with ὁμοίως, in like manner. Whereas accented thus, ὁμοίως, it will signify (amen) yet.

2 B

known language, for increasing their faith, and stirring them up to their duty, and comforting them under their afflictions.

4 He therefore who speaketh in a foreign language, edifieth himself only; but he who prophesieth, speaketh in a known language, so as to edify the church.

5 I wish, indeed, that ye all spake foreign languages; but rather that ye were endowed with the gift of prophecy. For, a more useful inspired person is he who prophesieth. (see ver. 3.) than he who speaketh mysteries (ver. 2.) in foreign languages, unless some one interpret what he speaketh, that the church may receive edification.

6 For now, brethren, if I should come to you speaking the dictates of inspiration in foreign languages, what good shall I do you, unless I shall speak to you intelligibly, either by the revelation, peculiar to an apostle; or by the word of knowledge, the gift of a superior prophet; or by prophecy, the inspiration proper to an inferior prophet; or by doctrine, the inspiration proper to the ordinary pastor?

7 In like manner, things without life giving sound, whether pipe or harp, unless they give a difference to the notes, both in tone and in time, how shall it be known what is piped or harped? Such unmeaning sounds are a fit image of unintelligible language, both in their nature and in their effect.

8 And therefore, if the trumpet, instead of sounding those notes whose meaning is understood by the soldiers, shall give an unknown sound, who, in that case, will prepare himself for battle?

9 So also ye, when ye speak by inspiration in your public assemblies, unless with the tongue ye utter intelligible speech, how shall it be known what is spoken? Therefore, however important the things ye speak may be, ye will be speaking into the air like madmen.

10 There are, no doubt, as many kinds of languages used in the world as ye speak, and none of them is without signification to those who are acquainted with them.

11 Nevertheless, if I do not know the meaning of the language that is uttered, I shall be to the person who speaketh a foreigner, who has no knowledge of what he speaks, and he who speaketh shall be a foreigner to me: we shall be incapable of holding any conversation with each other.

12 Wherefore ye also, that ye may not be barbarians to each other, since ye are earnestly desirous of spiritual gifts, (πνευματων, see ver. 32. note 1.) seek them, that by exercising them properly, ye may abound for the edification of the church.

13 For which cause, let him who by inspiration prayeth in the church in a foreign language, pray in such a manner, and at such a time, as some one who is inspired may interpret his prayer to the edification of the church.

Beza observes, that ὁμοίως, signifying in like manner, is a poetical word. But the other sense, namely, yet, does not suit the apostle's reasoning in this passage.

2. Give a difference.—Διαφορῶν. Among musicians, this word signifies the measured distance between sounds, according to certain proportions, from which the melody of tune results.

3. To the notes.—Raphelius has shown that φθόγγος, as distinguished from φωνή, signifies a musical sound, a note in music. See Parkh. Diction.

4. Is piped or harped.—The ancients not only directed their motions in dancing by musical instruments, but they used them in battle, and even in funeral lamentations for exciting grief, Matt. ix. 23. xi. 17.

Ver. 10. As many kinds of languages.—Bos is of opinion, that φωνῆς here signifies articulate speech, language. And Raphelius has shown that Polybius and Arrian have used the word in that sense. See Acts xiii. 27. where φωνῆς τῶν προφητῶν signifies the words of the prophets; for they are said to be 'read every sabbath day,' namely, in the synagogues. Likewise, 2 Pet. ii. 16. 'The dumb beast speaking (φωνῶντος φωνῆς) in man's language, forbad,' &c.

Ver. 11. A barbarian.—The Greeks, after the custom of the Egyptians, mentioned by Herodotus, lib. ii. called all those barbarians who did not speak their language. In process of time, however, the Romans having subdued the Greeks, delivered themselves by the force of arms from that opprobrious appellation; and joined the Greeks in calling all barbarians who did not speak either the Greek or the Latin language. Afterwards, barbarian signified any one who spake a language which another did not understand. Thus the Scythian philosopher Anacharsis said, that among the Athenians the Scythians were barbarians; and among the Scythians the Athenians were barbarians. In like manner, Ovid, Trist. v. 10. 'Barbarus hic ego sum, quia non intelligor ulli.' This is the sense which the apostle affixes to the word barbarian in the present passage.

Ver. 13.—1. Let him who prayeth.—That λαλῶν here signifies a speaking in prayer, is evident from the subsequent clause, and from ver. 14.

2. Pray (ἴνα διαμνηνύς, sup. τὴς, see ver. 6. note) so as some one

14 For if I pray in a foreign language, (*πνεῦμα μὲν*) my spirit¹ prayeth, but (*ὡς μὲν*) my meaning is without fruit.

15 What then is TO BE DONE? I will pray with the Spirit, (*δὲ*) but I will pray also with meaning: I will sing with the Spirit, but I will sing also with meaning.

16 (*Ἐπεὶ*) Else when thou shalt bless with the Spirit, he who filleth up the place of the private person,¹ how shall he say the Amen² to thy thanksgiving, since he knoweth not what thou sayest?

17 For thou, indeed, givest thanks well, but the other is not edified.

18 I give thanks to my God, speaking in foreign languages¹ more than all of you:

19 Yet in the church I had rather speak (*πεντήκοντα*, 60.) five sentences with my meaning UNDERSTOOD, that I may instruct others also, than ten thousand¹ sentences in a foreign language.

20 Brethren, be not children in understanding; (*ἀλλὰ*) but in evil¹ be ye children, and in understanding be ye full grown men.²

21 In the law it is written,¹ (*ὅτι*, 260.) Surely with other tongues, and with other lips, I will speak to this people; yet not even so will they hearken to me, saith the Lord.

22 So that foreign languages are for a sign, not to believers, but to unbelievers:¹ but prophecy IS FOR A SIGN, not to unbelievers, but to believers.

14 For if I pray publicly in a foreign language not interpreted, my spirit which understandeth that language prayeth, but my meaning in such a prayer is without fruit to the person for whom I pray.

15 What then is to be done, when the Spirit moves me to pray in the church in an unknown language? Why this, I will pray with the inspiration of the Spirit, but I will pray also with my meaning interpreted, ver. 13.; I will sing with the inspiration of the Spirit, but I will sing also with my meaning interpreted.

16 Else, when thou shalt bless God with an inspiration of the Spirit in an unknown language, he who in the congregation is a private or uninspired person, and heareth thee speak, how shall he assent to what thou speakest, and say the Amen to thy thanksgiving, since he knoweth not what thou sayest?

17 For thou indeed givest thanks in that unknown language in fit expressions, but the other who hears thee is not edified thereby.

18 I do not thus speak of foreign languages because I myself am deficient in them: for I worship my God, speaking in more foreign languages than all of you taken together.

19 Yet so far am I from being vain of this gift, that in the church I had rather speak five sentences with my meaning understood, that I may instruct others as well as myself, than ten thousand sentences in a foreign language, however sublime and elegant that discourse might be.

20 Brethren, do not, by exercising the gift of tongues with strife, shew yourselves children in understanding; but in freedom from evil dispositions be ye children, and in understanding be ye full grown men.

21 In the law it is foretold, Surely with other tongues, and with other lips, that is, by persons whose language is different from theirs, I will speak to this people: Yet not even so will they become obedient to me, saith the Lord.

22 Wherefore, foreign languages are for a sign of the effusion of the Holy Ghost on you, not to convince believers who do not understand these languages, but to convince unbelievers to whom ye speak in their own language, Acts ii. 8. But prophecy is for a sign of the effusion of the Spirit, not to convince unbelievers who cannot know, but to edify believers who know, that ye are inspired in prophesying.

may interpret.]—What the apostle meant by ordering the inspired person to pray in such a manner as that another might interpret his prayer was this: He who prayed in an unknown language, was to do it by two, or at most by three sentences at a time, and in order; and the interpreter was to interpret what he said as he went along, ver. 27. But if there was no interpreter at hand, he was to be silent, ver. 28. even though he himself could have interpreted what he spoke; because to edify the church in that manner was a ridiculous vanity, not to be encouraged, for a reason which shall be mentioned in the note on ver. 23.

Ver. 14. My spirit prayeth, but my meaning is without fruit.]—According to Bengelius, *spirit* in this verse signifies that faculty of the inspired person on which the Spirit of God operated internally, so as to make known to him something which he was ignorant of before. But *mind* signifies the same faculty, operating in discovering its conception to others. Wherefore, seeing the original words *πνεῦμα μὲν* signify, my mind made known to others, they may be translated as I have done, my meaning. This signification the word *mind* hath, ver. 19. It hath the same signification in other passages. For example, 1 Cor. ii. 16. 'Who hath known (*οὐκ ἐγινώκειν*, *sensum domini*, Vulg.) the mind of the Lord? but we have (*οὐκ ἐγινώκειν*) the mind of Christ.'—Besides in the glossaries, (*νοῦς*) *mind* signifies (*serious*) meaning, as in this phrase, *Νοῦς δὲ ἔχει τινα*, What is the meaning of this word?

Ver. 15.—1. Who filleth up the place (*τοῦ ἰδιώτου*) of the private person.]—Josephus, Antiq. 3. c. 9. §1. uses the Greek word *ἰδιώτης* to denote a private person, as distinguished from the priests. In like manner, in this verse *ἰδιώτης* denotes those of the assembly who had not the gift of languages, and who were not teachers, but hearers only. In ver. 23. and 2 Cor. xi. 6. the word signifies a person unlearned or untaught. See the following note.

2. How shall he say the Amen to thy thanksgiving?—The apostle's question implies, that it was the custom in the Christian church from the beginning, for all the people, in imitation of the ancient worship, to signify their assent to the public prayers by saying Amen at the conclusion of them. Of this custom in the Jewish church we have many examples. See Deut. xxvii. 15. 1 Esdras ix. 47. Neh. viii. 6.

Ver. 18. Speaking in foreign languages.]—This is Bishop Pearce's translation, which I have adopted, because it is more agreeable to the original, and to the scope of the passage, than the common version.—The apostle had this great variety of languages given him by inspiration, that he might be able immediately to preach the gospel to all nations, without spending time in learning their languages. But it must be remembered, that the knowledge of so many languages miraculously communicated, was a knowledge for common use, such as enabled the apostle to deliver the doctrines of the gos-

pel clearly and properly, and not such a knowledge of these languages as prevented him, in speaking and writing, from mixing foreign idioms with them, especially the idioms of his mother tongue. An attention to such trifles was below the grandeur and importance of the work in which the apostle was engaged, and tended to no solid use; these foreign idioms being often more expressive and emphatical than the correspondent classical phrases.

Ver. 19. Than ten thousand.]—Here *καὶ* stands for *καὶ ἄλλοι* *καὶ*, as it does likewise Luke xv. 7.

Ver. 20.—1. In evil.]—The Greek word *κακία*, in this passage, does not signify malice, but those evil dispositions which are contrary to the gentleness and innocence of children; particularly envy, anger, and strife.

2. And in understanding be ye full grown men.]—Behave with the good sense and prudence of full grown men. It was a severe reproof to the Corinthians, who piqued themselves on their wisdom, to represent their speaking unknown languages, and their contending about precedence, as a childishness which men of good sense would be ashamed of.—Doddridge makes the following remark on this part of the apostle's epistle to the Corinthians: "Had the most zealous protestant divine endeavoured to expose the absurdity of praying and praising in an unknown tongue, as practised in the church of Rome, it is difficult to imagine what he could have wrote more full to the purpose than the apostle hath done here." He adds for the instruction of those who preach the gospel, "That a height of composition, an abstruseness of thought, and an obscurity of praise, which common Christians cannot understand, is really a speaking in an unknown tongue, though the language used be the language of the country."

Ver. 21. In the law it is written.]—See Rom. ii. 12. 26. notes, where it is shewn, that the law signifies the whole of the Jewish scriptures.—This passage is taken from Isa. xxviii. 11. 'With stammering lips and another tongue will he speak to this people.' The critics observe, that the Hebrew words in Isaiah, rendered by our translators 'with stammering lips,' ought to be translated, 'in labia irrisoria,'—with mocking lips, in which sense the LXX. understood the phrase. But that translation makes no alteration in the meaning; for they who speak to others in an unknown language, seem to the persons to whom they speak, to stammer and to mock them.

Ver. 22. So that foreign languages are for a sign, not to believers, but to unbelievers.]—Some are of opinion, that Isaiah, in the words quoted, alludes to Deut. xxviii. 49. and that by God's speaking to the unbelieving Jews with another tongue, is meant, his punishing them by a foreign nation. But that sense of the prophet's words agrees neither with his design, nor with the apostle's. Isaiah evidently foretels the methods which God in future times would use for converting the unbelieving Jews; and among others that he

23 If, then, the whole church¹ be come together in one place, and all speak in foreign languages, and there come in unlearned persons, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, (see ver. 3.) and there come in an unbeliever, or an unlearned person, (see ver. 16. note 1.) he is reprov'd by all, (αἰνεῖται, ch. iv. 3. note 1.) he is examined by all.¹

25 And thus the secrets of his heart are made manifest; and so, falling on his face, he will worship God, carrying away word that God actually is among you.

26 What then is TO BE DONE, brethren? When ye are come together, each of you hath a psalm,¹ hath a discourse,² hath a foreign language, hath a revelation, hath an interpretation. Let all be done to edification. (See ch. xiv. 3. note.)

27 (Err) And if any one speak in a foreign language, LET IT BE by two, or at most three SENTENCES,² and (αἰς μὴ) separately; and let one interpret.

28 But if there be no interpreter, let him be silent in the church: (ὁ) If let him speak to himself, and to God.

29 Now, let two or three prophets speak, and let the others discern. (διακρίνεσθαι, see chap. xii. 10. note 2.)

30 But if to another sitting by, ANY THING be revealed,¹ let the first be silent.

31 For ye can all prophesy (αἰσθ' ἑα) one by one, (ἑα, 197.) so as all may learn, and all be comforted.

32 (Καί, 207.) For the spiritual gifts¹ of the prophets, are subject to the prophets.²

33 (Γα, 91.) Besides, God is not THE

would speak to them in foreign languages, that is, in the languages of the nations among whom they were dispersed. The passage therefore is a prediction of the gift of speaking foreign languages to be bestowed on the first preachers of the gospel. From the prophecy thus understood, the apostle's conclusion is clear and pertinent.

Ver. 23.—1. The whole church.]—By the whole church, the apostle means the whole brethren of a particular city; or the whole of the brethren who were used to meet together in one place for worship.

2. Will they not say that ye are mad?—This is not contrary to what is said, ver. 22 that the speaking in foreign languages was a sign to convince unbelievers: for, the unbelievers to be convinced by that sign, were such strangers as understood the language in which they were addressed; whereas, the unbelievers and unlearned persons who considered the speaking of foreign languages as an effect of madness, were those strangers who did not understand them.

Ver. 24. He is examined by all;—by all who have the gift of discerning spirits; and they making known to the church the design on which he was come into their assembly, he will be affected in the manner described ver. 25.

Ver. 25.—1. Each of you hath a psalm.]—Grotius thinks this and the following clauses should be read interrogatively: 'Hath each of you a psalm? hath he a discourse?' The inspired psalms of which the apostle speaks, were not metrical compositions, but compositions which were distinguished from prose, by the sublimity of the sentiments, and the strength, beauty, and aptness of the expressions. Such was the inspired psalm which Mary our Lord's mother uttered, Luke i. 46. and the inspired thanksgiving and prayer which the disciples jointly sang upon the deliverance of Peter and John from the council, recorded Acts iv. 24—30. And since it is said, ver. 24 that the whole company¹ lifted up their voice (ἐψάλλον) with one accord,² it is evident that Peter, to whom that psalm was given, must have delivered it by two or three sentences at a time, (as St. Paul directed the Corinthians to do in the like cases,) that all the company might join in it.

2. Hath a discourse; namely, for edification, exhortation, and consolation. For the word διδασκαλία signifies not only the thing taught, but the discourse in which it is taught.]—See Eas. iv. 39.

23 Well, then, if the whole church be assembled in one place, and the inspired persons all speak in foreign languages, and there come in persons ignorant of these languages, or heathens, will they not say that ye are mad, when they see the confusion ye make by speaking languages which no one present understands?

24 But if all who are inspired prophesy, and there come in a heathen, or one ignorant of foreign languages, with an intention to act as a spy, such a person, understanding what is spoken, will be reprov'd for his idolatry, and other sins, by all who prophesy; and he will be questioned concerning his intention, by all who can discern spirits.

25 And thus the hidden purposes of his heart being made known, he will be astonished, and so, falling prostrate, he will worship God, and report that God is actually among you. Like Nebuchadnezzar he will say, 'Of a truth it is, that your God is a God of gods,—and a revealer of secrets.' Dan. ii. 47.

26 What then is to be done, brethren? When ye are assembled, one of you by inspiration hath a psalm; another hath a discourse; another hath something made known to him in a foreign language; another a revelation of some future event; another hath an interpretation of what was uttered in a foreign language. In such cases, let all these gifts be exercised to edification.

27 And if any one be moved to speak in a foreign language, let him speak by two, or at most by three sentences at a time, and separately; and let one in the same manner interpret what he says, that the church may be edified.

28 But if there be no interpreter present, let the inspired person be silent in the church at that time: Yet, for his own edification, he may speak inwardly to himself and to God, what is given him by the Spirit.

29 Now, let only two or three prophets speak in succession, at one meeting, and let the others who have the gift of discerning spirits, discern whether they have spoken by inspiration or by private suggestion.

30 But if to another, who sitteth by hearing a prophet speak, any thing be revealed, let the first finish his discourse and be silent, before the other attempteth to speak.

31 For, by speaking one after another, ye can all deliver one by one, either at that or some subsequent meeting, what is revealed to you, so as all may learn, and all be comforted.

32 For the spiritual gifts of the Christian prophets are under the command of the prophets; so that they can exercise, or forbear to exercise them, as they choose.

33 Besides, God is not by his inspiration the author of disturb.

Ver. 27.—1. If any one speak in a foreign, &c.]—The word τις, any one, being singular, shews that the 'speaking by two, or at most by three,' cannot mean persons. For how could any one speak by two or three persons? Besides it is said, ver. 31 that they could 'all speak one by one.' The word therefore to be supplied here is not persons, but λόγοι, sentences.

2. By two, or at most three sentences.]—As the apostle did not allow foreign languages to be spoken in their meetings for worship, unless they were interpreted, ver. 28. the direction to speak what was revealed in these languages by two, or at most by three sentences at a time, and separately, was most proper, as it allowed the interpreter time to deliver distinctly his inspired interpretation for the edification of the church.

Ver. 28. But if there be no interpreter, let him be silent.]—Although the inspired person had been able to interpret the foreign language, in which a revelation was given to him, he was here forbidden to do it. Because to have delivered the revelation first in the foreign language, and then in a known tongue, would have been an ostentation of inspiration of which the church could not judge; not to mention that it would have wasted much time to no purpose. Whereas, when one spake a revelation in a foreign language, and another interpreted what he spake, the church was edified, not only by the things spoken thus made known to them; but also by having an undoubted proof of the inspiration of the person who spake, given them in the inspired interpretation of what he spake.

Ver. 30. But if to another sitting by anything be revealed.]—When a spiritual man was speaking in the church by inspiration, something relating to the same, or to a different subject, might be revealed to another prophet, who was sitting by hearing him. In such a case, the rule to be observed was, the first was to be silent, that is, was to finish what he had to say before the other began to speak, as is plain from the reason of the rule given, ver. 32.

Ver. 32.—1. For the spiritual gifts of the prophets.]—In this, and in ver. 12 the word πνευματικά signifies spiritual gifts. Accordingly our translators have so rendered it, ver. 12 and ought to have rendered it in the same manner here likewise.

2. Are subject to the prophets.]—The apostle's meaning is, that the operation of the spiritual gifts in the mind of the prophets, was

author of disturbance, but of peace; as in all the churches of the saints' *IS WELL KNOWN*.

34 Let your women be silent in the churches: for it hath not been permitted to them to speak: but *THEY MUST be in subjection*, as also the law (*απα, 55.*) commandeth. (Gen. iii. 16.)

35 And if they wish to learn any thing, let them ask their own husbands at home; for it is an indecent thing for women to speak in the church.

36 What? went the word of God forth (*αφ' υμων*) from you *WOMEN*?¹ or did it only come (*ως υμεις*) to you?

37 If any one be really¹ a prophet, or a spiritual person, let him acknowledge the things I write to you, that they are the commandments of the Lord.

38 And if any one be ignorant,¹ let him be ignorant.

subject to the will of the prophets; for which reason, they were not to think themselves under a necessity of speaking when a revelation was made to them, especially if it was made to them while another prophet was speaking, ver. 30. but were to remain silent till the other had finished his revelation, to show the command which they had of themselves on such occasions. In this respect, the inspirations of the Spirit of God differed entirely from the inspirations of evil spirits, by whom the heathen priests and priestesses were agitated. This difference may be clearly perceived in the picture which Virgil hath drawn of the priestess of Apollo, *Eneid vi. line 46.*

Subito non vultus, non color unum,
Non compta mansere comae; sed pectus anhelum,
Et rabie fera corda tument; majorque videri,
Non mortale sonans, afflata est nunquino quando
Jam propiore Dei.

B. Potter, after quoting this passage, *Antiq. b. 2. c. 12. add.*, "Few that pretended to inspiration but raged after this manner, foaming and yelling, and making a strange terrible noise, sometimes gnashing their teeth, shivering and trembling, with a thousand antic motions. In short, these *Rapti et Deo pleni* were beside themselves, and absolutely mad, during the time of their inspirations." To this God alludes, *Isa. xlv. 25.* "I am the Lord who frustrateth the tokens of the liars, and maketh diviners mad."—It is true, in these frantic fits of the heathen diviners there was often much imposture. Yet in some instances there seems to have been a real possession of the devil, as in the case of the damsel mentioned *Acts xvi. 16.* In these, as Gale says, the devil, imitating the ecstasies of the prophets of the true God, (*Jer. xix. 26, 27. Hos. ix. 7.*), carried the matter far beyond them. For, notwithstanding the prophets had their visions in an ecstasy, they related what they had seen in their ordinary frame of mind, and not in frantic fits, as the Cumæan Sybil is reported by Virgil to have done, *Eneid vi. line 99—102.*

Ver. 34. As in all the churches of the saints. — This clause some critics, and among the rest B. Pearce, joins with the following verse, by placing a full stop after the word *peace*: so as to make this sense, "As in all the churches of the saints, let your women keep silence in the churches," namely, of Achaia. According to this method of pointing the sentence, "the churches of the saints" are the churches of Judea, which were composed of the ancient people of God called *saints*. In these churches, the public worship and discipline was most perfect, because they had been planted and regulated by the apostles.

Ver. 34. Let your women be silent in the churches. — Because the apostle in chap. xi. reproved women for praying and prophesying in the church without their veils, but did not blame them for the practice itself, it hath been argued, that he allowed them to pray and prophesy publicly, provided they did it with their heads veiled. But as the apostle's intention in chap. xi. was only to shew the indecency of the manner in which the women prayed and prophesied in the public assemblies, and not to consider whether the practice itself was permitted by Christ, no argument can be drawn in favour of that practice from his not prohibiting it. See chap. xi. note 1. It therefore remains to be considered, Whether the apostle, in this chapter, absolutely forbids women to pray and prophesy in the church? Or, whether he forbids them only in the case of their not being inspired?

For determining the question, it may be of use to observe, that in this chapter the apostle, after describing prophecy, ver. 3. and explaining the inspiration by which the prophets spoke, ver. 6. and ordering them to pray and prophesy in a known language, ver. 7—12. or if they prophesied in a foreign language, to do it so as it might be interpreted by some one in the assembly who had the gift of interpretation, ver. 13.; and after giving them directions concerning the orderly exercise of all their spiritual gifts, founded on this fact, that the spiritual gifts of the prophets were subject to the prophets, ver. 32. he adds, ver. 34. "Let your women be silent in the churches, for it hath not been permitted them to speak." The prohibition standing in this connexion implies, that the Corinthian women were not to pray and prophesy in the church as teachers, on pretence of being inspired and unable to restrain the motions of

ance, but of peace; having enjoined the orderly exercise of the spiritual gifts; as in all the churches of the saints is well known.

34 Your women, on pretence of being inspired, have assumed the office of public teachers: But my command is, *Let your women be silent in the churches*; for it hath not been permitted to them by Christ to teach in public; but they must be in subjection to the men, as also the law of Moses commandeth.

35 I do not permit women so much as to ask a question in the church, even on pretence of receiving information. But if they wish to learn any thing, let them ask their own husbands at home: for it is an indecent thing for women, on any pretence, to speak in the church.

36 What? Went the word of God forth into the world from you women? Did Christ employ any of your sex as apostles? Or did the word only come to you by the ministry of the men? How then can ye pretend to teach men?

37 If any one be really a prophet, or a discernor of spirits, I appeal to him, and require him to acknowledge the things I now write, and all the other things in this Epistle, that they are the commandments of the Lord Christ, given me by inspiration.

38 And if anyone, after that, is ignorant that my precepts are the commandments of the Lord, let him be ignorant. His ignorance being wilful, I will trouble myself no farther with him.

the Spirit.—Next, the reasons mentioned by the apostle shew, that the prohibition was absolute and general. Christ had not permitted women to speak in the church as teachers to the men; neither had the law of Moses permitted them; for it commanded them to be in subjection to the men. The apostle, therefore, considered women's praying and prophesying in the church, as a renouncing of their subjection to the men. Accordingly he terms it, *1 Tim. ii. 14.* "an usurping authority over the man." They were not so much as to ask a question in the church, even on pretence of learning something, lest it might have given them a handle for entering into disputations with the men. But if they wished to learn any thing, they were to ask their husbands at home, ver. 35.—Nay, it was indecent for women to speak at all in the church; being inconsistent with that modesty which is their greatest ornament.—In short, to cut off every pretence for women's teaching in the church, the apostle asked them, Did the word of God go forth from you into the world? Or did it only come to you by the ministry of the men? Plainly telling them, that whatever inspirations of the Spirit they might be favoured with, no inspiration was given them for the purpose of enabling them to teach publicly, or to lead the devotion of the church.

But it may be asked, Since women were not allowed to pray and prophesy in the church, for what purpose were the inspirations of the Spirit bestowed on them? They were bestowed for enabling them to instruct their own sex in private; especially those of the younger sort, and those who were newly converted. Perhaps, also, some of the married women, who were eminent for their gifts and knowledge, may, in private conversation, have assisted the novices even among the men; as we find Priscilla expounded the way of God to Apollos, *Acts xviii. 26.*; and as the daughters of Philip the evangelist may have done, who are said, *Acts xxi. 9.* "to have prophesied." For *prophesying* does not necessarily imply the foretelling of future events by inspiration, but most commonly signifies the speaking by inspiration to the edification of others. At the same time, if the daughters of Philip had the knowledge of any future events given them by inspiration, it will not follow that they uttered these prophecies in the church. They may have published them in conversation, like Anna, *Luke ii. 38.* whereby all the ends for which these events were revealed to them, may have been answered.

Ver. 35. It is an indecent thing for women to speak in the church. — This is the apostle's third reason for prohibiting women to teach in the church. See ver. 34. note. It is contrary to the modesty natural to the sex, and to the manners of all nations. The apostle adds a fourth reason, ver. 36. that no woman had been commissioned by Christ to preach the gospel to unbelievers. To conclude, if any of the women were inspired in the public assemblies, they suffered no hardship from this prohibition; because, having the command of their gifts, they could keep silence till they went home, where in their own families they might utter these revelations. Or they might do it in meetings of their own sex, privately gathered for that purpose.

Ver. 36. What? went the word of God forth from you women? — Some commentators interpret the apostle's questions as addressed to the church at Corinth in this manner: Did the word of God go forth into the world from you of Corinth, that ye take upon you to make ordinances concerning the public worship? or did it come to you from the churches of Judea? But the reasoning is more direct and conclusive on the supposition that these questions were addressed to women in general.

Ver. 37. Be really a prophet. — *Δοκιμαζομενος πνευματι*. Here *δοκιμα* is not an expletive, but denotes the certainty of the thing spoken of. See chap. vii. 40. note.

Ver. 38. And if any one be ignorant. — In the former verse, "any one really a prophet or a spiritual person," is any one really endowed with the gift of discerning spirits, for such only could judge whether the things written in this epistle were the commandments of the Lord. Wherefore, as such a spiritual person neither could be ignorant of the apostle's inspiration, nor unwilling to acknowledge it, the any one, in this verse, who is ignorant, must be the false teacher and his adherents with all other wilfully ignorant and incorrigible persons.

39 Wherefore, brethren, earnestly desire to prophesy; and hinder not to speak in foreign languages.

40 Let all things be done (ὡς ἑκαστος καὶ ὡς ἂν τῷ κυρίῳ) decently, and in order.¹

39 Wherefore, brethren, prophecy being so excellent a gift, earnestly desire to prophesy. And hinder not any to speak in foreign languages, if there is one present to interpret.

40 Let all things be done decently and in order in your religious assemblies: the spiritual men avoiding envy and strife; and the women being silent.

Ver. 40. Let all things be done decently, and in order.—This precept is sometimes applied to support the use of rites and ceremonies in the worship of God, not commanded in scripture. But any one who considers the place which it holds in this discourse, will be sen-

sible that it hath no relation to rites and ceremonies, but to the decent and orderly exercise of the spiritual gifts. Yet by parity of reason it may be extended even to the rites of worship, provided they are left free to be used by every one as he sees them expedient.

CHAPTER XV.

View and Illustration of the Reasonings and of the great Discoveries contained in this Chapter

FROM Acts xvii. 32. it appears, that the resurrection of the dead was a subject of laughter to the learned Greeks, who, regarding the body as the prison of the soul, placed their happiness in being freed from it for ever by death. The false teacher, therefore, to render the gospel acceptable to the Greeks, denied the resurrection of the body; contending, that the only resurrection promised by Christ to his disciples, was the resurrection of the soul from the death of sin; and affirming that that re-urrection was already past, 2 Tim. ii. 18. But the resurrection of the body being one of the great objects of the faith and hope of Christians, the apostle, in this xvth chapter, set before the Corinthians and all mankind, the proof by which that joyful event is rendered indubitable: it is a necessary consequence of the resurrection of Christ. Wherefore, to lay the foundation of this proof deep and strong, the apostle, before he shewed the connexion which subsists between the resurrection of Christ and the resurrection of the dead, recalled to the remembrance of the Corinthians, the arguments by which he had proved to them the truth of Christ's resurrection so effectually, that many of them had believed him to be really risen. And first, to make them sensible of the importance of the facts by which he had proved the resurrection of Christ, he told them, That they constitute the principal articles of the gospel, ver. 1.—That they were the things which he first of all had delivered to them; and that he himself had received them first of all by revelation; namely, That Christ died for our sins according to the scriptures, ver. 3.—and that he was buried as one known to be really dead; and that he rose from the dead on the third day, according to the scriptures, ver. 4.—That after his resurrection he was seen of the apostle Peter; then of the twelve, while they were assembled together the evening of the day on which he arose, and on the eighth day thereafter, ver. 5.—That he was seen of above five hundred brethren at once, of whom the greater part were living at the time Paul wrote this epistle, ver. 6.—That after this he was seen of James, and then of all the apostles, immediately before he ascended into heaven, ver. 7.—and, last of all, That he was seen of Paul himself, in different places, and at different times, ver. 8.

Such was the proof by which the apostle had persuaded the Corinthians to believe the resurrection of Christ. To view this proof in a proper light, the three following remarks may be of use.

The first is, That the death and burial of Christ having been publicly transacted at Jerusalem, in the view of all the people assembled to celebrate the passover, were matters sufficiently known, and not denied by any one. And therefore, though they were necessary antecedents to his resurrection, the apostle did not think it at all needful to prove them. It was of more consequence to observe, as he has done, that these things happened according to the scriptures. For thereby he insinuated, that the death and burial of the Messiah having been foretold by the

Jewish prophets, Christ's pretensions to be the Messiah were not invalidated, but rather confirmed by his death and burial.—And with respect to his rising again from the dead on the third day, because that was not a matter of such notoriety as his death and burial, but was denied by the Jews, it was absolutely necessary that the apostle should establish it, to the conviction at least of the unprejudiced, by the clearest proofs.

The second remark is, That Christ's resurrection from the dead being a matter of fact, it could not, during his absence in heaven, be proved otherwise than by the testimony of credible witnesses, who saw him alive after his resurrection, and had often conversed with him; and who had no interest to serve by deceiving the world in that matter. Accordingly, from the account which St. Paul hath given of the proof by which he persuaded the Corinthians to believe the resurrection of Christ, it appears to have been precisely of the kind required. For he says he told them, that after his resurrection Jesus shewed himself alive in different places, and on different occasions, to his apostles; that is, to persons who, having accompanied him during his ministry, were perfectly acquainted with his form, his visage, his voice, his manner of speaking, and every other circumstance by which the identity of any person can be ascertained; and who, for that reason, were well qualified to judge whether the person who appeared to them was really their Master risen from the dead. And as these witnesses had no interest to serve by testifying Christ's resurrection, but, on the contrary, exposed themselves thereby to innumerable evils, their testimony merits in every respect to be believed.

The third remark is, The apostle's exposition of the proof, whereby, at his first coming among the Corinthians, he persuaded many of them to believe Christ's resurrection, though intended more immediately for the confirmation of the faith of the Corinthians, hath been of singular benefit to the world. For it not only shews in what manner the belief of the resurrection of Christ was established in the world, but it makes mankind sensible, that the prevalence of that belief in the first age was well founded; and that we likewise, who at this distance of time entertain the same belief, have good reason for so doing; and that our Master, by his resurrection from the dead, is powerfully demonstrated to be the Son of God, and our religion is shewn to be divine.

The apostle having appealed to the testimony of the eye-witnesses, as the proper evidence of our Lord's resurrection now that he is gone into heaven, proceeds, in the following part of the chapter, to shew in what manner that evidence established beyond all contradiction, first, the truth of Christ's resurrection; and, secondly, the certainty of the resurrection of all the dead.—His reasoning for that purpose is as follows: If it be constantly preached by all the eye-witnesses, and if it be firmly believed by all Christians, that Christ really arose from the dead, how can the false teacher, or any among you Corinthians who call themselves Christ's disciples,

affirm that there will be no resurrection of the dead? ver. 12.—For if there is to be no resurrection of the dead, Christ, who promised to return and raise the dead, is an impostor who hath deluded the world with false hopes, whom therefore God never would raise, ver. 13.—And if Christ hath not been raised, the preaching of all who call themselves *eye-witnesses of his resurrection* is false, and your faith in the gospel is false, ver. 14.—Besides, we apostles are found false witnesses concerning God, because we have witnessed, to the infinite dishonour of God, that he hath raised an impostor from the dead, whom assuredly he hath not raised, if the dead are not to be raised, ver. 15.—The argument taken from the resurrection of Christ, to prove that the dead will be raised, is of such importance, that the apostle affirmed a second time, If the dead are not to be raised, neither hath Christ been raised: He is an impostor whom God never would raise, ver. 16.—Besides, if Christ hath not been raised, your faith in him as your Saviour, though founded on miracles, is not only false but useless. It answers no purpose. The guilt of your sins remaineth, and ye are still liable to punishment, ver. 17.—Certainly, also, both they who have died in the belief of Christ's resurrection, and they who have suffered death for that belief, are perished, if there is to be no resurrection of the dead, ver. 18.—Farther, to shew you the absurdity of imputing to us apostles the crime of falsely testifying against God, that he hath raised an impostor from the dead whom he hath not raised, consider, that if there is to be no resurrection, consequently no future state, our only motive to commit the great crime imputed to us, must be some advantage which we reap from it in this life. Yet, instead of advantage, we have, by preaching Christ's resurrection, drawn on ourselves, from every quarter, the greatest present temporal evils; in so much, that if in this life only we have hope of advantage from Christ, we are of all men the most miserable, ver. 19.—This argument, joined with the consideration mentioned, ver. 18, namely, that if there is to be no resurrection, those who have died in the belief of Christ's resurrection, and the witnesses who have suffered death for attesting Christ's resurrection, are all utterly perished, demonstrates that the witnesses of Christ's resurrection were themselves fully persuaded of the truth thereof. Wherefore, being perfectly qualified for judging, and having had the best opportunities to judge of the truth of Christ's resurrection, they could not possibly be deceived in that matter, and had no motive whatever to deceive the world.

It seems the philosophers affirmed, that the resurrection of the dead, on account of the obedience of Christ, is a thing unworthy of God; for the apostle told the Corinthians, that God had confuted that assertion by raising Christ from the dead, as the first fruit or pledge of his raising all the dead at the last day, ver. 20.—Next he observed, that since God, consistently with his justice and goodness, subjected all mankind to death for one man's sin, as experience sheweth, he may, with equal justice and goodness, raise all men from the dead on account of the obedience of one man, as revelation teacheth. This I think is the meaning of ver. 21, 22.—Withal, to render the resurrection of the dead more certain to such of the Corinthians as understood and believed the other doctrines of the gospel, the apostle assured them, that Christ will reign till he hath destroyed all dominion opposite to God's; and in particular, till he hath by the resurrection of the dead destroyed the dominion of death, the greatest enemy of mankind. After which, Christ will deliver up the kingdom to God, ver. 24–27.; and then the Son himself shall be subjected to God, that God may be over all, in all places of the universe, ver. 28.

Next, turning his discourse to those who denied the resurrection of the dead, he asked them, what they must

do to make up their loss, who are *baptized*, that is, plunged into the greatest afflictions, for believing the resurrection of the dead, if the dead rise not? and what possible reason can be assigned for their willingly suffering death on account of that belief? ver. 29.—Here it is insinuated, that the testimony of the eye-witnesses concerning the resurrection of Christ had appeared so credible to many, and had wrought in them such a firm persuasion of their own resurrection, that, at the time the apostle wrote this letter, they were suffering the greatest evils, rather than renounce that faith and hope. Farther, he asked what reason the apostles could have for exposing themselves to the danger of death every hour, if they knew the resurrection of Christ and of the dead to be falsehoods? ver. 30.—and what advantage he in particular could propose to himself, in undergoing all the evils he suffered, if there is to be no resurrection of the dead? In that case, he told them, it had been better for him, and the other apostles, to have followed the maxim of the profane, 'Let us eat and drink, for to-morrow we die,' ver. 31, 32.—Having by these strong reasonings established, first the truth of Christ's resurrection, and next the certainty of the resurrection of all the dead, the apostle advised the Corinthians to shun conversing with any one who denied these essential articles of the Christian faith, ver. 33.—and commanded the faction to awake from their errors, ver. 34.

In what follows, the apostle answers two questions, with which the false teacher combated the doctrine of the resurrection. 'But some one will say, how can the dead be raised?' how is it possible? and if it be possible, 'with what kind of body do they come' out of the grave? The philosophers argued, that the resurrection of the body is a thing impossible; and that, though it were possible, it is by no means desirable; because a body, such as men now have, is a clog to the soul in its operations. In answer to the first of these questions, the apostle shewed the possibility of the resurrection of the body, by appealing to the operations of the divine power which we daily behold; namely, the production of plants from seeds which rot in the earth; the diversity of the bodies of beasts, fowls, and fishes; and the different degrees of light with which the celestial bodies shine. For if the divine power appears so great in the endless variety of its productions, can any rational person doubt of God's being able to raise the dead? ver. 35–42.—He therefore concluded that the resurrection of the dead is possible, ver. 42.

Next to shew the philosophers their mistake in supposing the soul will be clogged in its operations by its reunion with the body, the apostle compared the body of the righteous which dies, (for it is of them only he discourses), with that which will be raised. Their buried body is corruptible; is dishonoured by death; is deformed and wasted by disease; and at best is weak in its operations; in short, it is an animal body, which like the body of beasts, depends for its growth and subsistence on meat and drink. But the body of the righteous, which shall be raised, will be incorruptible, and gloriously beautiful in its outward appearance, and powerful in its activity: in one word, it will be a *spiritual body*; a body which doth not subsist by meat and drink, but by its own internal vigour. Now, there being these differences between the body of the righteous that dieth, and the body that riseth, the resurrection of the body, instead of being a disadvantage to the righteous, will contribute greatly to their perfection and happiness in the life to come, ver. 42–47.

At this period of his discourse the apostle takes occasion to declare a great and important secret, concerning the resurrection of the wicked, hitherto not disclosed. He tells us, *As the earthly or sinful man Adam was* such also

at the resurrection, *the earthly or wicked men shall be*; they shall rise with an earthly corruptible body, like that which Adam had after the fall. *And as the heavenly man* Christ now is, *such also* at the resurrection shall the *heavenly men*, the righteous be, in respect to their body, ver. 48.—And to prove that the righteous, who are destined to live in heaven, must bear the image of the heavenly man in their body as well as in their soul, he affirms, that a corruptible body, composed of flesh and blood, cannot inherit the kingdom of God, ver. 49, 50.—Then declares another great mystery or secret, namely, that the righteous who are living on the earth at Christ's coming, instead of dying, shall all be changed in their body, from corruptible to incorruptible, in a moment, in the twinkling of an eye; by which, and by the resurrection of the righteous from the dead, death shall be swallowed up for ever, with respect to them, ver. 51—54.—and being warmed with the grandeur of his subject, he breaks forth into that noble song of victory: 'Where, O death, is thy sting?' &c. ver. 55—57.—The apostle gave to these discoveries the appellation of *a mystery*, not only because they were hitherto kept secret from mankind, but because they are discoveries infinitely more important, interesting, and certain, than any of the discoveries concerning a future state pretended to be made in the heathen mysteries, which were all fictions contrived to amuse the initiated, and raise the curiosity of the vulgar. These discoveries Paul was inspired to make, because the knowledge of the manner and circumstances of the resurrection of the dead, and of the general judgment, and of the final issues of things, by rendering our conceptions of these matters more distinct, greatly strengthens our faith in them, and gives them a powerful influence on our conduct. Accordingly, the apostle concluded this wonderful discourse with an exhortation to the Corinthians, to be stable, unmoved, and always abounding in the work of the Lord, knowing that their labour in the Lord is not vain, ver. 58.

I shall finish this Illustration with observing, *First*, That no single fact in the history of any nation is supported by evidence equal to that which the apostle Paul hath produced in this xvth chap. of his first epistle to the Corinthians, in proof of our Lord's resurrection from the dead. He was seen after he arose by a great number of his acquaintances, of whom eleven are mentioned by name, who were appointed by Christ to publish and attest his resurrection to the world. These having accompanied

him during the three years of his ministry, were well qualified to judge, whether the person they conversed with during the forty days he shewed himself to them, and ate and drank with them, was their Master risen from the dead. And being fully assured of his resurrection by the evidence of their own senses, they published it in Jerusalem where he was put to death, and throughout all Judea, and everywhere else, as a thing they were absolutely certain of; and shewed their persuasion of it, by suffering death for bearing testimony to it. This was the case likewise with Paul himself, who, though he had not accompanied Jesus during his ministry, was honoured at different times with a sight of him after his ascension, and was put to death for publishing his resurrection to the world. I therefore conclude, that if there is any force in the concurring testimony of many habile and disinterested witnesses, to induce mankind to believe things at which they were not themselves present, the resurrection of Jesus from the dead cannot be called in question, without rendering all history uncertain, and destroying the best source of men's belief.—*Secondly*, The resurrection of Jesus, his miracles, and the miracles of his apostles, have been denied, because their existence destroys the Aristotelian atheism which modern philosophers are so fond of reviving; namely, that the world, by powers natural to matter, hath continued from all eternity the same as we see it, and that there exists nothing in the universe distinct from matter; so that the present course of things, consisting of the motions of the heavens, and of the successive generations and corruptions of animals and vegetables, can neither be interrupted nor destroyed by any thing extraneous, but must continue for ever. Nevertheless, if miracles have happened, this system of atheism cannot hold; because miracles, being an interruption of the course of nature, are proofs from experience, that there exists a power distinct from and superior to all the powers inherent in matter. And as this controlling power hath exerted itself with intelligence and freedom, it must possess both these attributes, and is what we mean by the term God.—Miracles therefore being proofs from experience of the existence of God, before the Aristotelian atheism can be established, that strong historical evidence by which the resurrection of Jesus, his miracles, and the miracles of his apostles are supported, must be destroyed. But, as was observed above, this cannot be done without destroying the faith of history, and overturning the only foundation of human belief.

NEW TRANSLATION.

CHAP. XV.—1 Now, I make known to you, brethren, the gospel which I preached to you, which also ye received, and in which (*ἡμῶν*, 10.) ye stand;

2 By which also ye are saved, (Rom. xi. 26. note 1.) if ye remember in what manner I preached to you; unless indeed ye have believed rashly.²

3 For I delivered to you, among the first things, what also I received FIRST, that Christ died for our sins, according to the scriptures;

4 And that he was buried, and that he rose again the third day, according to the scriptures;¹

COMMENTARY.

CHAP. XV.—1 Some of you deny the resurrection of the dead, and thereby overturn the gospel from the foundation; as ye will perceive when I repeat to you, brethren, the gospel which I preached to you, which also ye believed, and in the faith of which many of you persevere.

2 By which gospel also ye have the knowledge and means of salvation bestowed on you, if ye remember in what a clear and convincing manner I preached to you the doctrines and evidences of the gospel; unless ye have believed those things rashly, without knowing for what reason.

3 For I delivered to you among the first things, as the chief articles of the gospel, what also I myself received first, that Christ died for our sins, according to the prophecies in the Jewish scriptures; Isa. liii. 5, 6.

4 And that, as one known to be dead, he was buried in a new sepulchre wherein never any person was laid; and that he rose again the third day, according to the scriptures.

Ver. 2.—1. In what manner.—*Τὴν ὁδόν*. In translating this phrase I have followed the Vulgate, which has here, *qua ratione*.

2. Have believed (rashly).—According to Le Clerc, this word denotes the disposition of those who do a thing by chance, and lightly, without knowing for what reason or end they do it. Its true rendering therefore is, *temere, rashly, inconsiderately*.

Ver. 4. Rose again the third day, according to the scriptures.—

The scriptures which foretold the resurrection of the Christ on the third day, and to which St. Paul refers, are Psal. xvi. 10 which Peter, Acts ii. 31 expressly affirmed to be a prediction of that event. Also Jonah i. 17 which our Lord himself hath told us, is a typical prophecy of his continuing three days in the heart of the earth, and of his subsequent resurrection, Matt. xii. 40. The apostle delivered to the Corinthians from the Lord himself, not only that he died for

5 And that he was seen of Cephas,¹ then of the twelve;²

6 After that he was seen of above five hundred¹ brethren at once, of whom the greater part remain² to this present TIME, but some are fallen asleep.

7 After that he was seen of James;¹ then of all the apostles.

8 And last of all¹ he was seen of me also,² as of an abortive³ APOSTLE.

9 For I am the least of the apostles, who am not worthy (Matt. iii. 11.) to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am; and his grace¹ which was bestowed on me was not vain, for I have laboured more abundantly than all of them;² yet not I, but the grace of God which is in me.

11 Well then, whether I or they PREACH, thus we preach, and thus ye believed.

12 Now if it be preached that Christ was raised from the dead, how can some¹ among you say that there is no resurrection of the dead?

13 (Ei δὲ) For, if there be no resurrection of the dead, neither hath Christ been raised.¹ (See ver. 16. note.)

5 And to convince you of the truth of his resurrection, I told you that he was seen alive of Peter, then of the apostles met together in one place;

6 After that he was seen alive of above five hundred brethren at once, of whom the greater part are living at this present time, who all attest Christ's resurrection as a matter of fact, of which they are absolutely certain from the evidence of their own senses; but some of them are dead.

7 After that he was seen of the apostle James, then of all the apostles, when he ascended into heaven in their presence.

8 And I added, that last of all he was seen of me also, as of an abortive apostle; a name I take to myself,

9 Because I am the least of the apostles, who am not worthy to be called an apostle, in regard I persecuted the church of God, and was going to Damascus for that very purpose, when Christ appeared to me, and made me an apostle.

10 But though I call myself an abortive apostle, because I persecuted the church, by the favour of God I am the apostle I am. And his grace of apostleship, inspiration, and miraculous powers, which was bestowed on me, was not fruitless; for as an apostle, I have laboured more assiduously and successfully than all the other apostles; yet this is not to be ascribed to me, but to the aid of God which is with me continually.

11 Well then, although my call to the apostleship was different from theirs, our gospel is the same. For whether I or they preach, thus we preach, and thus ye believed.

12 Now if it be preached by all the apostles, that Christ was raised from the dead, and if his resurrection is a proof of yours, how can some among you say that there is no resurrection of the dead to be expected?

13 To deny this, is to deny Christ's resurrection. For if there be no resurrection of the dead, neither hath Christ been raised; because having promised a falsehood, certainly God would not raise him.

our sins, and rose again on the third day after his death, but that these things had happened according to the prophecies of the scriptures concerning the Christ, because by that circumstance, as well as by his resurrection, our Lord was demonstrated to be the Christ.

Ver. 5.—1. Was seen of Cephas.]—After his resurrection, Jesus shewed himself first of all to Mary Magdalene. But as no woman was employed to testify his resurrection to the world, St. Paul did not think it necessary, in his exposition of the proofs of Christ's resurrection, to mention any of his appearances to the women.—His appearance to Peter is mentioned Luke xxiv. 34.

2. Then of the twelve.]—Although Judas was dead before Jesus shewed himself to his apostles, they might still be called the twelve, whatever their number was, as the twelve was a name, not of number, but of office, like the Triumviri, Decemviri, &c. among the Romans. I am therefore of opinion, that in the expression, 'then of the twelve,' all our Lord's appearances to his apostles, from the time he arose, to the time he shewed himself to the 500 brethren at once, are comprehended; not only those related by the evangelists, I mean his appearance to the apostles in the evening of the day on which he arose, and on the eighth day thereafter, and at the Sea of Tiberias, but those appearances also which they may have omitted. For that they omitted some, is certain from Paul's mentioning an appearance to James, which none of them have taken any notice of.

Ver. 6.—1. Seen of above 500 brethren at once.]—None of the evangelists have expressly mentioned this appearance. But Matthew seems to hint at it, chap. xxviii. 10. where he informs us, that Jesus, after his resurrection, said to the women, 'Go tell my brethren that they go into Galilee, and there they shall see me;' and that in obedience to his order 'the eleven went away to a mountain in Galilee, where Jesus had appointed them.' Having therefore appointed a particular mountain for shewing himself to his disciples, perhaps the mountain on which he was transfigured; also having previously fixed the time of his appearing, it is reasonable to suppose that the joyful tidings would be quickly spread abroad among the brethren, and that a great number of them would assemble at the time and place appointed. As the greatest part of our Lord's disciples lived in Galilee, it was highly proper for their consolation, that he should shew himself alive there in that public manner. For thus, besides the apostles, numbers who had often attended him during his ministry in Galilee, and who were well acquainted with his person, having an opportunity to converse with him, could satisfy themselves by the testimony of their own senses concerning the truth of his resurrection, and attest it to others on the surest evidence. These, therefore, may have been the 500 brethren of whom St. Paul speaks. And their testimony was appealed to by the apostle with the greatest propriety, when proving the resurrection of Christ; because such a multitude cannot be supposed to have agreed for so long a time in publishing a falsehood to the world, without any one of them ever betraying the imposture, or even varying in their account of the fact.

2. Remain to this present time.]—Bengelius thinks, Andronicus and Junias, mentioned Rom. xvi. 7. were of the number of the 500; and that they are said to have been 'of note among the apostles,' because they had seen Christ after his resurrection.

Ver. 7. After that he was seen of James.]—In the gospels there is

no mention of this appearance to James. But the fathers speak of it, and tell us, that the person thus honoured was James the less, or younger, our Lord's brother, that is, his cousin-german; and the author of the epistle in the canon which bears his name. See Pref. to the epistle of James, Sect. 1.—Now their opinion is probable, because the other James was dead when Paul wrote his epistle to the Corinthians. Eusebius in his Chron. p. 43. says, this appearance happened in the first year after our Lord's resurrection. But from the order in which Paul hath placed it here, it happened more probably before our Lord's ascension, at which all the apostles were present.

Ver. 8.—1. Last of all.]—I his, if I am not mistaken, implies that our Lord appeared to none of the disciples after his ascension, except to Paul.

2. He was seen of me also.]—The apostle no doubt speaks here of Christ's appearing to him on the road to Damascus; but he doth not exclude his other appearances to him. See 1 Cor. ix. 1.

3. As of an abortive apostle.]—Because Paul's apostleship was denied by the faction at Corinth, he here asserted it expressly. And although he calls himself an abortive apostle, it was not on account of his being sensible of any imperfection in his commission, or of any weakness in his qualifications as an apostle: for he affirms, 2 Cor. xi. 5. 'That he was in nothing behind the very greatest of the apostles;' but he called himself an abortive apostle, because, as he tells us, ver. 9. he had 'persecuted the church of God,' and because he was made an apostle without that previous course of instruction and preparation, which the other apostles enjoyed who had attended Jesus during his ministry on earth: so that, in the proper sense of the word, he was *εργαζόμενος*, one born before he was brought to maturity. That want, however, was abundantly supplied by the many revelations which his Master gave him after he made him an apostle.

Ver. 10.—1. And his grace.]—The apostolical office itself, and the qualifications necessary to the right discharge of that office, are called *grace*, Rom. i. 5. xii. 3. Gal. ii. 9. In this verse, *grace* is used in three different senses.

2. I have laboured more abundantly than all, &c.]—The other apostles confined their preaching for the most part to the Jews, Gal. ii. 9.; but Paul preached the gospel to all the Gentile nations, from Jerusalem round about to Illyricum, Rom. xv. 19.; and also to the Jews who lived in these countries; and by his labours he converted great numbers both of the Jews and Greeks. Moreover, as his success in spreading the gospel exceeded the success of the other apostles, so his labours, if we may judge of them from his own account, 2 Cor. xi. 23—28. greatly exceeded theirs likewise.

Ver. 12. How can some among you say?—So *πῶς λέγουσιν*: must be translated, as is plain from the structure of the discourse: not to mention that the incohesive mode is often used in the scriptures for the subjunctive. See Ess. iv. 9.—By some among them, the apostle meant the false teacher and his adherents.

Ver. 13. Neither hath Christ been raised.]—The apostle hath not expressed the ideas, by which the consequent in this hypothetical proposition is connected with its antecedent. But when these ideas are supplied, as in the commentary, every reader will be sensible of the connexion. Christ promised repeatedly, in the most express terms, that he would raise all mankind from the dead, Matt. xvi. 27.

14 And if Christ *hath not been raised*, (αὐτὸν, see 1 Thess. ii. L. note) *false certainly is our preaching, and false also is your faith.*

15 (Δὲ, 104.) *Besides, we are found even false witnesses concerning God,* because we have *witnessed against God,* that he raised Christ, whom he raised not, if *verily the dead are not raised.*

16 *And, if the dead are not raised, neither hath Christ been raised.*

17 (Εἰ δέ, 104.) *Farther, If Christ hath not been raised, your faith (πιστις, 1 Tim. i. 6.) is useless; ye are still in your sins.*

18 (Ἀλλὰ καὶ, 87.) *Certainly also they who are fallen asleep (οἱ κοιμῶντες, 167.) for Christ, are perished.*

19 *If in this life only we have hope, (οἱ, 165.) by Christ, are we of all men (καταπαντες, 29.) the most miserable.*

20 (Νῦν δέ, conjunct.) *But now Christ is raised from the dead, AND IS become (παρρησια) the first-fruit of them who have fallen asleep.*

21 *For since (δι' αὐτοῦ, through a man came death, through a man also COMETH the resurrection of the dead.*

22 (Ὡς καὶ, 93.) *Therefore, as (οἱ, 165.) by Adam all die, so also by Christ all shall be made alive.*

23 *But every one in his proper band: the first-fruit, Christ; afterward they who are Christ's at his coming.*

14 *And if Christ hath not been raised, false certainly is our preaching concerning him, and false also is your faith in our preaching, notwithstanding we confirmed it by bestowing on you the gift of the Holy Ghost.*

15 *Besides, if Christ hath not been raised, we, who affirm that God raised him, and commissioned us to testify his resurrection, are found even false witnesses concerning God, because we have witnessed against God, that he raised Christ, whom he raised not, if verily the dead are not to be raised.*

16 *And to repeat what I said before, ver. 13. if the dead are not to be raised, neither hath Christ been raised.*

17 *Further, if Christ hath not been raised, he is a deceiver, and your faith in his death, as an atonement for sin, is not only false, (ver. 14.) but useless: Ye are still under the guilt of your sins.*

18 *Certainly also they who have suffered death for believing the resurrection of Christ are perished: They have lost their existence here for a known falsehood, and shall either have no existence, or a miserable existence, hereafter.*

19 *If in this life only we apostles have hope of advantage by falsely preaching the resurrection of Christ, as must be the case if the dead rise not, we, the framers and preachers of that falsehood, are of all men the most miserable.*

20 *But now your faith is not false and useless, neither are the dead for Christ perished, nor is our hope in Christ only in this life; for Christ is raised from the dead, and is become the first-fruit of them who have fallen asleep.*

21 *The resurrection of the dead through Christ is reasonable: for seeing, consistently with justice and goodness, through a man came death; so, consistently with justice and goodness, through a man also cometh the resurrection of the dead.*

22 *Therefore, as by Adam all men die, so also by Christ all men shall be made alive, that in the body all may receive reward or punishment, according to what they have done in the body.*

23 *Not however together; but every one in his proper band: The first-fruit, Christ, is raised already; afterward, they who are Christ's shall be raised immediately at his coming; consequently before the other dead are raised.*

John v. 28, 29. Wherefore, if there is to be no resurrection of the dead, Christ is a deceiver, whom no person in his right senses can suppose God to have raised, and to have declared his Son. And if Christ hath not been raised, the gospel being stripped of the evidence which it derives from the resurrection of its author, the whole of the preaching of the apostle, as is observed, ver. 14. is absolutely false, and the faith of the Corinthians in the divine original of the gospel, and of all Christians from the beginning to the present hour, is likewise false. Such are the consequences of denying the resurrection of the dead!

Ver. 15.—1. *False witnesses concerning God.*—So the phrase ψευδομαρτυρεῖς τοῦ Θεοῦ must be translated; being the genitive, not of possession, but of the object. Ess. iv. 24. For God cannot have any false witnesses belonging to him.

2. *Have witnessed (κατα) against God, that he raised, &c.*—On supposition that Christ was not raised, the bearing witness to his resurrection is very properly termed, *a witnessing against God*; because to testify that God raised Christ, whom he did not raise, was to testify that he had confirmed the pretensions of an impostor with the highest possible evidence: which is a blasphemy against God highly injurious to his character; not to mention that it is a falsehood most pernicious to mankind.

Ver. 16. *If the dead are not raised, neither hath Christ been raised.*—This consequence the apostle had affirmed before, ver. 13. But being a matter of great importance, he repeats it in this verse, that it might make the stronger impression on the Corinthians. See ver. 13. note.

Ver. 17. *Ye are still in your sins.*—The great inducement to men to believe the gospel is, that it promises the pardon of sin upon repentance. Here the apostle assures us, that if Christ hath not been raised, he hath made no atonement for sins, Rom. iv. 25.; consequently we are still under the guilt of our sins; that is, we are still liable to punishment, notwithstanding we have repented of our sins. This observation shews, that besides deliverance from the power of sin, which many of the Corinthians no doubt had experienced, an atonement for sin is necessary to the deliverance of penitents from punishment.

Ver. 18. *Who are fallen asleep (οἱ κοιμῶντες) for Christ.*—If the ordinary signification of the preposition *κατά* is retained, the meaning of the clause will be, 'They who have died in the profession of the Christian faith.' Either of the translations shews, that in this discourse the apostle hath the resurrection of the just principally in view; and that what he hath written concerning the spirituality and incorruption of the body to be raised, is to be understood of the body of the saints only. See ver. 20. note 1. and ver. 42. note 3.

Ver. 19. *If in this life only we have hope by Christ.*—Here the apostle answers an objection, which, according to his manner, he does not mention, but supposes the reader to have made it in his own mind. The objection is this; The apostles know that Christ hath

not risen, and that there will be no resurrection of the dead; but they preach these things for the sake of some present advantage. To this St. Paul replies, 'If in this life only we have hope by Christ, we are of all men the most miserable;' because, by preaching his resurrection, we expose ourselves to every possible present evil, and if there is to be no resurrection of the dead, there is no future state in which we can enjoy any thing. This argument is levelled against the Sadducees, who, believing the soul to be material, affirmed that it perishes with the body, and will have no existence after death, as the body is never to be raised.—The apostle's argument is equally conclusive, on supposition that the soul is immaterial, and that it will exist and enjoy after death, although the body is not raised: For if the apostles were false witnesses and impostors, they could look for no happiness from God after death.

Ver. 20.—1. *And is become the first-fruit.*—The Israelites were commanded, Levit. xxiii. 10, 11. to bring, on the morrow after the Sabbath with which the passover week began, 'a sheaf of the first-fruits of their harvest,' to the priest to be waived before the Lord, who, by accepting it, made it both an example and a pledge of the future harvest.—In allusion to that rite, Christ, who arose on the very day on which the first-fruits were offered, is called 'the first-fruit of them who have fallen asleep,' because he is the first who was raised from the dead to die no more, and because his resurrection to die no more, is an example and an earnest of the resurrection of the righteous. As this epistle was written a little before the passover, chap. v. 8. that circumstance might suggest the allusion.

2. *Of them who have fallen asleep.*—By 'them who have fallen asleep,' I understand the righteous in general, of whose resurrection to die no more, Christ's resurrection is the example and proof. For, although the argument founded on Christ's resurrection, explained ver. 12, 13. and that subjoined, ver. 21, 22. apply to all mankind, they by no means prove, that like Christ the wicked are to be raised to die no more. See ver. 42. note 3.—In proving the resurrection of the dead, the apostle with great propriety insists on Christ's resurrection; because, as Doddridge observes, on whatever principle the resurrection is denied, Christ's resurrection shews the futility of the denial. The resurrection of the body is not a thing impossible, seeing it was accomplished in Christ; neither is it a thing mean and sordid, seeing he hath condescended to partake of it.

Ver. 22. *As by Adam all die, &c.*—Rom. v. 18. is a good commentary on this passage. 'Well then, as through one offence sentence came upon all men to condemnation, even so through one righteousness sentence came upon all men to justification of life.' And because Christ is the author of that new life which mankind obtain by the resurrection, he is called, ver. 45. 'The last or second Adam.'

Ver. 23.—1. *But every one in his proper band.*—So τὸ καθ' ἑαυτοῦ signifies; for τὰς μὲν denotes a *band* of soldiers, a *cohort*, a *legion*: See Scapula's Diction; whereas ταῖς is the word for *order*. According to this translation, it is here intimated, that the righteous

24 Then the end *SHALL BE*, when he will deliver up the kingdom to God, (*αὐτὸς*) even the Father,¹ when he shall have destroyed all government, and all authority, and power.

25 For he must reign, till he (*GOD*) hath put all the enemies under his feet. See Eph. i. 22. note.

26 The last enemy, death,¹ shall be destroyed.

27 For he hath subjected all things under his feet. *Now*, when it saith that all things are subjected, (*ὑποταγόντων*) manifest IT IS, that he is excepted¹ who hath subjected *ALL* things to him.

28 (*Δε*, 103.) *Now*, when all things (*ὑποταγόντων αὐτῷ*) are subjected¹ to him, then (*καὶ αὐτὸς ὁ υἱός*) even the Son himself shall be subjected to him,² who subjected all things to him, that God may be *OVER* all things, in all PLACES.³

29 (*Ἐπεὶ*) Otherwise, what shall they do who are baptized (*ὑπὲρ τῶν νεκρῶν*, supply *της ἀναστάσεως*) for THE RESURRECTION of the dead,¹

are to be raised by themselves, and the wicked by themselves.—In the following clause the apostle informs us, that the righteous are to be raised at Christ's coming; that is, they are to be first raised, consequently raised before the living are changed, and before the wicked are raised. See the next note. Having given this general account of the resurrection, the apostle declares, that 'then the end shall be,' and that Christ, after the judgment, will 'deliver up the kingdom to the Father,' completely established.—Next, he shews that the resurrection of the dead is possible, ver. 35-42; then describes the body which shall be given to the righteous, ver. 42-44; and affirms that the wicked, whom he calls *earthly men*, are to be raised with *earthly* or corruptible bodies, like those which they derived from Adam; but the righteous, or *heavenly men*, are to have bodies like Christ's glorious body.

2. At his coming.—Seeing the apostle affirms, ver. 22 that all men shall be made alive by Christ, and in this verse, that every one shall be made alive in his own band; also, seeing we are told, 1 Thess. iv. 15, that the righteous who are alive in the coming of Christ, and who are to be changed, (ver. 51. of this chap.), 'shall not anticipate them who are asleep,' it is probable, as was observed in the preceding note, that they will not be changed till the righteous are raised. Their change, however, will happen before the resurrection of the wicked, who, as they are to 'awake to shame and everlasting contempt,' will be raised, I think, last of all.

Ver. 24. Deliver up the kingdom to God, even the Father;—deliver up his mediatorial kingdom, called Matt. xxviii. 18, 'all power in heaven and in earth;' that is, power over angels as well as over men, administered by the Son for the good of his church. See ver. 27. This kingdom our Lord received in the human nature, as the reward of his humiliation, and was solemnly installed in it after his resurrection, when he ascended into heaven, and was invited by God 'to sit at his right hand till he should make his enemies his footstool.' Farther, because it is said, Col. i. 17, 'He is before all things, and by him all things consist;'—and because we are told, Heb. i. 3, that the Son, while he spake the gospel, 'upheld all things by the word of his power,' it is believed, that, besides the mediatorial kingdom which the Son administered in the human nature, and which he will deliver up to the Father after the judgment, he possessed the government of the universe from the beginning in his character as Creator.—In like manner, when Christ prayed to his Father, John xvii. 5, 'Glorify thou me with thine ownself, with the glory which I had with thee before the world was,' it is thought by many, that he referred to the glory of governing the angelical hosts, which he enjoyed with the Father before our world was created; and that after the mediatorial kingdom is delivered up, the kingdom which he holds as Creator will remain with him as from the beginning. So that after the judgment, the righteous shall enter still into 'the everlasting kingdom of Jesus Christ,' as they are represented to do, 2 Pet. i. 11. See the note there. But to this opinion, ver. 28 of this chapter is opposed, where we are told, that when all the enemies are subjected, then shall even the Son himself be subjected to the Father, that all government may be administered by God himself, and all obedience and homage directed immediately to him. See ver. 28. note 2.

Ver. 26. The last enemy, death, shall be destroyed.—The common version of this passage, as Hallet observes, implies that there are some enemies who shall not be destroyed; which is wrong; for all enemies shall be destroyed, ver. 25. The same author thinks, that because death is called the last enemy, it is to be last destroyed. But this is not true, if the destruction of death is to be accomplished by the resurrection. For the devil and his angels, and wicked men, are to be judged and punished after the dead are raised. In Chrysostom's opinion, death is called the last enemy, because he entered into the world after the devil and sin entered.

24 When the resurrection is accomplished, and the judgment finished, and the righteous are introduced into the presence of God, then the end of the present state of things shall be, when Christ will deliver up the kingdom to God, even the Father, after God by him shall have destroyed all government, and all authority and power opposite to his own.

25 For, according to God's promise, (Psalm cx. 1.) Christ must reign till God hath put all the enemies under his feet; that is, till he hath utterly subdued them to Christ, that he may destroy them.

26 In particular, the last or greatest enemy of mankind, death, shall be destroyed by the resurrection.

27 What I have said concerning the duration of Christ's kingdom, and his delivering it up to the Father, is agreeable to Psalm viii. 6. He hath subjected all things under his feet. For when the psalm saith that all things are subjected, manifest it is, that he is excepted who hath subjected all things to him; consequently, that God always was, and is, and will remain the supreme Governor.

28 Now, when all things are made subject to Christ, and there is no longer need of a prophet to teach, nor of a priest to make atonement, nor of a king to rule under God, the Father will resume the government; and then even the Son himself shall be subjected to God, who subjected all things to him, that God may be the immediate governor over all beings, in all places; and the immediate object of their worship and obedience.

29 I told you, ver. 22. that by Christ all shall be made alive; and verses 25, 26. that he must reign till death, the last enemy, is destroyed by the resurrection, otherwise, what shall they do to repair

Ver. 27. He is excepted who hath subjected all things to him.—This declaration concerning the Father's not being subject to the Son, was intended to prevent us from interpreting what is said of the extent of the Son's dominion, in such a manner as to fancy that he is in any respect superior to the Father. Theophylact thought it was intended to prevent the Greeks, who were blinded with their own mythology, from suspecting that the apostle was inculcating the absurdity taught in their fables, concerning Jupiter's dethroning his father Saturn, and confining him to the Fortunate Island. By inferring from the words of the psalm, that the Father did not subject himself to the Son, the apostle insinuates, not only that the supreme dominion of the Father is asserted in the psalm, but also, that when the Son's government is no longer necessary, the Father will resume the kingdom, and govern it for ever in person.

Ver. 28.—1. Are subjected.—In the preceding verse, the apostle speaks of God's constituting Christ universal Lord; in this, he speaks of his actually subduing all things to him: this distinction the apostle himself hath made, Heb. ii. 8.

2. Then even the Son himself shall be subjected to him.—This subjection of the Son to the Father is generally understood of his subjection in the human nature, wherein formerly he governed the mediatorial kingdom. But the Arians affirm, that if this had been the apostle's meaning, he would have said, 'Then shall even Jesus himself be subjected,' &c. There are in scripture, however, passages where the Son signifies the Son in the human nature, Heb. i. 1.

3. That God may be over all things in all places.—*ἵνα ὁ θεὸς ὡς ἐστιν*, (supp. *ἵνα*, see Luke xii. 14.) *ὡς πάντα ἐν παντί*, (supp. *τοσοῦτος*.) Because the apostle hath used the word *God* here, and not *Father*, Whitby thinks he leads us to the Godhead, comprehending Father, Son, and Holy Spirit, who, when the kingdom is delivered up, will in union govern all things without the intervention of any mediator. But on supposition that the Son, in conjunction with the Father and Spirit, is to govern, two questions will occur: First, How the apostle came to speak of the Son's subjection to the Father, seeing he is to reign in conjunction with the Father? Next, How the Son under the government of the Godhead can be subject to himself? To remove these difficulties it is generally said, that the Son is to be subject to the Father in his human nature only. In the present state of mankind, it is suitable to the majesty and purity of God, that all his intercourses with them, whether in the way of conferring blessings on them, or of receiving their worship, be carried on by the intervention of a mediator. But after sinners are completely reconciled to God, and made perfect in holiness, and are introduced into heaven, God will bestow his favours on them, and receive their worship immediately, without the intervention of a mediator. And thus the offices of mediator and king, becoming unnecessary, shall cease. Yet even in this state, the Son in the human nature, though no longer king, will still retain the glory of having created all things, described Col. i. 15. Heb. i. 2, 3. and the glory of having saved mankind, and of having destroyed the kingdom of Satan, and Satan himself. So that in respect of personal perfection, and of the veneration due to him for the great things he hath accomplished, he will continue superior to the highest angels, and be acknowledged by them as their superior through all eternity. Now this superiority being considered as a kind of reigning, it is perhaps what the apostle meant when he told Timothy, 2 Epist. ii. 12, 'If we suffer with him, we shall also reign with him.' See also Rev. iii. 21.

Ver. 29. Baptized for the resurrection of the dead?—That the meaning of this passage may be attained, let it be observed, first, That as the phrase, ver. 18, 'fallen asleep for Christ,' evidently signifies 'fallen asleep for believing and testifying that Jesus is 'the Son of God,' so here, 'baptized for the dead' may signify 'baptized for believing and testifying the resurrection of the dead.' Next,

if the dead rise not at all? and why are they baptized (ἡμεῖς τὸν νεκρὸν) for *THE RESURRECTION* of the dead?

30 (Τί, 303. καὶ ἡμεῖς κινδυνεύομεν) Why are we also in danger every hour?

31 By the boasting¹ concerning you, which I have (ω, 167.) on account of Christ Jesus our Lord, I die daily.

32 If, after the manner of men, I have fought with wild beasts at Ephesus, what *IS* the advantage to me, if the dead rise not? let us eat and drink, for to-morrow we die.²

33 Be not deceived: Evil communications corrupt good manners.¹

34 Awake, as is fit,¹ and do not sin; for some OF YOU are ignorant of God:² (πρὸς 289. ἐπαιτῶν ὑμῶν, ὅτι) for shame to you I speak *THIS*.

35 But some one will say, (πῶς ἡμῶνται) How can the dead be raised up? and with what kind of body do they come?!

36 Thou fool,¹ (σὺ ὁ στυγεῖς) what thou sowest is not quickened unless it die.²

as our Lord termed the sufferings he was to undergo at Jerusalem, 'a baptism with which he was to be baptized,' Luke xii. 50. and declared that James and John should be baptized with the baptism he was to be baptized with,' Matt. xx. 23. that is, should undergo like sufferings with him, ending in death; in representing the sufferings which the first Christians endured under the idea of a baptism, the apostle adopted his Master's phraseology, and reasoned strongly, when he asked the Corinthians, 'What shall they do who are baptized for believing and testifying the resurrection of the dead, if the dead rise not at all?' Others understand the word *baptism* here in its ordinary meaning. For baptism being an emblematical representation of the death, and burial, and resurrection, not only of Christ, but of all mankind, Rom. vi. 4. it was fitly made the rite of initiation into the Christian church; and the person who received it, thereby publicly professing his belief of the resurrection of Christ and of the dead, might with the greatest propriety be said to have been baptized for the dead, that is, for his belief of the resurrection of the dead. Ellis in his *Fortuita Sacra*, p. 137. translates the clause 'Οἱ βαπτίζοντες ἐν ὀνόματι τοῦ κυρίου ἡμεῶν, Baptized in room of the dead, that is, brought into the church by baptism, in place of those who have fallen in the persecution. But although he had established his translation very well by the following passage from Dionys. Halicar. Ant. Rom. lib. viii. p. 553. "They decreed to enlist other soldiers (οἱ τοὺς ἀποθανόντων) in place of those who had died in the war," his interpretation weakens the force of the apostle's argument. The same objection lies against the second interpretation. Some are of opinion, that πρὸς τὸν νεκρὸν is put here for πρὸς τὸν νεκρὸν, for the dead man; for Jesus, who, if there be no resurrection, is dead, and will continue dead for ever. See Ess. iv. 22. But I doubt whether this change of the number can be admitted here. Many ancient MSS. have πρὸς αὐτὸν, for them, for the dead. But that reading does not improve the sense of the passage. Upon the whole, the first mentioned seems to be the most probable interpretation of this difficult elliptical passage.

Ver. 31. By the boasting concerning you which I have.—So the clause ὑμῶν τὴν ἐπαίτησιν καυχῶμαι ὑμεῖς should be translated. For ὑμῶν τὴν ἐπαίτησιν is the accusative of the object, 'boasting concerning you,' as is plain from the apostle's adding ὑμεῖς, 'which I have on account of Christ Jesus.' It was the custom anciently to swear by such things as were the objects of men's greatest affection. The apostle, therefore, on this solemn occasion, swore by what was the subject of his continual boasting, namely, the conversion of the Corinthians, of which God had made him the instrument.

Ver. 32.—1. If (ὡς ἡμεῖς κινδυνεύομεν) I have fought with wild beasts.—Pyle would have this translated, 'If I had fought, what would it have profited me?' &c. That this was a real, not a metaphorical combat with beasts, may be collected from what the apostle told the Corinthians, 2 Cor. i. 8. and from the phrase *manner of men*, which means the barbarous custom of the men of that age. See Pref. sect. 5. p. 141. For the difference of fighting with, and the being exposed to wild beasts, see chap. iv. 9. note 1.

2. Let us eat and drink, for to-morrow we die.—This, which may be called the Epicurean's manual or creed, hath been the favourite maxim of the sensual and profane in all ages. Accordingly Isaiah tells us, that the wicked, in derision of his prophecy concerning the destruction of Jerusalem by the Chaldeans, said to one another, chap. xxii. 13. 'Let us eat and drink, for to-morrow we shall die.' The author of the Book of Wisdom likewise hath very well expressed the sentiments of the wicked in his time, chap. ii. 1—9. from which it appears that by dying they meant their own utter annihilation.

Ver. 33. Evil communications corrupt good manners.—It is commonly supposed, that this is taken from the *Thais* of Meander, the celebrated Athenian poet, because it is found among the fragments

their loss, who are immersed in sufferings for testifying the resurrection of the dead, if the dead rise not at all? And what inducement can they have to suffer death for believing the resurrection of the dead?

30 And if the resurrection of the dead is a falsehood, why do we apostles also expose ourselves to death every hour by preaching it?

31 By the boasting concerning you, which I have on account of your faith in Christ Jesus our Lord, I am in danger of death daily, for preaching the resurrection of the dead.

32 If, after the manner of men, I have fought with wild beasts at Ephesus for preaching the resurrection, what is the advantage of that combat to me, if the dead rise not? It had been better to have followed the maxim of the wicked, let us enjoy every pleasure, for we are soon to die, and after death there is nothing.

33 Shun the company of the wicked, that ye be not deceived by their false reasonings. Profane discourses and vicious examples corrupt even those who are virtuously disposed.

34 Awake, as is fit, and do not sin any longer, in the fancy that there is no future state. For some of you, by denying the resurrection, shew that ye are ignorant of the character and perfections of God. For shame to such I speak this.

35 But some will say, How is it possible that the dead can be raised up, whose body is eaten of worms, or consumed by fire, or converted into the bodies of other men? And if it is possible to raise them, with what kind of body do they come out of the grave?

36 Thou art a fool in thinking the resurrection of the dead impossible for these reasons. Things equally improbable happen daily. What thou sowest is not quickened, unless it rot.

of his works, p. 178. And Tertullian remarks, that in quoting, the apostle hath sanctified the poet's sentiment; by which he seems to insinuate, that he had made it a part of inspired scripture. But I rather think it is a proverbial expression, which need not be referred to any particular author, having been commonly used. The Greek word (κοινωνία), signifies not only discourses, but every kind of familiar intercourse. And therefore, as Alberti observes, the phrase (κοινωνία κακή) might be translated *bad company*. The persons whose company the apostle desired the Corinthians to shun, were those who reasoned against the immortality of the soul and a future state.

Ver. 34.—1. Awake, as is fit.—So ἀγρυπνᾶτε literally signifies. Εὐφρονεῖτε, is to become sober after having been drunk. The figure is striking. It represents the corrupt part of the Corinthians as intoxicated with false doctrine and sensual indulgences. For which reason the apostle called on them to awake, as was fit, out of the deep sleep occasioned by that intoxication, and to recover the use of their reason.

2. Some of you are ignorant of God.—Such of the Corinthians as denied the resurrection and a future state, shewed great ignorance, both of God's character as moral Governor of the world, and of his perfections, especially his power and goodness set forth in the works of creation.

Ver. 35. How can the dead be raised up? and with what kind of body do they come?—Here, as in ver. 12. the present of the indicative is used for the present of the subjunctive: 'How can the dead be raised up?' See Ess. iv. 9. According to this translation, the apostle mentions two questions which were put by the philosophers for the purpose of overthrowing the doctrine of the resurrection. The first, 'How is it possible that the dead can be raised up?' The second, 'If it be a thing possible, with what kind of body do they come out of the grave?' But if the indicative sense of the verb is retained in the translation, there will be one question here twice proposed. For the question, 'with what kind of body do they come?' is in meaning precisely the same with 'How are the dead raised up?' and makes a tautology which ought not to be imputed to so logical and concise a writer as St. Paul. Besides, in what follows, these are answered as different questions. For in answer to the first question, 'How can the dead be raised up?' the apostle begins with proving the possibility of the resurrection, by appealing to the power of God displayed in raising grain from seed which is rotted in the ground, and in giving to each of the kinds, when it is grown up, the body proper to it: also in making bodies celestial and bodies terrestrial, each having its own properties by which it is distinguished from all others. And from these instances of the power of God, the apostle infers, that the resurrection of the dead is possible, ver. 36—42. His answer to the second question, 'With what kind of body do they come?' the apostle gives from the middle of ver. 42. to ver. 54. beginning with the body of the righteous, (see ver. 42. note 3.) whose properties he contrasts with the properties of the body which is laid in the grave. Then at ver. 44. he tells us, that *earthly* or wicked men are to come out of the grave with an *earthly* or *fleshy* body, like that which they derived from the earthy man Adam, and in which they died. Next, with respect to the righteous who are found alive on the earth at the coming of Christ, he declares that their body will be changed in a moment into an incorruptible and immortal body, because flesh and blood cannot inherit the kingdom of God, ver. 50—54.

Ver. 36.—1. Thou fool.—The apostle gave the false teacher at Corinth the appellation of *fool*, in the same sense, and for the same reason that our Lord himself called the Pharisees *fools*, namely, on account of their ignorance and wickedness, Matt. xxii. 17.

2. What thou sowest is not quickened unless it die.—To illustrate the possibility of the resurrection, the apostle appeals to a thing which men every day behold, and which is little less wonderful than

37 And (supp. *κατα*) *AS TO what thou sowest, thou sowest not the body which shall be,¹ but bare grain,² perhaps of wheat, or of some of the other KINDS:*

38 But God giveth it a body, as it hath pleased him, and to each of the seeds (*τῶν σπέρμα*) its proper body.

39 All flesh is not the same flesh: but *THERE is one flesh indeed of men, and another flesh of beasts, and another of fishes, and another of fowls.¹*

40 And *THERE ARE* bodies celestial, and bodies terrestrial: but *different,¹ indeed, is the glory of the celestial, and different that of the terrestrial.*

41 The glory of the sun is one, and the glory of the moon another, and the glory of the stars another: moreover, star excelleth star in glory.

42 (*Οὐτως καὶ*, 266.) *Wherefore, even the resurrection of the dead IS POSSIBLE.¹*

It is sown² in corruption, it is raised in incorruption:³

43 It is sown in dishonour,¹ it is raised in glory;² it is sown in weakness, it is raised in power:

the resurrection itself—the reproduction of grain from seed sown, which does not grow unless it be rotted in the ground. But, after its body is destroyed, something springs out of it, which by a wonderful process, the effect of the power of God, ends in the reproduction of the same kind of grain, not bare as it was sown, but richly adorned with blades, stalk, and ear.

Ver. 37.—1. Thou sowest not the body which shall be.—By affirming that the grain produced from the seed sown is not the very body which is sown, the apostle I think insinuates, that the body to be raised is not numerically the same with the body deposited at death, but something of the same kind formed by the energy of God. Having such an example of the divine power before our eyes, we cannot think the reproduction of the body impossible, though its parts be utterly dissipated. Farther, although the very numerical body is not raised, yet the body is truly raised, because what is raised being united to the soul, there will arise in the man thus completed a consciousness of his identity, by which he will be sensible of the justice of the retribution which is made to him for his deeds. Besides, this new body will more than supply the place of the old, by serving every purpose necessary to the perfection and happiness of the man in his new state. See ver. 44. note. According to this view of the subject, the objection taken from the scattering of the particles of the body that dies, has no place; because it does not seem necessary that the body to be raised should be composed of them. For the scripture nowhere affirms, that the same numerical body is to be raised: what it teaches is, that the dead shall be raised.

2. But bare grain.—In the opinion of some, the example of the grain, which first dies and then revives, is mentioned to insinuate, that in the human body there is a seminal principle which is not destroyed by death; and which, at the appointed season, will reproduce the body in a more excellent form than before, through the quickening influence of his power. But is a seminal principle any thing different from that power? What occasion then have we to carry our thoughts in this matter beyond God's power?—Besides, as there is no inextinguishable principle in plants, the analogy doth not hold. I therefore suppose this wonderful, though common instance, is mentioned to shew that the resurrection of the body is not beyond the power of God to accomplish; and that it may certainly be expected, according to Christ's promise.

Ver. 39. All flesh is not the same flesh: but there is one flesh of men, &c.—Locke thinks, *flesh* in this verse means an organized animal body. But I rather imagine it denotes the substance of which animal bodies are composed. For as in the preceding verse the apostle directs us to consider the greatness of the power of God, displayed in the production of that endless variety of vegetable substances for food to man and beast, with which we are surrounded; so in this verse he directs our attention to the same power of God, displayed in that wonderful diversity of animal substances which it hath formed into different sorts of organized bodies, each with members properly adapted to the instincts of its inhabitant, and to the manner of life for which it is designed. The greatness of the divine power, the apostle observes, is likewise conspicuous in the diversity of inanimate bodies, both celestial and terrestrial, which it hath produced. And from the whole he draws this conclusion, ver. 42. 'Wherefore even the resurrection of the dead is possible;' that is, God's power being so gloriously manifested in the greatness and variety of the material substances which he hath already formed, and in the diversity of their configuration, he must be a fool indeed, ver. 36. who takes upon him to affirm that God cannot raise up a body for his saints, at the last day, in form and use similar to their

37 And as to what thou sowest, thou sowest not the very body that shall be produced, but bare grain; grain without stalk, blades, and ear; perhaps of wheat, or of some of the other kinds, of which there is a great number, all different from each other.

38 But, which shows the greatness of his power, God giveth it a body, consisting of blades, stalk, and ear, in form as it hath pleased him; and to each of the seeds produced from sowing, he giveth the body proper to its own kind.

39 God's power is displayed likewise in the diversity of the flesh of animal bodies. For all flesh is not the same kind of flesh: But there is one kind of flesh indeed of men, and another flesh of beasts, and another of fishes, and another of fowls.

40 The greatness of his power God hath shewed likewise in the formation of other bodies: For there are bodies celestial, the sun, moon, and stars; and bodies terrestrial, such as fossils and minerals. But different, indeed, is the light and use of the celestial bodies; and different the beauty and use of the terrestrial.

41 For example, the glory of the sun is of one kind, and the glory of the moon of another, and the glory of the stars of another. Moreover, one star excelleth another in brightness.

42 From these examples of the power of God, the conclusion is, Wherefore, even the resurrection of the dead is possible.

And with respect to the kind of body with which the dead come out of the grave, the body is laid in the grave corruptible; it is raised incorruptible, not subject either to mutilation or death.

43 It is laid in the grave dishonoured by death, the punishment of sin; it is raised glorious in beauty: It is buried in weakness through mutilation, diseases, and old age; it is raised in power, with all its members complete, active, and vigorous.

present body, and perfectly adapted to the faculties of their minds, and to the new world in which they are to live.

Ver. 40. But (*οὕτως*) different indeed is the glory of the celestial.—The apostle does not mean that the glory of the celestial bodies is different from that of the terrestrial, but that the celestial bodies differ from one another in glory, as is plain from ver. 42. In like manner, the terrestrial bodies differ from each other in glory, that is, in beauty and utility.

Ver. 42.—1. Wherefore, even the resurrection of the dead is possible.—That the words *is possible* are rightly supplied, will appear: when it is considered, that the common translation, 'so also is the resurrection of the dead,' represents the resurrection as a matter of the same kind with those mentioned in the preceding verses, which it is not.

For, first, The body to be raised will not be produced of the body that is buried, as plants are produced from the seeds that are sown. In the next place, the diversity of the flesh of animals, and the existence of bodies celestial and terrestrial, are neither proofs nor illustrations of the resurrection of the dead; but as examples of the divine power, they demonstrate that God is able to raise the dead. We may therefore believe the apostle appealed to them only to shew the possibility of the resurrection, in opposition to those who held the resurrection to be a thing impossible. And as his reasoning in this light is perfectly just, the conclusion can be no other than is expressed in the right translation of the first clause of ver. 42. 'Wherefore, even the resurrection of the dead is possible.' Accordingly, having demonstrated the possibility of the resurrection, St. Paul, in answer to the second question, proceeds to shew with what kind of body the righteous come out of their graves, by contrasting the properties of the body which is laid in the grave, with the properties of the body which is to be raised: 'It is sown in corruption, it is raised in incorruption,' &c.

2. It is sown.—The nominative to the impersonal verb *σπένδεται*, it is sown, is *τὸ σπέρμα*, the body, expressed ver. 44. For the apostle, in this and the following verses, is giving an account of the resurrection of the body of the righteous.—The burial of their body he expresses by the word *sown*, because he had illustrated the possibility of the resurrection of the body, notwithstanding it rots in the grave, or is otherwise destroyed, by the example of grain sown in the earth, which, after it rots, produceth grain of the same kind with itself.

3. It is raised in incorruption.—Here it is proper to call the reader's attention to what was formerly observed, ver. 18. note, namely, that in this discourse concerning the resurrection, the apostle speaks chiefly of the righteous. For although the arguments produced to prove that there shall be a resurrection of the dead, apply both to the righteous and the wicked, yet that he had the righteous only in view here, is evident from ver. 18. 20. 29. 32. The same is evident likewise from the account given of the body which is to be raised. It is to be incorruptible, glorious, powerful, and spiritual; for which cause the persons who obtain these bodies are said to bear the 'image of the heavenly man,' ver. 49. in order that they may 'inherit the kingdom of God,' ver. 50. These things, as Locke justly observes, cannot be applied to the wicked, who are to be 'punished with everlasting destruction from the presence of the Lord,' 2 Thess. i. 8. Neither can it be said of the wicked, as of the righteous, that God will give them the victory over death, by taking away sin, its sting. In fine, the exhortation with which the apostle concludes his discourse concerning the resurrection, is in no respect applicable to the wicked, ver. 58. 'For as much as ye know your labour is not vain in the Lord. See ver. 51. note. 1 Thess. iv. 16. note 8.

44 It is sown (τομα ψυχων) an animal body, it is raised (τομα πνευματικη) a spiritual body.¹ There is an animal body, and there is a spiritual body

45 For thus it is written, (Gen. ii. 7.) The first man Adam was made (ως ψυχην ζωναν) a living soul; the last Adam (ως πνευμα ζωναν) a vivifying spirit.²

46 However, that was not first which is spi-

44 It is buried an animal body, to the life of which the presence of an animal soul was necessary, together with constant supplies of air, food, and sleep; it is raised a spiritual body, to the life of which the presence of the spirit only is needed, without any foreign aid. There is an animal body, and there is a spiritual body, allotted to the righteous in the different stages of their existence.

45 For thus it is written, The first man Adam, from whom men derive their animal body, was made a living soul; an animal, whose life depended on the presence of his soul in his body: the last Adam, from whom the righteous derive their spiritual body, is a vivifying Spirit.

46 However, though, as I said ver. 44. both an animal and a

Ver. 43.—1. It is sown in dishonour.—The body laid in the grave dead, is said to be sown in dishonour, because death is the punishment of sin. Hence our body laid in the grave is called, Philip. iii. 21. 'Our humbled body.'

2. It is raised in glory.—This is an allusion to Dan. xii. 2. 'They that be wise shall shine as the brightness of the firmament,' &c. and to our Lord's words, Matt. xiii. 43. 'Then shall the righteous shine forth as the sun in the kingdom of their father,' for these are descriptions of the glory of the resurrection body of the saints. Of this glory our Lord gave his three disciples an idea at his transfiguration, when he changed his body in such a manner that 'his face did shine as the sun,' and his raiment became 'shining, exceeding white as the light.' To this glory of our Lord's body at his transfiguration, St. Paul alluded, when giving an account of the resurrection body of the saints, he says, Philip. iii. 21. 'who will re-fashion our humbled body, in order that it may become of like form with his glorious body.'

The alteration to be produced in the contexture of the bodies of the righteous at the resurrection, described in this and the following verse, is indeed great and wonderful; but it is far from being impossible. For, to illustrate great things by small, we have an example of a similar though inferior transformation in the bodies of caterpillars, which, in their first stage, are ugly, weak, and easily crushed, but in their second state become beautiful winged animals, full of life and activity. This shews what God can do in greater instances.

Ver. 44. It is sown an animal body; it is raised a spiritual body.]—By an animal body, the Greek commentators understood a body to the animation of which the presence of an animal soul is necessary; and by a spiritual body, a body of so fine a contexture, that it will be supported merely by the presence of our rational spirit. In any other sense, a spiritual body seems a contradiction in terms. In this verse two things are foretold concerning the righteous: 1. That their bodies which are laid in the grave shall be raised; 2. That when raised, they shall be not animal bodies, as they were formerly, but spiritual bodies. Yet, notwithstanding this great difference, the body to be raised will, in a sound sense, be the same with the body that was buried. So the ancient Christian fathers believed, as we learn from Ruin, who, to shew that he held the catholic faith concerning the resurrection of the body, wrote to Pope Anastasius in the end of the fourth century as follows: "Sed et carnis nostræ resurrectionem fateamur integrè et perfectè futuram, hujus ipsius carnis nostræ, in qua nunc vivimus—nullo omnino ejus membro amputato, vel aliqua corporis parte desecta: sed cui nihil omnino ex omni natura deest, nisi sola corruptio." That is, "Moreover also we acknowledge, that the resurrection of our flesh will be complete and perfect; of this our very flesh in which we now live, no member of it being amputated, nor any part of it cut away, and to which nothing of its whole nature will be wanting, excepting only corruption." But although the ancients spake of the resurrection of the very flesh in which we now live, they did not mean the resurrection of the same kind of flesh, and far less of the identical flesh which was laid in the grave. They knew that the flesh of the raised body of the saints was to be incorruptible, consequently different in its contexture from our present flesh. And as they saw in the present world one kind of flesh of men, and another flesh of beasts, and another of fishes, and another of fowls, that diversity led them to think the incorruptible substance of which the body of the saints is to consist, though different from all the kinds of flesh they were acquainted with, will yet be real flesh, and analogous to the flesh in which men now live, because it will be made into a body, consisting of members and organs of sensation, in form and use similar to the members and organs of their present body.

In confirmation of the doctrine of the ancients concerning the resurrection of the body, I observe, that if the glorified body of the saints is to have such members and organs of sensation as their new state requires, and if these members are to be of similar form and use with the members and organs of our present body, it will really be the same body, whether its flesh be made of the matter which composed the body laid in the grave, or of any other matter, or whether it be a contexture more rare or more dense. For every one knows that our present body is justly reckoned the same body in all the different stages of our life, on account of the continued similarity of its members to themselves, and of the whole body to itself, notwithstanding the matter of which it is composed be continually changing, and notwithstanding the bulk and strength of its members, and the appearance of the countenance, gradually alter in the progress of the body from its birth to manhood, and from manhood to old age.

Burnet (De Statu Mort et Resurg. cap. vii. page 160.) contends, that the glorified body of the saints will have no members nor organs of sensation. But that he mistakes the matter, I think will appear from this, That the resurrection of the body is represented by our Lord himself, as what will render the happiness of the saints complete in the world to come, Luke xiv. 14. xx. 36, 36.; John v. 28, 29.

vi. 39, 40. xi. 23, 24, 25. The apostles likewise speak in the same manner of the resurrection of the body, Acts xvii. 18. xxiii. 6. xxiv. 15.; Rom. viii. 21. 23.; 2 Cor. iv. 14. v. 10.; Philip. iii. 10, 11. 20, 21.; Col. iii. 4.; 2 Tim. ii. 11.; Heb. vi. 2. xi. 35.; 1 Pet. i. 3, 4.; Rev. xiii. 11—13. But can a body contribute to the felicity of a spirit, otherwise than by conveying to it notices and impressions from external objects, and by being instrumental to it in its operations? If so, must not such a body have members and organs of sensation? See Heb. xii. 22. note 2.—Farther, if the raised bodies of the saints are to have members and organs of sensation, they may in their form and use be like the members and organs of their present bodies, at least as far as their new state will admit; consequently the body that is raised will be as much the same with the body which was buried, as that body was the same with itself in the different stages of its former life.

I have said, that the raised body of the saints will resemble their body which was laid in the grave, as far as their new state will admit. This limitation is necessary, because the scripture itself mentions two particulars, and reason suggests others, in which they will differ. 1. We are told, 1 Cor. vi. 13. That God will destroy both the belly, that is, the stomach, or the use of that member, and meats. 2. Our Lord assures us, Luke xx. 35. 'That they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: 36. For they are equal to angels.' From these texts it follows, that none of the members necessary to eating and drinking, and marriage, will make part of the glorified body of the saints; and that none of the appetites and passions which are gratified by these members, will have any existence in their mind; consequently the joys of the heavenly country, though in part they are to arise from bodily senses, will have no affinity with the pleasures of a Mahometan paradise.—3. Reason directs us to believe, that to the similarity or sameness of the body which is raised, with the body that was buried, it is by no means necessary that the imperfection in the members of the buried body should take place in the raised body. On the contrary, the restoration of all the members to their proper form, place, and office in the body, instead of making it a different body, will render it more perfectly the same.—4. Besides the differences mentioned, there may be other differences likewise in the glorified bodies of the saints, suited to the difference of their state, of which at present we can form no conception. For if the raised body is to be endowed with new powers of action, and new senses, these may require additional members, and, notwithstanding the addition, the raised body may, on account of its general similarity to the body that was buried, be still considered as the same.

The resurrection of the same body, in the sense just now explained, being perfectly possible, and of easy conception, the doctrine of the ancient Christian fathers on that subject may be admitted, as agreeable to the phraseology of scripture. To conclude, the scripture speaks consistently, when, in describing the state of the righteous after the resurrection, it represents them as having their mortal bodies re-fashioned like to the glorious body of Christ, and informs us, that after their whole person is thus completed, they shall be carried to an heavenly country, where every object being suited to the nature of their glorified body, they shall live unspeakably happy to all eternity.

Ver. 45.—1. The last Adam.]—Christ is called Adam, because believers received their sanctified spiritual nature and their immortal body from him, (see Eph. v. 32. note), just as mankind have derived their corrupted nature and mortal body from the first Adam. He is also called the last Adam, because he is posterior in time to the first Adam. Or, as God is called the first and the last, because there was nothing before him, neither shall there be any thing after him, so Christ is called the last Adam, because there shall be no restorer and head of the human race after him.

2. A vivifying spirit.]—This clause, 'The last Adam, a vivifying spirit,' is not in the passage of scripture quoted by the apostle. These are his own words, formed upon what Christ said, John v. 26. 'For as the Father hath life in himself, so he hath given to the Son to have life in himself.'—As the apostle is speaking here of Christ after he received his glorified body, he calls him a vivifying spirit, because the presence of his spirit in his glorified body is all that is requisite to preserve it alive for ever, and because he will communicate the same power to the spirits of the righteous, with respect to their bodies after the resurrection. The apostle's meaning, therefore, in this part of his discourse is, that the body which we derive from Adam is an animal body, which to its life, as Locke observes, needeth the aid of food, and air, and sleep, whereas the body which the saints shall receive from Christ at the resurrection is a spiritual body, a body like Christ's, to the life of which no foreign aid whatever is necessary, but which will be supported like his, merely by the presence of their spirit; on which account it is said, Luke xx. 36. 'Neither can they die any more, for (σπαραγαλοι εστιν) they are equal to angels.'

ritual, but that which is *animal*; and *then* that which is *spiritual*.¹

47 The first man ($\alpha\gamma\mu\epsilon$) from the earth *WAS* ($\chi\alpha\iota\kappa\omicron$, dusty) earthy; the second man, the Lord ($\xi\chi\ \kappa\epsilon\gamma\alpha\iota\omicron\varsigma$) from heaven, *IS HEAVENLY*.¹ (from the following ver.)

48 *As the earthy, such also the earthy SHALL BE*:¹ and *as the heavenly, such also the heavenly SHALL BE*.

49 ($\kappa\alpha\iota$, 207.) *For*, as we have borne the image of the earthy *MAN*, we shall also bear the image of the heavenly *MAN*. (See Philip. iii. 21.)

50 ($\delta\epsilon$, 101.) *And this* ($\phi\alpha\rho\mu$) *I affirm*, brethren, ($\iota\pi\iota$, 254.) *because* flesh and blood cannot inherit the kingdom of God;¹ neither ($\kappa\lambda\eta\rho\epsilon\gamma\omicron\mu\epsilon\iota$, 9.) *can* corruption inherit incorruption.²

51 Behold, ($\lambda\epsilon\gamma\omega$, 55.) *I tell you a mystery*; we shall not ($\mu\omega$, 237.) *indeed* all die, but we shall all be changed;¹

52 In a moment, in the twinkling of an eye, (ω , 173.) *at the last trumpet*;¹ *for it shall sound*; ($\kappa\alpha\iota$, 213.) *and then* the dead shall be raised incorruptible;² and we shall be changed.

Ver. 46. Then that which is spiritual. — Here we are taught, that the plan of the divine government is to lead his creatures from a lower to an higher state of perfection. They, therefore, who contend that things should be as perfect at the beginning as at the conclusion of his administration, are wiser than God.

Ver. 47. The second man, the Lord from heaven, is heavenly. — This translation is supported by the Vulgate version; 'Secundus homo de cælo, cælestis. The second man from heaven is heavenly;' and by the Borner MS. Gr. and Latin, and by one of Valesius' MSS. mentioned by Bp. Pearce; all which have here $\delta\omicron\upsilon\epsilon\alpha\nu\iota\omicron\varsigma$. Nevertheless I have marked the words *heavenly*, as not in the Greek, because, although I think it was so written by the apostle, I would not alter the present text, either on conjecture or on slight authority. In the Vulgate the word *Lord* is wanting, having, as Tertullian tells us, been added by Marcion. Yet I am of opinion it is the true reading.

Ver. 48. As the earthy, &c. — The apostle divides all mankind into two sorts, *earthly* and *heavenly*; and tells us that 'as the earthy man, such also the earthy men; and as the heavenly man, such also the heavenly men.' But the question is, Whether the likeness of the earthy to the earthy, and of the heavenly to the heavenly, be a present or a future likeness? Our translators seem to have been of opinion, that the apostle speaks of men in the present life, and of their likeness to the earthy and the heavenly man in the temper of their mind. For to shew this, they have in their translation supplied the substantive verb in the present tense, 'As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly.' But I rather think the apostle describeth mankind as they are to be in the world to come, and that the likeness to the earthy and to the heavenly man, is a likeness in body which is to take place after the resurrection. And therefore, in the translation, I have supplied the substantive verb in the future tense: 'Such also the earthy *shall be*.' And in support of my translation and opinion, I observe, that throughout the whole of this discourse concerning the resurrection, it is the body only which is spoken of. This is evident, more especially from ver. 44, 45, 46, 47, where we are told, that it is sown an animal body, but raised a spiritual body; that there is an animal and a spiritual body allotted to the righteous in the different stages of their existence; that they derive their animal body from Adam, but their spiritual body from Christ; and that their spiritual body is not first given to them, but their animal, and then that which is spiritual; that the first man, Adam, being from the earth, his body was earthy, but the second man being the Lord from heaven, his body is heavenly. Wherefore, when the apostle tells us, ver. 48, 'As the earthy, such also the earthy, and as the heavenly, such also the heavenly,' it is plain that he speaks only of the body of the earthy and of the heavenly men. This appears likewise from ver. 49, where he says, 'As we have borne the image of the earthy man,' namely, in this life, ($\sigma\epsilon\gamma\epsilon\sigma\theta\epsilon\mu\epsilon\iota\ \kappa\alpha\iota$) 'we shall also bear the image of the heavenly man,' namely, in the life to come. For to shew that he speaks of our bearing the image of the earthy and of the heavenly man in our body only, he adds, ver. 50, 'And this I affirm, brethren, because flesh and blood cannot inherit the kingdom of God, neither can corruption inherit incorruption:' I affirm, that in the life to come we shall bear the image of the heavenly man in our body, because a body consisting of flesh and blood, as is

spiritual body is allotted to the righteous, *that body was not first given them which is spiritual; but that which is animal*, and fitted for the purposes of their present state; *and then that body which is spiritual*, and fitted for their state in heaven.

47 *The first man*, from whom we derive our animal body, coming from the earth, and being to live on the earth, *was earthy*: he had an earthy body. *The second man*, from whom we derive our spiritual body, even the Lord who will come from heaven to raise us, is *heavenly*: his body is perfectly adapted to the heavenly state in which he now lives.

48 *As the earthy man* Adam was after the fall, *such also the earthy men*, the wicked, *shall be* at the resurrection: *And as the heavenly man* Christ is at present, *such also the heavenly men*, the righteous, *shall be*.

49 *For as we*, the righteous, *have borne the image of the earthy man* in our body, because we were to live a while on earth, *we shall also bear the image of the heavenly man* in our body at the resurrection, because we are to live for ever in heaven.

50 *And this I affirm, brethren*, because a body composed of *flesh and blood*, such as ours is at present, *cannot enjoy the kingdom of God*, where there are no objects suited to the senses and appetites of such a body; *neither can a body subject to dissolution live in a state where every thing is incorruptible*.

51 *Behold I make known to you a secret* of great importance; namely, *that we the righteous shall not all die*; but such of us as are alive at the coming of Christ *shall all be changed*: our corruptible body shall be changed into an incorruptible body,

52 *In a moment, in the twinkling of an eye, at the last trumpet; for it shall sound; and then the dead in Christ shall be raised incorruptible, and we, the righteous who are alive, shall be changed*: our bodies shall be made incorruptible, after the righteous are raised.

the body we have derived from the earthy man, cannot inherit the kingdom of God. That the righteous, after the resurrection, are to bear the image of the heavenly man in their spirit, I do not deny: I only contend, that it is not taught in this passage of scripture.

Ver. 50.—1. Flesh and blood cannot inherit the kingdom of God.] — This is that happy place which Christ hath gone to prepare for the reception of his people, John xiv. 2. In that place bodies composed of flesh and blood cannot live, because, as is said in the commentary, it affords no objects suited either to the senses or to the appetites of a fleshly body. See ver. 44. note.

2. Neither can corruption inherit incorruption.] — A spirit clothed with a corruptible body, like our present bodies, cannot enjoy objects that are incorruptible. They are not capable of enjoying the divine vision, nor of performing the exalted services, nor of relishing the pure pleasures, which constitute the glory and felicity of the kingdom of God.

Ver. 51. But we shall all be changed.] — To prove that the righteous, when raised from the dead, shall bear the image of the heavenly man in their body, the apostle affirmed, ver. 40. that flesh and blood cannot inherit the kingdom of God, and that corruption cannot inherit incorruption. Wherefore, lest this might have led the Corinthians to fancy that the righteous, who, at the coming of Christ, are found alive on the earth in fleshly corruptible bodies, could not inherit the kingdom of God unless they died and were raised incorruptible, the apostle told them that they are not to die, but that, to make them capable of inheriting the kingdom of God, their body is to be changed. Wherefore, though the expression, 'We shall not all die, but we shall all be changed,' be general, yet, as the discourse is concerning them who are to inherit the kingdom of God, the expression, 'we shall all be changed,' must be restricted to them alone; consequently, though it be true of the wicked who are alive on the earth at the coming of Christ, that they shall not die, it does not follow from the apostle's saying, 'we shall all be changed,' that the wicked are to be changed. Besides, it is nowhere said in scripture, that the wicked, whether dead or alive at the coming of Christ, shall obtain the honour of incorruptible heavenly bodies. See 1 Thess. iv. 16. note 5.

Ver. 52.—1. At the last trumpet; for it shall sound.] — At the giving of the law from Sinai, there was heard a great noise, like the sounding of a trumpet, exceeding loud, which sounded long, and waxed louder and louder. In like manner, at the descent of Christ from heaven, a great noise, called the *trumpet of God*, 1 Thess. iv. 16. will be made by the attending angels, as the signal for the righteous to come forth from their graves. And this noise being made at Christ's command, it is called by himself *his voice*, John v. 25. After the righteous are raised, the trumpet shall sound a second time; on which account it is called here the *last trumpet*. And while it sounds the righteous who are alive on the earth shall be changed.

2. And then the dead shall be raised incorruptible.] — Though this expression be general, yet, for the reasons mentioned, ver. 51. note, it must be restricted to the dead in Christ, of whom the apostle is discoursing. Besides, as the circumstance mentioned 1 Thess. iv. 16. 'The dead in Christ shall rise first,' demonstrates that the wicked are not to be raised at the same time with the righteous; the expression, 'the dead shall be raised incorruptible,' does not relate to them.

53 For this corruptible *body* must put on incorruption,¹ and this mortal *body* must put on immortality.

54 Now, when this corruptible *body* shall have put on incorruption, and this mortal *body* shall have put on immortality, then shall happen the thing which is written, Death is swallowed up for ever.¹ (See ver. 26.)

55 Where, O death! is thy sting! Where, O grave! is (αὐτὸ τοῦ θανάτου) thy victory?

56 (Isa. 105.) For the sting of death is sin; and the strength of sin is the law.

57 Now thanks be to God who giveth us the victory, through our Lord Jesus Christ.

58 Wherefore, my beloved brethren, be ye (ἡμεῖς) stable, unmoved,¹ abounding in the work of the Lord at all times, knowing that your labour in the Lord is not (καὶ οὐ) vain.

Ver. 53. For this corruptible body must (ἐκφύσειν) be put on incorruption.—That *body*, is rightly supplied here, see ver. 42. note. The word ἐκφύσειν, literally signifies, to go into a place, and metaphorically, to put on, or go into clothes. But the metaphorical meaning must not be insisted on here as implying, that our corruptible body shall have one that is incorruptible put over it for an outward covering. These ideas are incongruous, and therefore the meaning is, 'This corruptible body must be changed into one that is incorruptible,' as mentioned ver. 51.—The righteous who are alive at the coming of Christ, instead of dying and rising again immortal, shall, by the power of Christ, have their corruptible mortal bodies changed in a moment into incorruptible immortal bodies, and by that means be fitted for inheriting the kingdom of God equally with those who are raised from the dead incorruptible.

Ver. 54. Death is swallowed up for ever.—So the original phrase αὐτὸ τοῦ θανάτου may be translated, being often used by the LXX. in that sense, as Whitty hath proved. This circumstance likewise shews, that in his discourse concerning the resurrection, the apostle had the righteous chiefly in view. For it cannot be said of the wicked, who are to suffer the second death, that death is swallowed up in any sense with respect to them, or that God hath given them the victory over it, ver. 57, by the resurrection. Bp. Pearce in his note on this verse observes, that the LXX. translation of Isa. xxv. 8. here quoted, runs thus: Καταπινοῦ ὁ θάνατος ἑαυτὸν, 'Death having prevailed, hath swallowed up;' but that in Theodotian's version the words are the same with the apostle's.

Ver. 55. Where, O death! is thy sting? Where, O grave! is thy victory?—The word ᾅδης, translated the grave, literally signifies the invisible world, or the place where departed spirits, both good and bad, remain till the resurrection: Job xi. 8.; Psal. cxxxix. 8.; Isa. xiv. 9. and especially Psal. xvi. 10. 'Thou wilt not leave my soul

53 For, to make us capable of inheriting the kingdom of God, this corruptible body must become incorruptible, not liable to diseases; and this mortal body must become immortal, not liable to death.

54 Now, when this transformation of our corruptible and mortal body into that which is incorruptible and immortal shall have taken place, then shall happen the thing which is written, (Isa. xxv. 8.) Death, who delivered the righteous to the grave to be swallowed up, shall itself be swallowed up for ever by their resurrection to eternal life.

55 Where, O death! is thy sting with which thou killedst the saints? Where, O hades! who hast led them captive, is thy victory, now that they are all brought out of thy dominions?

56 For the sting of death is sin; and the deadly poison of sin is the curse of the law, which, as well as sin, shall be abolished after the judgment.

57 Now thanks be to God who giveth us the victory over death and the grave, and sin, and the curse of the law, through our Lord Jesus Christ.

58 Wherefore, my beloved brethren, since the righteous are to be raised from the dead, and are to enjoy unspeakable happiness in heaven for ever, be ye stable in the belief of these great events, and unmoved in the profession of that belief, whatever sufferings it may bring on you, and abounding in the work of the Lord at all times, knowing that your labour in the work of the Lord is not fruitless.

(ἐν ᾅδου) in hell.' The place where the spirits of the righteous abide, the Jews called *Paradise*; the place where the wicked are shut up, they called *Tartarus*, after the Greeks. There the rich man is said to have gone when he died. There also many of the fallen angels are said to be now imprisoned, 2 Pet. ii. 4.—In this noble passage the apostle personifies death and the grave, and introduces the righteous, after the resurrection, singing a song of victory over both. In this sublime song, death is represented as a terrible monster, having a deadly sting, wherewith it had destroyed the bodies of the whole human race, and the invisible world as an enemy who had imprisoned their spirits. But the sting being torn from death, and the gates of the invisible world set open by Christ, the bodies of the righteous shall rise from the grave, no more liable to be destroyed by death, and their spirits being brought out of paradise, the place of their abode, shall reanimate their bodies: and the first use of their newly recovered tongue will be to sing this song, in which they exult over death and hades, as enemies, utterly destroyed; and praise God who hath given them the victory over these deadly foes through Jesus Christ. Milton hath made good use of the apostle's personification of death, Book ii. l. 666. 'The other form,' &c.

Ver. 57. Who giveth us the victory?—The victory over death and the grave the saints shall obtain, by their resurrection to an endless life in the body; and the victory over sin, and over the curse of the law, will be given them by their acquittal at the judgment. For their trial being then ended, there shall from that time forth, in the kingdom of God, be neither sin, nor law, with the penalty of death annexed to it.

Ver. 58. Unmoved.—The Greek word ἀκίνητος literally signifies *unmoveable*. But here it must be translated *unmoved*, because *unmoveable* is a quality not competent to men in the present life. See Rom. ii. 5. note.

CHAPTER XVI.

View and Illustration of the Matters contained in this Chapter.

BEFORE the apostle concluded his letter to the Corinthians, he gave them directions for making the collection for the saints in Judea. During his eighteen months' abode at Corinth, he had exhorted the brethren to undertake that good work, (as indeed he did the brethren in all the Gentile churches), with a view to establish a cordial union between the converted Jews and Gentiles everywhere. See 2 Cor. ix. 14. note. And so desirous were the Corinthians of the proposed union, that, on the first mention of the collection, they agreed to make it. But the divisions in the church at Corinth, it seems, had hitherto hindered them from beginning it. The apostle, therefore, in this letter requested them to set about it immediately, and directed them how to do it, ver. 1-4.

At the time St. Paul wrote his first epistle to the Corinthians, he had altered his resolution respecting his voyage to Corinth, of which he had formerly given them notice by Timothy and Erastus, as mentioned 2 Cor. i. 15, 16. For he now informed them, that instead of sailing directly from Ephesus to Corinth, as he had at first proposed, his intention was, not to come to them immediately, but to

take Macedonia in his way, ver. 5.—after staying at Ephesus till Pentecost, on account of the extraordinary success with which he was preaching the gospel to the inhabitants of the province of Asia, who resorted to him in that metropolis, ver. 8, 9.—In the mean time, to compensate the loss which the Corinthians sustained by his delaying to visit them, he wrote to them this letter, in which he gave them the instructions which he would have delivered to them if he had come to them; and promised, when he came, to abide a considerable time, and perhaps to winter with them, ver. 5, 6.—And because he had sent Timothy to Corinth some time before, he begged the Corinthians to give him a good reception, if he came to them, ver. 10, 11.—With respect to Apollos, whom, it seems, the Corinthians wished to see, he told them, he had entreated him to go to them with the brethren, but that, having no inclination to go to Corinth at that time, he had deferred his visit till he should find a convenient season. Perhaps the insolent behaviour of the faction, while Apollos was among them, had so disgusted him that he did not choose to expose himself a second time to their

attempts. To his apology for Apollos the apostle subjoined a few practical advices: Then desired them to shew a particular regard to the members of the family of Stephanas, because they were the first fruit of Achaia, and had employed themselves zealously in the ministry to the saints, ver. 13-18.

The apostle, before finishing his letter, sent to the Corinthians the salutations of the churches of the proconsular Asia, and of the brethren at Ephesus who assisted him in preaching the gospel, ver. 19, 20.—Then wrote his particular salutation to them with his own hand, ver. 21.

NEW TRANSLATION.

CHAP. XVI.—1 Now, concerning the collection which is for the saints, as I ordered¹ the churches of Galatia, so also do ye.

2 On the first day of every week¹ let each of you lay somewhat by itself,² ACCORDING as he may have prospered, putting it into the treasury,³ that when I come there may be then no collections.

3 And, when I come, whomsoever ye shall approve by letters,¹ them I will send to carry your (χρησιν, grace) gift to Jerusalem.

4 (Δ, 108.) Or, if it be proper that even I should go,¹ they shall go with me.

5 (Δ, 103.) Now I will come to you, when I have passed through Macedonia: (For I do pass through Macedonia.)

6 And perhaps I shall abide, and even winter with you, that ye may send me forward, whithersoever I may go.

7 For I will not now see you in passing, but I hope to remain with you some time, if the Lord permit.¹

8 However, I shall remain (π, 173.) at Ephesus until Pentecost:

9 For a great and effectual door is opened to me:¹ (αα, 211.) yet THERE ARE many opposers.

Ver. 1. As I ordered the churches of Galatia.]—The apostle, I suppose, gave these orders to the churches of Galatia, when he went throughout Phrygia, and the region of Galatia, establishing the churches, as mentioned Acts xvi. 6. And the collections made by the churches of Galatia he may have received, when, in his way to Ephesus, where he now was, he went through all the churches of Galatia and Phrygia in order, Acts xviii. 23.

Ver. 2.—1. On the first day of every week.]—Κατα μίαν σαββάτων. The Hebrews used the numeral for the ordinal numbers, Gen. i. 5. 'The evening and the morning were one day'; that is, the first day. Also they used the word *sabbath* to denote the week, Luke xviii. 12. I fast twice (του σαββάτου) in the week. Wherefore μίαν σαββάτων is the first day of the week. See Mark xvi. 2. And as κατα πόλιν signifies every city; and κατα μήνα, every month; and, Acts xiv. 23. κατ' ἐκκλησίαν, in every church: so κατα μίαν σαββάτων signifies the first day of every week.

2. Let each of you lay somewhat by itself, &c.]—Παρε' ἑαυτῶ τισίτω θεσφαρίζαν ὅτι ἀνυπόδραται. In this passage, if I mistake not, ὅτι is not the neuter of the indefinite pronoun οὗτος, as some suppose, but two words, which must be thus construed and supplied: τισίτω τε παρε' ἑαυτῶ (sup. καὶ) ἀνυπόδραται θεσφαρίζων, viz., &c. A similar inverted order of the pronoun we have Rom. xi. 27; 1 Cor. xv. 36. The apostle's meaning is, that every first day of the week each of the Corinthians was to separate, from the gains of the preceding week, such a sum as he could spare, and put it into the treasury; that there might be no occasion to make collections when the apostle came. By this method the Corinthians, without inconvenience, might bestow a greater gift than if they had given it all at once. The common translation of τισίτω παρε' ἑαυτῶ θεσφαρίζων, viz., 'lay by him in store,' is inconsistent with the last part of the verse, 'that there may be no gatherings when I come': for, according to that translation, the collections would still have been to make at the apostle's coming.

3. Putting it into the treasury.]—So θεσφαρίζων may be translated. The apostle means the treasury of the church, or some chest placed at the door of the church to receive their gifts. For although the Corinthians had separated a sum weekly for the saints, yet if they kept it in their own possession, the collections, as was observed in the preceding note, must still have been to make when the apostle came, contrary to his intention.

From this passage it is evident, that the Corinthian brethren were

And to shew his sincerity in the curse he was going to pronounce on hypocritical professors of religion, he in the same handwriting added, 'If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha': a denunciation of punishment, which Locke supposes was intended against the false teacher, ver. 22.—Lastly, to comfort the sincere part of the church, he gave them in particular his apostolical benediction, together with his own love, that they might be the more confirmed in their attachment to him, ver. 23, 24.

COMMENTARY.

CHAP. XVI.—1 Now, concerning the collection which is for the poor of the brethren who are in Judea, as I ordered the churches of Galatia to do in that matter, so also do ye.

2 On the first day of every week, let each of you lay somewhat by itself, suitable to the gains of the preceding week, putting it into the appointed treasury, that when I come to Corinth to receive your alms, there may be then no collections; every one having given what he intended to give.

3 And when I come to Corinth, whomsoever ye shall authorize by letters to the brethren in Judea, them will I send to carry your gifts to Jerusalem, that they may present it to the church there in your name.

4 Or if it be thought proper that even I should go to Jerusalem, your messengers shall go with me, to witness the delivery of your gift.

5 Now, I will come to you after I have passed through Macedonia: (For I am to pass through Macedonia in my way, that I may visit the churches there, and receive their collections.)

6 And perhaps I shall continue some time, and even winter with you, that ye may help me forward, by accompanying me a little way in my journey, (see Tit. iii. 13.), by whatever road I may go to Jerusalem.

7 For, having delayed my visit so long, when I come I will not then see you in passing; but I hope to have it in my power to remain with you some time if the Lord permit.

8 However, being much occupied here at present, I propose to remain at Ephesus until Pentecost:

9 For a great and effectual opportunity of making converts in this city is granted to me by God. Yet there are many violent opposers of the gospel in Ephesus, and its neighbourhood.

In use to assemble on the first day of the week for the purpose of worshipping God. And as the apostle gave the same order to the Galatians, they likewise must have held their religious assemblies on the first day of the week. See Whitby's note on this passage.

Ver. 3. Whomsoever (δοκιμασάντι) ye shall approve by letters.]—Grotius's translation of this verse is, 'Whomsoever ye shall approve, them I will send (ἀποσταλάν) with letters, to carry your gift.' That learned critic thought there was no occasion for the Corinthians to signify by letters to the apostle their approbation of their own messengers, as the apostle was to be present at their appointment; and in support of his translation he quotes Rom. xiv. 20. as an example of ἀποστέλλειν used to signify *with*. But seeing the apostle was to take these messengers with him to Jerusalem, they certainly had no need of any letters from him. I therefore think, the letters of which the apostle speaks, were neither to nor from himself, but from the Corinthians to the brethren in Jerusalem, informing them, that the persons who presented these letters were appointed by them to attend the apostle when he delivered the collections at Jerusalem. This meaning will be clearly conveyed, if ὅς τις ἐκ δοκιμασάντων δὲ ἀποσταλάν is translated 'Whomsoever ye shall authorize by letters.'

Ver. 4. Or, if it be proper that even I should go, &c.]—Here the apostle insinuated his inclination to have the collections committed to his care. However, that the churches, and even the saints in Judea, might be certain that no part of the money which he received was withheld, but that the whole was delivered with the greatest fidelity, he proposed to all the churches that messengers should be deputed by them to attend him, that they might witness the delivery of their collections in Jerusalem. Some of these messengers are mentioned 2 Cor. viii. 23. ix. 4.

Ver. 7. If the Lord permit.]—This manner of speaking concerning their future actions, the apostles recommended, James iv. 15. and the first Christians practised, because it expressed how deeply they were affected with a sense that all events are directed by God.

Ver. 9. For a great and effectual door is opened to me.]—The door of a house being the passage into it, the opening of a door, in the eastern phrase, signified the affording a person an opportunity of doing a thing. The phrase occurs in other passages of scripture. See Col. iv. 3. note; Hosea ii. 15.—The apostle's long abode at Ephesus was owing to his great success in converting the Ephesians, and such strangers as had occasion to resort to that metropolis. But about the time this letter was written, his success was greater than

10 Now, if *Timothy* be come, take care that he be among you without fear; for he worketh, even as I do, the work of the Lord.

11 Wherefore, let no one despise him; but send him forward in peace, that he may come to me: for I expect him with the brethren.

12 And with relation to our brother Apollos, I entreated him much to go to you with the brethren: (κε) but HIS inclination was not at all to go now; but he will go, when he shall find a convenient season.

13 Watch ye, stand fast in the faith, quit yourselves like men: be strong.

14 Let all your matters be done with love.

15 Ye know the family of Stephanas, that it is the first-fruit of Achaia, and that they have devoted themselves to the ministry to the saints. I entreat you, (Ja, 106.) therefore, brethren,

16 That ye submit yourselves to such, and to every joint worker and labourer.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for they have supplied your deficiency.

18 (Γα, 97.) And have refreshed my spirit and yours: wherefore, acknowledge ye such persons.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church which is in their house. (See Rom. xvi. 5. note 1.)

20 All the brethren salute you. Salute one another with an holy kiss. (See Rom. xvi. 16. note 1.)

21 The salutation of Paul with mine own hand.

22 If any one love not the Lord Jesus Christ, he shall be Anathema, Maran-atha.

common. For many who used *curious arts*, the arts of magic and divination, were converted, and burned their books containing the secrets of these arts, Acts xix. 17-20. This so enraged the idolaters at Ephesus, but especially the craftsmen, that they raised the great tumult described Acts xix. 23-41.

Ver. 10. That he be among you without fear.—At this time, Timothy being young, and extremely attached to the apostle, there was some reason to fear that the faction would treat him ill; more especially if he reproved them for their disorderly practices. The apostle therefore recommended it to the sincere part of the church, to defend him from any injury which the faction might attempt to do him, either in his character or his person.

Ver. 11. I expect him with the brethren;—namely, Erastus, who had been sent with Timothy to Corinth, Acts xix. 22. and Titus, who carried this letter, and another brother whose name is not mentioned, (see 2 Cor. xii. 17, 18.); perhaps also, some of the Corinthian brethren, whom the apostle had desired Titus to bring with him to Ephesus, having need of their assistance there.

Ver. 12.—1. His inclination was not at all to go now.—The Latin commentators are of opinion, that Apollos, displeased with the behaviour of the faction, had left them as incorrigible, and had returned to Ephesus, from whence he had been recommended to the brethren of Achaia, Acts xviii. 24, 27. xix. 1. But the messengers from Corinth arriving with a letter to the apostle full of respect, he answered it by Titus, and requested Apollos to accompany him, in the hope that he might be useful in assisting Titus to settle the disturbances in that church. But Apollos refused to go, knowing the violent temper of the faction.

2. But he will go when he shall find a convenient season.—Jerome says, Apollos actually went to Corinth, after the disturbances had ceased. But whether in this Jerome delivered his own opinion only, or some ancient tradition, is uncertain.

Ver. 14. Let all your matters be done with love;—namely, your differences about worldly affairs, mentioned chap. vi. your disputes concerning marriage and a single state, chap. vii. your eating things sacrificed to idols, chapters viii. x. your eating the Lord's supper, chap. xi. and your method of exercising your gifts, chapters xii. xiv. In all these ye ought to have a regard to the good of your neighbours, that ye may not occasion each other to sin.

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10 Now, if *Timothy* be come, whom I sometime ago sent to you, (chap. iv. 17.), take care, by shewing your affection and obedience, that he be among you without fear: For he worketh, even as I do, the work of the Lord faithfully.

11 Being such a person, let no man despise him, on account of his youth, or of his attachment to me: but send him forward in safety, that he may return to me: for I expect him to come with the brethren.

12 (Πα, 279.) And with relation to our fellow-labourer Apollos, I entreated him earnestly to visit you with the brethren, the bearers of this letter, in expectation that his presence might be useful to you: But his inclination was not at all to visit you at this time. But he will visit you, when he shall find a convenient season for doing it.

13 Having for enemies false teachers, persecutors, and evil spirits, watch ye, stand fast in the faith, quit yourselves like full grown spiritual men: be strong.

14 Let all your matters, about which I have given you directions in this letter, be transacted with love.

15 Ye know the family of Stephanas, that they were my first converts in Achaia, and that, from love to Christ and to his gospel, they have devoted themselves to the ministry to the saints, employing themselves in preaching the gospel, and in succouring the afflicted: I entreat you, therefore, brethren,

16 That ye submit yourselves to the admonitions of such on account of their fidelity, and to the instructions of every joint worker and labourer in the gospel.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: For they have supplied what was wanting in your letter, by the account they have given me of your affairs;

18 And thereby have refreshed my spirit, and will refresh yours, by informing you of my health. Wherefore, shew such persons the respect which is due to them, ver. 16.

19 The churches of Asia, especially those of Ephesus and its neighbourhood, wish you all felicity. Aquila and Priscilla, formerly members of your church, (Acts xviii. 2. 18.), but who at present are with me, salute you with much Christian affection, as do all the Christians in their house.

20 All the brethren who labour with me in the gospel, desire me to mention their affection to you. Shew ye your good will towards one another, by kissing one another with a pure affection.

21 The salutation of Paul is sent you, written with mine own hand. See 2 Thess. iii. 17. Col. iv. 18.

22 If any one professing the gospel, love not the Lord Jesus Christ, I with mine own hand write this greatest curse against him, He shall be Anathema, Maran-atha.

Ver. 17.—1. I am glad of the coming of Stephanas.—Stephanas is supposed by many to have been the son of Stephanas, mentioned ver. 15. He, with Fortunatus and Achaicus, I suppose, were the messengers sent by the sincere part of the Corinthian church, with the letter mentioned chap. vii. 1. See the Preface to this Epistle, sect. 6.

2. Fortunatus.—Doddridge thinks 'this worthy person survived St. Paul a considerable time, as it appears from Clement's epistle to the Corinthians, §59. that he was the messenger from the church at Rome to the church at Corinth, by whom Clement sent that invaluable epistle.'

3. Have supplied your deficiency.—Το ἰσχυρὸν ὑστερημα. This by some is translated *your want*, by which they understand the apostle's want of the presence of the Corinthians. But that translation makes no difference in the sense.

Ver. 19. Aquila and Priscilla salute you.—These worthy persons lived in Corinth all the time the apostle was there. And when he departed, they accompanied him to Ephesus, Acts xviii. 18. where they remained after he left Ephesus to go to Jerusalem. For when he returned to Ephesus he found them there, as is plain from their salutation sent to the Corinthians in this letter, which was written from Ephesus. But they seem to have left Ephesus about the time the apostle departed to go into Macedonia. For in the letter which he wrote to the Romans from Corinth, they are saluted as then residing in Rome.

Ver. 20. All the brethren salute you.—The word *brother* often signifies one who employed himself in preaching the gospel, 1 Cor. i. 12. Cor. i. 1. ii. 13. Now, as in this passage the brethren are distinguished from the church, or common people, it is probable the apostle meant his fellow-labourers in the gospel.

Ver. 22. He shall be Anathema, Maran-atha.—In the Greek it is, *Let him be*. But the imperative is here put for the future. See *Ens. iv. 9.* *Anathema, Maran-atha*, were the words with which the Jews began their greatest excommunications, whereby they not only excluded sinners from their society, but delivered them to the divine *Cherem* or *Anathema*; that is, to eternal perdition. This form they used, because Enoch's prophecy concerning the coming of God to judge and punish the wicked began with these words, as we learn from Jude, who quotes the first sentence of that prophecy, ver. 14.

23 The grace of our Lord Jesus Christ be with you.

24 My love! be with you all in Christ Jesus. Amen. (See Eph. vi. 24. note 2.)

23 *May the favour and assistance of our Lord Jesus Christ be with you who love him.*

24 *My love be with you all who love Christ Jesus. And in testimony of my sincerity in this, and in all the things I have written, I say Amen.*

Wherefore, since the apostle denounced this curse against the man, who, while he professed subjection to Christ, was secretly alienated from him in his heart, it is as if he had said, Though such a person's wickedness cannot be discovered and punished by the church, yet the Lord at his coming will find it out, and punish him with eternal perdition. This terrible curse the apostle wrote in his epistle to the Corinthians, because many of the faction, but especially their leader, had shewn great alienation of mind from Christ. And he wrote it with his own hand, to shew how serious he was in the denunciation. Estius says, from this example, and from the Anathemas pronounced Gal. i. 8, 9, arose the practice of the ancient general councils, of adding to their decisions, or definitions of doctrines, Anathemas against them who denied these doctrines. See Buxtorf's Lexic. Chaldaicum, p. 827. 1248.

Ver. 24. My love be with you all.—Le Clerc suspects that MOY is a mistake of the transcriber for ΘΟΥ, the abbreviation of ΘΕΟΥ.

And B. Pearce supposes he is right in that conjecture, because in the conclusion of the second epistle it is, ἡ ἀγάπη τοῦ θεοῦ μετὰ, 'the love of God be with you.' But alterations in the sacred text, without the authority of ancient MSS. are never to be admitted. Besides, there is a great propriety and beauty in this manner of ending an epistle, in which the apostle had so sharply reprov'd the Corinthians. By assuring them of his love, he convinced them: that all the severe things he had written proceeded from his anxiety for their eternal welfare, and thereby removed the prejudices which his reproofs might otherwise have raised in their minds.—Le Clerc's conjecture, mentioned above, that the transcribers of the New Testament have in this passage, by mistake, written MOY for ΘΕΟΥ, is one of the many instances which might be produced, of conjectural emendations of the sacred text, proposed by bold critics, which, instead of improving, really mar the sense and beauty of the passages into which they would have them introduced.

II. CORINTHIANS.

PREFACE.

SECT. I.—Of St. Paul's Design in writing his Second Epistle to the Corinthians.

WHEN the apostle sent his first letter to the church at Corinth, he resolved to remain in Ephesus till the following Pentecost, (1 Cor. xvi. 8.), that Titus, who carried his letter, might have time to return, and bring him an account of the manner in which it was received by the Corinthians. But the riot of Demetrius happening soon after it was sent away, the apostle found it necessary to avoid the fury of the rioters and of the idolatrous rabble, who were all greatly enraged against him, for having turned so many of the inhabitants of Asia from the established idolatry. Wherefore, leaving Ephesus, he went to Troas, a noted seaport town to the north of Ephesus, where travellers, coming from Europe into Asia, commonly landed. Here he proposed to employ himself in preaching the gospel of Christ, (2 Cor. ii. 12.), till Titus should arrive from Corinth. But Titus not coming at the time appointed, St. Paul began to fear that the Corinthians had used him ill, and had disregarded the letter which he delivered to them. These fears so distressed the apostle, that notwithstanding his preaching at Troas was attended with uncommon success, he left that city and went forward to Macedonia, expecting to find Titus. But in this expectation he was disappointed. Titus was not in Macedonia when the apostle arrived. He therefore resolved to wait in that country, till Titus should come and inform him how the Corinthians stood affected towards their spiritual father. It seems he judged it imprudent to visit them till he knew their state.—In Macedonia St. Paul had many conflicts with the idolaters, (2 Cor. vii. 5.), who were greatly enraged against him, as all the other idolaters were, for opposing both the objects and the rites of their worship. These fightings, joined with his fears for Titus, and his uncertainty concerning the disposition of the Corinthians, exceedingly distressed the apostle at this time. But his uneasiness was at length happily removed by the arrival of Titus, and by the agreeable accounts which he gave him of the obedience of the greatest part of the Corinthians, in excommunicating the incestuous person; at which solemn action Titus may have been present. Much encouraged therefore by the good news, the apostle wrote to the Corinthian church this second letter, to confirm the sincere

part in their attachment to him, and to separate the rest from the false teacher who had led them so far astray.

To understand this epistle rightly, the reader must recollect, that as Titus spent some time in Corinth after delivering the apostle's first letter, he had an opportunity to make himself acquainted, not only with the state of the sincere part of the church, but with the temper and behaviour of the faction. Wherefore, when he gave the apostle an account of the good disposition of the church, he no doubt at the same time informed him concerning the faction, that some of them still continued in their opposition to him, and in their attachment to the false teacher; and that that impostor was going on in his evil practices. Farther, Titus, by conversing with the faction, having learned the arguments and objections by which their leaders endeavoured to lessen the apostle's authority, together with the scoffing speeches which they used to bring him into contempt, we may believe that he rehearsed all these matters to him. Being thus made acquainted with the state of the Corinthian church, St. Paul judged it fit to write to them this second letter. And that it might have the greater weight, he sent it to them by Titus, the bearer of his former epistle, 2 Cor. viii. 17, 18.—In this second letter, the apostle artfully introduced the arguments, objections, and scoffing speeches, by which the faction were endeavouring to bring him into contempt; and not only confuted them by the most solid reasoning, but even turned them against the false teacher himself, and against the faction, in such a manner as to render them ridiculous. In short, by the many delicate but pointed ironies with which this epistle abounds, the apostle covered his adversaries with shame, and shewed the Corinthians that he excelled in a talent which the Greeks greatly admired.—But while St. Paul thus pointedly derided the faction and its leaders, he bestowed just commendations on the sincere part of the church, for their persevering in the doctrine he had taught them, and for their ready obedience to his orders concerning the incestuous person. And, to encourage them, he told them, that having boasted of them to Titus, he was glad to find his boasting well founded in every particular.

The Corinthian church being composed of persons of such opposite characters, the apostle, in writing to them, was under the necessity of suiting his discourse to them, according to their different characters. And therefore, if we apply to the whole church of Corinth, the things in the two epistles which apparently were directed to the

whole church, but which were intended only for a part of it, we shall think these epistles full of inconsistency, if not of contradiction. But if we understand these things according as the apostle really meant them, every appearance of inconsistency and contradiction will be removed. For he himself hath directed us to distinguish the sincere part of the Corinthians from the faction, 2 Cor. i. 14. 'Ye have acknowledged us in part,' that is, a part of you have acknowledged 'that we are your boasting.'—Chap. ii. 5. 'Now if a certain person hath grieved me, he hath not grieved me except by a part of you, that I may not lay a load on you all.' It is therefore plain, that the matters in the two epistles of the Corinthians which appear inconsistent, are not really so; they belong to different persons. For example, the many commendations bestowed on the Corinthians in these epistles, belong only to the sincere part of them. Whereas, the sharp reproofs, the pointed ironies, and the severe threatenings of punishment found in the same epistles, are to be understood as addressed to the faction, and more especially to the teacher who headed the faction. And thus by discriminating the members of the Corinthian church according to their true characters, and by applying to each the passages which belonged to them, every appearance of contradiction vanishes.

SECT. II.—*Of the Matters contained in the Epistles to the Corinthians; and of their Usefulness to the Church in every Age.*

ST. PAUL's intention, in his Epistles to the Corinthians, being to break the faction which the false teacher had formed in their church in opposition to him, and to confute the calumnies which that teacher and his adherents were industriously propagating for discrediting him as an apostle, many of the things contained in these epistles were necessarily personal to him and to the faction. Nevertheless, we are not on that account to think lightly of these writings, as fancying them of little use now to the church of Christ. The things in them which are most personal and particular, occasioned the apostle to write instructions and precepts, which are of the greatest use to the church in every age. For example, in answering the calumnies by which the faction endeavoured to discredit him as an apostle, he was led to mention facts which demonstrate him to have been an apostle, commissioned by Christ to direct the faith and practice of all the members of the church:—Such as his having wrought miracles for converting the Corinthians, and his having imparted to them spiritual gifts after they believed; his having preached the gospel to them without receiving any reward from them—not even the small reward of maintenance while he preached to them; his having endured innumerable hardships in the long journeys which he undertook for the sake of spreading the gospel, and heavy persecutions in every country from enemies and opposers; 1 Cor. iv. 11, 12.; 2 Cor. iv. 8. xi. 23.; his rapture into the third heaven; with a variety of other facts and circumstances respecting himself, which we should not have known, had it not been for the calumnies of the Corinthian faction, and of the Judaizing teachers, who infested the church at Corinth, and other churches, (see Pref. to Galat. Sect. 3.); but which, now that they are known, give us the fullest assurance of his apostleship, and add the greatest weight to his writings. Next, in reproving the faction for their misdeeds, the apostle hath explained the general principles of religion and morality, in such a manner, that they may be applied for regulating our conduct in cases of the greatest importance; and hath delivered rules and advices which, if followed, will have the happiest influence on our temper. For instance, when he rebuked the faction for joining the heathens in their

idolatrous feasts in the temples of their gods, he hath shewed us the obligation Christians are under, in all their actions, not to regard their own interest and pleasure only, but to consult the good of their brethren also; and that they are at no time by their example, even in things indifferent, to lead their weak and scrupulous brethren into sin.—In like manner, when he reproved the Corinthians for eating the Lord's supper in an improper manner, he gave such an account of that holy institution, as shews, not only its true nature and design, but the views also, and the dispositions, with which it ought to be performed.—Finally, the arguments by which the apostle excited the Corinthians to make the collection for the saints in Judea, who, at the time these epistles were written, were in great distress, and the rules by which he wished them to direct themselves in making these collections, are of great and perpetual use for animating the disciples of Christ to perform works of charity with liberality and cheerfulness.

To the things above mentioned we may add, that the epistles to the Corinthians, though suited to their peculiar circumstances, may be read by the disciples of Christ in every age with the greatest profit, because they contain matters of importance not to be found anywhere else in scripture. Such as the long account given in the first epistle of the *spiritual men*, and of the nature, operation, and uses of their *gifts*, and of the way in which they exercised their gifts for the confirmation of the gospel, and the building of the church; whereby the rapid progress of the gospel in the first and following ages, and the growth of the Christian church to its present greatness, is shewn to be, not the effect of natural causes, but the work of the Spirit of God.—The proof of the resurrection of Christ from the dead, the great foundation of the faith and hope of Christians, is nowhere formally set forth in scripture, but in the xvth chapter of the first epistle to the Corinthians, where many of the witnesses who saw Christ after his resurrection are appealed to by name, and the times and places of his appearing to them are particularly mentioned; and their veracity is established by the grievous sufferings, sometimes ending in death, which they sustained for witnessing the resurrection of Christ.—In the same chapter, by the most logical reasoning, the resurrection of all the dead at the last day, is shewn to be necessarily connected with Christ's resurrection; so that if he hath been raised, they will be raised also.—There likewise the apostle hath given a circumstantial account of the resurrection of the righteous, and hath described the nature and properties of the body with which they are to rise; from which it appears, that by the reunion of their spirits with their glorious bodies, their happiness will be rendered complete and everlasting. These great discoveries made in the first epistle to the Corinthians, impressed the minds of the disciples of Christ so strongly in the early ages, that they resolutely suffered the bitterest deaths with a rapturous joy, rather than renounce their Master, and their hope of a glorious immortality.—And, to name no more instances, by the comparison which the apostle hath instituted, in the iiii chapter of the second epistle to the Corinthians, between the inspiration of the apostles the ministers of the gospel, and the inspiration of Moses the minister of the law, he hath shewn, that the inspiration of the apostles was far more perfect than the inspiration of Moses; so that, by this discovery, the apostle hath admirably displayed the excellence of the gospel revelation, and raised its authority to the highest pitch.

Before this section is concluded, it may be proper to observe, that from the epistles to the Corinthians, and from Paul's other epistles, we learn that he was the great object of the hatred of all the false teachers in the first age, but especially of the Judaizers. Nor is it any won-

der that they were enraged against him, and persecuted him with the bitterest calumnies: For it was this apostle chiefly who opposed them, in their unrighteous attempt of wreathing the yoke of the law of Moses about the neck of the Gentiles. He it was likewise who resisted the introduction of the dogmas of the heathen philosophy into the church, by teachers who, having nothing in view but worldly considerations, endeavoured to convert the Greeks at the expense of corrupting the religion of Christ. In fine, he it was, who openly and severely rebuked the false teachers and their disciples for the licentiousness of their manners.—Yet he was not the only object of these men's malice. Barnabas also had a share of their hatred, (1 Cor. ix. 6.), probably because he had been active in procuring and publishing the decree of the council of Jerusalem, whereby the Gentile converts were freed from obeying the institutions of Moses.

SECT. III.—*Of the Place and Time of writing the Second Epistle to the Corinthians; and of the Person by whom it was sent.*

Of the place where the apostle wrote his second epistle to the Corinthians, there is little doubt. In the epistle itself, ii. 12. he tells us, that from Ephesus, where he was when he wrote his first epistle, he went to Troas, and then into Macedonia, to meet Titus, whose return he expected about that time: that while he abode in Macedonia, Titus arrived and brought him the good news of the submission of the Corinthians; and that, on hearing these tidings, he wrote his second letter to them, to encourage them to go on with the collection for the saints in Judea, that the whole might be finished before he came to Corinth, 2 Cor. ix. 3, 4, 5. The apostle therefore was in Macedonia, in his way to Corinth to receive their collection, when he wrote his second epistle to the church in that city.

The facts just now mentioned, which shew that the apostle's second epistle to the Corinthians was written in Macedonia, in his way from Ephesus to Corinth, after the riot of Demetrius, shew likewise that it was written but a few months after the first epistle. For, whether the first was written immediately before or immediately after the riot, there could be but a short interval between the two epistles; namely, the time of the apostle's abode in Ephesus after writing the first letter, and at Troas after leaving Ephesus, and the weeks which he spent in Macedonia before the arrival of Titus; all which, when joined, could not make above half a year at most. Since therefore the second epistle to the Corinthians was written so soon after

the first, its date may be fixed to the summer of the year 57. For, as we have shewn in the preface, Sect. 5. the first epistle was written in the end of the year 56, or in the beginning of the year 57.

It was observed in Sect. 1. of this Preface, that St. Paul's second epistle to the Corinthians was sent by Titus, who carried his former letter. This excellent person is often mentioned by the apostle, and was in such esteem with him, that he left him in Crete to regulate the affairs of the churches there. He seems to have been originally an idolatrous Gentile, whom Paul converted in his first apostolical journey, and brought with him to Antioch when he returned from that journey. For he took him up to Jerusalem when he went thither from Antioch to consult the apostles and elders and brethren there, concerning the circumcision of the converted Gentiles. Not long after this Paul undertook his second apostolical journey, for the purpose of confirming the churches he had formerly planted. On that occasion, Titus accompanied him in his progress till they came to Corinth; for he assisted him in preaching the gospel to the Corinthians. So the apostle himself informs us, 2 Cor. viii. 22. 'If any inquire concerning Titus, he is my partner and fellow-labourer in the gospel toward you.' Wherefore, when the apostle wrote this, having been in Corinth only once, if Titus was his partner and fellow-labourer in the gospel toward the Corinthians, it must have been at Paul's first coming to Corinth when he converted the Corinthians. These particulars shall be more fully explained in the Preface to Titus. But it was necessary to mention them here, because they shew the propriety of the apostle's sending Titus, rather than any of his other assistants, with his first letter to the Corinthians, some of whom had forsaken the apostle, and had attached themselves to a false teacher. Titus being such a person, St. Paul hoped he might have had some influence with the Corinthians to persuade them to return to their duty. Besides, a number of them having been either converted or confirmed by him, he had an interest in the welfare and reputation of their church. Wherefore, when he joined the apostle in Macedonia, although he had but just come from Corinth, he not only accepted of Paul's invitation to return with him to that city, but being desirous that the Corinthians should finish their collection for the saints, he, of his own accord, offered to go back immediately, to persuade them to do so without delay, that their collection might be ready when the apostle came. By Titus, therefore, St. Paul sent his second epistle to the Corinthians, who, we may believe, on receiving it, set about the collection in earnest, and finished it by the time the apostle arrived.

CHAPTER I.

View and Illustration of the Matters contained in this Chapter.

AFTER giving the Corinthians his apostolical benediction, St. Paul began this chapter with returning thanks to God, who had comforted him in every affliction, that he might be able to comfort others with the consolation wherewith he himself had been comforted, ver. 3-7. By this thanksgiving the apostle insinuated, that one of the purposes of his writing the present letter, was to comfort the sincere part of the Corinthian church, and to relieve them from the sorrow occasioned to them by the rebukes in his former letter.—Next, to shew the care which God took of him as a faithful apostle of his Son, he gave the Corinthians an account of a great affliction which had befallen him in Asia, that is, in Ephesus and its neighbourhood, and of a great deliverance from an imminent danger of death, which God had wrought for him; namely, when he fought with wild beasts in Ephesus, as mentioned in his former epistle, chap. xv. 32. and had the

sentence of death in himself, to teach him that he should not trust in himself, but in God, ver. 8, 9.

When the apostle sent Timothy and Erastus from Ephesus into Macedonia, as mentioned Acts xix. 22. it is probable that he ordered them to go forward to Corinth, 1 Cor. xvi. 10., provided the accounts which they received in Macedonia gave them reason to think their presence in Corinth would be useful; and that he ordered them likewise to inform the Corinthians, that he was coming straightway from Ephesus to Corinth, to remedy the disorders which some of the family of Chloe told him had taken place among them. But after Timothy and Erastus departed, having more than ordinary success in converting the idolatrous Gentiles in the province of Asia, he put off his voyage to Corinth for some time, being determined to remain in Ephesus and its neighbourhood till the following Pentecost; after which he purposed to

go through Macedonia, in his way to Corinth. This alteration of his intention the apostle notified to the Corinthians in his first epistle, chap. xvi. 6-8. But the faction having taken occasion therefrom to speak of him as a false, fickle, worldly-minded man, who in all his actions was guided by interested views, he judged it necessary, in this second letter, to vindicate himself from that calumny, by assuring the Corinthians that he always behaved 'with the greatest simplicity and sincerity,' ver. 12.—And by declaring that what he was about to write on that subject was the truth; namely, that when he sent them word by Timothy and Erastus of his intention to set out for Corinth immediately by sea, he really meant to do so, ver. 13. 16.—And that the alteration of his resolution did not proceed either from levity or falsehood, ver. 17.—as they might have known from the uniformity of the doctrine which he preached to them, ver. 18, 19,

NEW TRANSLATION.

CHAP. I.—1 Paul, an apostle of Jesus Christ by the will of God, and Timothy! *my brother*, to the church of God which is in Corinth, together with all the saints who are in all Achaia;²

2 Grace *be* to you, and peace (see Rom. i. 7. note 4.) from God our Father, and from the Lord Jesus Christ.

3 (Εὐλογίᾳ, 1 Cor. x. 16. note 1.) Praise *be* the God and Father of our Lord Jesus Christ, the Father of tender mercies, and the God of all consolation.

4 Who comforteth us in all our affliction, that we may be able to comfort them who are in any affliction,¹ by the consolation wherewith we ourselves are comforted of God,

5 For as the sufferings for Christ abound in us, so also our consolation¹ aboundeth through Christ.

6 (Err. 4, 106.) Whether, therefore, we be afflicted, *it is* for your consolation and salvation, which is wrought in *you* by enduring the same sufferings which we also suffer; or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope (ὡς, 307.) concerning you is firm, knowing that as ye are partakers of the sufferings, so also shall ye be of the consolation.

8 (ἵνα) Wherefore, we would not have you ignorant, brethren, concerning our affliction which happened to us in Asia,¹ that we were exceedingly pressed above *our* strength, in so much that we despaired even of life.

Ver. 1.—1. And Timothy.]—From this it is evident, that Timothy was with the apostle when the Second to the Corinthians was written.—Timothy was a zealous preacher of the gospel, the apostle's constant companion, (see 1 Tim. Pref. sect. 1.), and one of whose ability and integrity the Corinthians had received recent proofs during his late visit to them, 1 Cor. xvi. 10. His testimony, therefore, to the things written in this epistle, might have had weight, even with the faction, to convince them, that when the apostle sent them word by him and Erastus, that he intended to go directly from Ephesus to Corinth, (see Illustration), he was perfectly sincere, as he declares, ver. 13—16; and that when he altered his resolution, and delayed his visit, it was on motives purely conscientious.—By allowing Timothy to join in his letter, the apostle did him the greatest honour, and highly advanced his credit with all the churches of Achaia. See 1 Thess. Pref. sect. 3.

2. Who are in all Achaia.]—Corinth being the metropolis of the province of Achaia, (see 1 Thess. i. 7. note), the brethren of Achaia, no doubt, had frequent intercourse with those in Corinth, and by that means had an opportunity of hearing this letter read in the Christian assemblies at Corinth. But as they had equal need with the Corinthians of the admonitions and advices contained in this letter, it was addressed to them likewise, that they might be enti-

20.—whereby, as well as by the earnest of the Spirit put into his heart, God had fully established his authority with the Corinthians. It was therefore absurd to impute either levity or falsehood to one who was thus publicly and plainly attested of God to be an apostle of Christ, by the spiritual gifts which he had conferred on his disciples, ver. 22, 23.—Lastly, he called God to witness, that hitherto he had delayed his journey to Corinth, expressly for the purpose of giving the faulty among them time to repent, ver. 23.—and that in so doing he had acted suitably to his character; because miraculous powers were bestowed on the apostles, not to enable them to lord it over the persons and goods of the disciples by means of their faith, but to make them helpers of their joy, persuading them, both by arguments and chastisements, to live agreeably to their Christian profession, ver. 24.

COMMENTARY.

CHAP. I.—1 Paul, an apostle of Jesus Christ, agreeably to the will of God, and Timothy, (see 1 Thess. i. 1. note 1.), my fellow-labourer in the gospel of Christ, to the church of God which is in Corinth, and to all who profess to believe in Christ, who are in all the province of Achaia;

2 Grace be to you, with peace temporal and eternal, from God our common Father, the Author of every blessing, and from the Lord Jesus Christ, by whom the Father dispenses his favours.

3 Praise be the God and Father of our Lord Jesus Christ, (Eph. i. 3; 1 Pet. i. 3.), the Author of tender mercies to sinners, and the God who bestows all consolation on the faithful disciples of his Son;

4 Who comforteth us in all our affliction, that we may be able to comfort them who are in any affliction, whether of body or mind, by explaining to them from our own experience, the consolation wherewith we ourselves are comforted of God. What that consolation was, see in the note on ver. 5.

5 For as the sufferings for Christ and his gospel abound in us, so also our consolation under them aboundeth through the promises of Christ performed to us.

6 Whether, therefore, we be afflicted, it is for your consolation and salvation, which is accomplished by the influence of our example, animating you patiently to endure the same sufferings which we also patiently suffer; or whether we be comforted by God's delivering us from sufferings, or by his supporting us under them, it is designed for your consolation and salvation, by encouraging you to hope for the like support and deliverance.

7 And our hope concerning your consolation and salvation is firm, knowing, that as ye are partakers of our sufferings, so also shall ye be of the consolation which we derive from the discoveries and promises of the gospel, and from the assistance of Christ.

8 Wherefore, I would not have you ignorant, brethren, concerning the great affliction which befel me in Asia, namely, when I was constrained to fight with wild beasts at Ephesus, that I was exceedingly pressed down; that affliction being greater than I thought myself able to bear, in so much that I despaired even of life on that occasion.

tled to take copies of it, in order to read it in their public meetings for their own edification. See Essay ii. page 22.

Ver. 4. To comfort them who are in any affliction.]—According to Locke, the apostle in this passage insinuated, that by his own afflictions he was qualified to comfort the Corinthians, under the distress of mind which they felt from a just sense of their errors and miscarriages. But the afflictions of which the apostle speaks, were chiefly outward afflictions: being the same with those which he himself suffered, as is plain from ver. 6, 7.

Ver. 5. Our consolation aboundeth through Christ.]—The consolation of which the apostle speaks, was derived from the presence of Christ with him in his affliction; from a sense of the love of Christ shed abroad in his heart; from the joy which the success of the gospel gave him; from the assured hope of the reward which was prepared for him; from his knowledge of the influence of his sufferings to encourage others; and from the enlarged views which he had of the government of God, whereby all things are made to work for good to them who love God; so that he was entirely reconciled to his sufferings.

Ver. 8. Affliction which happened to us in Asia.]—This is understood by some, of the riot of Demetrius, when they suppose the apostle was thrown to the wild beasts. But as he did not go into the

9 *However, we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, who raiseth the dead;*²

10 *Who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us:*

11 *Ye also working together secretly for us by prayer,¹ so as the gift which COMETH to us² through many persons, may by many persons be thankfully acknowledged for us.*

12 *For our boasting is this,¹ the testimony of our conscience, that with the greatest simplicity and sincerity,² not with carnal wisdom,³ but with the grace of God,⁴ we have behaved in the world, and more especially (περὶ, 293.) among you.*

13 *For we write no other things to you than what ye read,¹ (ἡ καὶ, 195.), and also acknowledge,² and I hope that even to the end ye will acknowledge;*

14 (Καὶ οὕτως καὶ, 203. 218.) *Seeing, indeed, ye have acknowledged us in part, that we are your boasting, even as ye also WILL BE ours, in the day of the Lord Jesus.*

15 *And in this persuasion I purposed to come to you first,¹ that ye might have a second gift;²*

16 *And (διὰ, 121.) from you to pass through into Macedonia, and from Macedonia to come again to you, and (ὡς) by you to be sent forward into Judea.*

17 *Wherefore, having purposed this, did I, forsooth, use levity?¹ or the things which I purpose, do I purpose according to the flesh,² so as with me ye should be yea, and nay, nay,³ AS IT SUITS MY DESIGNS?*

theatre then, (Acts xix. 30.), but kept himself concealed from the rioters, he ran no such risk of his life on that occasion as to make him pass 'a sentence of death' on himself, ver. 9. and say he was 'delivered from so great a death,' ver. 10. I therefore suppose with Whitby, that this terrible death of which he was in danger, was his being torn in pieces by the wild beasts with which he fought in Ephesus on another occasion, mentioned 1 Cor. xv. 32. See note 1. on that verse.

Ver. 9.—1. However, we had the sentence of death in ourselves. — *Ἀποκρίματα τοῦ θανάτου*, literally, the answer of death. See Ess. iv. 32.—'The sentence of death' is that which the apostle, when ordered to fight with wild beasts, pronounced on himself in his own mind. See preceding note.

2. But in God who raised the dead.—The apostle, in his former epistle, having proved the resurrection of the dead by many irrefragable arguments, mentions that instance of the power of God here with exultation, as a solid foundation for his expecting deliverance in the most perilous situations; and the rather, that formerly he himself had been raised from the dead in Lystra. Acts xiv. 19, 20.

Ver. 11.—1. Ye also working together secretly for us by prayer.—From this we learn, that the most eminent saints may be assisted and benefited by the prayers of persons much inferior to them in station and virtue. It is therefore a great encouragement to us to pray for one another, and a reason for our desiring each other's prayers.

2. That the gift which cometh to us.—The word *χαρίσμα*, translated gift, being commonly used by St. Paul to denote a spiritual or miraculous gift, it may have been used on this occasion to insinuate, that his deliverance was effected by some special interposition of the power of God. And truly something of that kind was necessary to accomplish his deliverance from a death which he thought inevitable.

Ver. 12.—1. Our boasting is this.—The apostle sets the ground of his boasting, namely, 'the testimony of his conscience, that with simplicity,' &c. in opposition to the ground of the false teacher's boasting, namely, his Jewish extraction, and his enjoining obedience to the law of Moses as necessary to salvation.

2. That with the greatest simplicity and sincerity.—*Ἐν ἀπλοῦτι καὶ εὐλαβείᾳ Θεοῦ*, literally, 'with the simplicity and sincerity of God.' This is a Hebrew superlative—the greatest simplicity and sincerity. Ess. iv. 27. Or it may signify, that simplicity and sincerity which proceeds from the fear of God; or that simplicity and sincerity which God requires in the apostles of his Son.

9 *However, I was suffered to pass sentence of death, on myself, to teach me that in dangers I should not trust in myself, but in God, who preserveth the living from death, and even raiseth the dead to life;*

10 *Who delivered me from so terrible a death, and doth deliver me daily from dangers to which I am exposed, and in whom I trust that he will deliver me, while he needs my service:*

11 *Ye also working together in secret for me by earnest prayer to God, in such a manner that the gracious gift of deliverance from death, which cometh to me through the prayers of so many devout persons, may by many persons be thankfully acknowledged on my account.*

12 *I think myself entitled to the prayers of the faithful, and am persuaded that God will hear their prayers in my behalf, because my boasting is this, the testimony of my conscience, that with the greatest simplicity and sincerity, not with carnal wisdom, but with the gracious assistance of God, I have behaved as an apostle everywhere, and more especially among you.*

13 *For in what follows, ver. 15, 16. I write no other things to you, than what are implied in the obvious meaning of the words which ye read, and also acknowledge to be my meaning; and I hope that to the end of your life ye will acknowledge, that I always write sincerely.*

14 *This hope I entertain, seeing indeed a part of you have acknowledged me as an apostle, of whom ye boast on account of his faithfulness; even as ye also will be my boasting at the day of judgment, on account of your perseverance in the faith and practice of the gospel.*

15 *And in this persuasion that ye believe me a faithful apostle, I sincerely purposed to come to you first, that ye might have a second gift of the Spirit as soon as possible, by the imposition of my hands.*

16 *And after wintering with you, 1 Cor. xvi. 6. from you to pass through into Macedonia, and from Macedonia to come again to you, and by you to be sent forward into Judea, with your collection for the saints.*

17 *Wherefore, having purposed this, did I, forsooth, use levity when I altered my resolution? Or the resolutions which I form, do I form them from carnal motives, so as with me what I say I am to do, should be done, and what I say I am not to do, should not be done, according as it suits some worldly view, without any regard to my own declarations?*

3. Not with carnal wisdom.—What that was, the apostle tells us afterwards, chap. iv. 2. 5. where he contrasts his own behaviour with that of the false teacher.

4. But with the grace of God.—His behaviour was suitable to the gracious dispositions which God had implanted in his heart, and to the assistance which from time to time he had granted to him.

Ver. 13.—1. I write no other things to you than what ye read.—It seems the faction had affirmed, that some passages of Paul's former letter were designedly written in ambiguous language, that he might afterwards interpret them as it suited his purpose. He therefore told them, that the apology for altering his resolution respecting his journey to Corinth, which he was going to write to them, was to be understood by them according to the plain obvious meaning of his words.

2. And also acknowledge.—This the apostle was warranted to say, by the account which Titus had given him of the good disposition of the greater part of the Corinthian church.

Ver. 15.—1. I purposed to come to you first.—*So πρῶτον* signifies here. See Parkhurst's Diction.—As soon as the apostle was informed by some of the family of Chloe, that dissensions had arisen among the Corinthian brethren, he determined to go to Corinth first, that is, before he went into Macedonia. His intention was to go straightway to Corinth by sea, because he wished to be there soon, in the expectation that his presence among the Corinthians would put an end to their divisions, either in the way of persuasion or of punishment. Wherefore, to prepare the Corinthians for his coming, he notified his resolution to them by Timothy and Erastus. But, after their departure, having great success in preaching, and the messengers from Corinth arriving with a letter from the sincere part of the church, the apostle judged it prudent to delay his visit to Corinth, to give them who had sinned time to repent. And therefore, instead of going straightway to Corinth by sea, he resolved to go by the way of Macedonia. This alteration of his purpose he signified to the Corinthians in his first epistle, chap. xvi. 5, 6, 7.

2. That ye might have a second gift.—So our translators have rendered the word *χαρίσμα*, chap. viii. 4. I think the word is here put for *χαρίσμα*, a spiritual gift, in which sense it is used, Rom. xii. 6. Ephes. iv. 7.

Ver. 17.—1. Did I, forsooth, use levity?—Was the alteration of my purpose a proof that I formed it without due consideration?

2. Or the things which I purpose, &c.—See the View prefixed to this chapter.

18 But as God is faithful,¹ (ετι, 260.) certainly our word which WAS to you, was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached (ω) to you by us, even by me, and Silvanus,¹ and Timothy, was not yea and nay, but (ω) through him was yea.

20 (Οσαυτα, 97.) And whatever promises of God WERE PREACHED (from ver. 19.) by us, WERE (ω, 167.) through him yea, and through him amen,¹ to the glory of God.

21 Now he who establisheth us with you in Christ, and WHO hath anointed¹ us, is God;

22 Who hath also sealed¹ us, and given US the earnest² of the Spirit in our hearts.

23 Now, I call on God AS a witness (ετι) against my soul,¹ That, sparing you, I have not as yet come to Corinth.

24 Not (ετι, 254.) because we lord it over you THROUGH the faith,¹ but we are joint workers of your joy: for by the faith ye stand.²

3. Yea should be yea, and Nay, nay.]—See James v. 12.

Ver. 18. But as God is faithful.]—The original phrase, ετι ο θεος, is the same form of an oath with *The Eternal liveth!* that is, as certainly as the Eternal God liveth.

Ver. 19. And Silvanus.]—This is he who in the Acts is called Silas. He was a chief man among the brethren at Jerusalem, and one of the Christian prophets, Acts xv. 32.—After the council of Jerusalem, he accompanied Paul in those journeys through the lesser Asia and Greece, which he undertook for spreading the light of the gospel.—Silas was so much esteemed by the apostle's converts, that St. Paul inserted his name in the inscriptions of several of his epistles. By him likewise, the apostle Peter sent his first epistle to the brethren of Pontus, Galatia, Cappadocia, Asia, and Bithynia, 1 Pet. v. 12.

Ver. 20. Were through him yea, and through him amen:—were through his inspiration preached in one uniform manner, and as things absolutely certain. For if the Son of God was really manifested in the flesh, and dwelt among us, if he wrought miracles, rose from the dead, and ascended into heaven, and gave spiritual gifts to his disciples, there can be no doubt of the fulfilment of all the promises which he commissioned his apostles to preach to mankind in God's name. Besides, the incarnation, miracles, resurrection, and ascension of the Son of God, being things as great and strange as the things which God hath promised to us, the greatness and strangeness of the things promised can be no impediment to our believing them. Yea, ω, was the word used by the Greeks for affirming any thing; Amen was the word used by the Hebrews for the same purpose.

Ver. 21. Who hath anointed us.]—Priests and prophets, as well as kings, were consecrated to their several offices by the ceremony of anointing. To anoint, therefore, is to set apart one to an office. The gifts of the Spirit are called an unction, 1 John ii. 27.

Ver. 22.—1. Who hath also sealed us.]—Anciently seals were used for marking goods, as the property of the person who had put his seal on them, that they might be distinguished from the goods of others. Thus, all believers are said to be 'sealed with the Spirit which was promised,' Eph. i. 13. iv. 30, because they were thereby marked as Christ's property. Thus, likewise, the servants of God are said to be 'sealed in their foreheads,' for the same purpose, Rev. vii. 3. ix. 4. The apostles, therefore, being sealed of God, they were thereby declared to be his servants, and the apostles of his Son. and could not be suspected either of fraud or falsehood. See another use of seals, Rom. iv. 11. note 1.

18 But as certainly as God is faithful, our promise which was sent to you by Timothy and Erastus was not yea and nay, as it suited some carnal purpose.

19 This ye may believe, when ye consider that I never used any deceit in preaching. For the Son of God, Jesus Christ, who was preached to you by us, even by me, and Silvanus, and Timothy, was not preached differently at different times, but through his assistance was preached in the same manner at all times.

20 And whatever promises of God were preached by us, concerning the pardon of sin, the assistance of the Spirit, the resurrection of the dead, and the life everlasting, were through Christ's inspiration at all times the same, and through Christ's power will be verified to the glory of God.

21 Now he who establisheth my authority with you as an apostle of Christ, and who hath consecrated me to that high office, by the gifts of the Spirit, is God;

22 Who, to shew that I am an apostle, and to fit me for that office, hath also sealed me, and given me the earnest of the Spirit in my heart; the spiritual gifts abiding in me.

23 Now, that ye may believe me in what I am going to say, I call on God as a witness against my soul, if I do not speak truth, that, to avoid punishing you, I have not as yet come to Corinth; wishing to give you time to repent.

24 I speak of punishment, not because we apostles exercise absolute dominion over you through the gospel, but by fatherly chastisements we are joint workers of your joy; for by persevering in the gospel, ye stand in the favour of God.

2. And given us the earnest of the Spirit in our hearts.]—Servants being hired by giving them earnest-money, the apostle, in allusion to that custom, says, 'God hath given us the earnest of the Spirit in our hearts:—' he hath hired us to be the apostles of his Son, by giving us the Spirit, or spiritual gifts, 1 Cor. xiv. 32. These gifts are called the earnest with which the apostles were hired, because they were to them a sure proof of those far greater blessings which God will bestow on them in the life to come, as the wages of their faithful service. For the same reason, all believers are represented as having the earnest of the Spirit given them, 2 Cor. v. 5. Eph. i. 14. note 1.

Ver. 23. I call on God as a witness against my soul.]—This is a solemn imprecation of the vengeance of God upon himself, if he departed from the truth in what he was about to write. With this imprecation the apostle begins his apology for altering his resolution respecting his journey to Corinth. And as he continues it in the next chapter, to ver. 5. either that chapter ought to have begun here, or this chapter should have ended there.

Ver. 24.—1. Not because we lord it over you through the faith.]—That this is a proper translation of the passage, is evident from the position of the Greek article. For the apostle does not say, Ουκ ετι κυριευομεν της υμων πιστης, but ουκ ετι κυριευομεν υμων, της πιστης, 'Not because we lord it over you (supply ετι after υμων, in this manner, κυριευομεν υμων ετι της πιστης), through the faith.' Or we may supply the word ετι before της πιστης, and translate the clause thus, on account of the faith, namely, which ye profess. One or other of these prepositions must be supplied in this clause, because the apostle could not say with truth, that he and his brethren apostles had not dominion over the faith of all who professed to believe the gospel. By the inspiration of the Spirit given them, they were authorized to judge, or rule, the twelve tribes of Israel, Matt. xix. 28; that is, to direct the faith of all the people of God, the spiritual Israel. But they had no dominion given them over the persons and goods of those who believed. The faith of the disciples was to be advanced only by exhortations and admonitions; and if fatherly chastisements were to be administered in a miraculous manner, it could only be done, even by the apostles, according to the suggestion of the Holy Ghost. For in that manner all their miraculous powers were exercised, 1 Cor. xii. 9. note 2.

2. For by the faith ye stand.]—(Εστηκατε, 10.) This clause may be translated, 'In the faith (that is, in the gospel) ye stand free.' Your teachers have no dominion either over your persons or goods, on account of your being Christians.

CHAPTER II.

View and Illustration of the Subjects in this Chapter.

THE apostle's apology for delaying his visit to the Corinthians, which was begun in the preceding chapter, is continued in this. Earnestly desirous of their repentance, he had delayed to come, having determined with himself not to come among them with sorrow, by punishing the guilty, if he could by any means avoid it, ver. 1, 2.—And therefore, instead of coming to punish them, he had written to them, that he might have joy from their repentance, ver. 3.—And, in excuse for the severity of

his first letter, he told them that he wrote it in the deepest affliction; not to make them sorry, but to shew the greatness of his love to them, ver. 4.

On receiving the apostle's former letter, the sincere part of the Corinthian church, which was much more numerous than the faction, immediately excommunicated the incestuous person, in the manner they had been directed. And he appears to have been so affected with his punishment, that in a little time he dismissed his

father's wife, and became a sincere penitent. Of these things the apostle had been informed by Titus, who I suppose was present at his excommunication. The apostle therefore, in this letter, told the Corinthians, that the punishment they had inflicted on their faulty brother having induced him to repent of his crime, they were now to forgive him, by taking him again into the church; and even to confirm their love to him, by behaving towards him in a kind and friendly manner, lest Satan should drive him to despair, ver. 5-12.—Farther, to make the Corinthians sensible how much he loved them, the apostle described the distress he was in at Troas, when he did not find Titus there, from whom he expected an account of their affairs. (See Preface, sect. 1. page 210.) For although he had the prospect of much success at Troas, he was so uneasy in his mind that he could not remain there, but went forward to Macedonia, in expectation of meeting Titus. In Macedonia his distress was somewhat alleviated, by the success with which his preaching was attended. For in Macedonia God caused him to ride in triumph with Christ, having enabled him to overcome

all opposition, ver. 3, 14.—The idea of *riding in triumph* with Christ, naturally led the apostle to describe the effects of his preaching, both upon believers and unbelievers, by images taken from the triumphal processions of the Greeks and Romans, ver. 15, 16.—This beautiful passage he concluded with a solemn affirmation, that he did not, like some others, corrupt the word of God with foreign mixtures; but always preached it sincerely and disinterestedly, as in the sight of God, ver. 17.—By thus speaking, he plainly enough insinuated, first, that the false teacher, on whom the Corinthians doated, had corrupted the word of God from worldly motives; and, secondly, that his own success was owing, in a great measure, to the faithfulness with which he preached the doctrines and precepts of the gospel, however contrary they might be to the prejudices and passions of mankind: owing likewise to the disinterestedness of his conduct, which being evident to all with whom he conversed, no one could suspect, that in preaching the gospel he proposed to acquire either riches, or fame, or worldly power, among his disciples.

NEW TRANSLATION.

CHAP. II.—1 ($\Delta\alpha$, 104.) *Besides, I determined this with myself, not to come again¹ to you with sorrow.*

2 For if I should make you sorry, ($\kappa\alpha$, 218.) *verily who is it that could make me glad, unless the same¹ who is made sorry by me?*

3 ($\kappa\alpha$) *Wherefore I wrote to you this very thing,¹ that coming, I might not have sorrow FROM THEM by whom I ought to rejoice, being firmly persuaded concerning you all, that my joy is the joy of you all.²*

4 For out of much affliction and distress¹ of heart, I wrote to you ($\delta\iota\alpha$, 119.) with many tears; not that ye might be made sorry, but that ye might know the love which I have most abundantly (29.) towards you.

5 Now, if a certain person¹ hath grieved ME, he hath not grieved me, except by a part OF YOU,² that I may not lay a load on you all.

6 Sufficient for such an one is this punishment, which was inflicted by the greater number.

7 ($\Omega\sigma\tau$) So that, on the other hand, ye ought more WILLINGLY to forgive¹ and comfort him, lest such a one² should be swallowed up by excessive grief.

8 ($\Delta\omega$) Wherefore, I beseech you publicly to confirm¹ to him YOUR love.

Ver. 1. Not to come again to you with sorrow.]—As the apostle did not come to them at the first with sorrow, the word $\pi\alpha\lambda\iota$, here translated *again*, seems to be used in the sense given in the commentary; unless the apostle had in his eye the distress he was in when he first came to Corinth, and which he has described, 1 Cor. ii. 3.

Ver. 2. Unless the same who is made sorry by me?]—The apostle, knowing that the sincere part of the church would be made sorry by his punishing their disobedient brethren, wished not to distress his friends by punishing his enemies.

Ver. 3.—1. I wrote to you ($\tau\omicron\upsilon\tau\omicron$ $\alpha\upsilon\tau\omicron$) this very thing.]—This expression is different from that in ver. 9. 'I wrote ($\epsilon\gamma\gamma\iota\lambda\lambda\alpha$) for this end also.' The former denotes the thing written; the latter, the end for which it was written. Locke makes the thing written to be the command to excommunicate the incestuous person. I understand it more generally, as in the commentary. See chap. xii. 21.

2. That my joy is the joy of you all.]—Either the apostle is speaking of the sincere part of the Corinthian church, or the word *all* must be taken in a qualified sense.

COMMENTARY.

CHAP. II.—1 *Besides, I allowed the disobedient time to repent, because I determined this with myself, not to make my second visit to you, so as to occasion sorrow to you.*

2 *For if I should make you sorry, by punishing your disobedient brethren, who is it that could give me joy, unless the very same who is made sorry by me?* After thus making you sorry, I could not expect that pleasure from your company which I should otherwise have enjoyed.

3 *Wherefore I wrote to you this very thing, to excommunicate the incestuous person, and to forsake your evil practices, (1 Cor. iii. 3. vi. 8, 9. x. 6-10.), that coming again to Corinth as I proposed, I might not have sorrow from the punishment of them by whose repentance I ought to rejoice.* This joy I still expect, being firmly persuaded concerning you all, that my joy is the joy of you all.

4 To this do not object the sharpness of my former letter. For out of much affliction and distress of heart, on account of your misbehaviour, I wrote to you in the manner ye think severe, with many tears; not to afflict you, but that ye might know the exceeding great love which I have to you, by my earnestness to procure the amendment of the disobedient.

5 *Now, if the incestuous person hath grieved me, by persuading so many to countenance him, he hath not grieved me, except by misleading a part of you.* This I mention, that I may not lay a load of accusation on you all indiscriminately, as having encouraged him in his crime.

6 And seeing he is now penitent, sufficient for such a person, both in degree and continuance, is this punishment which was inflicted on him by the greater number.

7 *So that, on the other hand, ye ought more willingly to forgive and comfort this penitent sinner, by receiving him again into the church, lest he be driven to despair by the excessive grief which the continuance of your sentence may occasion.*

8 *Wherefore I beseech you publicly to confirm to him your love, by relaxing him from the sentence, and shewing him affection.*

Ver. 4. And distress of heart.]—The word $\sigma\upsilon\upsilon\chi\eta$, distress, denotes the pain which a person feels who is pressed on every side, without any possibility of disengaging himself, Luke xxi. 25.

Ver. 5.—1. Now, if a certain person hath grieved me.]—The apostle with great delicacy avoided mentioning the name of the incestuous person, and even his crime, lest it might have afflicted him too much.

2. He hath not grieved me, except by a part of you.]—In this and the following verses, the apostle gave a remarkable proof of that love which in ver. 4. he had expressed towards the Corinthians. For, first, he made a distinction between the guilty and the innocent: next, he forgave the incestuous person, who it appears had repented of his crimes, ver. 6. In the third place, he ordered the church likewise to forgive him, and confirm their love to him, that he might not be swallowed up by excessive grief, ver. 7.

Ver. 7.—1. Ye ought more willingly to forgive;—that is, ye ought to forgive more willingly than ye punished.

2. Lest such a one.]—The apostle's delicacy, in not mentioning the name of the incestuous person, was remarked in the note on ver. 5.

9 (Γαγ, 91.) *Besides, I wrote for this END also, that I might know the proof of you, whether ye be obedient in all things.*

10 (Δε) Νῶν, to whom ye forgive any thing, I also FORGIVE: and even I, if I have NOW forgiven any thing, to whom I forgave IT, for your sakes I FORGAVE IT, in the person of Christ:

11 *That we may not be overreached by Satan:* for we are not ignorant of his (νηματα) devices.²

12 Moreover, when I came to Troas (κ; το) in order to PREACH the gospel of Christ, and a door was opened to me by the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: (αλλα, 29.) therefore, bidding them farewell,¹ I went away into Macedonia.

14 Now, thanks be to God, who at all times causeth us to triumph with Christ,¹ and who, by us, diffuseth the smell of the knowledge of him² in every place.

15 For we are through God a fragrant smell of Christ, among the saved, and among the destroyed.

16 To these indeed we are the smell of death, ENDING in death;¹ but to the others, the smell of life, ENDING in life: and for these things who is fit?²

17 (Γαγ, 98.) However, we are not like many who adulterate the word of God:¹ but (κ; 319.) really from sincerity, (αλλα κ;) yea really from God, in the sight of God, we speak (κ; 168.) concerning Christ.

This delicacy is continued throughout the whole discourse concerning him.

Ver. 8. I beseech you publicly to confirm.]—The original word, *μεμαρτυρησιν*, does not signify to confirm simply, but to confirm or appoint with authority: consequently the apostle's meaning was, that the reception of this offender into the church was to be accomplished, as his expulsion had been, by a public act of the brethren, assembled for the purpose. St. Paul's conduct in this affair is worthy of the imitation of the ministers of the gospel: They are to do nothing to grieve their people, unless love require it for their good. And when they are obliged to have recourse to the wholesome discipline which Christ hath instituted in his church, they ought to exercise it, not from resentment, but from a tender regard to the spiritual welfare of the offender. And when he is reclaimed by the censures of the church, they ought with joy to restore him to the communion of the faithful, remembering that Satan is ever watchful to turn the hopes and fears, the joys and sorrows of Christians, into an occasion of their ruin.

Ver. 11.—1. That we may not be overreached by Satan.]—The word *παροικισμεν* properly signifies, *plus justo possidere*, 'to possess more than one is entitled to.' But because persons of this description are commonly fraudulent, and unjust, and sometimes violent in their conduct, the word signifies to act fraudulently, unjustly, violently, chap. vii. 2. xii. 17. And *παροικισμα*, the substantive, signifies a thing extorted, chap. ix. 5. See Eph. iv. 19. note 2.

2. We are not ignorant of his devices.]—Here the apostle seems to give a caution against the principles which the Novatians afterwards espoused, who, on pretence of establishing discipline, and preserving the purity of the church, would not receive into their communion those who had apostatized in times of persecution, however penitent they might be afterwards; a rule which anciently occasioned much confusion, and even bloodshed, in the church.

Ver. 13. Taking leave of them.]—*Αποχαιρετιναι αυτοις*, literally, giving them commands. But because persons who are about to leave their friends for some time, give their commands to them, the phrase is used for taking leave of, or bidding farewell to one's friends.

Ver. 14.—1. Causeth us to triumph with Christ.]—The original phrase *θεμελιωνοντες ιμας*, signifies, 'who carries us along in triumph with Christ.' For the neuter verb is here used transitively. See Exa. iv. 7. This is an allusion to the custom of victorious generals, who, in their triumphal processions, carried some of their relations with them in their chariot.

2. Diffuses the smell of the knowledge of him in every place.]—In triumphs, the streets through which the victorious general passed, were strewn with flowers, Ovid. Trist. iv. Eleg. 2. line 24. The people also were in use to throw flowers into the triumphal car, as it passed along. This, as all the other customs observed in triumphal

9 Besides, I wrote to excommunicate that person for this end also, that I might know the proof of you, whether ye would be obedient in all things. Having obeyed me in inflicting the sentence, I expect ye will obey me in taking it off.

10 Now, to encourage you to do this, I assure you, to whom ye forgive any offence, I also forgive it. And even I, if I have now forgiven any thing to the person to whom I forgave it, I forgave it for your benefit, in the name and by the authority of Christ, where-by I required you to punish him for his offence:

11 That we may not be overreached by Satan, who, under pretence of duty, tempts us to pass severe censures, to drive offenders to despair, and to deter unbelievers from receiving the gospel: for we are not ignorant of his devices.

12 Moreover, when I came to Troas after the riot of Demetrius, in order to preach the gospel of Christ, although an excellent opportunity (1 Cor. xvi. 9. note) was afforded me by the Lord, who disposed the people to attend me,

13 I had no rest in my mind, because I did not find my fellow-labourer Titus, whom I sent to you. Therefore, bidding the brethren at Troas farewell, I went away into Macedonia, fearing ye had despised my letter, and treated Titus disrespectfully.

14 Now, thanks be to God, who in Macedonia, as at all times, causeth us to triumph with Christ, by making our preaching successful, and who by us diffuses the smell of the knowledge of Christ in every country; a smell more grateful to the mind than the finest odour to the senses.

15 For, by our preaching, we are through God a fragrant smell of Christ as Saviour, both among the saved, and among the destroyed. See ver. 16. note 1.

16 To these, indeed, who are to be destroyed, this fragrant smell of Christ is a deadly smell ending in their death; but to the others who are to be saved, it is a vivifying smell ending in their life. And for things so important, who that considers them can think himself fit?

17 However, we are not like the false teacher and his associates, who adulterate the word of God, by mixing false doctrines with it for the sake of gain: But really from sincerity, yea really by inspiration from God, in the presence of God, we speak concerning Christ.

processions, was derived from the Greeks, who in that manner honoured the conquerors in the games, when they entered into their respective cities. Plutarch (Emil. p. 273.) tells us, that in triumphal processions the streets were *θυμιαματων πληρεις*, full of incense.

Ver. 16.—1. To these indeed it is the smell of death, &c.]—All who are acquainted with ancient history, know that the captives of greatest note followed the triumphal chariot in chains, and that some of them had their lives granted to them, others were put to death immediately after the procession ended. Wherefore, to such, the smell of the flowers, and of the incense with which the procession was accompanied, was *οσμη θανατου εις θανατον*, 'a deadly smelling, ending in their death:' but to those captives who had their lives granted to them, this was *οσμη ζωης εις ζωην*, 'a smell of life,' a vivifying, refreshing smell, which ended in life to them.

In allusion to the method of a triumph, the apostle represents Christ as a victorious general, riding in a triumphal procession through the world, attended by his apostles, prophets, evangelists, and other ministers of the gospel, and followed by all the idolatrous nations as his captives. Among these the preachers of the gospel diffused the smell of the knowledge of Christ, which, to those who believed on him, was a vivifying smell, ending in life to them; but to the unbelievers, the smell of the knowledge of Christ was a smell of death ending in death, if they continued in unbelief.

2. And for these things who is fit?]—This in the Vulgate version is, 'Et ad hac quis tam idoneus?'—And for these things who is so fit? namely, as we. The Ethiopic version, and the Clermont and St. Germain MSS., have here *ουτως*, thus fit, which Mill takes to be the true reading, because the apostle says, chap. iii. 5. 'Our fitness is from God;' and because, in ver. 17. of this chapter, he mentions as the reason of his fitness, 'we are not like others, who adulterate the word of God.'

Ver. 17. Like others, who adulterate the word of God.]—In the original it is *καταμιμνησκοντες*, 'treating as tavern-keepers the word of God.'—Persons of that profession often adulterated their wine with water, that in selling it they might have the more profit. So Isaiah tells us, i. 22. LXX., *κατακοι σου μεμιγρωσι τον οινον υδατι*, 'Thy vintners mix the wine with water.' By this metaphor, the best Greek writers represented the arts of Sophists, who, to make gain of their lectures, mixed their doctrine with falsehoods, to render it acceptable to their disciples. The apostle used this metaphor, to shew that he did not, like the false teacher, mix falsehoods with the gospel, for the purpose of pleasing the vitiated taste of his hearers; but he preached it sincerely, in the presence of God, who had sent him to preach it, and whose eye was always on him.—In what manner the false teacher at Corinth corrupted the word of God, to render it agreeable to the learned Greeks, see Pref. to 1 Cor. sect. 4.

CHAPTER III.

View and Illustration of the Reasoning in this Chapter.

THE things mentioned in the beginning of this chapter shew, that the false teacher had established himself at Corinth, neither by working miracles, nor by communicating to the Corinthians spiritual gifts, but by producing letters of recommendation from some brethren in Judea, and by talking in a vaunting manner of his own talents. For, in allusion to these things, the apostle asked the Corinthians ironically, whether, in order to obtain credit with them as an apostle, it was necessary that he should a second time prove his apostleship? or, if he needed as some (the false teacher) letters of recommendation, either to them or from them? ver. 1.—And to heighten the irony, he told them, that they themselves were a copy of the letter of recommendation which he carried about with him, not from the brethren of any church, but from Christ himself; which original letter was written on his own heart, and was known and read of all his converts, ver. 2.—A copy of this letter the apostle told the Corinthians he had ministered or furnished to them, written, not with ink, but with the Spirit of the living God; not on tables of stone, but on the fleshly tables of their own heart, ver. 3.—A recommendation of this sort he told them was a just matter of boasting, and was afforded to him by Christ in the presence of God, ver. 4.—Consequently, it was afforded to him by God's authority.

It seems the false teacher extolled the law of Moses above the gospel of Christ, and assumed to himself great authority on account of his knowledge of that law. Wherefore, in the remaining part of this chapter, the apostle by the strongest arguments demonstrated to the Corinthians, that the law of Moses was much inferior to the gospel of Christ. The law was a dispensation of *the letter*; but the gospel was a dispensation of *the spirit*: The law killed every sinner, whether he was penitent or not, by its dreadful curse; but the gospel gives life to all penitent believers without exception, by its gracious promises, ver. 5, 6.—The gospel therefore is a *covenant of life*, but the law a *covenant of death*. Farther, he observed, that if the ministration of the covenant of death engraven on stones, covered the face of Moses its minister

with such an outward glory, that the children of Israel could not look steadfastly on him after he came down from the Mount, the ministration of the covenant of the Spirit which giveth life, occasioned a much greater glory to them who were employed in ministering it. For the gifts of the Spirit wherewith the apostles, the ministers of the covenant of the Spirit, were honoured, were a much greater glory than the external splendour which covered Moses' face, when he appeared with the tables of the law in his hand, ver. 7–11.—The reason is, the ministers of the Spirit had the glory of inspiration abiding with them always, so that they could use much greater clearness of speech in explaining the covenant of the gospel, than Moses was able to do in explaining the covenant of the law; as was emblematically represented, by Moses putting a veil upon his face while he spake to the Israelites. For he delivered to them nothing but the obscure figurative institutions of the law, together with such words as God had spoken to him, but added nothing, from himself, for explaining the meaning of these institutions. Hence, the generality of the Israelites have remained ignorant of the true nature and end of the law till this day, ver. 12–15.—But when the whole nation shall turn to the Lord, the darkness of the law shall be done away, ver. 16.

The expressions in this part of the chapter being obscure, the apostle told the Corinthians, that *the Lord*, by which he meant *the gospel* of which the Lord Christ is the author, is the dispensation of *the Spirit*, of which he spake; and that, in delivering the gospel, there was great liberty of speech granted to its ministers, especially to the apostles, who, by beholding the glory of the Lord Jesus while he abode on earth, and by the repeated revelations which they received from him since his ascension, were changed into the very same image, by successions of glory, that is, of *illumination*, coming from the Lord of the Spirit: So that, in respect of the light of the gospel which they diffused through the world, they were become the images of Christ, ver. 17, 18.

NEW TRANSLATION.

CHAP. III.—1 (Αρχομεθα, 9.) *Must we begin again (συνηκαμιν) to recommend ourselves?*¹ (E) Or need we, as some, letters of recommendation to you,² or LETTERS of recommendation from you?

2 Ye are our letter written (α) on our hearts,¹ known and read of all men.²

COMMENTARY.

CHAP. III.—1 *Must I, who have already proved myself to you to be an apostle, begin a second time to recommend myself to you? Or need I, for that purpose, as some, (the false teacher), letters of recommendation to you, or letters of recommendation from you to others?*

2 I need no letter of that sort: Ye are a copy of our letter of recommendation from Christ, which is written on our hearts, known and read of all men.

Ver. 1.—1. *Must we begin again to recommend ourselves?*—By recommending himself, the apostle certainly did not mean his praising himself; for in that way he could not possibly prove himself to be an apostle. But he meant, his proposing to the Corinthians the proofs of his apostleship. This he had done in his former letter, chap. ix.—Perhaps the clause, Αρχομεθα πάλιν εαυτους συνηκαμιν, might be better translated, *Must we begin again to establish ourselves?* namely, as an apostle. For this sense συνηκαμιν (which is a word of the same derivation with συνηκαμιν) hath, Rom. iii. 5; 2 Cor. vi. 4; Gal. ii. 18.—From the apostle's asking the Corinthians, whether it was necessary for him to prove his apostleship to them a second time, it would seem that the faction pretended he had not proved himself an apostle by the things written in his former letter.

2 Or need we, as some, letters of recommendation to you?—This is a full irony, both of the faction and of the false teacher. It is the same as if he had said, Since the things I advanced in my former letter are not thought by you sufficient to prove my apostleship, must I for that purpose bring you letters, recommending me as an apostle, from the brethren in Judea, as some have done? This it seems was the method the false teacher had taken to establish himself at Corinth. He had brought letters of recommendation from some of the brethren in Judea; and the Corinthians had been so silly, as, on the credit of these letters, to receive him as a greater teacher than the apostle himself.—Of this kind of recommendatory

letters we have an example, Acts xviii. 27, where it is said, that when Apollos was disposed to pass into Achaia, the brethren of Ephesus wrote, exhorting the disciples to receive him.—By asking the Corinthians in irony, whether he needed to be introduced to them as an apostle, by letters of recommendation from some other church; and whether to his being received by other churches as an apostle, it would be necessary for him to carry letters of recommendation from them, Paul not only ridiculed the faction and the false teacher, but insinuated that his apostleship did not depend on the testimony of men; and that his fame was so great, that he could go to no church where he was not known to be an apostle of Christ.

Ver. 2.—1. Ye are our letter written on our hearts:—By supposing, as in the commentary, that in this passage the apostle calls the Corinthians, not Christ's letter of recommendation in favour of him, but a copy of that letter; and that the letter itself was written on the apostle's heart, but the copy of it on the hearts of the Corinthians, all the jarring of metaphors in this highly figurative passage will be removed. Christ's letter of recommendation in favour of the apostle, which was written on his heart, and which was known and read of all men, was his miraculous conversion, together with the spiritual gifts which were bestowed on him after his conversion, but especially the power of conferring spiritual gifts on others. One MS. mentioned by Mill hath here *your hearts*; which is the reading likewise of the Ethiopic version. But the reading, which

3 For ye are plainly declared Christ's letter ministered by us,¹ written not with ink, but with the Spirit of the living God; not (σ) on tables of stone, but (σ) on fleshy tables of the heart.

4 Now a boasting of this kind¹ we have through Christ (τςϷ, 294.) with God:

5 Not because we are fit (σφ') of ourselves to reason any thing¹ as from ourselves; but our fitness is from God;

6 Who (αα, 218.) indeed hath fitted us to be ministers of the new covenant, not of the letter,¹ but of the Spirit: (το γαρ, 97.) Now the letter killeth, but the Spirit² maketh alive.

7 (Δ) Besides, if the ministry of death,¹ imprinted on stones with letters (σφωδν) was done with glory,² so that the children of Israel could not look steadfastly on the face of Moses, because of the glory of his face, which was to be abolished;

8 Ho ϣ shall not the ministry of the Spirit¹ rather (κςα σ, 162.) be with glory?²

9 (Γα, 97.) And, if the ministry of condemnation ϣAS honour,¹ much more doth the ministry of righteousness abound² in honour.

3 For by your conversion, and by your spiritual gifts, ye are plainly declared to be a copy of Christ's letter of recommendation in my favour, given you by me, written not with ink, as the false teacher's letter was, but with the Spirit of the living God; not on tables of stone, as Moses' letter of recommendation to the Israelites was, but on the fleshy tables of your heart.

4 Now a boasting of this kind, that ye are a copy of our letter of recommendation, we have in the presence of God, through the assistance of Christ.

5 I thus boast, not because I am fit of myself to find out by reasoning any thing effectual for convincing unbelievers, as from myself: but my fitness to convert mankind is from God.

6 Who indeed, by inspiration and miraculous powers, hath fitted me to be a minister of the new covenant, not of the letter, or law of Moses, but of the covenant written by inspiration of the Spirit. Now the covenant of the letter killeth every sinner by its curse, but that of the Spirit maketh alive every believer by its promises.

7 Besides, if the bringing down from the Mount the covenant which inflicted death on every sinner, and which was imprinted on stones with letters by God, was performed with such glory, that the children of Israel could not look steadfastly on the face of Moses, who carried these stones, because of the shining of his face occasioned by his looking on the glory of God; which shining was soon to be abolished, as a prefiguration of the abolition of the covenant of the letter.

8 Is it not fit, that the ministry of the covenant of the Spirit, which maketh sinners alive, should rather be performed with an outward glory?

9 And, if the ministry of the covenant which brought condemnation on sinners, clothed Moses with honour and authority, much more doth the ministry of the covenant, which bringeth righteousness to believers, abound in honour and authority to its ministers.

is supported by all the ancient MSS., ought not to be altered on so slight an authority; especially as it gives a very good sense to the passage, and agrees well with the context.

2. Known and read of all men.—If the letter of recommendation of which the apostle speaks was his own miraculous conversion, and the power of conferring spiritual gifts with which he was endowed, he might with much more propriety say, that that letter was 'known and read of all men,' than if he had called the conversion of the Corinthians his 'letter of recommendation.' For the miraculous powers by which he was shewn to be an apostle, were manifest to all men wherever he went; whereas the conversion and spiritual gifts of the Corinthian church were known, comparatively speaking, only to a few.

Ver. 3. Ye are plainly declared Christ's letter ministered by us, &c.—The Corinthians, whom Paul had converted by the miracles which he wrought among them, and who had experienced a great change in their own temper, through the influence of the doctrines of the gospel which he put into their hearts, (Jerem. xxxi. 33.), might with the greatest propriety be said to have been plainly declared to be a copy of Christ's letter, recommending him as his apostle; and Paul, who had imparted to them the spiritual gifts, might be said to have ministered, or written this copy of Christ's recommendatory letter, not with ink, but with the Spirit of the living God, not on tables of stone, but on the fleshy tables of the heart of the Corinthians.

Ver. 4. Now a boasting of this kind.—Theophylact observes, that the word *καυχώμεθα*, which properly signifies *confidence*, is sometimes put for *boasting*, which is the effect of *confidence*. Thus Rom. ii. 19. *καυχώμεθα*, 'Thou boastest that thou thyself art a guide to the blind.'

Ver. 5. Of ourselves to reason any thing as from ourselves.—*Απολογισθῆναι* here signifies *to find out by reasoning*. To tell the Corinthians that they were written upon their hearts, not with ink but with the Spirit of the living God, by the hand of Paul, were high expressions, which he feared the faction would misrepresent. He therefore assured them, that he spoke these things, not because he thought himself able to find out, by reasoning, any thing effectual for converting unbelievers, as from himself: it was an object too difficult to be accomplished by human policy; and could only be brought to pass by the power of God.

Ver. 6.—1. Not of the letter;—that is, not of the Sinaitic covenant, called the *covenant of the letter*, in allusion to Exod. xxxiv. 32, where the ten commandments, written with letters on tables of stone, are called the *words of the covenant*. For the meaning of the phrase *New covenant*, see Heb. viii. 7. note 2.

2. But of the Spirit.—The new covenant on which the gospel church is built, and of which the apostles were the ministers, is called the covenant of the Spirit, in allusion to Jerem. xxxi. 33. where God promises, under the new covenant, to put his laws in the inward parts, and to write them in the hearts of his people. It is called the covenant of the Spirit likewise, because it was published to the world by the inspiration of the Spirit, and confirmed by the gifts of the Spirit. That *πνεῦμα* is rightly translated *covenant*, see Heb. ix. 15. note 1.

Ver. 7.—1. If the ministry of death.—This is an elliptical expression, which must be supplied by adding the words *τςϷ δὲ θανάτου*, of the covenant, from ver. 6. so as to make this sentence, *if the ministry of the covenant of death*.—This ministry consisted in Moses'

bringing down from the Mount the tables on which was written the covenant of the law, called here the *covenant of death*, because it subjected every sinner to death without mercy by its curse.

2. Was done with glory.—The apostle here alludes to the light proceeding from the skin of Moses' face, after he conversed with God on the Mount, which shone with such brightness, that the Israelites could not look steadfastly on him, while he delivered to them the commandments which God had spoken to him, Exod. xxxiv. 29—35. This light was an emblem of the knowledge which the Israelites derived from the law.

Ver. 8.—1. How shall not the ministry of the Spirit.—The ministry of the covenant of the Spirit consisted in the apostles publishing that covenant, and in building the Christian church thereon, by the miracles which they wrought in confirmation of their preaching.

2. Rather be with glory.—The outward glory with which the ministry of the covenant of the Spirit was performed, was unspeakably greater than the outward glory wherewith Moses' face shone. For the inspiration and miraculous powers with which the apostles performed the ministry of the covenant of the Spirit, being communicated to them by the descent of the Holy Ghost in flames of fire which rested on each of them, it was an outward and sensible glory, far greater than the light which covered Moses' face. For by that glory Moses had no new powers communicated to him, neither was it attended with any sensible consequences; whereas, by the descent of the Holy Ghost on the ministers of the covenant of the Spirit, they preached the gospel by inspiration; the knowledge of foreign languages was communicated to them instantaneously; they obtained power to heal diseases miraculously; and to communicate to others the faculty of speaking foreign languages, and the power of working miracles: all which, taken together, formed an outward glory incomparably greater than that which Moses derived from the ministry of the covenant of the letter, even though his miracles were taken into the account; none of his miracles being equal to that which the apostles performed, when they communicated the spiritual gifts to others.

Ver. 9.—1. If the ministry of condemnation was honour.—So the word *δόξα* is translated, 2 Cor. vi. 8. and so it must be translated here; otherwise this, as in our translation, will be a repetition of the two preceding verses. The apostle's meaning is, that besides the outward glory peculiar to each, with which the ministry of the two covenants was accompanied, the ministers of these covenants derived honour and authority, each from his own ministry, in proportion to the excellency of the covenant of which he was the minister.

—The honour and authority which Moses derived from the ministry of the covenant of the letter, consisted in his conversing with God in a familiar manner, and in his being commissioned to deliver the precepts, which in these conversations God spoke to him. Beyond these Moses had no honour or authority. For the knowledge of the law, of which he was the minister, being given him entirely by the ear, and not by inspiration, he could add nothing by way of explication to the words which God spoke to him; at least nothing which was of any authority.

2. Abound in honour.—The honour and authority which the apostles derived from the ministry of the covenant of the Spirit, consisted in their possessing the abiding inspiration of the Spirit, whereby they were enabled at all times to declare the will of God on every point

10 (*Και γὰρ*, 93.) *And therefore that which was glorified,¹ was not glorified in this respect, by reason of the excelling glory.*

11 (*Εἰ γὰρ*, 91.) *Besides, if that WHICH IS ABOLISHED, IS ABOLISHED by glory,¹ much more that which remaineth, REMAINETH (σ) in glory.*

12 *Wherefore, having such a persuasion,¹ we use much (παῖπτος) plainness of speech;*

13 *And not as Moses, WHO put a veil upon his face,¹ that the children of Israel might not steadfastly look to the end of the thing to be abolished:*

14 (*Ἄλλα*, 77.) *Now, their minds were blinded: (4.) for, until this day, the same veil¹ remaineth in the reading of the old covenant, it not being revealed that² it is abolished (σ) by Christ.*

15 (*Ἄλλα*) *Moreover, until this day, when Moses is read, the veil lieth upon their heart. (See Rom. xi. 25.)*

16 (*Δε*) *But, when it shall turn to the Lord,¹ the veil shall be taken from around IT.*

17 *Now, the Lord is the Spirit:¹ and where the Spirit of the Lord is, there is (ἀνελευθερία) freedom.²*

18 (*Δε*, 105.) *For we all, with an unveiled face, reflecting as mirrors¹ the glory of the*

10 *And therefore the covenant of the letter which was glorified by the shining of Moses' face, was not much glorified in that respect, by reason of the far more excelling glory of the covenant of the Spirit, by which it is abolished.*

11 *Besides, if that covenant which is abolished, is abolished by the greater glory of the covenant of the Spirit, that covenant which remaineth, assuredly remaineth in glory, superior to any glory which the abolished covenant ever possessed.*

12 *Wherefore, having such a persuasion, that the apostles, the ministers of the gospel, are much superior to Moses in respect of their inspiration, we use much plainness of speech in our preaching.*

13 *And do not put a veil on our face when preaching the gospel, as Moses put a veil upon his face when delivering the law, that the children of Israel might not steadfastly look to the vanishing of the glory on his face, which was to be abolished.*

14 *Now, as was typified by the veil on Moses' face, the minds of the Israelites were permitted to remain blind: For, until this day, the same veil remaineth in the reading of the old covenant; it not being revealed to the Israelites that it is abrogated by Christ, in whom all its types and figures have been fulfilled.*

15 *Moreover, until this day, when the law of Moses is read in the synagogues, the veil lieth upon the heart also of the Jews; they are strongly blinded by their own prejudices and lusts.*

16 *But when it, the veiled heart, shall turn to the Lord, the veil shall be taken from around it: when the Jews shall believe the gospel, their prejudices shall be removed, so that they shall discern the true meaning of the law.*

17 *Now, that ye may understand what I mean by the Jews turning to the Lord, the Lord signifies the covenant of the Spirit of which we are the ministers, ver. 6. And where the Spirit, the inspiration of the Lord is, as it is with us, there is freedom in speaking.*

18 *For we apostles, all with an unveiled face brightly reflecting as mirrors the glory of the Lord Christ, which shines on us, are, in*

of religion infallibly, and like living oracles, could give divine responses concerning all the articles of the covenant of which they were the ministers; and were entitled to require implicit faith and obedience from mankind, in all things pertaining to religion. It consisted likewise in their possessing an ability of imparting a portion of the inspiration and miraculous powers which they possessed to others, to fit them for assisting in the ministry of the covenant of the Spirit; which being designed, not for a single nation, like the covenant of the letter, but for all mankind, it was necessary that the ministers thereof should have many assistants. In this respect Moses was far inferior to the apostles; for he could not impart to the elders of Israel any part of the outward material glory with which his face shone; and far less could he impart to them the gift of inspiration.

Ver. 10. And therefore that which was glorified.]—The apostle, in the preceding verses, having compared the glory of the ministry, and of the ministers of the two covenants, with each other, goes on to consider the glory or excellence of the covenants themselves; and to shew that the covenant of the Spirit is more excellent than the covenant of the letter, he observes, that the covenant of the letter, which was glorified by the shining of Moses' face, was not much glorified in that respect, when compared with the more excellent glory of the covenant of the Spirit; because the vanishing of the glory on Moses' face shewed, that the covenant of the letter, of which he was the minister, was to be abrogated; whereas, the continuance of the glory of the inspiration with the apostles to the end of their lives, shewed that the covenant of the Spirit, of which they were the ministers, was always to remain.

These observations, concerning the glory or excellence of the gospel above the law, the apostle made to convince the Corinthians how ill-founded the boasting of the false teacher was, who assumed to himself great honour on account of his knowledge of the law of Moses, and who erroneously enjoined obedience to the law, as necessary to salvation.

Ver. 11. If that which is abolished, is abolished (δυσ) by glory.]—The reader skilled in the Greek language, who considereth the order of the words in the original, must be sensible that they ought to be pointed and translated as I have done. The apostle's meaning is, that the excellence of the gospel above the law is demonstrated by its putting an end to the law by its superior splendour, and by its remaining without being superseded by any subsequent dispensation.

Ver. 12. Having (τοιαύτην ἀπειδίκα) such a persuasion or assurance,]—namely, that the gospel excels the law in its nature and tendency; in the manner of its introduction; in the authority of its ministers; and in its duration. For this sense of the word ἀπειδίκα, see 2 Cor. i. 7. Philip. i. 20. Titus i. 2.

Ver. 13. As Moses put a veil upon his face, that the children of Israel, &c.]—Here the apostle insinuates, that Moses put a veil on his face while he delivered the law, to shew the darkness of the types and figures of the law, of which he was the minister. And as he veiled his face, that the children of Israel might not see the vanishing of the glory from his face, it signified that the abrogation of the law, typified by the vanishing of the glory, would be hidden from

them. So the apostle hath interpreted these emblems, ver. 14.—Farther, to shew that the gospel is a clear dispensation, and that it is never to be abolished, and that the ministers of the covenant of the Spirit were able at all times to speak plainly concerning it, they did not, while ministering that covenant, veil their faces like Moses.

Ver. 14.—1. The same veil remaineth in the reading of the old covenant, &c.]—that is, The thing typified by the veil on Moses' face hath taken place from that time to this day. For when the Israelites read Moses' account of the old covenant of the law, a veil lieth on that covenant. Its types, and figures, and prophecies, are as dark to them as ever; it not being discovered to them, that they are all fulfilled in Christ; and consequently, that the old covenant itself is abolished by him.—Farther, as the apostle observes in ver. 15 a veil lieth also on the heart of the Jews when they read Moses. Besides the natural obscurity of the old covenant, there is a second veil, formed by their own prejudices and lusts, which blind them to such a degree, that they cannot discern the intimations which God, in the law itself, hath given of his intention to abrogate it by Christ. See chap. iv. 3. note.

2. That it is abolished.]—I put a comma after *καὶ*, and with Bengelius I read *ἐν* in one word, thus, *ἐν*, that. This manner of reading the word *ἐν*, Beza says, is confirmed by the Syriac and Arabic versions.

Ver. 15. But when it shall turn to the Lord.]—When Moses turned from the people to go into the tabernacle before the Lord, he took the veil from off his face, Exod. xxxiv. 34. whereby he received a new irradiation from the glory of the Lord. In allusion to that part of the history, and perhaps to shew its emblematical meaning, the apostle told the Corinthians, that when the veiled heart of the Jews shall turn to the Lord Christ, when they shall believe the gospel, the veil shall be taken from around their heart; their prejudices shall be dispelled by the light which they will receive from the Lord, that is, from the gospel. This will happen, not only at the general conversion of the Jews, but as often as any one of that nation is converted.

Ver. 17.—1. Now, the Lord is the Spirit.]—As the apostle, ver. 15. had termed the covenant of the letter *Moses*, because he was the minister of that covenant, it was natural for him to term the covenant of the Spirit *the Lord*, because the Lord Christ is the author thereof. Hence in Paul's epistles, *Christ*, and *Christ Jesus*, are often put for *the gospel*, or covenant of the Spirit.

2. Where the Spirit of the Lord is, there is freedom.]—Through the abiding inspiration of the Spirit of the Lord, the author of the covenant of the Spirit, we apostles have freedom of speech in explaining the covenant of the Spirit; not being confined to the words which the Lord in the days of his flesh uttered, as Moses was confined to the words which God spake; but we can reveal many things of which the Lord said nothing. Bengelius by *ἀνελευθερία* understands *freedom from the veil*, that is, a clear discernment of the meaning of the types, and figures, and prophecies of the law.

Ver. 18.—1. Reflecting as mirrors.]—*κατὰπτειν* (εἰς) *εἰς*. This word in the active voice signifies, 'imagines et reflexiones facio in modum speculis;' but in the passive, according to Scapula, it signifies, 'I behold myself in a looking-glass.' And for that sense he refers only to

Lord, are transformed INTO the same image,² the business of enlightening the world, transformed into the very image of Christ the Sun of righteousness, by a succession of glory from glory to glory,³ as from the Lord of the image of Christ the Sun of righteousness, by a succession of glory coming on our faces, as from the Lord of the covenant of the Spirit.

the text under consideration. Elsner and Wetstein have proved the same sense of the word, by passages from the Greek authors. But it does not agree with the scope of the apostle's reasoning here; and therefore, supposing the word *κατασκευάζω* to be in the middle voice, I have translated it actively; in which I am supported by Erasmus and the Greek commentators, who explain it thus: 'Instaurare, suscipientes atque reddentes—Receiving and reflecting, in the manner of a mirror, the glory of the Lord.'—In this passage the apostle alludes to the light which issued from Moses' face, when it was not veiled.

2. Are transformed into the same image.]—Christ was called by the prophets the Sun of Righteousness, because he was to diffuse the knowledge of true religion through the world. On the same account, and in allusion to that prophetic image, he took to himself the appellation of the light of the world. Here St. Paul tells us, that the apostles, by reflecting as mirrors the glory or light which shone upon them from Christ, enlightened the world, and became images of Christ the Sun of Righteousness.

3. From glory to glory.]—This is an Hebraism denoting a conti-

nued succession and increase of glory: Psal. lxxiv. 7. 'They shall go from strength to strength.' The apostles became images of Christ, as the light of the world, by a continual succession of inspirations from him, which so filled them with light, that they shone on the world with an uninterrupted and undecaying glory.

4. As from the Lord of the Spirit.]—The order of the words in the original being *καθ' ὡς ἀπὸ κυρίου πνεύματος*, what I have adopted is the literal translation, and what the scope of the argument requires.

The meaning of this passage, stripped of the metaphor, is, We apostles, the ministers of the covenant of the Spirit, do not impart to the world a veiled or dark knowledge of that covenant, as Moses gave the Israelites an obscure knowledge of the covenant of the letter. But we all, having a complete knowledge of the covenant of the Spirit by inspiration from Christ, preach it everywhere in the plainest manner. So that, in diffusing the knowledge of God and religion through the world, we are the images or representatives of Christ, by the power of an abiding inspiration from him who is the Lord, or author, of the covenant of the Spirit.

CHAPTER IV.

View and Illustration of the Matters contained in this Chapter.

HAVING in the preceding chapter described the excellency of the covenant of the Spirit, and the transcendent honour and authority which the ministers of that covenant possessed by virtue of their office, and the abiding inspiration of the Spirit with which they were endowed, the apostle told the Corinthians, that the consideration of these things animated him and his brethren to diligence in performing the duties of their ministry, ver. 1.—and also to faithfulness. For, using no craft or deceit in preaching, but plainly and fully manifesting the true doctrines and precepts of the gospel, they recommended themselves to every man's conscience, ver. 2.—And therefore, if their gospel was veiled to any to whom it was preached, it was veiled only to those who destroyed themselves by hearkening to their own prejudices and lusts, and who having rejected the gospel, the devil made use of them in blinding the minds of others by their sophistry, ver. 3, 4.—Farther, notwithstanding the apostles possessed such authority and miraculous powers, they did not preach themselves, but Christ, as Lord or author of the spiritual dispensation of the gospel; being sensible that they shone upon the world, only with a light borrowed from him, ver. 5, 6.—Lest, however, the low birth and mean station of the apostles, with their want of literature, should be thought inconsistent with the high dignity which they claimed as *images of Christ*, St. Paul told the Corinthians, that God chose men of their character and station to be apostles, and committed the treasure of the light of the knowledge of God to them, as to earthen vessels, to shew, that the excellency of the power by which the world was converted from idolatry, and the

preachers of the gospel were preserved amidst the evils which pressed them on every side, did not proceed from themselves, but from God, ver. 1.—So that the dignity of the ministry of the gospel, instead of being diminished, was greatly increased by the low birth of the apostles, and by the evils which they sustained while executing that ministry: since thereby they had an opportunity of displaying their faith, their fortitude, and their benevolence to mankind, ver. 2-7.—To illustrate this sentiment, the apostle gave an affecting description of the sufferings to which he and the rest were exposed, and of the extraordinary support which they received while pressed with these evils, and of their surmounting them all through the assistance of God, ver. 8-14.

Next, to shew the Corinthians how much they, and the whole body of the faithful, were interested in the sufferings of the apostles, he assured them, that they endured all the evils he had mentioned, for the sake of the persons to whom they preached, that by convincing them of their sincerity, God might be glorified through their conversion, ver. 15.—And therefore they did not flag in their work, although their outward man was daily wasting through the labours and sufferings which they were enduring, ver. 16.—Besides they knew that their afflictions fully wrought out for them a most exceeding and eternal weight of glory, ver. 17.—which was the reason that, in discharging the duties of their ministry, they did not aim at obtaining the seen things of the present world, which are all temporal, but at obtaining the unseen things of the world to come, which are eternal, ver. 18.

NEW TRANSLATION.

CHAP. IV.—1 *Wherefore, having this ministry, as we have received mercy, (1 Cor. vii. 25. note 2.), we do not flag.*

2 *Also, (ΑΛΛΑ, 76.) Also, we have commanded away¹ the hidden things of shame,² not walking in craftiness, nor handling the word of God deceitfully; but, by the manifestation of the truth, recommending ourselves to every man's conscience³ in the sight of God.*

Ver. 2.—1. We have commanded away.]—This is the literal signification of the word *ἀπαρκεναι*; *forlikni*, ver. 6. signifies to command. See Esa. iv. 65. The expression is emphatical and picturesque. It represents the hidden things of shame as offering their service to the apostles, who rejected their offer with disdain, and commanded them to be gone. The common translation, 'recommending the hidden things of dishonesty,' which is the translation of the Vulgate, and of Erasmus, suggests a very wrong idea; as it implies

COMMENTARY.

CHAP. IV.—1 *Wherefore, having this glorious ministry committed to us, as we have received supernatural powers to fit us for it, we do not flag through the difficulties lying in our way.*

2 *Also, being faithful in this ministry as well as diligent, we have commanded those base actions to be gone, which impostors hide, knowing them to be shameful; never behaving in a crafty manner, neither preaching the gospel deceitfully, but, by fully and faithfully declaring the truth, recommending ourselves to every man's conscience as upright in the sight of God, who knows our heart.*

that the apostles had formerly used these hidden shameful things, for the purpose of spreading the gospel.

2. The hidden things of shame.]—*κρυπταὶ τῆς αἰσχύνης*, are those dishonourable sensual practices in which impostors indulge themselves privately, and which they carefully hide, because, if they were discovered, it would destroy their credit and expose them to shame.—In the latter part of this verse the apostle strikes at the false teachers, described chap. ii. 17. who adulterated the word of

3 (Εἰδὼς) *If, therefore, even our gospel be veiled, it is veiled (ἡ τοῖς ἀπολλυμένοις, mid. voice) to them who destroy themselves.*¹

4 (Εἰ) *By whom the god¹ of this world hath blinded² the minds of the unbelievers, in order that the light of the gospel of the glory of Christ,³ who is the image of God,⁴ might not shine to them.*

5 (Ἰαγ, 97.) *Now, we preach not ourselves, but Christ Jesus as Lord,¹ and ourselves your servants (δix, 112.) on account of Jesus.*

6 (Ὅτι, 256.) *For God, who commanded light to shine out of darkness, he hath shined (ἡ, 163.) into our hearts, to οὐκ τοῦ light of the knowledge of the glory of God in the face of Jesus Christ.*

7 *But we have this treasure in earthen vessels,¹ that the excellency of the power² might be God's, and not (ἐξ ἡμῶν, 155.) belonging to us.*³

God, and who, after the manner of the Greek philosophers, made loud pretensions to honesty and purity, but secretly gratified their lusts without any restraint.

3. Recommending ourselves to every man's conscience.—The apostle does not mean that he actually recommended himself to every man's conscience, but that he behaved in such a manner as ought to have convinced every man of his honesty and fidelity in preaching.

Ver. 3. Our gospel be veiled, it is veiled, &c.—In chap. iii. 13, 14. the apostle had observed, that there were two veils by which the Israelites were blinded, or prevented from understanding the meaning of the law, and from perceiving that it was to be abolished by the gospel. This first was a veil which lay on the law itself. This veil was formed by the obscurity of the types and figures of the law, and was signified by Moses putting a veil upon his face, when he delivered the law. The other veil lay upon their hearts, and was woven by their own prejudices and corrupt affections, which hindered them from discerning the true design of the law, and the intimations given in it concerning its abrogation by the gospel. Now, in allusion to these causes of the blindness of the Israelites, the apostle told the Corinthians, that the gospel had been so plainly preached, and so fully proved, that if its divine original and true meaning was veiled, it was veiled only to them who destroy themselves. It was not veiled by any veil lying on the gospel itself, but by a veil lying on the hearts of the heathen sophists and Jewish scribes, who would destroy themselves by hearkening to their own prejudices and lusts. In this and the foregoing verse the apostle hath asserted the perspicuity of the scriptures in all matters necessary to salvation. For the written gospel is the same with that which the apostles preached, as is plain from Philip. iii. 1.; 2 Pet. iii. 1, 2.

Ver. 4.—1. By whom the God of this world, &c.—In the preceding verse the apostle had mentioned persons who destroyed themselves, to whom the gospel was veiled. Here he speaks of the devil's making use of these destroyed persons, in blinding the minds of the unbelievers. I therefore think the apostle, by persons who destroyed themselves, meant the great and learned, both among the Jews and Greeks, who, either from worldly motives, or from the influence of their own prejudices and lusts, opposed the gospel, and who, at the instigation of the devil, blinded the minds of their unbelieving acquaintance, by false reasonings addressed to the corruptions of the human heart, and thereby hindered them from discerning the divine original and true meaning of the gospel.—The apostle gave to the devil the title of God, not because he is really God, or possesses independency or any divine attribute, but merely because idolaters, called in scripture the world, worshipped and served him as if he were God. Our Lord also termed the devil 'the Prince of this world,' John xii. 31. xiv. 30. not because he hath any title to rule the world, but because he hath usurped the dominion thereof.—This verse, Bengelius calls, 'Grandis et horribilis descriptio Satanæ—A grand and terrible description of Satan.' He adds, that some of the ancients, in opposition to the Manicheans, who perverted this passage for establishing their two principles, construed it in the following manner: 'Among whom God hath blinded the minds of the unbelievers of this age,' &c. See p. 15. note.

2. Hath blinded the minds of the unbelievers.—Though the devil is said here 'to blind the minds of the unbelievers,' no person understands the apostle to mean that the devil hath the power of blinding men's minds directly; far less that he hath the power of blinding them forcibly; for in that case who would remain unblinded? But he means that the devil blinds unbelievers in the way of moral suasion, by stirring up false teachers and infidels to attack the gospel with arguments, addressed, not to the understanding of men, but to the corruptions of their heart; and that, by arguments of this kind, unbelievers are easily persuaded to shut their eyes against the light of the gospel, because it condemns their vicious practices. So our Lord hath told us: 'Men love darkness rather than light, because their deeds are evil.' The ignorance therefore of unbelievers does not proceed so much from the obscurity of the gospel, as from their own lusts and prejudices.

3 *If, therefore, even our gospel thus preached be veiled, so as its divine original and true meaning does not appear, it is veiled chiefly to them who destroy themselves: to the heathen philosophers and Jewish scribes, who destroy themselves by their unbelief.*

4 *By whom the devil, the god of this idolatrous world, hath blinded the minds of the unbelievers, in order that the light of the gospel, which proceeds from the glory of Christ, (chap. iii. 18.), who is the image of God, as he is the light of the world, (John viii. 12.), might not shine to them.*

5 *Now, though we apostles are the images of Christ, (chap. iii. 18.), we preach not ourselves, but Christ Jesus as your Lord, and ourselves, who are his images, we preach as your servants, for the purpose of teaching you the gospel of Jesus.*

6 *And we are well qualified to do so: For God, who, at the creation, commanded light to shine out of darkness, he hath shined, not upon our faces, but into our hearts, to give you, not a corporeal light, but the light of the knowledge of the glory of God, not as it appeared in Moses' face, but as it shines in the face of Jesus Christ.*

7 *But we apostles, who have this treasure of the light of the knowledge of the glory of God, are earthen vessels, that the excellency of the power by which the world is enlightened and converted, and we ourselves are preserved, might be known to be God's, and not belonging to us.*

3. The light of the gospel of the glory of Christ.—That display of the perfections and counsels of God (ver. 6.) which is made in the gospel, the apostle calls light; and by observing that it proceeded from the face of Christ, he sets it in opposition to the material light which shone in Moses' face, when he delivered the law to the Israelites.

4. Who is the image of God.—St. Paul in this passage calls Christ the image of God, who is the Father of lights, or Fountain of all the knowledge that is in the world, for the same reason that he calls the apostles the images of Christ. Christ faithfully delivered to the world all the doctrines which God gave to him, as the apostles faithfully declared all the revelations which Christ made to them. According to St. Paul, therefore, the world is illuminated by the apostles with a light which they have derived from Christ; and Christ, as mediator, hath derived his light from God. And thus, all the spiritual light that is in the world, the apostle ultimately refers to God. See ver. 6.—That Christ is the image of God in other respects likewise, see Col. i. 15. note 1.

Ver. 5. Christ Jesus as Lord.—The order of the words in the original (Χριστὸν Ἰησοῦν Κυρίον) sheweth this to be the true translation of the clause.

Ver. 7.—1. We have this treasure in earthen vessels.—In the opinion of some, there is here an allusion to Gideon's soldiers, who carried lighted lamps in earthen pitchers, when they attacked the Midianites. But others, with more probability, suppose the allusion is to the ancient method of hiding treasures of money in earthen vessels, or pots. The apostles are called earthen vessels, for this reason to be mentioned in note 3. on this verse.

2. The excellency of the power.—The power by which the gospel was established in the world, consisted, first, in the excellency of its doctrines, precepts, and promises; all of them perfectly applicable to the condition and necessities of mankind, and to the character of God their Author, though many of them, in the eye of the heathens, appeared absolute foolishness. Secondly, in the great miracles by which the apostles proved their mission from God, and in the spiritual gifts which they imparted to their disciples, for the confirmation of their faith in the gospel. Thirdly, in the blessing of God, which everywhere accompanied the preaching of the gospel, in such a manner as to dispose mankind to receive it. But the greatness of this power can only be estimated by the greatness of the obstacles which it had to remove, and by the greatness of the effects which it then produced. No sooner was the gospel preached in any country, whether barbarous or civilized, than great numbers forsook idolatry, and devoted themselves to the worship of the true God. Moreover, instead of wallowing as formerly in sensuality, and practising all manner of wickedness, they became remarkably holy. But it is evident, that before such an entire change in the faith of any heathen could take place, the prejudices of education were to be overcome; the examples of parents, relations, and teachers were to be set aside; the reproaches, calumnies, and hatred of persons most dear to the convert, were to be disregarded; the resentment of magistrates, priests, and all whose interests were any how connected with the established religion, was to be borne; in short, the ties of blood and friendship were to be broken; considerations of ease and interest were to be silenced; nay, the love of life itself was to be cast out: all which were obstacles to the heathens changing their faith, next to insurmountable.—With respect to the change which was produced by the gospel in the temper and manners of these men, it is certain, that before this could be accomplished, their lusts and passions must have been subdued; which, when strengthened by inveterate habit, as was the case with most of the converts from among the heathens, could not be overcome by any natural power, which the first preachers of the gospel can be supposed to have possessed.

3. Might be God's, and not belonging to us.—A: the apostles, except Paul, being men of low birth, they had not the advantage of a learned education: all of them, before they became apostles, spent their lives in laborious occupations; none of them in their own

8 *We are pressed¹ on every SIDE, but not straitened²; perplexed, but not in despair.³*

9 *Pursued, but not utterly forsaken;¹ thrown down, but not killed;²*

10 *At all times carrying about in the body the putting to death of the Lord Jesus, that the life also of Jesus may be manifested in our body.*

11 *For always, we who live,¹ are exposed to death for the sake of Jesus,² that the life also of Jesus may be manifested in our mortal flesh.*

12 (COR. 326.) *So that death, verily, worketh strongly in us, but life in you.*

13 (ΔΕ, 100.) *Yet having the same spirit (56.) of faith, according to what is written, (Pa. cxvi. 10.) I believed, therefore I have spoken;¹ we also believe, and therefore speak;*

14 *Knowing, that he who raised up the Lord Jesus, (see 1 Pet. iii. 18. note 2.), will raise us up also by Jesus, and will present us with you.*

15 *For all OUR SUFFERINGS ARE for your sakes, that the grace WHICH hath abounded TO MANY, may, through the thanksgiving of many, overflow to the glory of God.*

16 *Therefore we do not flag; (αλλὰ καὶ) but even although our outward man is wasted, yet the inward MAN is renewed¹ day by day.*

17 (ΤΟ γὰρ, 90, 91.) *Besides, the momentary light thing¹ of our affliction worketh out for us a most exceeding² external weight³ of glory:*

country had any office in the state, to clothe them with authority; and when they went among the Gentiles, having no resource to defend them, they were liable every hour to be broken or destroyed by their enemies. Well, therefore, might Paul call himself and his brethren apostles *earthen vessels*, into which the treasure of the gospel was put. Now, being such persons, can any impartial judge suppose them to have been the authors of the gospel? It was a scheme of religion far above their ability to contrive. They must therefore have received it by inspiration from God, as the apostles themselves with one voice all along declared.—Next, in relation to the conversion of the world, considering what hath been said above concerning the number and greatness of the obstacles which were to be removed before any heathen embraced the gospel, no candid searcher after truth can fancy, that a few strangers of the lowest rank in life, coming from a distant despised nation, and who, besides, were naturally ignorant of the languages of the people they were to address, could prevail with any number of men, and far less with multitudes in every country, to renounce their native religion, embrace the gospel, and forsake their evil practices, merely by the power of words. So total an alteration in the minds and manners of mankind, certainly could not be accomplished by any natural means in the power of the apostles, but must have been produced by the agency of God accompanying their preaching, and confirming their doctrine by great and evident miracles, as the Christian records testify. We therefore conclude with the apostle Paul, that the treasure of the gospel was committed to earthen vessels; that is, to persons of low birth, destitute of literature, and of every thing which could give them influence with mankind, and utterly unable by their own power to defend themselves against their enemies, on purpose that the excellence of the power by which the gospel was contrived, and the world was persuaded to embrace it, might plainly appear to belong to God, and not to them. See 1 Cor. i. 27. note; 1 Tim. iii. 16. note 6.

Ver. 8.—1. We are pressed on every side.—In this and what follows, to verse 10, the apostle is supposed to allude to the combats in the Grecian games. When therefore he says, *ἐκπιεσμένοι*, 'we are pressed on every side,' he represents himself and the other apostles as wrestlers who were hard pressed by the strong grips of their adversaries.

2. But (οὐ στενωμένοι) not straitened,—so as not to be able to continue the combat. For *στενωμένοι*, to be straitened in wrestling, is to be so squeezed in the arms of one's antagonist as to be vanquished. In the Syriac and Arabic versions it is, 'and not suffocated.' See Isaiah xlviii. 20. LXX., *στενωμένοι οὐ δύναμις ἀπὸ πνέου*.

3. Perplexed, but not in despair.—The word *ἀπορρομένοι*, translated *perplexed*, signifies persons involved in evils, from which they know not how to extricate themselves. If the apostle had the combat of boxing, *πύγμα*, in his eye, the word *perplexed* will denote,

8 The power by which we are preserved is from God; for we are pressed on every side by our enemies, but not straitened so as to be unable to continue the combat; stunned by the blows we receive, but not in despair of obtaining the victory.

9 Pursued by our enemies in order to be destroyed, but not utterly forsaken of God; thrown down by them, but not killed;

10 At all times we carry about in the body the putting to death of the Lord Jesus, we suffer in the body the same persecution and affliction with him, that the life also of Jesus since his resurrection may be manifested in our body, by his preserving it.

11 For always, we who live, are exposed to death for the sake of preaching the resurrection of Jesus, that the life also of Jesus since his resurrection may be manifested in our weak flesh, by his preserving us alive amidst the dangers to which we are exposed.

12 So that death verily worketh strongly in us, he attacks us in various forms, but spiritual life worketh in you, by the afflictions we sustain for the strengthening of your faith.

13 Yet, though we thus expose ourselves, it need not surprise you; because having the same strong faith which David shewed, according to what is written, I believed God's promise, therefore I have spoken; so we believe God's promise concerning the resurrection of the dead, and therefore we preach it, not in the least afraid of death;

14 Knowing, that if we are put to death, God, who raised up the Lord Jesus from the dead, will raise us up also at the last day, by Jesus, and will present us alive before the tribunal of Jesus, with you likewise.

15 For all my sufferings are for your sakes who believe, that the grace of the gospel, which hath been bestowed on many through my labours, may, through the thanksgiving of many, and of you among the rest, overflow to the advancing of the glory of God.

16 Therefore, desiring the glory of God, we do not flag in this dangerous ministry of the gospel: But even although our body is wasted, yet our mind is invigorated day by day, growing in faith, fortitude, patience, and love, by the sufferings we endure.

17 Besides, the momentary light thing of our affliction may be borne by us, as it effectually worketh out for us a most exceeding eternal weight of glory in the life to come:

to be stunned with the blows of one's adversary. Accordingly, the Syriac version has here *conquassamur*, 'we are shaken or stunned,' but (οὐ ἐκπιεσμένοι) not in despair.' This word commonly signifies, to be reduced to despair by the impossibility of escaping. Here it denotes to despair of victory.

Ver. 9.—1. Pursued, but not utterly forsaken.—The critics, who think the apostle alluded here to the combat of the race, translate the clause thus, 'Pursued, but not left behind.' The propriety, however, of that allusion does not appear, as the apostle's enemies could not be said to contend with him in the Christian race.

2. Thrown down, but not killed.—Though they were thrown down by their adversaries, they were not, by the fall, either killed or disabled from rising and continuing the combat. This is supposed to be an allusion to the Pancratium.

Ver. 11.—1. For always, we who live.—Taylor thinks *ἡμεῖς, οἱ ζῶντες*, may be translated, *We the living*; an appellation which the apostle gave to himself and to his brethren on account of their hope of eternal life. But I rather think the apostle is here assigning a reason for God's exposing him and the rest continually to death; namely, that the power of God might be manifested in their preservation.

2. Are exposed to death for the sake of Jesus.—Probably the apostle's enemies affirmed, that the evils which he and the rest suffered for preaching the resurrection of Jesus, was a proof that Jesus was not risen; because if he were alive, and possessed the power they ascribed to him, he would have defended them from all evil. In answer, Paul told them, that the life of Jesus since his resurrection was proved by these evils, seeing he preserved his servants from being killed by their persecutors. This the apostle had said before, ver. 10. But he repeated it here, to make the Corinthians the more sensible, that a dead impostor could not preserve his disciples in such perilous situations.

Ver. 13. I believed, therefore I have spoken.—In speaking these words, David, according to Mr. Pierce, personated Messiah: consequently, the same spirit of faith, is the same strong faith which Messiah possessed. But I rather think David spoke this in his own person, and that his meaning is, 'Though I have been in great affliction, yet faith in God's promises hath supported me, so that I can say, I believed, therefore I have spoken in praise of his goodness.' In this sense, the application which the apostle made of the passage to his own case, and to the case of his brethren, is most natural and beautiful: 'We having the same spirit of faith, (that is, the same strong faith with the Psalmist), therefore speak.'

Ver. 16. Although our outward man is wasted, yet the inward man is renewed.—For the phrases, *outward* and *inward man*, see Rom vii. 17. note 1.; only it is to be observed, that in this passage the *outward man* means the body principally.

Ver. 17.—1. Besides, (το παραυτίκα ἰατρῶν) the momentary light thing.—In this translation I have followed Beza, who says 'Demos thenes used the phrase *ἐπαυτίκα ἰατρῶν*, to denote a momentary

18 *We not aiming at the things which are seen, but at the things which are not seen:*¹ for the things which are seen **ARE** temporal; but the things which are not seen **ARE** eternal.²

18 *We not endeavouring to obtain the things which are seen, the glories of the present life; but the things which are not seen, the glories of the life to come: in which we act wisely, for the things which are seen are but of a short duration; whereas the things which are not seen, to which we direct our attention, are eternal.*

pleasure. If the ordinary meaning of the Greek word *παρουσία*, the present, is retained, it will not alter the sense of the passage. For either way translated, it suggests a new reason for the apostle's not flagging. He uses the neuter adjective, *το ελπίστος*, the light thing of our affliction, to shew how much he disregarded the afflictions of the present life.

2. A most exceeding.]—So I have translated the Greek phrase *ὑπερβαλλόντως*, supposing it to be the highest Hebrew superlative, which was formed by doubling the word. See Ess. iv. 27.

3. Weight of glory.]—The Hebrew word answering to *glory*, signifies both *weight* and *glory*. Here the apostle joins the two significations in one phrase. For to give the greater energy to his discourse, he often adverts to the literal meaning of the Hebrew metaphors which he introduces, their figurative meaning also. Thus, Philip. ii. 1. 'If any bowels and tender mercies.' In the Hebrew language, *bowels* signify *tender mercies*.—Eph. i. 8. 'The riches of the glory of his inheritance.' The Hebrew word which signifies *glory*, signifies also *riches*.—Ver. 19. 'According to the energy of the strength of his force.' Here *strength* and *force*, two words of the same signification, are joined to heighten the style.—It is hardly possible, in any translation, to express the force of this

passage as it stands in the original. Stephen says of it, 'Nothing greater can be said or imagined.' The apostle, about to describe the happiness of the righteous in heaven; takes fire, as it were, at the prospect, and speaks of it in a rapture. He calls it, not *glory* simply, but 'a weight of glory,' in opposition to 'the light thing of our affliction;' and 'an eternal weight of glory,' in opposition to 'the momentary duration of our affliction;' and 'a most exceeding eternal weight of glory,' as beyond comparison greater than all the dazzling glories of riches, fame, power, pleasure, or than any thing which can be possessed in the present life. And after all it is a glory yet to be revealed; it is not yet fully known.

Ver. 18.—1. We not aiming at the things which are seen, &c.]—*Μὴ σκοποῦμεν τὰ ὄρατα*. The word *σκοποῦμεν* properly signifies to look at a mark which we intend to hit, or at an object which we wish to lay hold on; consequently to endeavour to obtain.

2. The things which are not seen are eternal.]—This quality implies, not only that the joys of heaven will have no end, not even after a duration hath passed beyond all computation by numbers, or conception in thought; but also that these joys will suffer no interruption nor abatement whatever, in the course of a duration absolutely eternal.

CHAPTER V.

View and Illustration of the Matters contained in this Chapter.

To shew what the things were which the apostles aimed at, and by the hope of which their inward man was daily recruited, St. Paul mentions, in this chapter, that eternal habitation in heaven which the righteous are to obtain after death; because there the whole objects of their desires will be found, and be enjoyed by them in their utmost perfection, ver. 1.—And knowing that their heavenly habitation will be infinitely preferable to their earthly dwelling, they earnestly desired to be introduced into it, ver. 2.—And being a happiness which they were sure of obtaining, they were certain, that although they were deprived of their earthly habitation by their persecutors, they would not be found destitute of an habitation after death, ver. 3.—Their strong desire, however, to be introduced into their heavenly habitation, did not proceed from discontentment with their present suffering state, but from the hope of their having mortality then changed into immortality, ver. 4.—Now, said the apostle, he who hath wrought in us this strong desire and hope, is God himself, who hath bestowed on us the gifts of the Spirit, as an earnest to assure us that we shall certainly obtain what we hope for, ver. 5.—They were therefore at all times bold in preaching the gospel, both knowing that while they were at home on earth in the body, they were from home from the Lord, and being well pleased to go out of the body, and be with the Lord, ver. 8.—For which reason, whether they remained on earth, or were to be removed by death, they earnestly endeavoured to behave in such a manner as to please Christ, before whose tribunal all men must appear, to receive in their body according to the deeds which they have done, ver. 9, 10.—The apostle, therefore, knowing the terribleness of Christ's displeasure, was at the greatest pains in persuading men to believe the future judgment; and by his earnestness in preaching that judgment, was approved of God, and he hoped also of the Corinthians, to whom he had made known that interesting event, ver. 11.

But that what he had said, in commendation of his own faithfulness in the ministry of the gospel, might not

be imputed to vanity, he told the Corinthians, that he had mentioned these things to afford them a solid ground of boasting in him as an apostle, and to enable them to answer those who boasted in the false teacher, on account of external and not on account of real qualities, ver. 12.—Farther, because the faction represented the apostle as a madman, for preaching the gospel at the hazard of his life without reaping any worldly advantage from it, he assured the Corinthians, that whether in so doing he acted, in the opinion of the faction, as a madman, it was for the glory of God, or whether he acted, in the opinion of the sincere part of the church, as one in his right mind, by shunning persecution, it was for the sake of his disciples, that he might be continued the longer with them, ver. 13.—and in either case, he was moved by a strong sense of the love of Christ in dying for all, ver. 14, 15.—Therefore, as an apostle of Christ, he knew no distinction between Jew and Gentile; nor in preaching the gospel did he make any distinction between them, but offered the same terms of salvation to all, ver. 16.—Declaring, that if any man believeth in Christ, whether he be a Jew or a Gentile, he is a new creature, ver. 17.—created by God, who hath reconciled him to himself through Jesus Christ, and who hath given to the apostles the ministry of the reconciliation, ver. 18.—which consists in publishing, that God is by Christ reconciling the world to himself, not counting to them their trespasses, ver. 19.—The apostle, therefore, in Christ's stead, earnestly besought men to be reconciled to God, ver. 20.—and to persuade them to be reconciled, he represented to them, that him who knew no sin God hath made a sin-offering for us, that we might become righteous in the sight of God through him, ver. 21.—Now, of all the arguments which the ministers of the gospel can propose, to persuade sinners to be reconciled to God, this instance of God's love to them is by far the greatest and most affecting; and therefore ought to be much insisted on by them in their discourses to the people.

NEW TRANSLATION.

CHAP. V.—1 For we know, that (122, 124.) when our earthly house, which is a tent,¹ is de-

COMMENTARY.

CHAP. V.—1 We do not pursue seen things, nor flag in our work, because we know, that when our earthly house, which is only a

Ver. 1.—1. Our earthly house, which is a tent.]—I agree with Estius in thinking, that the words *οὐρανίου* are not to be taken in *regimen*, but in apposition, (see Ess. iv. 13.); and that they should

be translated, 'house which is a tent;' just as, ver. 5. 'who hath given us the earnest of the Spirit,' means 'given us the earnest, which is the Spirit.' For the apostles had nothing given to them as

strayed, we have (οικὸς μου) a building from God; (οὐρανὸν) an house not made with hands,¹ eternal, in the heavens.

2 (Καὶ γὰρ, 98.) But yet, in this TENT, (from ver. 1.), we groan, earnestly desiring to go permanently¹ into our habitation which is (ἐξ οὐρανόθεν, 155.) heavenly.²

3 (Εἰ γὰρ καὶ) And surely, if we go in, we shall not be found destitute.¹

4 (Καὶ γὰρ) But yet we who are in the tent groan, being burdened; not because we desire to go out, but to go permanently in, (see ver. 8.) that what IS mortal may be swallowed up of life.

5 Now he who hath effectually wrought us to this very DESIRE is God, who also hath given us the earnest of the Spirit. (See 2 Cor. i. 22, note 2.)

6 We ARE bold, therefore, at all times, (καὶ, 207.) because we know, that being at home in the body, we are from home from the Lord;

7 For we walk by faith, AND not by sight.

8 We are bold (δὲ, 104.) also, (καὶ) because we are well pleased rather to go from home out of the body, and to be at home with the Lord.¹

an earnest of the Spirit. The Spirit himself was the earnest spoken of.—Our translators have rendered this passage in the following manner: 'For we know that if our earthly house of this tabernacle were dissolved; by this tabernacle meaning our body. But the impropriety of that interpretation will appear from the following considerations:—1. 'Our earthly house of this tabernacle,' being opposed to 'the building from God,' which, according to the common translation, we are to receive when our earthly house is destroyed, if 'our earthly house' be our present mortal body, 'the building of God, an house not made with hands, eternal, in the heavens,' spoken of ver. 1. must by necessary consequence be our resurrection body, and we must receive it when our mortal body is dissolved; which is not true. Neither is that true which is affirmed in this verse, that our resurrection body is in heaven.—2. If 'the building of God,' which we are to receive when the earthly house of this tabernacle is dissolved, be our resurrection body, what is said, ver. 2 is not true; namely, that it is 'a house from heaven.' For the glorified body of the righteous who are dead, is not to come from heaven, but from the grave. So we are told, 1 Cor. xv. 42. 'It is sown in corruption, it is raised in incorruption,' &c. And with respect to those who are alive at the coming of Christ, they are not to receive their glorious bodies from heaven; but their mortal bodies, in which they are found alive, are to be changed into immortal ones, in the twinkling of an eye, 1 Cor. xv. 52.—3. The common translation of ver. 3. 'If so be, that being clothed, we shall not be found naked,' implies, that if we are not clothed at the resurrection with a heavenly body, we shall be found naked or destitute of a body altogether. Nevertheless, according to the translation of ver. 2. the righteous are not to lose their mortal body, but only to have it clothed upon with one that is immortal.—4. By interpreting this passage of the earthly and heavenly body of the saints, such a jarring of metaphors is introduced in verses 2. and 3. as is perfectly absurd. For what idea can any one form of a tabernacle which is clothed upon with a house, and which, if it is not so clothed, the person who inhabits it will be found naked?

For these reasons, I think the passage under consideration should be translated in apposition as above, and that its meaning is this:—We know that when our earthly house, our house on earth, which, however magnificent and beautiful, is but a tent, compared with the building which the saints are to have from God; when this house is destroyed, together with the earth on which it is built, we have a building from God, &c. According to this interpretation, the sentiment expressed by the apostle is peculiarly proper; because houses with their furniture and other appendages, make a principal part of the things that are seen, at which the men of this world look with the greatest ardency of desire; but which, in the preceding chapter, the apostle declared he and his brethren did not in the least regard, well knowing that they are of a perishing nature, and that after the destruction of the earth, with the habitations erected thereon, they are to have a far better building from God, which is to be eternal.—However, as the Greek writers called the body a tent, on account of its being the habitation of the soul, the word σκηνή may be taken in that sense, without making any difference in the meaning of the passage. For the translation may run thus:—'We know that when the earthly house of the body,' (that is, which belongs to the body), 'is destroyed, we have,' &c. But I prefer the literal translation of the word σκηνή, for a reason to be mentioned in the next note.

2. We have a building from God.]—This building is the city which

tent, a temporary habitation, is destroyed, we shall have a building from God, a house not made, like our present houses, with the hands of men; nor of a temporary duration, but eternal, and in the heavens, or heavenly country.

2 But though we are sure of a building from God, yet while in this tent, this earthly house, we groan, as earnestly desiring to go permanently into our habitation, which is the heavenly country promised to Abraham, and to his spiritual seed.

3 And surely, if we go into it, we shall not be destitute of an habitation when this earth is destroyed, as the wicked undoubtedly shall be.

4 But yet, as I said before, (ver. 2.), we who are in the tent groan, being burdened; not because we desire to go out of this state, as unwilling to bear our afflictions any longer, but to go permanently into our heavenly habitation, that sin, and misery, and weakness, and whatever in this world accompanies mortality, may be swallowed up in an eternal life of happiness.

5 Now he who hath effectually wrought us to entertain this very desire is God himself, who also hath given us the earnest of our obtaining an heavenly habitation, in the gifts of the Spirit which he hath bestowed on us.

6 Being desirous of entering into heaven, we are bold at all times in the exercise of our ministry; the rather, because we know, that while at home in the body on earth, we are from our true home, separated from the Lord;

7 For we walk by the belief of the other world, and not by the sight of this.

8 We are bold also, and have no fear of death, because we are well pleased rather to go from our present home out of the body than remain on earth, that we may be at our real home in heaven with the Lord Christ

Abraham and his sons, who were heirs with him of the promised country, looked for while they lived in tents; and of which city the builder and maker is God, Heb. xi. 10. To this city St. Paul and the other inspired writers have given the name of Jerusalem, New Jerusalem, The city of the living God; because as in the earthly Canaan, which was the type of the heavenly country, Jerusalem was the place where the Deity resided by the visible symbol of his presence, and to which the tribes went up to pay their homage to God; so we may suppose, that in the heavenly country there will be a particular place, where the Deity will manifest his presence, and receive the worship of the church of the first-born. See Heb. xii. 22, notes 1, 2.

3. An house not made with hands.]—By this expression, the Hebrews denoted the excellence of a thing; as by the contrary expression, 'made with hands,' they signified a thing mean and contemptible, Heb. ix. 11. 'The house not made with hands,' is one of those (ἀνεκτίμους) mansions, of which Christ tells us there are many in his Father's house of the universe, John xiv. 2.

Ver. 2.—1. To go permanently in.]—So I translate the word ἐνδοξασθαι. For εἰς αὐτὸν or εἰς αὐτήν, of which it is compounded, properly signifies, I go, I enter. See Scap. Diction. and Illud F. εἰς αὐτὸν εἰσέλθω. Wherefore, the compound word ἐνδοξασθαι, in the middle voice, signifies I go into a house or place: 2 Tim. iii. 6. ἐνδοξασθῆναι εἰς τὰς οὐκίας, 'who go into houses.' And as the preposition εἰς sometimes increases the signification of the word with which it is compounded, the word ἐνδοξασθαι may mean, I go into a place, so as to abide. In this sense it is used here, with great propriety, to shew that the apostle is speaking, not of the habitation of the righteous between death and the resurrection, but of their habitation after the resurrection, where they are to remain for ever. In a metaphorical sense, the Greek words above mentioned signify to clothe, and to be clothed. But they cannot have these meanings in this passage, because to speak of our 'being clothed upon with an house,' is, I think, an absurdity. There is indeed a similar expression, 1 Cor. xv. 53. 'For this mortal must (ἐνδυσσώσθαι) put on immortality.' But it does not imply that the mortal body of the righteous is to be covered with, or anyhow united to one that is immortal: For in that case flesh and blood would inherit the kingdom of God, contrary to the apostle's solemn declaration, 1 Cor. xv. 50. The meaning therefore is, that our mortal body is to be changed into one that is immortal.

2. Which is heavenly.]—So εἰς οὐρανὸν is translated, Luke xi. 1. 'Ὁ πατὴρ εἰς οὐρανὸν,' 'Your heavenly Father.' The phrase denotes that which is most excellent; in which sense New Jerusalem is said, Rev. xxi. 2. to 'come down from God (ἐκ τοῦ οὐρανοῦ) out of heaven.'

Ver. 3. We shall not be found destitute.]—So I translate the word γυμνοί, because it was used by the Greeks to denote one who was destitute of something which he ought to have had. Hence it was applied to one who wanted his upper garment, (John xxi. 7.), his armour, and even his habitation. The Latin word nudus, answering to the Greek γυμνός, was used in the same sense. Thus Virgil, Geor. i. line 299. "Nudus ara: sere nudus;" and Horace, lib. li. sat. 3. line 184. "Nudus agris, nudus nummis, insane paternis?"—In this expression the apostle insinuates, that the wicked shall be found destitute of an habitation when their earthly house is destroyed; and that to them, whose whole joy was in their earthly possessions, this will be a terrible calamity. See ver. 1. note 2.

Ver. 8. To be at home with the Lord.]—From this and some other passages it appears, that the apostle believed his soul was not to

9 (ἀλλὰ καὶ) *And for that reason we strive earnestly, whether being at home, or being from home, to be acceptable to him.*

10 For we must all appear before the tribunal of Christ,¹ that every one may receive things (δικαίαι, 117.) in the body,² according to what he hath done, whether it be good or bad.

11 Knowing, therefore, the terror of the Lord, we persuade men, and are made manifest to God; and I trust are made manifest even (καὶ, 163.) to your consciences.

12 (ἡμεῖς, 98.) *However, we do not again recommend ourselves to you,¹ (ἀλλὰ, 80.) but only give you occasion of boasting concerning us,² that ye may have AN ANSWER to them who boast (καὶ, 167.) on account of appearance,³ and not of heart.*

13 For whether we be besides ourselves, IT IS FOR GOD; or whether we be sober, IT IS FOR YOU.

14 For the love of Christ constraineth us who judge this, That if one died for all, certainly all were dead;

15 And THAT he died for all,¹ that they who live should no longer live to themselves,² but to him who died and rose again for them.

16 Wherefore, we, from this time forth, respect no man (κατά, 228.) on account of the flesh:¹ And even if we have esteemed Christ on account of the flesh, yet now we esteem HIM NO MORE ON THAT ACCOUNT.

17 (ὁὖν, 330.) *For, if any one BE in Christ, HE IS a new creature:¹ old things have passed away; behold all things have become new!²*

sleep after death, but was to pass immediately into a state of felicity with Christ in paradise. See chap. xii. 4. note 1.

Ver. 10.—1. For we must all appear, &c.]—The belief of a future judgment being the strongest of all motives to induce one to strive earnestly to behave in such a manner as to be acceptable to God, the apostle insists upon it particularly, as what animated him, and what should animate every person to do his duty conscientiously.

2. That every one may receive things (δικαίαι τοῦ σώματος) in the body.]—This translation is confirmed by the Syriac version, which runs thus: 'Ut rependatur unicuique in corpore suo, id quod factum est in ipso, sive quod bonum est, sive quod malum est.'

Ver. 12.—1. However, we do not again recommend ourselves to you.]—The apostle had said to the Corinthians, 2 Cor. iii. 1. 'Must I again recommend myself?' as an apostle, after having proved my apostleship, 1 Cor. ix. 1, 2. Here he told them, that, in speaking of his own faithfulness, he did not mean again to prove himself to them an apostle.

2. Give you occasion of boasting concerning us.]—From this it appears, that the faction had taken occasion, from the things which the apostle in his former letter had advanced in proof of his apostleship, to speak of him as a vain-glorious person. And this being reported to him, he told them that what he had written, and was going to write, concerning his own faithfulness, and other virtues as an apostle, neither proceeded from vanity, nor was meant to recommend himself to them as an apostle, but was intended to enable his friends to give a proper answer to those who blamed them for preferring him to the false teacher, in whom they boasted on account of a few external qualities, while he possessed no real goodness of heart.

3. Who boast (ἐν ποσειδι) on account of appearance.]—The word ποσειδι signifies the countenance, with the form and air of the body, taken complexly. Here it denotes those superficial outward qualities, which raise the admiration of the vulgar, and of which it seems the false teacher boasted: whilst he was deficient in the qualities of the heart—namely, sincerity, honesty, disinterestedness, benevolence, and a concern for the glory of God.

Ver. 15.—1. And that he died for all.]—In what sense 'Christ died for all,' may be understood from Rom. v. 18, where we are told, that through one act of righteousness, namely, Christ's obedience to death, 'sentence came on all men to justification of life.' And ver. 19. 'Through the obedience of one man, many (that is, all men) shall be constituted righteous,' shall have the means of becoming righteous. For, as was fully shewn in the illustration of Rom. v. 18, 19, and in the notes on these verses, it was in the prospect of Christ's dying for mankind, that God allowed Adam and Eve, after the fall, to live and have children, and appointed them

9 *And for that reason we strive earnestly, whether being at home on earth in the body, or being from that home, to be acceptable to him. We strive to be acceptable to the Lord, both here and hereafter.*

10 *For we must all, at the last day, appear in the body before the tribunal of the Lord Christ, that every one of us may receive from him rewards and punishments in the body, according to what he hath done in the body, whether what he hath done be good or bad.*

11 *Knowing, therefore, the terribleness of the Lord's displeasure, we persuade men to repent and believe the gospel, that they may not be punished: and are made manifest to God as faithful in this matter; and I trust are made manifest even to your consciences as faithful.*

12 *However, in thus speaking, I do not a second time recommend myself to you, but only give you a just ground of boasting concerning me, as an apostle really commissioned by Christ, and well qualified for the office, that ye may have an answer to give to them who, to lessen me in your esteem, boast in the false teacher on account of external qualities, and not on account of inward good dispositions.*

13 *For ye may tell them, that whether we be besides ourselves, as they affirm, because we expose ourselves to death, it is for God's glory; or whether we be sober, as they think, in shunning persecution, it is for your good.*

14 *In thus exercising our ministry, we are not mad: For our admiration of the love of Christ constraineth us to expose ourselves to death in preaching the gospel, who judge this, That if Christ died for all, certainly all were condemned to death;*

15 *And that he died for all, that they who live through his death should no longer live to their own interest and pleasure, but to the pleasure of him who died and rose again to procure life for them. Gratitude therefore obliges us to imitate his benevolence and disinterestedness.*

16 *Wherefore, since Christ died for all, we, the apostles of Christ, from this time forth, in the exercise of our ministry, shew respect to no man more than to another, on account of his being a Jew according to the flesh: And even if we have formerly esteemed Christ on account of his being a Jew, yet now we esteem him no more on that account.*

17 *For if any one be united to Christ by faith, he is a new creature, whether he be a Jew or a Greek. Old things, his former vicious inclinations, bad practices, and corrupt principles, have passed away: Behold all things have become new!*

and their posterity a trial under a more gracious covenant than the first, in which, not a perfect obedience, but the obedience of faith was required, in order to their obtaining eternal life; in which also the assistance of the Spirit of God was promised, to enable them to give that obedience. And though they and their posterity were to die at length, according to the penalty of the first covenant, they are all through Christ to be raised from the dead at the last day, to receive reward or punishment, according to their behaviour during their trial under the new covenant. Thus far Adam and all his posterity have shared, and will share, through the death of Christ in the benefits of the new covenant, to the end of the world.—Again, Christ being exalted to the government of the universe, as the reward of his obedience to death, all the blessings resulting to mankind from his government are the fruits of his death. For as the apostle tells us, Rom. xiv. 9. 'To this end Christ both died, rose, and liveth again, that he might rule over both the dead and the living.' It is evident, therefore, that good and bad men, equally, owe their present life on earth, and the gracious covenant under which they are placed, and their resurrection from the dead at the last day, to the death of Christ. In like manner, all who live within the pale of the Christian church owe the advantages of revelation, and of the ordinances of religion, and of the influences of the Spirit of God, to the death of Christ. The blessings, therefore, of nature and providence, as well as the blessings of grace, being bestowed on all through the death of Christ, he may, with the greatest propriety, be said to have died for all, notwithstanding all shall not be justified and saved through him, and even to have bought those who deny him, 2 Pet. ii. 1. and to have sanctified apostates with his blood, Heb. x. 29. See the Illustration prefixed to Rom. v.

2. Should no longer live to themselves, but to him, &c.]—Christ having by his death procured a temporal life, with its blessings, for all men, and a gracious covenant by which they may obtain eternal life, all are bound by every tie to live agreeably to the direction of Christ, who in his laws hath no view but to promote their happiness.

Ver. 16. Respect no man on account of the flesh:]—on account of his nation, his ancestors, his station, or his office in the state. This was a proper improvement of the consideration that Christ died for all. For seeing God, by sending Christ to die for all, hath shewn that all men are equally dear to him, and that the salvation of every man is the object of his desire, the salvation of the Jews was not to be more the object of the apostle's care than the salvation of the Gentiles, nor the salvation of the rich more than that of the poor. And therefore, although his preaching to the Gentiles might offend his unbelieving countrymen, he was not on that account to forbear it.

Ver. 17.—If any one be in Christ, he is a new creature.]—The

18 *But all (as) of God, who hath reconciled us to himself through Jesus Christ, and hath given to us the ministry of the reconciliation;*

19 (Ac, 322.) *Namely, that God (as, 10.) is by Christ reconciling the world to himself, not counting to them their trespasses; and hath put in us the word of the reconciliation.*

20 (Υπερ Χριστου, 308.) *In Christ's stead, therefore, we execute the office of ambassadors. AND (as, 321.) seeing God beseeches by us, we pray, (Υπερ) in Christ's stead, Be ye reconciled to God.*

21 *For him who knew no sin, he hath made a sin-offering for us, that we might become the righteousness of God through him.*

18 *But all these new things are the work of God, who hath reconciled us Jews and Gentiles to himself through Jesus Christ, and hath committed to us apostles the ministry of the gospel, whereby this happy reconciliation is produced.*

19 *Which consists in preaching, that God is by Christ bringing back the world to himself, promising not to punish them for their trespasses, but to pardon them upon their faith and repentance; and by inspiration hath put in us apostles the doctrine of the reconciliation.*

20 *In Christ's stead, therefore, who is God's chief ambassador, we execute the office of subordinate ambassadors. And seeing God beseeches by us, we pray in Christ's stead, saying to all men, Be ye reconciled to God: lay aside your enmity, and accept the pardon he offers you by us;*

21 *For this strongest of all reasons, that him, even Christ, who knew no sin, God hath made a sin-offering for us, that we might be righteous in the sight of God, through the merits of his death, and the influences of his Spirit.*

alteration made in the minds and manners of men, by the faith of the gospel, was so great, that it might be called *regeneration*; and the person so regenerated might be considered as a *new creature*; and the rather, that at the resurrection the bodies of the regenerated shall be fashioned anew, like to the glorious body of Christ; consequently, they shall be made new in their whole man.

2. All things have become new!—He hath acquired new views of things, and better dispositions, and follows a better course of life: by which wonderful change, whatever his station be, he hath acquired a dignity far superior to that which he formerly derived from his birth, or fortune, or condition; he is truly estimable on account of the excellence of his own character.

Ver. 18. *Hath reconciled.*—This word is used to signify the making of those who were at enmity, friends. See Rom. v. 10. note 1.

Ver. 20.—1. In Christ's stead, therefore, we execute the office of ambassadors.—Christ was God's chief ambassador; and the apostles being commissioned by Christ, were his substitutes. The same obedience, therefore, was due to them in matters of religion, as to Christ himself. But the false teacher not being appointed by Christ his substitute, had no claim to any such respect.

2. Seeing God beseeches by us.—Our translators supply the word *you* here, as if God besought the Corinthians by Paul. But that

addition spoils the beauty of that passage. The Corinthians were already reconciled, and did not need to be besought. But St. Paul told them, that seeing God besought sinners by the apostles, he and his brethren 'prayed all men in Christ's stead,' saying to them, 'Be ye reconciled to God. For him who knew no sin,' &c. So that this is a short specimen of the apostle's exhortations to the unconverted in every country. Accordingly, Estius observes, "Illud, Reconciliamini Deo, inimiticum est."

Ver. 21.—1. He hath made (παρεστην) a sin-offering.—There are many passages in the Old Testament, where *sin-offering*, signifies a sin-offering. Hosea iv. 8. 'They (the priests) eat up the sin (that is, the sin-offerings) of my people.' See Whitby's note on this verse. In the New Testament, likewise, the word *sin* hath the same signification, Heb. ix. 26. 28. xiii. 11.

2. That we might become the righteousness of God through him.]—As substantives are sometimes put for their corresponding adjectives, (Ess. iv. 17.) 'the righteousness of God' may signify righteous persons in the sight of God; namely, by having our faith counted to us for righteousness through Christ. The antithesis in the phraseology here is elegant: Christ was made *sin*, that sinners might become the *righteousness* of God.

CHAPTER VI.

View and Illustration of the Exhortations and Precepts contained in this Chapter.

THE apostle having affirmed in the foregoing chapter, that the ministry of reconciliation was committed to the preachers of the gospel, he entreated his fellow-labourers in that ministry, the bishops and pastors at Corinth, to exert themselves with the utmost fidelity and diligence in their work; because, if they were either unfaithful or negligent, they would be guilty of receiving that honourable ministry in vain, ver. 1.—Then he put them in mind of God's promise to assist his faithful servants; and by adding, 'now is the accepted time, now is the day of salvation,' he insinuated, that there are seasons in which God more especially blest the labours of his servants, which therefore ought not to be neglected by them. And, to carry the matter home to their conscience, he told them, that the season then present was such a day of salvation, ver. 2.—These earnest exhortations the apostle addressed to his fellow-labourers, that they might give no encouragement to any one to commit sin, either by their negligence, or by their teaching a lax morality, like the false apostle, because it would occasion the ministry of the gospel to be blamed, as encouraging licentiousness, ver. 3.—He therefore besought them to establish themselves as faithful ministers of Christ, by their virtues, both passive and active; also by sound doctrine, and by a right behaviour both in private and in public, ver. 4–10.

Having thus exhorted his fellow-labourers, the apostle

addressed the Corinthian brethren in general, telling them 'his mouth was opened to them; his heart was enlarged;' he spake plainly to them, from love. And, as a reward, he desired an equal return of affection from them, ver. 11, 12, 13.—Then proceeded to give an advice, which he knew would be disagreeable to some of them; namely, not to join themselves in marriage with idolaters and unbelievers, because the principles and practices of such persons being directly contrary to the principles and manners of Christ's disciples, the Corinthians could have no prospect of union and peace in such marriages, ver. 14, 15.—Or, although love and peace were maintained, their idolatrous spouses tempting them to join in the worship of idols, they might lose that holiness which rendered them the temple or dwelling of God, ver. 16.—as was plain from what God said to the Israelites, 'Come out from among them, &c. and ye shall be to me sons and daughters,' ver. 17, 18.—Then, to shew that these promises were made to the disciples of Christ as well as to the disciples of Moses, the apostle added, as the conclusion of his discourse on this subject, chap. vii. 1. 'Wherefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit,' &c. These words, therefore, being properly a part of this discourse, I have taken them from the beginning of chap. vii and have joined them to the end of this chapter.

NEW TRANSLATION.

CHAP. VI.—1 *Now, fellow-labourers, we also beseech you not to receive the grace of God in vain.*

Ver. 1.—1 Now, (συμμετρετες) fellow-labourers, we also beseech you.—So this verse ought to be construed and translated, agreeably to the original. In the common translation, (*We then, as workers to-*

COMMENTARY.

CHAP. VI.—1 *Now, fellow-labourers in the ministry of reconciliation at Corinth, I, as Christ's ambassador, also beseech you not to receive that honourable ministry in vain.*

gether with him, beseech you also), the four words which are supplied without the least necessity, mar both the sense and beauty of the passage. That συμμετρετες is in the vocative case, and signifies,

2 For he saith, (Isa. xlix. 8. LXX.), In an accepted season I have heard thee, and in the day of salvation I have helped thee: behold, now is the highly accepted season;¹ behold, now is the day of salvation.

3 Give no occasion of stumbling (σ, 163.) to any one, that the ministry may not be found fault with:

4 But (σ) by every thing let us establish ourselves as ministers of God, by much patience, by oppressions, by necessities, by distresses,

5 By stripes, by imprisonments, by tumults,¹ by labours, by watchings, by fastings;

6 By purity, by knowledge,¹ by long-suffering,² by goodness, (σ πνευματι ἀγαθῷ) by a holy spirit,³ by love unfeigned,

7 By the word of truth, (chap. ii. 17. iv. 2.), by the power of God, (δύς) through the right and left hand armour of righteousness;¹

8 (Δις) Through honour and dishonour,¹ (δις) through bad fame and good fame, (ῥα) as deceivers, (καί, 211.) yet true;

9 As unknown, yet well known; as dying,¹ yet behold we live; as chastised, yet not killed; (see Psal. cxviii. 18.)

10 As sorrowing, but always rejoicing;¹ as poor, but making many rich; as having nothing, yet possessing all things.²

not the apostle, but his fellow-labourers in the ministry of the gospel at Corinth, I think evident from ver. 3, 4. where the persons addressed are requested to approve themselves as the ministers of God, by exercising all the passive and active virtues belonging to their character. By exhorting them, the apostle shewed the Corinthians, that it belonged to him to inspect the behaviour, not of the people alone, but of all the spiritual men, and to give them such exhortations and reproofs as he saw fit. And the false teacher, as a professed fellow-labourer, being exhorted along with the rest, he in particular was taught his inferiority to the apostle: and by the picture afterwards drawn of a faithful minister, the Corinthians were made sensible how faulty the false teacher was, whom the faction idolized.

2. Not to receive the grace of God (τὴν χάριν) in vain.—From Rom. i. 5. where χάρις, grace, denotes the supernatural gifts bestowed on Paul to fit him for the apostolic office, we may infer, that 'the grace of God' in this passage signifies, not only the office of the ministry, but the spiritual gifts bestowed on the ministers at Corinth, to fit them for their office. See 1 Cor. iii. 10. note 1.

Ver. 2. Behold, now is the highly accepted season.—Εὐχρηστον-τος. Here the apostle shews himself capable of writing in a sublime and ornate manner; the greatest part of this chapter being remarkable for the beauty of its style.

Ver. 4. By every thing (συνεστάντες) let us establish ourselves.—So the translation must run, as this is a precept to the preachers at Corinth. See Rom. iii. 5. 2 Cor. vii. 11. where the original word signifies *to establish*, as in this place. The apostle hath described his own sufferings in two other passages, which may be compared with this account of what the ministers of the gospel were to do and suffer in the first age: 1 Cor. iv. 11, 12; 2 Cor. xi. 23—28. From these passages it will appear, that he prescribed to others nothing but what he practised himself. Accordingly, he included himself in this exhortation, 'Let us establish ourselves.'

Ver. 5. By tumults.—The first preachers of the gospel were often assaulted in tumults raised by the Jews and idolatrous rabble. So St. Paul was assaulted in Iconium, Lystra, Philippi, Thessalonica, Corinth, Ephesus, and Jerusalem.

Ver. 6.—1. By knowledge.—This, in the opinion of some, is the knowledge of the ancient oracles, called, in the enumeration of the spiritual gifts, *the word of knowledge*.

2. By long-suffering.—As the apostle hath mentioned much patience, ver. 4. long-suffering here must signify the bearing and forgiving of injuries.

3. By a holy spirit.—Εν πνευματι ἀγίῳ. Others translate this by *the Holy Spirit*, understanding thereby the spiritual gifts with which the ministers of the gospel were furnished. But as in the following verse, δύς, the power of God, which, no doubt, signifies the power of miracles, is mentioned separately; and as a *holy spirit* is placed among the good dispositions which the ministers of the gospel were to possess, I think it signifies a well-regulated spirit.

Ver. 7. Through the right and left hand armour of righteousness.]

2 And, to encourage you, consider what God saith to Messiah: In a favourable season I have heard thee praying for the salvation of the Gentiles, and in the day when they are to be converted, I will help thee. Fellow-labourers, behold now is the highly accepted season; behold now is the day of salvation, in which God will help those who are employed in converting the Gentiles.

3 Therefore, give no encouragement to commit sin to any one by your negligence, that the ministry of reconciliation itself may not be found fault with on your account:

4 But by every thing let us establish ourselves as ministers of God; namely, by much patience under the reproaches cast on us; by oppressions courageously sustained; by wants not supplied, but patiently borne; by the straits to which we are reduced;

5 By stripes received without complaining; by imprisonments for Christ; by tumults of the people; by labours in journeying and preaching; by watchings; by fastings;

6 By the purity of the motives which animate us; by enlarged views of providence; by long-suffering under injuries; by goodness of disposition; by a well-regulated spirit; by unfeigned love to God and man, all manifested in our behaviour;

7 By the preaching of truth; by rightly using the miraculous power bestowed on us of God, through the right and left hand armour of an upright behaviour, which will defend us on every side against the attacks of our enemies;

8 Through a proper behaviour when we receive honour and dishonour; through bearing bad fame without being dejected, and good fame without being elated; as reckoned deceivers, yet shewing ourselves true ministers of Christ;

9 As strangers unknown, yet making ourselves well known by our good qualities; as in danger of dying amidst the assaults of our enemies, yet behold we live through the protection of God; as chastised, yet not killed;

10 As sorrowing by reason of our afflictions, but always rejoicing with inward spiritual joy; as poor in this world's goods, but making many rich with the knowledge of salvation; as having none of the luxuries of life, yet possessing all things, in our title to heaven.

—This is said in allusion to the armour of the ancients. For soldiers carried bucklers in their left hands, and swords and javelins in their right. The former was their defensive, the latter their offensive arms. Wherefore, 'the right and left hand armour of righteousness,' denotes all the branches of righteousness, whereby, in those difficult times, the ministers of the gospel were as effectually enabled to defend themselves, and overcome their enemies, as soldiers were to defend their bodies and vanquish their foes, by the offensive and defensive armour which they wore: or, 'the right and left hand armour of righteousness' may signify, all the righteous methods by which a righteous cause is maintained.

Ver. 8. Through honour and dishonour.—Honour and dishonour are that respect and disgrace which are occasioned to men by particular actions. But bad and good fame arise from men's general conduct. The apostle himself shewed a remarkable example of proper behaviour under honour at Lystra, when the priest of Jupiter was going to offer sacrifice to him as a god; and afterwards under dishonour, when the Lystrians, at the instigation of the Jews, stoned him as a magician, and left him for dead on the street.

Ver. 9. As dying, yet behold we live.—Seeing the apostle, in this description of the behaviour proper to ministers of the gospel, includes himself, it may be supposed that he alludes to his being stoned to death at Lystra, and to his afterwards reviving and walking into the city, Acts xiv. 20.

Ver. 10.—1. But always rejoicing.—Though the ministers of the gospel, in the first age, were made sorry by their continued afflictions, it became them to rejoice in the glorious discoveries and promises of the gospel which it was their business to preach, and in God's counting them worthy to suffer in so noble a cause.

2. As having nothing, yet possessing all things.—Though the ministers of Christ renounced their worldly possessions, they might be said to possess all things, in the love which God bare to them, in the exercise of their own virtuous dispositions, and in the hope which they had of eternal life. For from these sources they had more real and permanent joy, than the men of this world have in the things which they possess. Whether the apostle, in this and the foregoing verses, had the stoical paradoxes in his eye, I will not pretend to determine; but that he was acquainted with the stoic philosophy, I think cannot be doubted. He was born in Tarsus, a city noted for its schools of philosophy. And although he went when young to Jerusalem to be educated, he returned to Tarsus after his conversion, and abode there several years. Wherefore, he may have conversed with the disciples of Chrysippus, the famous stoic philosopher, who was a native of Tarsus, and the head of a sect which carried the doctrine of Zeno to a ridiculous length, for which they were laughed at by Horace in several of his satires; particularly, Lib. 1. Sat. 3. Lib. 2. Sat. 3. But be these things as they may, I will venture to affirm, that the apostolical paradoxes, in sound sense and practicability, as far surpass the stoical, as the stoic philosophy itself is surpassed by the Christian.

11 *Our mouth is opened*¹ to you, O Corinthians; our heart is enlarged.²

12 Ye are not straitened in us, but ye are straitened in your own bowels.¹ (See Ess. iv 34.)

13 Now, the same recompense I REQUEST, (I speak as to my children), Be ye also enlarged.

14 Become not discordantly yoked¹ with infidels; for what (μετὰ) participation HATH righteousness and wickedness? and what (καθ' ἑαυτούς) intercourse HATH light with darkness?

15 And what agreement HATH Christ with Belial? or what (μετὰ) portion¹ a believer with an infidel?

16 (αἱ, 101.) And what placing together IS THERE¹ of the temple of God with THE TEMPLE of idols? For ye are the temple of the living God; as God hath said, (εἰς, 260.) Assuredly I will dwell (ἐν) among them, and walk among THEM; and I will be their God, and they shall be to me a people.³

17 Wherefore, come out from among them, and be ye separated, saith the Lord, (Isa. lii. 11. I.XX.). and touch no unclean PERSON; and I will receive you,

18 And I will be to you a Father, and ye shall be to me sons¹ and daughters, saith the Lord Almighty.

CHAP. VII.—1 Wherefore, having these promises, beloved, let us cleanse ourselves from all pollution¹ of the flesh and spirit;² perfecting holiness in the fear of God.

11 I speak freely to you, O Corinthians; my heart is enlarged in such a manner as to take you all in.

12 Ye are not straitened for want of room in my heart, but ye are straitened in your own affections: ye do not love me, otherwise ye would have been at more pains to vindicate me.

13 Now, the same recompense for my affection I request, (I speak as to my children), Be ye also enlarged in heart towards me your spiritual father.

14 From parental love I give you the following advice: Do not discordantly yoke yourselves in marriage with infidels, whether they be Jews or Gentiles: for what thing doth righteousness and wickedness share in common? and what intercourse can there be between light and darkness?

15 And what agreement hath Christ with Belial? Do they agree in their precepts to their votaries, or in their rewards? Or is the portion of a believer and an infidel the same, either here and hereafter?

16 And can the temple of God and the temple of idols be placed together with any propriety? Yet these discordant conjunctions are all made, when ye believers marry infidels: For ye are the temple of the living God; as God said to the Israelites, Lev. xxvi. 11, 12. I will dwell among them, and walk among them, and I will be their God, and they shall be my people; a promise which hath been fulfilled in you, who have the Spirit of God dwelling in you by his supernatural gifts and operations.

17 Wherefore, come out from among idolaters and infidels, have no connexion with them, and be ye separated from them, saith the Lord, and touch no unclean person, and I will receive you; whereby the loss of their company shall be fully made up to you;

18 And I will be to you a Father, by taking an affectionate care of you, and ye shall be to me sons and daughters, ye shall derive great honour from that relation, saith the Lord Almighty.

CHAP. VII.—1 Wherefore, having these promises, beloved, let us cleanse ourselves from all pollution of the flesh, from lasciviousness, gluttony, and drunkenness; and from all pollution of the spirit, idolatry, malice, lying, anger, and revenge; attaining greater holiness daily, from a regard to the character and will of God.

Ver. 11.—1. Our mouth is opened.]—So the original word ἀνοίγεται may be translated, being the preterite of the middle voice. Among the easterns, to shut the mouth, signified to be out of humour, troubled, ashamed, or grieved: Isa. li. 15. 'The kings shall shut their mouths at him.' But to have the mouth opened, is to be joyful or glad. I have interpreted the phrase in its common meaning, because the sentiment which, according to that meaning, it expresses, agrees well with the scope of the apostle's discourse.

2. Our heart is enlarged.]—This phrase in scripture signifies to be made exceeding glad: Psal. iv. 1. 'Thou hast enlarged me (that is, made me exceeding glad) in distress.' But in the verse before us it signifies to have a strong affection for one, as is plain from what follows, ver. 12. 'Ye are not straitened in us, but in your own bowels;' and ver. 13. 'Be ye also enlarged.'

Ver. 12. Ye are not straitened in us, &c.]—Elsner translates this, 'Ye are not distressed by me, but ye are distressed by your own bowels;' that is, by your affection to me, on account of your having offended me by your disensions.

Ver. 14. Not discordantly yoked, &c.]—By the law, animals of different kinds were not to be joined together, i.e. ὁμοῦ, in one yoke. Deut. xxii. 10. 'Thou shalt not plow with an ox and an ass together.' But the phrase, ἑτεροζυγούμενοι, discordantly yoked, being used here to express the marriage of a believer with an infidel, it is perhaps an allusion to Levit. xix. 19. Κτην σὺ οὐ κατ' οὐρίαν ἐσθ' ὁμοῦ. The apostle's precept, besides prohibiting marriages with infidels, forbids also believers to contract friendships, or to enter into any kind of scheme with infidels which requires much familiar intercourse, lest the believer should be tempted to join with the infidel in his wicked principles and practices.

Ver. 15. What (μετὰ) portion.]—The original word denotes the share which one receives with others, of a common subject.

Ver. 16.—1. And what (συνκαταθεῖς) placing together, &c.]—This is an allusion to the history of Dagon, the god of the Philistines, who, when the ark (called ναὸς Θεοῦ, the temple of God, because the symbol of the divine presence commonly rested above it) was placed in his temple, was found two mornings successively cast down before it on the ground broken, 1 Sam. v. 2—4. This example shewed, that the temple of God and the temple of idols cannot stand together. The apostle's meaning in the above verses

is, that righteousness and wickedness, light and darkness, Christ and the devil, the portion of believers and of unbelievers, the temple of God and the temple of idols, are not more inconsistent, than Christians and heathens are in their characters, inclinations, actions, and expectations. And therefore Christians should not of choice connect themselves intimately, by marriage or otherwise, with infidels or wicked persons of any sort. See 1 Cor. v. 11. note 3.

2. For ye are the temple of the living God.]—As the apostle is reasoning against Christians joining themselves in marriage or in friendship with heathens, by calling believers the temple of God he insinuates that infidels are the temple of the devil.—There is a great beauty in the epithet living, applied to the true God.—The God who dwells in believers as his temple, is a living God; whereas, the gods placed in the heathen temples were stocks and stones, dumb, deaf, and dead idols.

3. I will be their God, &c.]—This promise, which was originally made to the Israelites living under the Sinaitic covenant, was renewed to believers living under the gospel covenant, Jer. xxxi. 33.

Ver. 18. I will be to you a Father, and ye shall be to me sons.]—These words are not found any where in the Old Testament.—The passage which comes nearest to them is 2 Sam. vii. 14. where, speaking of David's seed, God said, 'I will be his Father, and he shall be my son.' Now as that prophecy in its primary meaning related to Christ and his people, see Heb. i. 5. note 2. the promises contained in it were spoken to believers of all nations.

CHAP. VII. 1.—1. Let us cleanse ourselves from all pollution.]—This being the conclusion of the discourse contained in the last part of the preceding chapter, ought to be joined to it, as I have done. The Corinthians, and all the heathens, being excessively addicted to the vices here called μολυσμὸν σαρκός, pollution of the flesh, the apostle had good reason solemnly to caution them against these vices; as he hath done likewise 1 Cor. vi. 16. by pointing out their pernicious influence both on the bodies and on the souls of men. For the reason why sin is termed uncleanness and pollution, see Rom. vi. 19. note 2.

2. And spirit.]—See Gal. v. 19. where the vices which in this verse are said to pollute the Spirit, are described as 'works of the flesh,' because they originate from the lusts of the flesh.

CHAPTER VII.

View and Illustration of the Subjects treated in this Chapter.

LEST the Corinthians might fancy St. Paul had injured them, by forbidding them to contract either marriages or friendships with infidels; and lest on that account they

might lose their affection for him—he entreated them to acknowledge and love him as a faithful apostle of Christ; since neither by his doctrine, nor by his actions, he had

njured, or corrupted, or deceived any of them, ver. 2.—And because, in thus speaking, he obliquely insinuated that their new teacher had done these injuries to them, he assured them he did not deride their simplicity in suffering themselves to be so used; for, as he said before, he had the most cordial affection for them, ver. 3.—But he spake freely to them, because he had boasted of their good dispositions, and because their obedience in excommunicating the incestuous person had filled him with consolation, ver. 4.

Farther, to make them sensible of the greatness of his joy on account of their obedience, he pathetically described his anxiety of mind, occasioned by his not meeting with Titus at the time he expected him, ver. 5.—and the pleasure which his arrival, with the good news of their submission and love, had given him, ver. 6, 7.—And as they had taken his admonitions in good part, he told them he did not repent of having made them sorry for a little

while by his former letter, ver. 8.—since their sorrow was of a godly sort, and had wrought in them true repentance, ver. 9, 10.—He told them likewise, that he wrote to them to excommunicate the incestuous person, to shew the care which he took of them in the sight of God, ver. 12.—For which reason, their kind reception of Titus, and their obedience, whereby he was made joyful, and his spirit was refreshed, had comforted the apostle, and filled him with exceeding joy, ver. 13.—And seeing, before Titus went to Corinth, the apostle had boasted to him of the good disposition of the Corinthians, he told them he was glad that his boasting was found true, ver. 14.—In the last place, he informed them, that Titus entertained a most tender affection for them, which was increased by his remembering their obedience to the apostle, and their kindness to himself, ver. 15.—The apostle therefore rejoiced, that he now had confidence in them in every thing, ver. 16.

NEW TRANSLATION.

CHAP. VII.—2 Receive us: (see chap. vi. 11, 12.), we have injured no one,¹ we have corrupted no one, we have deceived² no one.

3 I speak not this to condemn you; for I have said before, that ye are in our hearts, to die together, and to live together.

4 Great is my freedom of speech to you, great is my boasting concerning you; I am filled with consolation; I exceedingly abound in joy² in all our affliction.

5 For when we were come into Macedonia, our flesh had no rest, but we were distressed on every side: without were fightings, within were fears.

6 Nevertheless, God, who comforteth them who are cast down,¹ comforted us by the coming of Titus;

7 And not by his coming only, (αλλὰ) but also by the consolation wherewith he was comforted (ψ, 189.) by you, having related to us your earnest desire,¹ your lamentation, your zeal for me; so that I rejoiced the more.

8 (Οτι, 255.) Therefore, although I made you sorry by that letter, I do not repent, although I did repent:¹ for I perceive that that letter, although but for an hour,² made you sorry PROPERLY.

9 I now rejoice, not because ye were made sorry,¹ but because ye were made sorry to a change of conduct; for ye were made sorry ac-

Ver. 2.—1. We have injured no one.]—Perhaps some of the faction had represented the apostle as having injured the incestuous person, by the sentence of excommunication which he ordered the church to pass on him. That accusation St. Paul utterly disclaimed; and at the same time, as Locke observes, insinuated in an oblique manner that their false teacher had injured them, and done the other evils to them which he here mentions.

2. Deceived no one.]—So I translate the word *παλινοκτασμεν*, which literally signifies to possess more than one has a right to; and by an easy figure, to use deceit for that purpose. See chap. ii. 11. note 1. Besides, to translate the word as I have done, makes this different from injured no one.

Ver. 4.—1. Great is my boasting concerning you.]—The apostle could with confidence boast of the Corinthians, after the account which Titus brought him of their good dispositions and obedience.

2. I exceedingly abound in joy.]—The word *υπερπερισσιν* ομολοξ, like many of the apostle's words, hath such a force and emphasis, that it cannot be fully expressed in the English language.

Ver. 6. Nevertheless, God, who comforteth them who are cast down;—literally, *them who are humble*: but *ταπεινους* is applied to the body as well as to the mind.¹

Ver. 7. Your earnest desire.]—Estius thinks the word *επιποθον* may be translated *vehement longing*; namely, to see their spiritual father.—There is a peculiar beauty in the repetition of *εχον υμιν*

COMMENTARY.

CHAP. VII.—2 Receive me into your hearts, as a faithful apostle. For whatever others may have done, I have injured no one among you; I have corrupted no one, either by my precepts or my example; I have deceived no one with false doctrine.

3 I speak not this to blame you for suffering yourselves to be so used by the false teacher, but from love: For I have said before, (chap. vi. 11.), that ye are in our hearts, to die together, and to live together.

4 Because I ardently love you, great is my freedom of speech to you, great is my boasting concerning you. Hearing of your obedience, I am filled with consolation, I exceedingly abound in joy in all my affliction: my joy from your obedience overbalances the pain occasioned by my affliction.

5 This ye may believe; for when we were come into Macedonia, from Ephesus, not finding Titus, our mind had no rest, fearing he had been ill received by you; we were distressed on every side; without were tumults raised by the unbelieving Jews and Gentiles, within were fears concerning your behaviour.

6 Nevertheless, God, who comforteth them who are cast down through affliction, comforted me by the arrival of Titus from Corinth, for whose safety I had felt so much anxiety:

7 And not by his arrival in safety only, but also by the consolation wherewith he was comforted by you, having related to me your earnest desire to see me, your lamentation for your fault, your zeal to vindicate my character as an apostle, and to support my authority, things most acceptable to me; so that when I heard them, I rejoiced the more on account of the arrival of Titus.

8 Such were the effects produced by my reproofs. Therefore, although I made you sorry by that letter, I do not now repent of writing it, although I did repent after it was sent away, fearing it might irritate some of you. For I perceive that that letter, although but for a little while, made you sorry in a proper manner.

9 I at present rejoice, as I said, (ver. 7.), not because ye were made sorry by my letter, for that would rather give me pain; but because ye were made sorry by it to a change of conduct. For ye were

in each of the clauses of this verse, as well as in the climax which it contains.

Ver. 8.—1. Although I did repent.]—Paul wrote his first epistle to the Corinthians, as he did all his epistles, by the direction and inspiration of the Spirit. And therefore his repenting of the several things he had written, after his letter was sent away, was a suggestion of natural fear, called *his flesh*, ver. 5. which he ought to have corrected, and which I doubt not he did correct, when he considered that what he had written had been suggested to him by the Spirit. The letter speaks for itself. Every thing in it is highly proper, and worthy of the Spirit of God. Besides, the event is a proof of its propriety. It produced among many of the Corinthians the wished for reformation. And therefore the apostle did not repent of it at the time he wrote his second epistle, though, actuated by natural fear, he had repented of it immediately after it was sent away. Grotius translates the clause thus: 'Non doleo, quoniam doleo mihi—I am not sorry now, though I was sorry; namely, when I wrote that letter, having done it with many tears, 2 Cor. ii. 4.; or, he was sorry that he found himself obliged to write that letter to them.'

2. Although but for an hour:]—that is, for a very short time. See 1 Thess. ii. 17. note 2. The apostle was glad, that the sorrow which he had occasioned to them by his reproofs had been so soon removed by their repentance.

Ver. 9. I now rejoice, not because ye were made sorry.]—The

according to God, that ye might not be punished by us in any MANNER.

10 For the sorrow according to God worketh out a change of conduct¹ unto salvation, not to be repented of; but the sorrow of the world worketh out death.²

11 Behold, (αἶψά, 97.) now this very thing, that ye were made sorry according to God, what carefulness it wrought in you,¹ (ἀλλὰ, 76.) yea, apologizing, yea, displeasure,² yea, fear,³ yea, earnest desire, yea, zeal, yea, punishment.⁴ By every thing ye have shewn yourselves to be NOW pure in this matter.⁵

12 (ἀγῶ, 87.) Indeed, although I wrote to you SEVERELY, it was not for his sake who did the wrong, nor for his sake who suffered the wrong,¹ but rather for the sake of shewing to you our care, which IS concerning you in the sight of God.

13 For this reason, we were comforted in your comfort; and exceedingly the more we joyed for the joy of Titus, because his spirit was set at ease by you all.

14 (Ὅτι, 255.) Therefore, if I have boasted any thing to him concerning you, I am not ashamed: (ἀλλὰ) for as we spake all things CONCERNING you in truth, so also our boasting which WAS before Titus, is found a truth.

15 And his tender affection is more abundant toward you, whilst he remembereth the obedience of you all, AND how ye received him with fear and trembling.

16 I rejoice then, that I have confidence in you in every thing.¹

apostle expressed himself in this manner, to shew his affection towards the Corinthians: For, as he told them, chap. ii. 2. 'If I should make you sorry, who is it verily, that maketh me glad, unless the same who is made sorry by me?'

Ver. 10.—1. Worketh out (μετανοίας) a change of conduct unto salvation (μεταμελήτων) not to be repented of.]—The first word, μετανοίας, properly denotessuch a change of one's opinion concerning some action which he hath done, as producteth a change in his conduct to the better. But the latter word, μεταμελήτων, signifies the grief which one feels for what he hath done, though it is followed with no alteration of conduct. The two words, however, are used indiscriminately in the LXX., for a change of conduct, and for grief on account of what hath been done.

2. But the sorrow of the world worketh out death.]—The apostle seems here to have had in his eye those who, through excessive grief arising from worldly considerations, are driven to despair, and kill themselves; as did Aithophel, Judas, and others.—There is in this clause an elegant contrast between salvation, or eternal life, wrought out by reformation, and eternal death, produced by sinful actions not forsaken.

Ver. 11.—1. What carefulness it wrought in you.]—In describing the effects of the sorrow of the Corinthians, the apostle speaks of the emotions of their minds, without mentioning the objects of these emotions. This he did, as Locke observes, from modesty, and from respect to the Corinthians. Calvin and others suppose, that the seven particulars mentioned in this verse are the characters of true repentance; and that they are to be found in every real penitent. But I rather think he describes the repentance of the different sorts of persons in Corinth who had offended, according to the part they had acted in the affair in question.

2. Yea, displeasure.]—The word ἀγανάκτησιν properly denotes *acrimony*, the cause of which is within one's self.

made sorry in the manner God requires; your sorrow issuing in actual amendment of your fault, that ye might not be punished by me in any manner.

10 For the sorrow required by God, arising from a sense of the evil of sin, worketh out a reformation ending in salvation, and therefore not to be repented of; but the sorrow arising from worldly considerations worketh out death, by pushing men to commit new sins for hiding the former.

11 Behold now this very thing, that by my letter ye were made sorry according to God's will for your fault in the affair of the incestuous person, what carefulness it wrought in you to comply with my order; yea, apologizing to Titus for your conduct: yea, dissatisfaction with yourselves for being so foolish; yea, fear of the displeasure of God; yea, earnest desire to obey me; yea, zeal for my honour; yea, punishment of the offender whose wickedness ye had tolerated! By every mark of true repentance, ye have shewn yourselves to be now pure in this matter.

12 That ye may not mistake the principle from which I acted in this affair, I assure you, although I wrote to you severely, it was neither from ill-will to him that had done the wrong, nor from any partial regard to his father who had suffered the wrong, but rather for the sake of shewing to you my care concerning you in the sight of God, who hath committed you to me to be instructed and directed.

13 Because I acted from this principle, I was comforted in hearing ye were made happy by my care of you; and exceedingly the more I rejoiced for the joy ye gave to Titus, because his mind was set at ease by you all, when ye received him with affection, and read my letter with due submission.

14 Since ye have behaved so well to Titus, if I have boasted any thing to him concerning you, I am not ashamed of it; for as I spake all things, (supply the preposition *en*, 186.) concerning you according to my real opinion, so also my boasting concerning your good disposition and proper behaviour, which I made in the presence of Titus, is actually found by him a true boasting.

15 And his tender affection, instead of being diminished by absence, is much increased towards you, while he remembereth, as he often does, the ready obedience of you all; and how ye received him with fear and trembling, whereby you manifested your sense of guilt and fear of punishment.

16 Your behaviour having been such, I rejoice that I can rely on your ready obedience in every thing.

3. Yea, fear.]—By this, some commentators understand fear of the punishment which the apostle had threatened to inflict on the impenitent, 1 Cor. iv. 21. To this agrees what is mentioned, ver. 15.

4. Yea, punishment.]—This sense the word ἀδικήσας hath, 1 Pet. ii. 14. The sincere part of the Corinthian church, strongly impressed with the apostle's letter, had, agreeably to his command, excommunicated the incestuous person. This is the punishment which he here speaks of. And therefore the countenance which they had given to that offender, is the crime for which the apostle had made them sorry, and of which he speaks with so much delicacy in this passage.

5. Have shewn yourselves to be now pure in this matter.]—Here Whitby's remark is, "That true repentance from sin clears us from the guilt of it, not only in the sight of God, but man; so that it is both uncharitable and unchristian to stigmatize or reproach any person for the sin we know or believe he has truly repented of."

Ver. 12. Nor for his sake who suffered the wrong.]—From this it appears that the person who had suffered the injury from his son was still alive. The son, therefore, by cohabiting with his father's wife, to the guilt of incest added that of ingratitude to his father.

Ver. 16. I rejoice then, that I have confidence in you in every thing.]—It is an observation of Oecumenius, that the apostle, in this part of his letter, expressed his good opinion of the Corinthians, and mentioned his having praised them to Titus, to prepare them for his exhortations in the two following chapters, concerning the collection for the saints in Judea. His address, therefore, in this part of his letter is admirable; especially as, in commending the Corinthians, he expressed himself in a very handsome manner, and agreeably to the good opinion which he now entertained of them.

CHAPTER VIII.

View and Illustration of the Exhortations in this Chapter.

The directions which the apostle in his former letter gave to the Corinthians, concerning the collection for the saints in Judea, had not, it seems, been fully complied

with. At the persuasion of Titus, indeed, they had begun that collection; but they had not finished it when he left Corinth; owing, perhaps, to the opposition made by

the faction, or to the disturbances which the faction had raised in that church. Wherefore; to stir up the sincere among the Corinthians to finish what they had so well begun, the apostle in this chapter set before them the example of the Macedonian churches, I suppose the churches of Philippi, Thessalonica, and Berea, who, notwithstanding their great poverty, occasioned by the persecution mentioned 1 Thess. ii. 14. had contributed beyond their ability, being much inclined to that good work by their own benevolent disposition, ver. 1, 2, 3.—and had entreated the apostle to receive their gift, and carry it to Jerusalem, ver. 4, 5.—His exhortation to the Corinthians on this occasion, no doubt, would be the more regarded by them, that it immediately followed the many commendations given them for their love and obedience. See chap. vii. 16. note. Wherefore, in the persuasion that they would now be hearty in the affair, the apostle told them he had entreated Titus, that as he had begun, so he would finish that good work among them, ver. 6.—adding, that as they abounded in every other grace, and entertained great love to him their spiritual father, he hoped they would abound in that grace also, ver. 7.—This, however, he did not speak as an injunction, because works of charity must be voluntarily performed; but that they might emulate the forwardness of the Macedonians, and shew the sincerity of their love and gratitude to Christ, ver. 8.—And the more effectually to persuade them to part with some of their riches for relieving the saints, he told them, they were well acquainted with the greatness of the love of our Lord Jesus Christ, who, though he was rich, for our sakes became poor, that we through his poverty might be rich, ver. 9.—He then gave it as his opinion, that they ought to finish these collections speedily, seeing they had begun them the last year, ver. 10.—none of them postponing the matter any longer, on pretence of inability, ver. 11.—because God regards the willingness of the giver, more than the greatness of his gift, ver. 12.

NEW TRANSLATION.

CHAP. VIII.—1 *Now, brethren, we make known to you the grace of God¹ which is given to the churches of Macedonia;*²

2 *That, in a great trial of affliction, the overflowing of their joy, (καὶ, 215.) notwithstanding their deep poverty,¹ hath overflowed in the riches of their liberality.*

3 *For according to THEIR power, (I bear witness), nay, beyond their power,¹ THEY were willing of themselves;*

4 *With much entreaty requesting us that we would receive the gift and the fellowship of the ministry, which is to the saints.*

5 *And not as we feared;¹ but first gave themselves to the Lord, (καὶ, 213.) and then to us by the will of God.*

Ver. 1.—1. Make known to you the grace of God.]—Because the word translated *grace* is in ver. 4. rendered by our translators a *gift*, and hath that meaning evidently, ver. 6, 7, 19.; also, because the *gift of God* is an Hebraism for a *very great gift*, this verse may be translated, 'make known to you the exceeding great gift which is given by the churches of Macedonia;' namely, to the saints in Judea. Yet I have retained the common translation, supposing the apostle meant to ascribe the charitable disposition of the Macedonians to the influence of the grace of God, as he does Titus's earnest care about the collection, ver. 16.

2. To the churches of Macedonia.]—The apostle means the Roman province of Macedonia, which comprehended all the countries of the Greeks in Europe, not included in the province of Achaia. See 1 Thess. i. 7. note. Of these churches, the most forward, I doubt not, was the church of the Philippians, which, on every occasion, shewed a great regard to all the apostle's desires, together with an anxious concern for the advancement of the gospel, and much willingness to part with their money for every laudable purpose.

But lest the Corinthians might fancy, that by thus earnestly recommending liberality in making the collection, he meant at their expense to enrich the brethren in Judea, he assured them he meant only the relief of their present pressing wants, that in their turn they might be able and disposed, in case of need, to assist the Corinthians, ver. 13, 14, 15.—And to shew that he was much interested in this matter, he thanked God for having put the same care concerning it in the heart of Titus, ver. 16.—who, at his desire, had willingly agreed to go with him to Corinth, for the purpose of persuading them to finish their begun collection; but who, being more diligent in the matter than the apostle expected, had offered to go before him to exhort them, and was come to them with this letter, ver. 17.—But that Titus might not be burdened with the whole weight of the work, he told them he had sent with him a brother of great reputation, who had been chosen by the Macedonian churches to accompany the apostle to Jerusalem, to witness his delivering their gift faithfully, ver. 18, 19.—a measure which he highly approved; because, in this affair, he wished to avoid all suspicion of unfaithfulness, ver. 20, 21.—And that with them he had sent another brother likewise, whom he had found faithful in many things, ver. 22.—Now, that these messengers might meet with due respect from the Corinthians, the apostle informed them, that if any of the faction inquired concerning Titus, they might reply, he was his fellow-labourer in preaching the gospel to the Corinthians; or, if they inquired concerning the brethren who accompanied Titus, they were the messengers employed by the churches to carry their collections to Jerusalem; by which service they brought glory to Christ, ver. 23.—Being therefore persons so respectable, he hoped the Corinthians would give them and the churches, whose messengers they were, full proof of their good disposition, and of his boasting concerning them, by treating them with every mark of affection and esteem, ver. 24.

COMMENTARY.

CHAP. VIII.—1 *Now, brethren, to shew the good opinion I have of you, I make known to you the gracious disposition which hath been given to the churches in the province of Macedonia, hoping ye will follow their example;*

2 *That, during a great trial by persecution, their exceeding joy, arising from the doctrines and promises of the gospel, and from the gifts of the Spirit, so wrought in their minds, that, notwithstanding their extreme poverty, it moved them to shew great liberality in their gifts to the saints in Judea, from whom the gospel came to them.*

3 *Their liberality was not the effect of my entreaty: for according to their ability, (I bear them witness), yea, beyond their ability, they were willing of themselves, without my soliciting them.*

4 *For, speedily finishing their collection, they earnestly requested me to receive the money, and perform their share of the ministry to the saints, by carrying their gift to Jerusalem, and delivering it in their name to the elders, to be distributed to the poor brethren in Judea.*

5 *And did not, as we feared, excuse themselves on account of their poverty; but first gave themselves to follow Christ in this matter, and then to us, to do what we told them was the will of God.*

Ver. 2. Notwithstanding their deep poverty.]—By mentioning the poverty of the Macedonians as the circumstance which enhanced their liberality, the apostle in a very delicate manner insinuated to the Corinthians, who were an opulent people, (1 Cor. iv. 8.) that it was their duty to equal, if not to exceed the Macedonians, in the greatness of their gift. See ver. 14.—From 1 Thess. ii. 14. it appears, that the Christians in Thessalonica had been spoiled of their goods. So also I think the Bereans must have been, Acts xvii. 13. In places of lesser note, the disciples may have been few in number, and not opulent.

Ver. 3. Beyond their power.]—This is no hyperbole, but an animated expression, strongly descriptive of the generosity of the Macedonians. They were willing to give more than they were well able, considering the distresses under which they themselves laboured.

Ver. 5. And not as (ὡς φοβούμενοι) we feared.]—Suidas informs us, that the Attics applied φόβος to things bad as well as good, consequently it signifies *to fear*, as well as *to hope*. Here it signifies *to*

6 *THIS MOVED* us to entreat Titus, that as he had formerly begun, so he would also finish the same gift among you likewise.

7 (ΑΛΛΑ, 77.) Now, as ye abound in every GRACE, in faith, and speech, and knowledge, and all diligence, and in your love to us, I WISH that ye may abound in this grace also.

8 I speak not *THIS* as an injunction, but (Jas, 112.) on account of the diligence of others, and AS proving the sincerity¹ of your love.

9 For ye know the grace of our Lord Jesus Christ, that though he was rich,¹ yet for your sake he became poor, (Philip. ii. 8.) that ye through his poverty might be rich.

10 And herein I give MY opinion (γὰρ, 95.) that this is profitable for you, who have formerly begun, not only to do, but also to be willing¹ since the last year.²

11 At present, therefore, finish the doing OF IT; that as THERE WAS a readiness to will, so also LET THERE BE to finish from what ye have.

12 For if a willingness of mind be present, according to what any one hath, HE IS well accepted, not according to what he hath not.

13 (Γὰρ, 98.) However, I MEAN not that ease SHOULD BE to others, and distress to you:

14 But (ἐ, 156.) on account of equality, THAT at the present time¹ your abundance MAY BE A SUPPLY for their want, that at ANOTHER TIME their abundance also may be A SUPPLY for your want, (ἵνα, 252.) so as there may be equality.²

15 As it is written, (Ex. xvi. 18.), He WHO GATHERED much had nothing over; and he WHO GATHERED little had no lack.

16 Now thanks BE to God, who hath put the same earnest care concerning you into the heart of Titus.

17 For MY exhortation, indeed, he accepted; but, being more diligent, of his own accord he is come out² to you.

18 And with him we have sent the brother whose praise by the gospel¹ is throughout all the churches.

fear, because the apostle cannot be supposed to say, that he hoped the Macedonians would not make the collections.

Ver. 8. The sincerity.—Τὸ γνησίον; the sincere thing. But the neuter adjective is put here for the substantive.

Ver. 9. That though he was rich.—Jesus Christ was Lord of all things, because the Father created all things by him, and for him, and subjected all things to his dominion. Wherefore, if he had pleased, he might have lived in the greatest splendour and opulence while he executed his ministry on earth.—Or rich may signify his original greatness; and poor, his humble condition on earth.

Ver. 10.—1. Not only to do, but also to be willing.—Seeing to be willing is mentioned as something greater than to do, it imports, that the Corinthians had shewn a great willingness to finish the collection since the last year, after Titus delivered to them the apostle's first letter.

2. Since the last year.—As ἀπ' αὐτοῦ, Luke i. 70. Acts iii. 21. is translated since the world began, ἀπὸ πρὸς may be translated since the last year. Besides the circumstances of the affair require this translation; for the apostle's first letter, in which he mentioned the collection to the Corinthians, was sent to them by Titus in the end of the last year, that is, five or six months only before this letter was written.—In this verse the apostle tacitly blamed the Corinthians as having acted inconsistently, who, on receiving the apostle's letter in the end of the former year, not only began, but expressed great willingness to finish the collections, and afterwards grew cold and negligent in the affair.

Ver. 11.—1. That at the present time your abundance.—Corinth

6 This success with the Macedonians moved me to entreat Titus, that as he had formerly, when he gave you my letter, begun the collection among you, so he would, on his return, also finish the same gift among you likewise.

7 Now, as ye abound in every grace, in faith, and variety of languages, and knowledge, and the greatest diligence in performing every Christian duty, and in your love to me, your spiritual father; be careful to abound in this grace also of ministering to the saints in Judea, who are now in great distress.

8 I speak not this as an injunction, because works of charity ought to be voluntary, but I recommend it on account of the diligence of the Macedonians, and to prove the sincerity of your love to God, and to your brethren, and to me.

9 For ye know the goodness of the Lord Jesus Christ, who, though he was rich, as being the proprietor of the whole world, yet for your sake he lived in absolute poverty, that ye through his poverty might be rich in the possession of all the blessings promised in the gospel.

10 And in this matter I give my opinion, that to finish your collection immediately is profitable for your reputation, who have formerly begun, not only to make the collection, but also to shew a remarkable willingness in making it, since the end of the last year when Titus was with you. See ver. 6.

11 At present, therefore, agreeably to your former resolution, speedily finish the making of the collection; that as there was among you a readiness to undertake this charitable work, so also let there be a readiness to finish it, from what ye have.

12 Do not put it off, on pretence that ye wish to give more than ye can do now: For if a charitable disposition of mind be present, according to what any one hath, he is well accepted of God, not according to what he hath not.

13 However, in exhorting you to make this collection in a liberal manner, I mean not that ease should be to the brethren in Judea, through distress to you:

14 But I do it for establishing equality. I mean, that at the present time your abundance may be a supply for the wants of the brethren in Judea, that at another time their abundance also, when ye stand in need of it, may be a supply for your wants, so as among the disciples of Christ, even as among the Israelites in gathering the manna, there may be equality.

15 Agreeably to what is written, He who gathered much had nothing over, and he who gathered little had no lack. What every person gathered more than an homer, was given to make up that quantity to the aged and infirm who gathered little.

16 Now thanks be to God, who hath made Titus as anxious concerning you as I am that ye behave properly, by finishing your collection as soon as possible.

17 For my exhortation to him to accompany me to Corinth, (ver. 6.) he indeed accepted; but, being more diligent in the matter than I desired him to be, of his own accord he is come out to you with this letter.

18 And with him I have sent the brother, whose praise, on account of the gospel which he hath written, is great throughout all the churches of Christ in these parts.

being an opulent city, we may suppose, that among the brethren there were some able to contribute liberally to this charity. Besides, the Corinthians had not, like the Thessalonians, and the other churches of Macedonia, been persecuted to the spoiling of their goods.

2. So as there may be equality.—The equality which the apostle recommends, is not an equality of condition, but such an equality, as that our brethren may not be in want of the daily necessities of life, while we abound in them; for the manna gathered by the Israelites was only provision for a day.

Ver. 17.—1. But, being more diligent.—So the phrase προσδυσκότατος ἐν ἡμετέροις literally signifies. It seems the apostle did not desire Titus to go before him to Corinth, nor to be the bearer of this letter, but to exert himself in urging the collection, when he accompanied the apostle to Corinth. Nevertheless, Titus being himself very earnest in the cause, proposed of his own accord to go before with the apostle's second letter, that he might have an opportunity of exciting the Corinthians to finish their collections before the apostle's arrival.

2. He is come out to you.—Since ἐλθὼν signifies to come, as well as to go, ἐλθὼν here must be translated is come unto. For it would have been improper in a letter which the Corinthians were to read, perhaps in the hearing of Titus himself, to have said of him, he is gone forth to you. But the impropriety is avoided in the literal translation.

Ver. 18. Have sent the brother, whose praise, &c.—This brother is thought by many, both of the ancients and modern, to have been

19 And not THAT only, but who was also chosen of the churches' *our fellow-traveller with this gift, which is ministered by us to the glory of the Lord himself, and DECLARATION of your ready mind.*

20 *Taking care of this,*¹ that no one should blame us in this abundance which IS ministered by us.

21 *Premeditating things comely, not only in the sight of the Lord, but also in the sight of men.* (See Rom. xii. 17. note.)

22 And we have sent with them our brother,¹ whom we have oftentimes found diligent in many things, but now much more diligent, upon the great confidence which HE HATH² in you.

23 (Eph. 140.) IF ANY INQUIRE concerning Titus, HE IS my partner and fellow-labourer to wards you; (we) or if our brethren BE INQUIRED OF, THEY are the messengers' of the churches, AND the glory of Christ.

24 *Wherefore, the proof of your love, and of our boasting concerning you, shew ye (us, 145.) before them, and (us) before the face of the churches.*

Luke, whose gospel was well known throughout the churches of Macedonia and Achaia at the time Paul wrote this second epistle to the Corinthians, A. D. 57. See harmony of the Gospels, Prelim. Observ. p. 43. 2d edit.—From Acts xvi. 10, 11. where Luke uses the phrase *We*, it appears, that he was with Paul and Silas when they passed over from Asia, the first time, into Europe; and that he went with them to Philippi, ver. 15. But from Acts xvii. 1. where Luke alters his style, we learn that he remained at Philippi, when Paul and Silas went to Amphipolis and Apollonia, and did not join them again till Paul came with the collection from Corinth to Philippi, in his way to Jerusalem, six years after his first departure from Philippi, Acts xx. 5. Here we may suppose Luke employed himself, during these six years, in composing and making copies of his gospel, which he may have sent to the churches in these parts. And if he was the brother whom Paul sent with Titus to Corinth, he may have remained there till Paul arrived; and when Paul, on account of the lying in wait of the Jews, determined to return through Macedonia, Luke may have gone before him to Philippi. For it is plain from Acts xx. 5. that he joined Paul and the messengers of the churches in that city, and went with them to Jerusalem, where, and in Cæsarea, he attended the apostle, and then accompanied him to Rome.

Ver. 19. Who was also chosen of the churches, &c.]—This is the second character of the person who was sent by the apostle with Titus to Corinth. He was chosen by the churches of Macedonia to accompany Paul to Jerusalem, to witness his delivering their gift. This character likewise agrees very well to Luke. For having resided so long at Philippi, he was well known to the Macedonian churches, who, by making him their messenger to Judea, shewed their great respect for him. The style of the Acts indeed shews, that Luke did not accompany Paul in his return to Macedonia from Corinth with the collections. But he may have left Corinth, and have gone to Philippi before the apostle, for reasons not now known to us.

Ver. 20. *Taking care of this.*]—The word *παρασκευάζειν* sometimes signifies the furling or altering of the sails of a ship, to change her course, that she may avoid rocks or other dangers lying in her way. Here it is used in the metaphorical sense, for taking care that no one should find fault with the apostle, as unfaithful in the management of the collections.

Ver. 22.—1. We have sent with them our brother, whom we have oftentimes, &c.]—This brother is supposed by some to have been

19 *However, that is not my only reason for sending him. he was also chosen of the churches of Macedonia to accompany me to Jerusalem with this gift, which I have been the instrument of procuring, to the glory of the Lord Jesus himself, and to afford you an opportunity of shewing your readiness to do works of charity to the saints.*

20 The sending messengers with me to Jerusalem, I suggested to the churches; taking care of this, that no one should blame me as unfaithful in the management of this great sum which is procured by me for the saints.

21 *Previously considering what was comely in this affair, not only in the sight of the Lord, to whom chiefly I desire to approve myself, but also in the sight of man, from whose minds I wish to remove every suspicion which might hinder my usefulness.*

22 *And I have sent with them our fellow-labourer in the gospel, whom I have oftentimes on trial found active in many important matters, but now much more active than common in his endeavours to forward the collection among you, upon the great confidence which he hath in your good disposition to the work.*

23 *If any of the faction inquire concerning Titus, he is my partner in the ministry of the saints, and fellow-labourer with respect to you, having assisted me in planting the gospel among you. Or if they inquire concerning our brethren who accompany Titus, they are persons sent by the churches to go with me to Jerusalem, (ver. 19.), and by that service they bring glory to Christ.*

24 *Wherefore, the proof of your love to Christ and to his people, and of our boasting concerning you, shew ye before these worthy persons, and before the churches who have made the collection for the saints in Judea, by finishing your collection for them without delay.*

Apollus, who, though he was unwilling to go to Corinth when Paul sent his first letter, 1 Cor. xvi. 12. yet hearing of the repentance of the Corinthians, he was now willing to accompany Titus in his return. But there is no evidence that Apollus was with the apostle at this time in Macedonia.—Others think this brother was Silas, of whom, more than of any other of his assistants, the apostle could with truth say, that he had oftentimes found him diligent in many things; for from the time of the council of Jerusalem, when he set out with Paul to visit the Gentile churches, he seems to have been his constant companion for several years. Nevertheless, it is not certain that Silas was with the apostle on this occasion, for his name is not mentioned among those who accompanied him to Jerusalem, Acts xx. 4.—Others think Timothy is the brother spoken of, to whom likewise the character of *diligent* belonged. But they forget that Timothy joined the apostle in writing this second epistle, consequently cannot be supposed to have gone with it to Corinth.—According to others, this brother was Sosthenes, who having, as is supposed, been a ruler of the synagogue in Corinth before his conversion, was well known to the Corinthians, and a person of great authority among them. Lastly, some think the brother whose praise was occasioned by the gospel, ver. 18. and the brother spoken of in this verse, were two of the messengers of the Macedonian churches, whose names are mentioned Acts xx. 4. But from 2 Cor. ix. 4. it appears, that they did not go before Paul, but accompanied him to Corinth.

2 Upon the great confidence which he hath in you.]—Our translators supply here the words *I have*, connecting the clause with the first member of the sentence 'I have sent with them our brother, upon the great confidence which I have,' &c. But the words *I have* supplied are more proper.

Ver. 23. They are the messengers of the churches, and the glory of Christ.]—The apostle's example, in doing justice to the characters of his younger fellow-labourers, is highly worthy of the imitation of the more aged ministers of the gospel. They ought to introduce their younger brethren to the esteem and confidence of the people, by giving them the praise which is due to them. For, as Doddridge observes, they will most effectually strengthen their own hands, and edify the church, by being instrumental in setting forward others, who, on account of their faithfulness and diligence in the ministry, will in time merit the illustrious appellation of being 'the glory of Christ.'

CHAPTER IX.

View and Illustration of the Exhortation given in this Chapter.

THE apostle in this chapter continued his discourse concerning the collection, not to persuade the Corinthians to undertake the work; that, as he observed, was not needful, ver. 1.—He knew their willingness, and had boasted to the Macedonians, that Achaia was prepared since the end of the last year; for so the apostle believed at the time he boasted of them, ver. 2.—But now, being informed by Titus that a good deal still remained to be

done, he had sent the brethren mentioned in the preceding chapter, to encourage them to go on, [that his boasting concerning their being prepared might not be rendered false, but that at length they might be prepared, ver. 3.—For if the Macedonian brethren, who were coming with him to Corinth, should find their collection not finished, he, not to say the Corinthians, would be ashamed of his confident boasting concerning them, ver. 4.—He had

judged it necessary, therefore, to entreat the brethren to go before him to Corinth, to persuade them to complete their collection, that whatever they should give might appear as freely given, and not as forced from them by his presence, ver. 5.—In the mean time, to encourage them to give liberally, he put them in mind of the rule, according to which the rewards of the future life are to be bestowed: He that soweth sparingly, shall reap also sparingly, &c. ver. 6.—Then desired every one of them to consult his own heart, and to give what he thought proper, without grudging, ver. 7.—Because God loves a cheerful giver, and can supply men abundantly with this world's goods, both for their own maintenance, and to enable them to do works of charity, ver. 8, 9.—Farther, he observed, that such a gift from so many Gentile churches, not only would supply the wants of the brethren in Judea, but being a demonstration of the affection which the Gentiles bare to them, would occasion many thanksgivings, ver. 12.—The Jews glorifying God for the professed subjection of the Gentiles to the gospel, of which they would have so clear a proof, ver. 13.—and also praying for the Gentiles, whom they would love as their brethren on account of the grace of God bestowed on them, ver. 14.—Now the union of the Jews and Gentiles into one body or church, being in all respects a most happy event, the apostle returned thanks to God for his unspeakable gift Jesus Christ, through whom it had been accomplished, ver. 15.

I cannot finish this Illustration without observing, in praise of the apostle Paul, that there never was penned, by any writer, a stronger and more affecting exhortation to works of charity, than that which he addressed to the Corinthians in this and the preceding chapter.—The example of the Christians in Macedonia, who, notwithstanding they were themselves in very straitened circumstances, had contributed liberally towards the relief of the saints in Judea:—The great love of the Lord Jesus Christ, who, though he was rich, yet for their sake became poor, that they through his poverty might be rich:—God's acceptance of works of charity, not according to the greatness of what is bestowed, but according to the willingness with which it is bestowed:—The reward which God will confer on beneficent men in the life to come, in proportion to the number and greatness of the good actions which they have performed in this life:—His supplying them with a sufficiency of this world's goods for their own maintenance, and for enabling them to continue their good offices to the indigent:—His blessing their

ordinary labour for that end:—The joy which is occasioned to the poor whose wants are relieved by the alms of the charitable:—The thanksgivings which other good men will offer to God when they see works of this sort done, but especially thanksgivings to God from the poor who are relieved in their straits by the charitable:—Their gratitude towards their benefactors, expressed in earnest prayers to God for their happiness;—and the cordial union which is produced between the rich and the poor by this intercourse of good offices:—All these considerations are displayed, in this excellent exhortation, with a tenderness and feeling, which nothing but a heart filled with goodness was capable of expressing.

With the above-mentioned affecting motives, which are suited to every ingenuous mind, the apostle intermixed a variety of other incitements to works of charity, adapted to the particular circumstances of the Corinthian brethren, which, therefore, must have made a strong impression on them:—Such as their former readiness to do good works:—Their being enriched with every spiritual gift; a kind of riches vastly superior to the riches which the apostle wished them to impart to their needy brethren:—Their love to him their spiritual father, whose reasonable desires it was their duty to comply with:—His having boasted of their good dispositions to the churches of Macedonia:—His anxiety that the messengers from these churches, who were coming to Corinth, might find them such as he had represented them:—And the shame with which the apostle himself, as well as the Corinthians, would be overwhelmed, if, when the Macedonian brethren arrived, they were found to have been negligent in making the collection for the poor in Judea. He therefore entreated them to prove the truth of their love to him, and of his boasting concerning them, before these worthy strangers, and before the churches whose messengers they were, by their finishing the collection with cheerfulness, that what they gave might appear to be a gift willingly bestowed, and not a thing extorted from them by his importunity.

Upon the whole, if any minister of the gospel, who is himself animated by a benevolent disposition towards mankind, has occasion to excite his people to works of charity, let him study with due attention the eighth and ninth chapters of St. Paul's second epistle to the Corinthians; for nowhere else will he find so fine a model to form his exhortation on, as that which is exhibited in these excellent chapters.

NEW TRANSLATION.

CHAP. IX.—1 (*Mw* 228. 94.) *But indeed concerning the ministry which is to the saints, it is superfluous for me to write to you.*

2 *For I know your willingness, of which I boasted on your behalf to the Macedonians, that Achaia was prepared since the last year; and your zeal hath stirred up very many.*

3 *Yet I have sent the brethren, that our boasting which WAS concerning you, may not be rendered false in this particular; BUT that, as I said, ye may be prepared:*

Ver. 2. That Achaia was prepared since the last year:—So the apostle thought, when he boasted of the Corinthians to the Macedonians. For in his former letter, which was written in the end of the preceding year, he had exhorted them to make the collection, and had given it in charge to Titus, who carried that letter, to encourage them in the work. Besides, the Corinthians having expressed the greatest respect for the apostle in the letter which they sent to him, and the messengers who brought that letter having assured him of their disposition to obey him in every thing, he did not doubt of

COMMENTARY.

CHAP. IX.—1 *But indeed, concerning the propriety of the ministry to the saints in Judea, it is superfluous for me to write to you.* What I have now in view is, to persuade you to finish speedily what you have begun.

2 *For I am so convinced of your willingness, that in the persuasion ye had actually made the collection, I boasted of you to the Macedonians, that the churches of Achaia were prepared since the last year. And my account of your zeal in this matter, hath stirred up very many to follow your example.*

3 *Yet, as ye have not finished your collection, I have sent the brethren (chap. viii. 18. 22.) to inform you of my coming, that our boasting which is on your behalf may not be rendered false in this particular, by your making unnecessary delays; but that, as I said, ye may be prepared when I come:*

their having complied with his request. And therefore, when he went into Macedonia the following spring, after Pentecost, he told the Macedonian churches, that Achaia was prepared since the end of the last year, firmly believing that it was so. What is meant by Achaia, see 1 Thess. i. 7. note.

Ver. 3. That our boasting which was concerning you:—When the apostle left Ephesus, he went into Macedonia, in the expectation of meeting Titus on his return from Corinth. In Macedonia he remained some months before Titus arrived; and during that time,

4 Lest, perhaps, if the Macedonians come with me, and find you unprepared, we (that we say not ye) should be put to shame (*u*) by this confident¹ boasting.

5 Therefore I thought it necessary to entreat the brethren, that they would go before to you, and complete beforehand your formerly announced (*αλογισαν*, 33.) gift, that the same might be thus ready as a gift, and not as a thing extorted.¹

6 Now this I SAY, He who soweth sparingly, sparingly also shall reap; and he who soweth bountifully, bountifully also shall reap.

7 Every one, according as he purposeth in HIS heart, OUGHT TO GIVE, not with grief, nor by constraint; for God loveth a cheerful giver.

8 And God is able to make every blessing¹ abound (*u*) to you; that in everything always having all sufficiency,² ye may abound (*u*) in every good work:

9 As it is written, (Psal. cxii. 9.) He hath dispersed;¹ he hath given to the poor: his righteousness² remaineth for ever.

10 Now, may he who supplieth seed to the sower, and bread for meat,¹ supply and multiply your seed sown, and increase the produce² of your righteousness.

11 THAT ye may be enriched¹ in every thing to all liberality, which worketh out through us thanksgiving to God.

12 For the ministry of this public service¹ not only filleth up completely the wants of the saints, but also aboundeth in many thanksgivings to God:

13 *THEY*, through the proof of this ministry, glorifying God¹ for your professed subjection (*u*) to the gospel of Christ, and FOR the liberality of YOUR communication to them, and to all.

14 (*Και αυτους ευχου*) And in their prayer for you, ardently loving you¹ on account of the exceeding grace of God BESTOWED (*u*) on you.

4 Lest perhaps if the Macedonian brethren, to whom I boasted concerning your readiness, come with me to Corinth, and find you unprepared, I (that I say not ye) should be put to shame by this confident boasting concerning your zeal, whereby I stirred them up.

5 For that reason I thought it necessary to entreat the brethren, that they would go before me to you, and excite you to complete before my arrival your formerly announced gift to the saints in Judea, that the same might be thus prepared at my coming to Corinth, as a gift willingly bestowed, and not as a thing extorted from you by my importunity, as from persons of a covetous disposition.

6 Now, to encourage you to give, this I say, It is in almsgiving as in agriculture, he who soweth sparingly, sparingly also shall reap; and he who soweth bountifully, bountifully also shall reap the rewards promised to charitable men.

7 By recommending liberality, I mean that every one, on examining his own circumstances, according as he hath determined what to give, ought to give it, not with grief nor by constraint, but with good will; for in matters of charity God loveth a cheerful giver.

8 On this occasion, ye should not look forward to the evils which may befall yourselves. God is able and willing to make every temporal blessing abound to you; that in every respect, always having all sufficiency, ye may abound in every work of charity, without needing relief from others.

9 By this consideration the Israelites were encouraged to liberality: For of the charitable man it is written, He hath dispersed; he hath given to the poor: his beneficence remaineth as long as he liveth.

10 Now, may God, who, by making the earth fruitful, supplieth seed to the sower, and bread for his meat while the crop is on the ground, supply seed to you, and multiply your seed sown, by making your fields fruitful, and increase the produce of your honest industry.

11 That ye may be enriched in every thing, to enable you to shew all liberality on this occasion, which will produce, through the pains I have taken, thanksgiving to God from the saints.

12 For the carrying on of this public service successfully, not only filleth up completely the wants of the saints, but also occasioneth many thanksgivings to God from the relieved, from me who have carried on this service, and from all who are friends to Christ:

13 The saints in Judea, through the proof which this ministry affords them of your conversion, thanking God for your professed subjection to the gospel of Christ, and for the liberality with which ye have communicated a share of your goods to them in their present distress, and to all in the like circumstances.

14 And in their prayer for you as their benefactors, expressing the warmest affection for you, on account of the eminent degree of good disposition bestowed on you. So that, laying aside their enmity, they will be united to you in cordial friendship.

we may suppose, he exhorted the Macedonian churches to make the collections, and excited them to the work by boasting of the forwardness of the Corinthians.

Ver. 4. By this confident boasting.—The word *προσπεσιν* is often used by the LXX. to denote confident expectation, or firm hope. Our translators, therefore, have rendered it properly here by confidence. Beza's translation is, 'in hoc fundamento gloriationis—in this foundation of boasting.' The Vulgate, 'substantia gloriæ—matter of boasting.' The literal translation is, 'in this confidence of boasting.'

Ver. 5. And not as (*παρ' οὐκ*) a thing extorted.—Estius thinks the proper translation of this clause is, 'Not as of covetousness,' because, according to him, the apostle's meaning is, that the alms given by the Corinthians should be large, as proceeding from a liberal disposition, and not small, as proceeding from covetousness. But the word *παρ' οὐκ* being in the accusative case, hinders us from supplying the preposition *of*.—Theophylact interprets this by a Greek word signifying *circumvention*, in which he is followed by Erasmus. But Stephen, in his Concordance, citing this verse, translates it 'extortum aliud—a thing extorted;' which I take to be the proper translation. See chap. ii. 11. note 1.

Ver. 8.—1. To make every blessing.—The word *χαρις*, which I have translated blessing, our translators have rendered by the word benefit, 2 Cor. i. 15. and chap. viii. 4. by the word gift. That it is used here to denote temporal gifts or blessings, is evident from the remaining part of the verse, and from the scope of the apostle's argument.—The repetition of the words every and all in this passage renders it beautifully emphatical.

2. Sufficiency.—The Greek word *αὐτάρκεια* properly signifies sufficiency in one's self.

Ver. 9.—1. As it is written, He hath dispersed.—This is an allusion to one who, in sowing seed, scatters it plentifully, ver. 10. And the image beautifully represents both the good will with which the liberal distribute their alms, and the many needy persons on whom they are bestowed.

2. His righteousness.—The Hebrews used the word *righteousness*

to denote alms. Accordingly, the LXX. translate the Hebrew word which signifies righteousness by *δικαιοσυνη*, alms. The Psalmist's declaration implies, that, in the course of providence, the beneficent are often blessed with worldly prosperity.

Ver. 10.—1. May he who supplieth seed to the sower, and bread for meat, supply and multiply, &c.—I have followed here the Syriac and Arabic versions, which I think more just than the English. For if a comma is placed after *οὐκ*, the translation I have given will appear both literal and conformable to Isa. lv. 10. 'That it may give seed to the sower, and bread to the eater,' which the apostle is supposed to have had in his eye here.

2. And increase the produce.—*τινυμενα*, germina; literally, the things which spring from your sowing.

3. Of your righteousness.—Honest industry is fitly termed righteousness, because it is a righteous thing in the sight of God to labour for our own maintenance, and for the maintenance of those who cannot labour for themselves.

Ver. 11. That ye may be enriched.—I have followed the Vulgate in this translation: 'ut in omnibus locupletati.'

Ver. 12. This public service.—Among the Jews the word *λατρευεις*, which I have translated public service, was used to denote the service of the priests at the altar. Perhaps the apostle used the word on this occasion, to insinuate that works of charity are as acceptable to God as the sacrifices anciently were. See Heb. xiii. 16.

Ver. 13. They, through the proof of this ministry, glorifying God.—In this passage the apostle mentions four different fruits of almsgiving:—The relief of the poor; thanksgivings to God from the poor for that relief; the honour done to God by good works; lastly, the prayers of the poor for their benefactors, proceeding from gratitude and love.

Ver. 14. Ardently loving you.—The apostle does not describe an union between the Jewish and Gentile Christians which actually had taken place, but which he wished might take place, by means of the collections he was making for the brethren in Jerusalem. To such an union the Jewish converts were extremely averse, because they

15 *Now*, thanks *be* to God for his unspeakable gift.¹

15 *Now*, I am so delighted with these things, that I give *thanks to God for his unspeakable gift* Jesus Christ, who hath joined Jews and Gentiles in one church.

considered the Gentiles as unclean, and hated them till they were circumcised. Gal. ii. 12. The apostle, knowing this, was afraid the brethren in Jerusalem would refuse the present from the Gentile churches, which he was bringing them; and therefore he requested the prayers of the Roman brethren, that the service he was performing to Jerusalem might be well received. Rom. xv. 31. In performing that service, the apostle showed great zeal, in the hope that the Jewish believers would lay aside their enmity, and join in cordial friendship with their Gentile brethren, when they found all the Gentiles honouring them as the ancient people of God, and seeing them such expressions of respect.—Viewed in this light, the project of the collection is a noble instance of the apostle's comprehensive reach of thought, and of his indefatigable activity in executing whatever good design his benevolence prompted him to form. Ver. 15. Thanks be to God for his unspeakable gift.—Because

Christ is not mentioned in the context, there are some who, by the *unspeakable gift* for which the apostle thanked God, understand the gift of God's grace bestowed on the Macedonians, whereby they had been disposed to contribute liberally for the relief of the saints. But it may be doubted, whether the apostle would call that gift *unspeakable*. So grand an epithet may with more propriety be applied to Christ. Besides, the happy effects of a cordial friendship established between the Jews and Gentiles, now united in one faith, worship, and church, being the object of the apostle's present thoughts, it was natural for him to break forth in a thanksgiving to God, for Christ the author of that happy union, and of all the blessings which mankind enjoy. And as these blessings are so many and so great, that they cannot be fully declared in human language, Christ, the author of them all, may well be called 'God's unspeakable gift.'

CHAPTER X.

View and Illustration of the Reproofs contained in this Chapter.

HITHERTO St. Paul's discourse was chiefly directed to those at Corinth who acknowledged his apostleship, and who had obeyed his orders, signified to them in his former letter. But in this, and the remaining chapters, he addressed the false teacher himself, and such of the faction as still adhered to him, speaking to them with great authority, and threatening to punish them by his miraculous power, if they did not immediately repent. The different characters, therefore, of the two sorts of persons who composed the Corinthian church, as was formerly observed, (Pref. sect. 2.), must be carefully attended to; otherwise this part of the epistle will appear a direct contradiction to what goes before.

The false teacher, it seems, and the faction, ridiculing the apostle's threatenings in his former letter, had said, that he was all meekness and humility when present among them, but exceeding bold by letters when absent. This they represented as wise carnal policy. For, said they, being conscious of his own weakness, he does not choose, when present, to provoke us to make too narrow a search into his character, lest it should lead to disagreeable discoveries. The apostle, therefore, in answer to that sarcasm, began his address to the faction with telling them, in irony, that the very same Paul himself, who in presence was humble among them, but bold when absent, did not now when absent speak boldly, but humbly *besought* them; not, however, by his own meekness, which they ridiculed, but by the meekness and gentleness of Christ. And what he *besought* of them was, that he might not be obliged to be bold, in the manner he had resolved to be bold, against some, who, on account of his meekness when present with them, had calumniated him as a person who walked after the flesh, ver. 1, 2.—But though he was in the flesh, he assured them he did not war against idolaters and unbelievers with fleshly weapons, but with weapons far more powerful, bestowed on him by God, for the purpose of casting down all the bulwarks raised up by worldly policy for the defence of idolatry and infidelity. These mighty weapons were the miraculous powers and spiritual gifts which Christ had conferred on him as his apostle, ver. 4, 5.—He farther told them, that although he seldom used his miraculous power in punishing unbelievers, he had that power in readiness for punishing all disobedience in them who professed to be the disciples of Christ, and particularly for punishing such of the Corinthians as called his apostleship in question, ver. 6.—He cautioned them, therefore, against estimating things according to their outward appearance; and told them, if the false teacher believed himself to be Christ's minister, he ought, from the proofs which St. Paul had given of his apostleship, to have concluded that even he was Christ's apostle, notwithstanding

the meanness of his outward appearance, ver. 7.—For which reason, said he, if I should now boast somewhat more than I have hitherto done, of the power which Christ hath given me as an apostle, I am sure, when that power is tried, I shall not be put to shame by its failing me, ver. 8.—Then, in ridicule of the false teacher, who had said that he was bold towards them by letters when absent, he added, in the highest strain of irony, But I must forbear boasting of my power, that I may not seem as if I would terrify you by letters, ver. 9, 10.—And because the false teacher was a great pretender to reasoning, the apostle desired him, by reasoning from the effects of his power, already shewn in the punishment of the incestuous person, to conclude, that such as he was in speech by letters when absent, the same also he would be in deed when present, ver. 11.

Having thus threatened to punish the false teacher and his adherents, the apostle told them ironically, that, to be sure, he durst not rank and compare himself with their learned teacher, who was so full of his own praise. It seems that impostor had boasted among the Corinthians, of his great natural talents and acquired accomplishments. But the apostle told them, his high opinion of himself proceeded from his measuring himself only with himself, and from his comparing himself with himself; by which method of measuring himself, notwithstanding his great wisdom, he did not understand himself, ver. 12.—Next, because the false teacher boasted of the great things he had done at Corinth, the apostle told them, that for his part he would not boast of things done out of the bounds prescribed to him by God; but would only say, that, according to these bounds, he had come to Corinth in an orderly course of preaching the gospel to persons who had never heard it before, ver. 13, 14.—So, that, when he boasted of things which he had done among the Corinthians, he did not boast of other men's labours, like the false teacher, who had intruded himself into a church planted by another; and therefore, agreeably to the rule prescribed by God, the apostle hoped, when their faith was increased, to be by them enlarged with respect to his bounds, ver. 15.—so as to preach the gospel in the regions beyond them, where no other person had ever preached, ver. 16.—Lastly, to shew the folly of the false teacher more fully, the apostle concluded this part of his discourse with observing, that the preacher of the gospel who boasts, should boast only in this, that he preaches in the manner the Lord allows, ver. 17.—Because, not he who commendeth himself is the approved teacher, but he whom the Lord commendeth, ver. 18.

From this passage we learn two things: *First*, That the apostles were specially appointed to preach the gospel in countries where it had not been preached before.

This work was assigned to them, not only because they enjoyed the highest degree of inspiration, and possessed the greatest miraculous powers for confirming the gospel, but because they alone had the power of conferring the spiritual gifts, whereby their converts were enabled in their absence to edify themselves and others, and even to convert unbelievers. *Secondly*, That, in preaching the gospel, the apostles were not to pass by, or neglect, any nation that lay in their way, where the gospel had not been preached before, but were to proceed in an orderly course, from one country to another. after having preached

in each; that the light of the gospel might be imparted to all.—According to this rule, the false teacher, who had come from Judea to Corinth, not in the orderly course of preaching in countries where the gospel had not been preached before, but by a direct and speedy journey, perhaps in the expectation of becoming rich by preaching in such a populous and wealthy city as Corinth, shewed himself to be no minister of Christ; and having intruded himself into a church which had been planted by Paul, he had not the least reason to boast of his labours among the Corinthians.

NEW TRANSLATION.

CHAP. X.—1 Now I, the same Paul who, when present, forsooth, am humble among you, but when absent am bold toward you, beseech you by the mildness and clemency of Christ.

2 (A.) And I request, that when present I may not be bold, with that confidence wherewith I conclude to be bold against some who conclude us to be really PERSONS who walk according to the flesh.¹

3 For, though we walk in the flesh; we do not war according to the flesh.¹

4 For the weapons of our warfare ARE not fleshly, (43.) but exceeding powerful¹ for the overturning of strongholds.²

5 We overturn reasonings,¹ and every high thing² raised up against the knowledge of God, and lead captive³ every thought to the obedience of Christ:⁴

6 And are prepared to punish all disobedience, when your obedience is completed.¹

7 Do ye look on things according to appearance?¹ If any one is confident in himself²

COMMENTARY.

CHAP. X.—1 Now I, the very same Paul who, as you scoffingly say, when present am humble among you, (ver. 10.), but when absent am bold toward you by threatening letters, beseech you my opposers, by the mildness and clemency of Christ, though I be absent from you.

2 And what I request is, that when present with you, I may not be obliged to be bold with that firm resolution with which I conclude, by reasoning on their behaviour, to be bold against some, who, on account of my meekness when present, conclude me to be really one who walketh according to the flesh; one who, to terrify the multitude, pretends to powers which he does not possess.

3 For, though we live in the flesh, and are to appearance weak like other men, we do not war against idolaters and infidels in the weak crafty manner of men.

4 For the weapons wherewith we carry on our war against the heathen religions, and against those who support them, are not weak, but very mighty for the overturning of fortresses erected by human policy in defence of idolatry.

5 With these weapons, we overturn the reasonings of statesmen and philosophers, and every proud imagination raised up like a rampart by the lusts and passions of men, against the knowledge of God, to prevent its entering; and we lead captive every thought, and make it subservient to the obedience of Christ.

6 And, with respect to them who profess themselves Christians, are prepared by our miraculous power to punish all disobedience, as I shall do in Corinth, when the obedience of such of you as are disposed to repent is completed.

7 Do ye judge of things according to appearance? If any teacher among you is confident in himself that he is Christ's minister, (chap.

Ver. 2. Some who conclude us to be really persons, &c.)—In this and the preceding verse, the apostle's enemies at Corinth, who derided him as falsely pretending to supernatural powers, were warned of their danger. And the warning being conveyed to them in a very fine irony, wherein their own taunting speeches were ridiculed, it must have stung them sensibly to find themselves thus treated.

Ver. 3. We do not war according to the flesh.—Eustius thinks the apostle's meaning is, That he did not use the vain reasonings and sophisms furnished by the dialectic art of the Greeks, as the false teacher seems to have done.

Ver. 4.—1. But exceeding powerful.]—Our translators have rendered the phrase *ἐν δυνάμει τοῦ Θεοῦ*, Acts vii. 20. as a superlative, exceeding fair. Wherefore, the clause *δυνάμει τοῦ Θεοῦ* may here be translated *very powerful*. See Ess. iv. 27.—The powerful weapons of which the apostle speaks, were the gifts of inspiration and miracles, the faculty of speaking all kinds of languages, and the ability of communicating miraculous powers and spiritual gifts to others. These mighty weapons the apostle opposes, in this verse, to the *fleshly or weak* weapons of swords, and spears, and military engines, and cunning stratagems, and false speeches, with which the men of this world carry on their wars.

2. For the overturning of strongholds.]—The phrase *περὶ καθάρσεων οὐρανοῦ καὶ γῆς*, denotes the beating down of fortresses by means of military engines. Now, as the strongholds of which the apostle speaks, were demolished by preaching, there is here, perhaps, an allusion to the beating down of the walls of Jericho, by the priests blowing their trumpets, and by the people's shouting, Josh. vi. 20.

Ver. 5.—1. We overturn reasonings.]—*Καταρρέοντες*. The change of the construction in the original directs to this translation, agreeably to the signification of the Greek participle. Ess. iv. 16. Besides, the apostle cannot be supposed to have said, as in our English version, That the arms of his warfare 'led captive every thought, &c.; and had in readiness to revenge all disobedience.'—The reasonings which the apostle says he threw down, were not the candid reasonings of those who attentively considered the evidences of the gospel, but the sophisms of the Greek philosophers, and the false reasonings of the statesmen, and of all who from bad dispositions opposed the gospel by argument. For, as Chrysostom expresses it, *Διὰ τὸν τῶν σοφιστῶν ἑλληνισμὸν, καὶ τῶν κυβερνητῶν καὶ τῶν συλλογισμῶν τὸν ἰσχυρὸν*, "The apostle speaks of the Grecian pride, (see 1 Tim. iii. 6. note 2) and of the force of sophisms and syllogisms." These the apostle overturned, not by forbidding men to use their reason, but by opposing to them the most convincing arguments,

drawn from the inspiration and miracles with which the preachers of the gospel were endowed.

2. And every high thing.]—*Παν ὑψωμα*. The apostle alludes to the turrets raised on the top of the walls of a besieged city or fortress, from which the besieged annoyed their enemies. To these high structures, the apostle compared the proud imaginations of the enemies of revelation, concerning the sufficiency of men's natural powers, in all matters of religion and morality. But these imaginations the apostles cast down, by the force of the spiritual weapons which they made use of.

3. And lead captive.]—*Ἀχμαλωτίζοντες*. This, likewise, is a military term; but being a word of great force, it is often applied to the mind, to represent the thralldom of the affections. Thus, lovers are said to be led captive by their mistresses; and persons 'who creep into houses' are said, 2 Tim. iii. 6. *Ἀχμαλωτίζειν*, 'to lead captive silly women.'

4. Every thought to the obedience of Christ.]—The empty reasonings, and foolish imaginations of the human mind, being thrown down, every thought which arises in it, from that time forth, is made as subservient to the obedience of Christ, as slaves are to the will of their lords. In this noble passage, the apostle with great energy describes the method in which wicked men fortify themselves against the gospel, raising as it were one barrier behind another, to obstruct its entrance into their minds. But when these are all thrown down, the gospel is received, and Christ is obeyed implicitly; every thought and reasoning taking its direction from him.

Ver. 6. When your obedience is completed.]—In these verses, five effects of the apostolical warfare are mentioned;—1. The destruction of the strongholds occupied by idolatry. 2. The destruction of reasonings; that is, of every argument ingeniously invented by infidels against the gospel. 3. The throwing down of every rampart, wall, and tower; that is, every prejudice raised against the gospel, however impregnable it might appear. 4. The leading the enemies of the gospel captive, and subjecting them to Christ. 5. The punishing every kind of disobedience in professed Christians.

Ver. 7.—1. Do ye look on things according to appearance?—Do ye judge of the qualifications and authority of the ministers of the gospel, by their birth, their education, their fluency of speech, the beauty of their persons, and the politeness of their manners?

2. If any one is confident in himself.]—By using the phrase *confident in himself*, the apostle insinuated, that the false teacher's high opinion of himself had no foundation but his own imagination.

that he is Christ's, let him, on the other hand, (268.) reason this from himself, that as he is Christ's, so also we are Christ's.

8 And therefore, if I should boast somewhat more abundantly of our power, which the Lord hath given us for *your* edification,¹ and not for your destruction, I should not be ashamed.

9 That I may not seem as if I would terrify you by letters.

10 For his letters,¹ saith he,² are indeed weighty and strong,³ but his bodily presence weak,⁴ and his speech contemptible.⁵

11 Let such an one conclude this, that such as we are in speech by letters, when absent, the same also when present we will be in deed.

12 (Tag, 98.) But we dare not rank¹ (n, 195.) and compare ourselves with some who commend themselves: However, they (w, 172.) among themselves measuring themselves,² and comparing themselves with themselves, do not understand THEMSELVES.

13 Further, we will not boast (w, 148.) of things not measured;¹ but to have come even to you, according to the measure of the line² which the God of measure³ hath allotted to us.

14 For we do not stretch ourselves beyond OUR LINE, as not reaching to you; but we are come as far as to you also in the gospel of Christ.

15 We do not boast (see ver. 13.) of things not measured, THAT IS, of other men's labours;¹

3. That as he is Christ's.—By this the apostle did not acknowledge the false teacher to be a faithful minister of Christ. He had taken on himself the work of the ministry, and was by profession a servant of Christ. This Paul acknowledged, without entering into the consideration of his faithfulness. At the same time, as he pretended to great powers of reasoning, the apostle desired him to reason this for himself, That if he was a minister of Christ, merely by professing to be one, the apostle, who besides laying claim to that character, had exercised miraculous powers among the Corinthians, was thereby shewn to be more truly a minister of Christ than he was, who did not possess that proof. See chap. xi. 23. note 1.

Ver. 9. For your edification, and not for your destruction.—Here the apostle insinuated to the Corinthians, that he had ordered them to cut off the incestuous person, not for the purpose of destroying him, but for preserving them from the contagion of his evil example.

Ver. 10.—1. For his letters.—Both the Greeks and the Romans gave the name of *Letters* to one letter. The word letters, therefore, was properly used by the false teacher, notwithstanding the apostle had written only one letter to the Corinthians at the time he said this.—His 'letter which was weighty,' is his first epistle to the Corinthians.

2. Saith he.—From chap. xi. 18. and from ver. 12. of this chapter, it is evident, that there were several false teachers among the faction at Corinth. Nevertheless it is plain from ver. 11. that the apostle is speaking here of one teacher only.

3. Are indeed weighty and strong.—In the apostle's letter here referred to, he had spoken to the offenders sharply, and had threatened them in a very firm tone; particularly in chap. iv. 18—21. and through the whole of chap. v.

4. But his bodily presence weak.—From this it would appear, that St. Paul was either a man of small stature, or that there was something in his countenance or address which was ungraceful. In the Philopatris of Lucian, Triephon, who said he was baptized by him, calls him the *big-nosed bald-pated Galilean*. And the apostle himself speaks of his own weakness of the flesh, Gal. iv. 13.

5. And his speech contemptible.—Εἰς τὸν ἀπὸ τοῦ λόγου, literally contemptible. But the meaning is, *worthy of being contemned, contemptible*. Vulg. *contemptibilis*. This may refer to his manner of speaking.

Ver. 12.—1. We dare not rank.—Hammond and Elsner have produced passages from the Greek writers, to shew that the word *ἰσχυρῶς*, here used, signifies to *number, reckon, or rank* one person with another. Accordingly, the Arabic version hath here a word answering to the Latin *annumerare*.

2. However, they among themselves measuring themselves.—I have followed the order of the words in the original, because it suggests this idea: That the false teachers, in their conversations among themselves, measured or estimated themselves, not according to their real worth, but according to the opinion which they had formed of themselves. Besides, they compared themselves, not with the apostles of Christ, but with themselves, that is, with each

xi. 23.), and claims authority on that account, let him, on the other hand, reason this by the exercise of his own understanding, that as he is Christ's minister by profession, so also I am Christ's minister; my claim to that character being much better supported than his.

8 And therefore, if, preferring myself to him, I should boast somewhat more abundantly than I have hitherto done of our power, who are apostles, to punish disobedience, which the Lord hath given us for your edification, and not for your destruction, I should not be ashamed by its failing me, when I try it on the disobedient among you.

9 But I forbear boasting of my power, that I may not seem as if I would terrify you by letters.

10 For his letters, saith the false teacher scoffingly, are indeed weighty and strong in respect of boasting and threatening, but his bodily presence is humble, (ver. 1.), and his manner of speaking contemptible.

11 Let such a scoffing pretender to reasoning conclude this, from the punishment inflicted on the incestuous person, that such as I am in speech by letters when absent, the same also when present I will be in deed, by punishing him, if he does not repent.

12 But, to be sure, I, whose appearance and speech are so contemptible, dare not rank nor compare myself with some among you, who commend themselves, though destitute of the character, power, and success of apostles: However, they among themselves measuring themselves by their own opinion of themselves, and comparing themselves with each other only, and not with the apostles, do not understand their own inferiority.

13 Further, I will not like them boast of things not appointed to me, but to have come even to you in Corinth, according to the measure of the line which God, who assigns to every preacher of the gospel his bounds, hath allotted to me.

14 For, in preaching at Corinth, we do not like the false teacher go out of our line, as not reaching to you; but we are come as far as to you also, in the regular course of preaching the gospel of Christ.

15 I say, I do not, like some others, take praise to myself on account of things not allotted to me, that is, of other men's labours; but

other. Horace's advice, Epist. lib. i. 7. last line, "Metire se quemque suo modulo ac pede verum est," hath a different meaning; namely, that every one should follow the manner of life which best suits his genius.

Ver. 13.—1. Of things not measured.—The word *μετρες* signifies things not measured out to the apostle, things not appointed him to do.

2. According to the measure of the line.—Τὸν ἀπὸ τοῦ μέτρου. This word signifies a line or cord, made use of in measuring land, Parkh. Dict.; also the white line by which the part of the stadium was marked, in which the racers were to run. See Philip. iii. 16. note.—In this passage, 'the measure of the line' signifies the division of a country which is allotted to one; and, in particular, the different countries assigned to Paul, as the scene of his preaching.

3. Which the God of measure hath allotted to us.—In this figure, God is represented as measuring out or dividing, to the first preachers of the gospel, their several offices and their several scenes of action, that they might labour each in the parts assigned to them. To the apostles he allotted the charge of converting the world, and endowed them with gifts suited to the greatness of that work. To them, therefore, it belonged to form their converts into churches, and to appoint rules for their government. They had authority to dictate the religious faith and practice of mankind. In short, they had the supreme direction, under Christ, of all religious matters whatever. Yet none of them interfered in the labours of the others, except by common consent. See Pref. to James, sect. 1. near the end. The province assigned by God to the evangelists and other inferior ministers, was to assist the apostles; to build upon the foundation laid by them; to labour in the gospel under their direction; and in all things to consider themselves as subordinate to the apostles. According to this view of the matter, the false teacher at Corinth, who at best was but an inferior minister of the gospel, had in many things acted out of the bounds in which he ought to have laboured.

Ver. 14. Are come as far as to you also in the gospel.—The apostles themselves were not at liberty to preach in some countries, and pass by others. See the view prefixed to this chapter at the end. St. Paul, therefore following this rule, preached in all the countries of the Lesser Asia, beginning at Jerusalem. From Asia he passed into Macedonia, where he preached in many of the chief cities. Then he preached in Greece, and particularly at Athens; and at last came to Corinth, in a regular course of preaching the gospel where it had not been preached before. So that he did not, like the false teacher, run to the Corinthians immediately on hearing that they had received the gospel from another.

Ver. 15.—1. That is, of other men's labours.—The apostle justly considered the false teacher's coming, and establishing himself in the Corinthian church as one of its ordinary pastors, and his assuming the direction of that church in opposition to him, as an unlawful intrusion; because that church having been planted by St. Paul,

but *we have hope*, when your faith is increased, *to be by you enlarged with respect to our line*² *into abundance*;

16 To preach the gospel in the *regions*¹ beyond you; *and not in another man's line, to boast of things already prepared.*²

17 *He then who boasteth*, let him boast in the Lord.

18 For not he *who commendeth himself* is approved, but whom the Lord commendeth.

I have hope, when your faith is increased to such a degree that I can leave you to the care of your ordinary teachers; *to be by you enlarged with respect to my line of preaching abundantly*;

16 So as to preach the gospel in the *regions beyond you*, where no person hath yet preached, and not in another man's bounds, to take praise to myself on account of things already prepared; that is, of churches already planted, as the false teacher hath done.

17 If, then, any teacher boasteth, let him boast of his having performed his duty in the manner the Lord hath appointed.

18 For not he who commendeth himself is an approved teacher; but he whom the Lord commendeth, by the inspiration and miraculous powers bestowed on him.

the edification and direction of it belongs only to him, and to the bishops and deacons ordained by him. Besides, this intruder, by pretending to more knowledge than Paul, and by assuming an authority superior to his, endeavoured to draw the Corinthians from following his doctrines and precepts. The false teacher, therefore, being every way culpable, the apostle humbled him, by setting him forth in his true colours, as a mean-spirited intruder, who decked himself with ornaments which belonged to another.

2. Enlarged with respect to our line (ἐκτετακται, see Philip. iii. 16. note) into abundance.)—The apostle hoped the Corinthians would soon be so well instructed, as to render it proper for him to leave them to the care of their stated teachers, and to preach the gospel in the countries beyond them, where the gospel had not been preached. This he termed, 'his being enlarged with respect to his line into abundance.'

Ver. 16.—1. The regions beyond you;—that is, the regions of Italy and Spain, whither we know the apostle intended to go. For in Laconia, Arcadia, and the other countries of Peloponnesus, which composed the Roman province of Achaia, he had already preached the gospel, as is plain from the inscription of both his letters to the Corinthians.

2. Boast of things already prepared.)—As in this passage the apostle contrasts his own behaviour with the behaviour of the false teacher, we may infer from the particulars mentioned that that teacher took to himself great praise for having instructed the Corinthians more perfectly than he said Paul had done, and for having properly regulated the affairs of their church, which he pretended had been left in disorder by the apostle.

CHAPTER XI.

View and Illustration of the Matters contained in this Chapter.

FROM the things written in this chapter it appears, that although the false teacher, on all occasions, took care to sound his own praise, he had represented Paul as guilty of folly in praising himself; pretending that he had nothing to boast of. The apostle, therefore, began with ironically requesting the Corinthians to bear with a little of his foolishness in praising himself, ver. 1.—and for so doing he gave them this reason; He suspected their affections were estranged from him, through the calumnies of his enemies. Such an estrangement he could not bear. Having by faith and holiness betrothed them to Christ, he was anxious to present them to him at the judgment, as a chaste virgin to her future husband, ver. 2.—This he should not be able to do, if, believing the calumnies of his enemies, they no longer considered him as an apostle. Also he was afraid, that as the serpent deceived Eve, so the false teacher, deceiving them, might corrupt them from the simplicity of the gospel, ver. 3.—But their attachment to that teacher, he told them, was unreasonable, as he did not pretend to preach another Jesus, neither had they received from him a different spirit, nor a different gospel, ver. 4.

Having made this apology for what he was going to say in his own praise, he affirmed that he was in nothing inferior to the very greatest apostles, ver. 5.—For although his enemies objected to him that he was unlearned in speech, he was not unlearned in the knowledge proper to a minister of the gospel; but, in the whole of his preaching and behaviour at Corinth, had shewed himself an able and faithful apostle of Christ, ver. 6.—His enemies, indeed, upbraided him with not having supported the dignity of the apostolical character as he ought to have done, by demanding maintenance from his disciples in Corinth. But he told them, he had committed no offence in that respect, when he humbled himself to work for his own maintenance among them, since he did it that they might be exalted, by having the gospel preached to them with the greater success, as a free gift, ver. 7.—He took wages from other churches, the church at Philippi especially; but it was to do the Corinthians a service, by preaching the gospel to them free of expense, ver. 8.—For on a particular occasion, when he was so much employed at Corinth that he had not time to work for his own maintenance, what he wanted the Philip- pians fully supplied; so that he had kept himself, and

would keep himself from being burdensome to them, ver. 9.—solemnly protesting, that no man should deprive him of that ground of boasting, in the regions of Achaia, ver. 10.—This resolution he had formed, not from want of love to the Corinthians, ver. 11.—but that he might cut off all opportunity from the false teacher and others, who desired an opportunity to speak evil of him, as one who preached the gospel for gain. Also that the false teacher, who in public pretended to imitate him in taking nothing for his preaching, (though in private he received gifts from individuals), might be obliged to lay aside his hypocrisy, and, after the apostle's example, take nothing in private from any one, ver. 12.—There was a peculiar propriety in the apostle's taking nothing from his disciples in Corinth, on account of his preaching; because, being an opulent city, it might have been said, that his motive for preaching so long there was to enrich himself. This indeed was the view of the false teacher, who, by receiving gifts in private, shewed himself to be a deceitful workman, although he assumed the appearance of a true apostle, by pretending to preach without taking any reward from the Corinthians. But his assuming that appearance was not to be wondered at, seeing Satan himself, on some occasions, puts on the appearance of an angel of light, ver. 13–15.

The apostle having such good reasons for commending himself, he desired the faction, a second time, not to think him a fool for speaking in his own praise; or at least, as a fool to bear with him, that like the false teacher he might boast a little, ver. 16.—For, said he ironically, to be sure that which I am going to speak, in this confident boasting concerning myself, I speak not according to the Lord, but as in foolishness, ver. 17.—In his former letter, the apostle had used this expression, chap. vii. 12. 'To the rest I speak, not the Lord.' This the false teacher misinterpreting, had maliciously turned into ridicule, by telling the Corinthians, that the praises which Paul bestowed on himself were, he supposed, of the number of the things which the Lord did not speak. This sarcasm the apostle repeated in an ironical manner, to insinuate to the Corinthians, that the things which he spake in vindication of himself as an apostle, he spake by the commandment of Christ.—Then added, Seeing many, who are no apostles, praise themselves for their supposed qualities, I, who am a real apostle of Christ, will likewise

praise myself for my good qualities, ver. 18.—Especially as the false teacher and his followers, being such wise men, gladly bear with fools, that they may have the pleasure of laughing at them, ver. 19.—Now, said he, ye are of such a bearing disposition, that if one enslave you, if one eat you up, if one take your goods, if one raiseth himself against you in wrath, if one even beat you on the face, ye bare it, ver. 20.—This, it seems, was the insolent manner in which the false teacher treated his adherents at Corinth, who bare it all with great patience. In his account, therefore, of the bearing disposition of the faction, the apostle gave the sincere part of the church a laughable picture of the wisdom of their wise brethren, in bearing.—Farther, he told them, that he was obliged to speak in his own praise, because he had been represented as a low born, weak, ill qualified teacher. But he affirmed, that on whatever account any one among them was bold in his own praise,

NEW TRANSLATION.

CHAP. XI.—1 *I wish ye could bear some little of my foolishness: yea, even bear ye with me.*

2 *For I am jealous of you with a great jealousy; (γὰρ, 90.) because I have betrothed you to one husband, to present you a chaste virgin to Christ.*

3 *But I am afraid, lest somehow, as the serpent beguiled Eve by his subtilty, so your minds should be corrupted from the simplicity which is due (ὡς, 142. 2.) to Christ.*

4 (Εἰ μὴ γὰρ) *If, now indeed, he who is come, preacheth another Jesus, whom we have not preached, or if ye receive a different spirit which ye have not received FROM ME, or a different gospel, which ye have not embraced, ye might well bear with him.*

5 (Ἰὰρ, 98.) *Yet I conclude I am in nothing behind the very greatest of the apostles.*

6 (Εἰ δὲ καὶ) *And even if I be an unlearned person in speech, yet not in knowledge: but on every occasion we have been made manifest by all things (ὡς) among you.*

Ver. 1. Could bear some little of my foolishness.—The apostle terms his commending himself *foolishness*, because his opposers gave it that appellation. Nevertheless, it was become a matter both of prudence and duty; because the faction had been very industrious in aspersing his character.

Ver. 2.—1. I am jealous of you.] Ζηλοῦμαι. The word ζήλος was used by the Greeks to signify, not a peculiar affection, but the strength and vehemency of any affection whatever; so that it is applied to bad affections as well as to good. Hence it denotes *jealousy*, as in this passage: *Concern for the honour of another*, John ii. 17.—*Anger*, Acts v. 17.—*Envy*, Acts xiii. 45.—*Love*, 2 Cor. ix. 2. See also Gal. iv. 17. Col. iv. 13.—Hence (ζήλος), *zeals*, are reckoned among the works of the flesh, Gal. v. 21.; and one kind of zeal is termed πικρὸς ζήλος, *bitter zeal*, James iii. 14.

2. I have betrothed you to one husband.]—Ernesti observes, that ἀρροφύει is sometimes used for παρασκευάζειν, ἐτοιμαζέειν, *to prepare*; and is of opinion, that in this passage it denotes the adorning, rather than the betrothing of the bride; and for that sense of the word he appeals to Chrysostom, De Sacerdot. lib. iv. c. 7. But Whirby saith, the other Greek commentators understand the apostle as speaking of his having betrothed the Corinthians to Christ, by persuading them to believe the gospel; and quotes two passages from Herodotus, in which ἀρροφύει signifies *to betroth*.—The betrothing of persons to Christ is accomplished in the present life; but their marriage is to happen in the life to come; when they shall be brought home to their husband's house, to live with him for ever. See Eph. v. 27. note 1. The apostle having betrothed the Corinthians to Christ, he was anxious to preserve them *chaste*, or true, to their future spouse, that when the time of their marriage came they might not be rejected by him.

Ver. 3.—1. Yet I am afraid, lest somehow, as the serpent beguiled Eve by his subtilty.]—That it was the devil who beguiled Eve, our Lord hath intimated, by calling him 'a murderer from the beginning, and a liar,' John viii. 44. The same, also, St. John hath intimated, by giving the name of the *old serpent* to him who is called 'the Devil and Satan, who deceiveth the whole world,' Rev. xii. 9. xx. 2. Besides, in the history of the fall, the serpent is said to have

he also had just reason to be bold on the same account, ver. 21.—Are these boasters Hebrews? so am I. Are they, &c. ver. 22.—Is the false teacher a minister of Christ? (I speak as a fool), I am more so than he,—and in proof of what I say, I appeal to my labours and sufferings for the gospel. Here the apostle enumerates the labours and sufferings which he endured while executing his office; from which it appears, that no man ever did or suffered as much, in pursuing grandeur or fame, as he did in preaching Christ, ver. 23-29.—And with respect to the weakness or cowardice with which he was reproached, he told them, that since he was obliged to boast, he would boast even of his weakness, in flying from danger on a particular occasion; namely, when the Jews laid wait for him in Damascus; because his escaping from that danger was an illustrious example of the care which both God and man took of him, as a faithful minister of Christ, ver. 30-34.

COMMENTARY.

CHAP. XI.—1 Though he is not an approved teacher who alone commends himself, *I wish ye could bear some little of my foolishness* in boasting. *Yea, even bear with me*, I beseech you.

2 This indulgence I expect from you on your own account: *For I am exceedingly jealous concerning you; because, having converted you, I have betrothed you by faith and holiness to one husband, and am solicitous to present you, in affection and conduct spotless, as a chaste virgin to Christ.*

3 *Yet I am afraid, lest somehow, as the serpent beguiled Eve by his subtilty, in promising to make her wise, so your minds should be debauched from that obedience which is due to Christ* by one, who, on pretence of making you more perfect than I have done, would subject you to the law.

4 *If now, indeed, the teacher who is come among you, preacheth another Saviour, whom I have not preached; or if ye receive from him a different spirit which ye have not received from me* but whose gifts are greater than those which I imparted to you, or a different and better doctrine of salvation, which ye have not embraced by my persuasion, ye might well have listened to such a teacher.

5 *Yet I conclude I am in nothing inferior to the very greatest of the apostles*: so that ye had no reason to apply to any other teacher.

6 *And even if I be an unlearned person in speech, as my enemies say, yet I am not so in the knowledge proper to an apostle: but on every occasion I have been made manifest by all things (by the doctrines I taught, and the gifts I bestowed) among you as a chief apostle.*

been punished as a rational and accountable agent. Wherefore, what Moses hath written of the fall, is not an apologue or fable with a moral meaning, as Middleton and others contend, but a true history of things really done, in which the devil was the chief actor. There are who think, that the devil in that history is called a serpent figuratively, because in tempting Eve he used the qualities natural to serpents; and that the punishment inflicted on him, namely, his being confined to our atmosphere, is figuratively expressed by his going on his belly, and his eating the dust. But others think, that the devil in the history of the fall is called a serpent, because he assumed the appearance of a serpent; and that after the fall a change was actually made in the form and state of that animal, to be a memorial of the devil's having abused its primitive form, for the purpose of deceiving and ruining mankind.

2. The simplicity.]—In scripture this word is used for integrity, Eph. vi. 5. 1 Maccab. ii. 37. The apostle was afraid the Corinthians, by following the false teacher, might be debauched from that integrity of affection which they owed to Christ.

Ver. 5.—1. I am in nothing;]—neither in respect to inspiration, nor of miracles, nor of the power of communicating spiritual gifts, nor of success, nor of the tokens of my Master's favour, *behind*, &c.

2. The very greatest of the apostles.]—Τεττακίσις, see Ess. iv. 10. The apostle meant Peter, James, and John, whom he called *pillars*, Gal. ii. 9.—Let the Papists reconcile this account which Paul gives of himself as an apostle, with their pretended supremacy of Peter over all the apostles.

Ver. 6. If I be (ἰδιώτης τῷ λόγῳ) an unlearned person in speech.,—For the meaning of ἰδιώτης, see 1 Cor. xiv. 16. note 1. The apostle calls himself unlearned in speech, because in preaching he did not follow the rules of the Grecian rhetoric. His discourses were not composed with that art which the Greeks showed in the choice and arrangement of their words, and in the disposition of their periods. Neither were they delivered with those modulations of voice, and with those studied gestures, wherewith the Greeks set off their orations. This sort of taught eloquence the apostle utterly disclaimed, for a reason mentioned 1 Cor. i. 17. See Ess. iii. on St. Paul's style, p. 25. It seems the faction in Corinth had objected to

7 Have I committed an offence, in *humbling* myself that ye might be exalted,¹ because I have preached the gospel of God to you as a free gift?²

8 Other churches I *spoiled*, taking wages FROM THEM¹ to do you service.

9 (ΚΑΙ) For being present with you, and *in want*, I distressed¹ no one; (ΥΑΓ, 98.) but my want² the brethren coming from Macedonia fully supplied,³ and in every thing I have kept, and will keep myself, from being burdensome to you.

10 As the truth of Christ is in me, (ΩΤΙ, 260.) surely this same boasting shall not be stopped (Ω, 148.) concerning me in the regions of Achaia.

11 For what reason? Because I do not love you? God knoweth.

12 But what I do, (ΚΑΙ, 219.) that I will do, that I may cut off opportunity from them who desire opportunity, that wherein they boast¹ they may be found even as we.

13 For such ARE false apostles,¹ deceitful workmen,² transforming themselves into apostles of Christ.

14 And no wonder; for Satan himself transformeth himself into an angel of light.¹

15 Therefore IT IS no great WONDER if his ministers¹ also transform themselves as ministers of righteousness:² of those the end³ shall be according to their works.

16 (ΠΑΡ, 267.) Moreover, I say, Let no one think me a fool; but if otherwise, (ΑΥ, 224.) at least as a fool bear with me,¹ that I also may boast a little.

him his want of these accomplishments. But Bull, in his *Serm. and Disc.* vol. i. p. 203, 204. gives it as his opinion that the irony of the faction was levelled, not against the apostle's style, but against his pronunciation and action in speaking, which through some bodily infirmity was ungraceful and unacceptable. And to this he applies 2 Cor. x. 10. 'His letters, he saith, are weighty and powerful, but his bodily presence is weak, and his speech contemptible.' Perhaps the faction objected both imperfections to the apostle.

Ver. 7.—1. That ye might be exalted.]—The apostle meant, exalted by faith to the dignity of God's sons. Of this exaltation James likewise speaks, chap. i. 9.

2. Preached the gospel of God to you as a free gift.]—This, the apostle's enemies said, was a presumption that he knew himself to be no apostle; or, if he was an apostle, it shewed that he did not love the Corinthians. The first of these objections the apostle had answered in his former epistle, chap. ix. 3—19. by proving his right to maintenance, and by declaring that he declined using that right, merely to make his preaching the more acceptable and successful. The second objection he answers in this chapter, ver. 11—15. by assuring them, that his not demanding maintenance did not proceed from his not loving them, but that those teachers who boasted of their imitating him in not receiving maintenance, might be obliged to leave off taking presents from their disciples in private. Farther, because his enemies pretended that he craftily declined taking maintenance from the Corinthians, that he might the more easily fleece them by his assistants, he takes notice of that calumny also, and refutes it, chap. xii. 16.

Ver. 8. Other churches I spoiled, taking wages from them.]—He meant the church at Philippi. For the brethren of Philippi, being strongly impressed with a sense of the advantages which mankind derived from the gospel, were so anxious to render the apostle's preaching in Corinth successful, that during his residence there they sent him money, to prevent his being burdensome to the Corinthians. His acceptance of these presents he called a *spoiling* of the Philippians, because, as he was not labouring among them, he took their money without giving them any thing in return for it: and a *taking of wages*; but it was for a service performed, not to the Philippians, but to the Corinthians.

Ver. 9.—1. I distressed no one.]—ΚΑΤΙΣΤΑΡΕΝΤΑ. According to Jerome, this is a Cilician word. Others think it is derived from ΤΑΚΕΝ, which Elian says is the name of a fish called by the Latins *torpedo*, because it deprives those who touch it of the sense of feeling. Supposing this to be the derivation of the word, the apostle's meaning is, 'I benumbed or oppressed no one.' But Joach. Cumerar, in his notes on the New Testament, observes, that the primitive word is used by Theocritus in the sense of *hurting*; and that

'Have I committed an offence against the apostolical character, in *humbling* myself to work for my own maintenance, that ye might be exalted by believing in Christ the more readily, because I have preached the gospel of God to you without reward?'

8 Other churches, I may say, I spoiled while I preached in Corinth, by taking wages from them to enable me to convert you.

9 For being present with you, and in want of daily bread, I distressed no one among you by demanding maintenance; but my want the brethren coming from Macedonia (the Philippian brethren, Philip. iv. 15.) fully supplied, by the liberal present which they brought me. And in every thing I have kept, and will still keep, myself from being burdensome to you in any shape whatever.

10 As the truth required by Christ is in me, surely this same boasting shall not be stopped concerning me in the regions of Achaia, through any one's forcing me by reproaches, or persuading me by entreaties, to receive maintenance.

11 For what reason have I resolved on this? Is it, as my enemies tell you, because I do not love you, and will not be obliged to you? God knoweth that is not the case.

12 But what I do, that I will continue to do, that I may cut off opportunity from them who desire opportunity of taking maintenance from you by my example; that seeing they boast in not taking maintenance, they may be found really to take nothing from you, even as we.

13 For such hypocrites are false apostles, and deceitful workmen, who transform themselves into the appearance of apostles of Christ, by pretending to preach the gospel without reward.

14 And no wonder they assume that appearance, for Satan himself takes on himself, at times, the appearance of an angel of light, by making pretensions to the greatest sanctity and kindness.

15 Therefore it is no great wonder if his ministers also, by false pretensions, make themselves like the ministers of righteousness. Of those deceitful workmen, the end, the final retribution, shall be according to the nature of their works.

16 Moreover, I say, let no one think me a fool for speaking in my own praise; but if he does, at least as a fool he ought to bear with me, (ver. 1.), that I also, as well as the false teacher whom ye bear with, (ver. 20.), may speak a little in my own praise.

Plato has used another derivative from that primitive in the same sense.

2. But my want, the brethren, &c.]—Though the apostle generally maintained himself by his own labour, he was sometimes so occupied in preaching, and in the other functions of his ministry, that he had little time for working. On such occasions he was much pinched with want; as happened in Corinth at the time the Philippians relieved him. See ver. 27.

3. Fully supplied.]—ΠΕΡΕΣΤΑΝΙΛΛΕΘΩΣΑ. This word, as Bengelius observes, implies that the money sent by the Philippians, added to what he gained by his own labour, fully supplied all his wants.

Ver. 12. That wherein they boast they may be found even as we.]—It would seem that the false teachers at Corinth, in imitation of the apostle, pretended to take nothing for their preaching, and boasted of their disinterestedness. Nevertheless, on other pretences, they received presents from their disciples in private, nay extorted them. See ver. 20. Wherefore, to put these impostors to shame, and to oblige them really to imitate him, the apostle declared, that he never had taken any thing, nor ever would take any thing from the Corinthians, either in public or in private, on any account whatever.

Ver. 13.—1. Such are false apostles.]—They are false apostles, because they falsely pretended to be divinely inspired, and expressly commissioned by Christ.

2. Deceitful workmen.]—Workman or labourer, is an appellation which St. Paul sometimes takes to himself, and often gives to his assistants in the ministry. He called the preachers of whom he is speaking *deceitful*, because they pretended to great disinterestedness in their work, while their only design was to promote their own interest.

Ver. 14. Transformeth himself into an angel of light.]—In this manner, it may be supposed, Satan transformed himself when he tempted our Lord in the wilderness; and in like manner, also, when he tempted our first mother Eve. Evil spirits are called angels of darkness, either because they are confined to the dark region of our atmosphere, or because they employ themselves in promoting error and wickedness, which is spiritual darkness; whereas good angels are called angels of light, because they employ themselves in promoting truth and virtue, which is spiritual light.

Ver. 15.—1. If his ministers.]—False teachers are justly called the ministers of Satan, because they are employed in disseminating error, whereby Satan's kingdom is supported in the world.

2. Ministers of righteousness.]—The teachers of true doctrine are fitly called ministers of righteousness, because of the efficacy of true doctrine to promote righteousness in them who receive it.

3. Of those the end shall be according to their works.]—Here

17 *What I speak in this confident boasting* (see chap. ix. 4. note) *I do not speak according to the Lord,¹ but as in foolishness.*

18 *Seeing many boast according to the flesh, I also will boast.*

19 *For ye bear with fools gladly, being yourselves wise.¹*

20 *For ye bear IT if one enslave you, if one eat you up, if one take YOUR GOODS,¹ if one (τραυματῶν) raise himself against you,² if one beat you on the face.*

21 *I speak concerning the reproach, (Σκ, 322.) namely, that we are weak. But in whatever any one is bold, (in foolishness I speak), I also am bold.*

22 *Are they Hebrews? so am I.¹ Are they Israelites?² so am I. Are they the seed of Abraham?³ so am I.*

23 *Are they ministers of Christ?¹ (I speak as a fool), I am above² THEM: in labours more abundant,³ in stripes above measure, in prisons more frequently,⁴ in deaths often;*

24 *Of the Jews five times I received forty¹ stripes save one.*

the end, as in Rom. vi. 21. signifies the final issue of a course of action; consequently, the retribution which shall be made to the actor.

Ver. 16. At least as a fool (δὲ καὶ ὡς μωρὸς) bear with me.]—Elsner hath supported this translation by examples, particularly the following one from Plutarch, De Defect. Oracul. p. 412. where we are told that Demetrius, when about to make a speech which he was afraid would not be well received, introduced it thus: Δὲ καὶ ὡς μωρὸς ἔγωγε, "Bear with us, said he, and do not draw up your brows."

Ver. 17. I do not speak according to the Lord, but as in foolishness.]—This was a sarcasm of the false teacher, who, because the apostle in his former letter distinguished between the things which he himself spake, and the things which the Lord spake, fancied that he meant to tell them he was not inspired in the things spoken by himself. And therefore that impostor, in mockery of the praises which Paul bestowed on himself, said they were, he supposed, of the number of the things which the Lord did not speak by him. This witticism the apostle introduced here ironically, to shew that whatever was necessary for the vindication of his character, and gifts, and powers, and behaviour, as an apostle, he spake by inspiration from Christ, who promised to his apostles, that when called to defend themselves, it should be given them in that hour what they were to speak.

Ver. 19. We bear with fools gladly, being yourselves wise.]—This is written in the highest strain of ridicule, as is plain from ver. 20. The faction, it seems, had said they would shew their wisdom in bearing with, and laughing at the apostle as a fool, for praising himself so highly. Here he told them ironically, that, relying on their wisdom in bearing with fools, he would boast after the manner of others. But, in mockery, he mentioned their abjectly bearing the contumelious and injurious behaviour of the false teacher, as an example of their wisdom in bearing. But it was a bearing not with fools, but with knaves, to their own cost. By taking notice of that circumstance, therefore, the apostle placed their pretended wisdom in a truly ridiculous light.

Ver. 20.—1. If one (καὶ ὅς τις) take your goods.]—Elsner saith, the original word was used by the Greeks to signify the making gain of a thing; and cites the following examples from Arist. Equit. ver. 863. Καὶ οὐ λαμβάνεις, ἢ τὴν πόλιν πλεονέκτης, "So thou also makest gain, when thou disturbest the city."

2. If one raise himself against you.]—They who translate this clause as in our English Bible, 'If a man exalt himself,' understand the apostle as saying, 'If one claim peculiar honour on account of his lineage and other external advantages,' as the false teacher did on account of his being a Jew. But I think the translation I have given of the clause agrees better with what follows, 'If one beat you on the face,' after having raised himself against you for that purpose.

Ver. 22.—Are they Hebrews? so am I.]—Paul was a native of Tarsus in Cilicia. But his father and mother were Hebrews, Philip. iii. 5. And having been sent to Jerusalem, when young, he was instructed by Gamaliel, a noted Jewish doctor, Acts xxii. 3. So that in Jerusalem he perfected himself both in the language and religion of his nation: on all which accounts he was truly an Hebrew, descended of Hebrews.—See Philip. iii. 5. note 2. where an account of this name, and of the persons to whom it was appropriated, and of the honour which they derived from it, is given.

2. Are they Israelites?]—Jacob, who in preference to his brother Esau was chosen to be the root of the visible church of God in that early age, was called Israel, for the reason mentioned Rom. ix. 6. notes 2, 3. And the twelve tribes, his descendants, who constituted the visible church of God, were from him called Israelites. This appellation therefore signified, that the person to whom it was given

17 What I speak with so much confidence in my own praise, ye in irony say I do not speak according to the Lord's direction, but as in foolishness. Yet the Lord directs me to vindicate my own character as his apostle.

18 And therefore, seeing many teachers boast according to the manner of men, I also will boast in the same manner.

19 For though ye reckon me a fool for praising myself, I know ye bear with fools gladly, for the purpose of laughing at them, being yourselves remarkably wise.

20 Your patience in bearing, I own, is very great; for ye bear it, if the false teacher enslave your conscience; if he eat you up by living in luxury at your expense; if he extort presents from you; if he raise himself against you in wrath, when ye refuse to comply with his will; if he even beat you on the face.

21 In what follows, I speak in answer to the reproach cast on me, namely, that I am weak. But I affirm, that in whatever respect any teacher among you is bold, (in foolishness no doubt I speak this), I also am bold.

22 Are they Hebrews? I am a Hebrew also. Are they Israelites, members of God's ancient church? So am I. Are they the spiritual seed of Abraham? So am I; for I believe in the true God, and obey him.

23 Are they ministers of Christ? (I speak, in their opinion, as a fool), I am above them; because in the labours of preaching I am far more abundant than they; in stripes for Christ I exceed them above measure; I have been in prisons for him more frequently than any of them; in dangers of deaths often;

24 Of the Jews I have been five times punished, in their synagogues, with forty stripes save one.

was a member of God's visible church, by his descent from Jacob; consequently, by this appellation he was distinguished from a proselyte, who was a member of God's church by circumcision, and not by descent. In this respect, an Israelite was esteemed a more honourable member of God's church than a proselyte, notwithstanding the proselyte in all other respects was equal to him; being equally entitled with the Israelites to all the privileges of the Jewish church.

3. Are they the seed of Abraham?]—Abraham, being constituted a father of many nations, had two kinds of seed; the one by natural descent, called 'his seed by the law'; the other by faith, called 'that which is of the faith of Abraham,' Rom. iv. 16.—In the question, 'Are they the seed of Abraham?' the apostle, if I mistake not, by the seed of Abraham meant his seed by faith, his spiritual seed: for if he had meant his natural seed, this question would have been the same with the preceding, 'Are they Israelites?' a tautology not to be imputed to the apostle.—By saying of the false teachers, 'Are they the seed of Abraham?' the apostle by no means acknowledged that they were Abraham's seed by faith: as little did he acknowledge them as ministers of Christ, by saying, 'Are they ministers of Christ?'—By these questions he only meant to insinuate, that they laid claim to the honourable characters mentioned; and that, on supposition they really belonged to them, the apostle possessed these characters in a degree superior to them.

Ver. 23.—1. Are they ministers of Christ?]—St. Paul did not compare himself with the false teachers as an apostle, but as a minister of Christ simply. And to shew how much he exceeded them in that inferior character, he mentioned his labours in the ministry, and gave the Corinthians an account of the sufferings which he underwent for Christ, in the many journeys and voyages which he made for the sake of spreading the gospel. And from his account it appears, that none of the heroes of antiquity, however valiently actuated by the love of fame or of military glory, or of power, either did or suffered as much in the pursuit of their objects, as the apostle Paul did and suffered for Christ and his gospel.

2. I am above them.]—See chap. x. 7. St. Paul meant, that as a minister of Christ he far exceeded them in respect of his labours in preaching, and of the sufferings and dangers which he underwent, in the long journeys which he made, both by sea and land, for spreading the gospel. See 1 Cor. iv. 11—13. where more is said concerning this subject.

3. In labours more abundant.]—By mentioning his labours as things different from stripes, imprisonments, deaths, &c. the apostle leads us to think of the great bodily fatigue which his constant preaching by day, and his often working with his hands by night for his own maintenance, occasioned to him. And as he reaped no worldly benefit whatever from the gospel, he very properly mentioned his labours and sufferings, because they proved that he believed what he preached.

4. In prisons more frequently.]—Luke in the Acts mentions Paul's being imprisoned only once before this epistle was written, namely, at Philippi. But many particulars of the apostle's history, besides the imprisonments here referred to, are omitted by Luke for the sake of brevity.

Ver. 24. Forty stripes save one.]—By the law, Deut. xxv. 3. punishment with stripes was restricted to forty at one beating. The whip with which these stripes were given, consisting of three separate cords, and each stroke being counted as three stripes, thirteen strokes made thirty-nine stripes, beyond which they never went. Hence the expression, 'forty stripes save one.'—As the apostle, before his conversion, had been very active in inflicting this punishment on the disciples of Christ, he could not com-

25 Thrice *I was* beaten with rods;¹ once *I was stoned*; thrice *I was shipwrecked*.² *I have spent a night and a day in the deep*.³

26 *In journeys often*; *in dangers FROM rivers*; *in dangers FROM robbers*; *in dangers FROM MY countrymen*; *in dangers from the heathens*; *in dangers in the city*; *in dangers in the wilderness*; *in dangers (σ) at sea*; *in dangers among false brethren*.

27 *In labour and toil*; *in watchings often*; ² *in hunger and thirst*; *in fastings often*; *in cold and nakedness*.³

28 Besides these *TROUBLES* from without, that which *IS* my daily pressure,¹ the anxious care of all the churches.²

29 Who is weak, and I am not weak? Who is made to stumble, and I do not burn?

30 If I must boast, I will boast of the things which relate to my weakness.¹

31 The God and Father of our Lord Jesus Christ, who is blessed for ever,¹ knoweth that I do not lie:

32 In Damascus, the governor belonging to Aretas, the king, kept the city of the Damascenes with a garrison, wishing to apprehend me;

33 But through a window in a basket I was let down (διὰ, 120.) by the wall, and escaped FROM his hands.

25 Thrice *I was* beaten with rods by the Romans; once, namely in the street of Lystra, *I was stoned* and left as dead; thrice *I was shipwrecked*; and on one of these occasions *I spent a night and a day in the deep sea*.

26 For the sake of preaching the gospel, *I have made long journeys often*; *I have been in dangers while passing rivers*; *in dangers from robbers*; *in dangers from the Jews*; *in dangers from the Gentiles*; *in dangers in cities from tumults*; *in dangers of perishing by want and by wild beasts in desert places*; *in dangers at sea from storms and pirates*; *in dangers among false brethren*.

27 In these journeys and voyages I have undergone great labour and toil. *I have often passed nights without sleep*; *I have endured much hunger and thirst*; *I have often fasted whole days*; *I have suffered much from cold and want of clothes*.

28 Besides these outward troubles, there is that which presseth me daily, my anxious care of all the churches, that they may persevere in faith and holiness, and be defended from enemies.

29 And with respect to individuals: *What brother is weak, who finds me weak* in assisting him? *What brother falls into sin, and I do not burn* with zeal to raise him up?

30 If I must boast, being forced to it, *I will boast of the things which relate to my weakness*, notwithstanding my enemies upbraid me therewith.

31 These things happened in a danger the greatest of the kind that ever befell me: For the God and Father of our Lord Jesus Christ, who possesses blessedness infinite and eternal, knoweth that I do not lie, when I tell you, that

32 In Damascus the governor belonging to Aretas, the king of Arabia, at the instigation of the Jews, who were enraged against me because I preached that Jesus is the Christ, kept the city of the Damascenes with a garrison, that he might apprehend me, and deliver me to them. In such a danger, where even the form of a trial was not to be expected, what could I do but flee?

33 But being conveyed into one of the houses built on the wall of the city, through a window in a basket I was let down with ropes by the side of the wall; and so, with the assistance of God and good men, I escaped from his hands.

plain when he himself was treated in the same manner by the zealots for the law.

Ver. 25.—1. Thrice I was beaten with rods.—This was a Roman punishment. In the history of the Acts no mention is made of the apostle's being punished with stripes; and only one instance of his being beaten with rods is related, Acts xvi. 20.

2. Thrice I was shipwrecked.—Of these shipwrecks nothing is said in the Acts. For this Epistle being written before the apostle was sent a prisoner to Rome, his shipwreck on the island of Melita was none of the three, but a fourth misfortune of that kind.

3. I have spent a night and a day in the deep.—*τὴν βυθόν*. This may be translated, 'in the deep sea.' Probably he got to shore on some board or broken piece of the ship; or, as others think, after being tossed a day in the sea, he saved himself on some rock till he was taken up. This happened in one of the three shipwrecks mentioned in the preceding clause.

Ver. 26. In dangers in the city.—This being opposed to 'dangers in the wilderness,' it means populous cities in general. Of these dangers frequent mention is made in the history of the Acts: as in Damascus; after that, in Jerusalem; then in Antioch, in Pisidia, Iconium, Thessalonica, Berea, Corinth, and Ephesus; all before this epistle was written.

Ver. 27.—1. In labour and toil.—*Μεχθός*, *toil*, is more than *κόπος*, *labour*; for it signifies such hard labour as fatigues.

2. In watchings often.—The apostle sometimes preached in the night time; as at Troas, where he continued his discourse till break of day, Acts xx. 11. Sometimes also he wrought during the night for his maintenance, that he might have more leisure through the day to preach the gospel, 1 Thess. ii. 9. 2 Thess. iii. 8.

3. In cold and nakedness.—It must have been a strong persuasion of the truth of the gospel, a disinterested zeal for the happiness of mankind, and an high degree of fortitude indeed, which moved a person of Paul's station and education to submit to such a long course of sufferings, as reduced him to the condition of the poorest of men. And yet, while we admire his disinterestedness, his fortitude, and his patience in suffering, the greatness of his spirit is no less admirable, which enabled him, notwithstanding his poverty and bad clothing, to speak to persons in the highest stations without fear, and to plead the cause of his Master with such a noble

freedom, tempered with respect, as we find he did to the magistrates and philosophers in Athens, to the chief priests and elders at Jerusalem, to the Roman governors Felix and Festus, to king Agrippa, nay, to the emperor himself.

Ver. 28.—1. That which is my daily pressure.—The Greek word *πρὸς πίεσιν* denotes a crowd of people surrounding and pressing upon a person, with an intention to bear him down, and trample upon him. The idea is elegantly applied by the apostle to his anxious cares, &c.

2. The anxious care of all the churches.—This is very properly mentioned among the apostle's sufferings, because it was none of the least of them; as one may judge from the account which he has given in this and in his former epistle, of the exceeding grief which the errors and irregularities of the single church of Corinth occasioned to him: 2 Cor. vii. 5. 'Within were fears.'—Beside, the brethren of all the Gentile churches had recourse to the apostle in their difficulties for advice and consolation, which must have been very fatiguing to him.

Ver. 30. Which relate to my weakness.—His enemies had upbraided him with weakness, that is, with cowardice, chap. x. 10. Of this weakness he told them he would boast in a particular instance; because therein the care which both God and good men took of him was illustriously displayed. So that it was an instance very honourable to him.

Ver. 31. Who is blessed for ever.—This circumstance is added, to increase the solemnity of his appeal to God for the truth of what he was going to say, not only concerning his deliverance at Damascus, but concerning the visions and revelations of the Lord, to be mentioned in the next chapter. In Corinth the apostle had no witnesses for proving the circumstances of his danger and deliverance at Damascus. Beside, it was an event long passed, and perhaps not at all known in Greece. And with respect to the visions and revelations with which he was honoured, they were private matters known only to himself. He, therefore, very properly appealed to the God and Father of our Lord Jesus Christ, for the truth of what he was going to relate concerning these things.

Ver. 33. And escaped.—In so doing, the apostle did not act contrary to our Lord's words, John x. 12. as he had no fixed relation to the brethren of Damascus as their pastor. See Acts ix. 23—25.

CHAPTER XII.

View and Illustration of the Facts related in this Chapter.

AFTER enumerating in the former chapter his almost incredible labours and sufferings for the gospel, the apos-

tle in this, directing his discourse to the faction, who had ridiculed him for praising himself, said to them ironically,

Well, it does not become me to boast of any thing I have done or suffered as a minister of Christ: Nevertheless I will come to visions and revelations of the Lord, ver. 1.—But that he might not offend their affected delicacy, he did not say these visions and revelations were given to himself. He only told them, he knew a servant of Christ, who, fourteen years before the date of this letter, had been caught up as far as the third heaven, ver. 2.—Though whether in the body or out of the body, the apostle did not know, ver. 3.—This servant of Christ, in paradise, heard things which could not be expressed in human language, ver. 4.—Concerning such a person, the apostle said he would boast; but concerning himself, he told them ironically, he would not boast except in his weaknesses, for which they ridiculed him, and of which he had boasted in the end of the preceding chapter, ver. 5.—And yet, being himself that servant of Christ who had been caught up, he told them, that if he inclined to boast concerning himself as the person who was so highly honoured, he should not be a fool, because he should speak nothing of himself but what was strictly true. Nevertheless, he forbore, lest forsooth any of them should think more highly of him than his appearance, or than his manner of speaking, warranted. This he said in high ridicule of their gibe, that his bodily presence was weak, but his letters weighty and powerful, ver. 6.

Farther, because he had said he would not boast except in his weaknesses, for which they had ridiculed him, he told them, that his bodily infirmity, instead of rendering him contemptible, was an honour to him; because it was sent on him by God, to prevent him from being too much elated with the transcendence of the revelations which had been given to him, ver. 7.—That he had besought the Lord thrice to remove it, ver. 8.—But that he told him, his grace was sufficient for making him successful as an apostle, and his power in converting the world was most illustriously displayed in the weakness of the instruments employed for that end. The apostle therefore boasted in his own weakness, that the power of Christ might be seen to dwell upon him, ver. 9.—Nay, he even took pleasure in weaknesses, insults, &c. for Christ's sake, ver. 10.—But added, that if he appeared a fool in thus praising himself, his friends among the Corinthians had constrained him to it; because when his enemies called his apostleship in question, they ought to have spoken in his vindication, as they well knew he was in no respect

inferior to the greatest of the apostles, ver. 11.—All the proofs of an apostle he had frequently shewed in their presence, by signs and wonders and powers, ver. 12.—So that, as a church, they were inferior to others in nothing, except that he, their spiritual father, had not taken maintenance from them. But in irony of their finding fault with him on that account, he begged them to forgive him that injury, ver. 13.—Yet, to shew that he had done them no injury in that matter, he now told them he was coming to them the third time, and still would not be burdensome to them; because he did not seek their goods, but their salvation; and because the children ought not to provide for the parents, but the parents for the children, ver. 14.—and therefore with pleasure he would spend his time and waste his body for their souls' sake, so much did he love them; although the more he loved them, he found the less he was beloved by them, ver. 15.—Well then, said he, ye must acknowledge that I did not burden you, by taking maintenance from you. Nevertheless the faction say, (because it is the practice of the false teacher to whom they are attached), that by this shew of disinterestedness I craftily made you lay aside all suspicion of my loving money, that I might draw it the more effectually from you by my assistants when absent, ver. 16.—But did I make the least gain of you, by any of them I sent to you after my departure? ver. 17.—I besought Titus to visit you lately. Did Titus, or the brother I sent with him, make any gain of you? Did they not walk in the same spirit, and in the same steps with me? ver. 18.—Farther, by sending Titus to you the second time, do I apologize to you for not coming myself? In the sight of God I solemnly protest that I speak by the direction of Christ when I tell you that my sending Titus is designed for your edification, by giving the faulty among you time to repent, ver. 19.—Yet I am afraid that when I come I shall not find you such reformed persons as I wish you to be, and that I shall be found by you such as ye do not wish. My meaning is, that I shall find strifes, emulations, &c. among you, ver. 20.—So that when I come, I shall be so far humbled among you by my God, as to be obliged with grief to punish those among you who have formerly sinned, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have habitually committed, ver. 21.

NEW TRANSLATION.

CHAP. XII.—1 (2^d, 111.) *It is not proper then for me to boast: (2^d, 98.) Yet I will come to visions and revelations of the Lord.*²

2 *Fourteen years ago I knew a man in Christ,*² whether in the body, *I know not*; or out of the body, *I know not*; God knoweth: such an one *I KNEW* caught up as far as to the third heaven.³

Ver. 1.—1. I will come to visions.]—*Oracles, visions*, were things presented to a person in a supernatural manner, so as to be the objects of his sight while awake. Thus Zacharias, Luke i. 11. and Mary, ver. 26. and Cornelius, Acts x. 3. had visions of angels. But the *visions* of which the apostle speaks in this passage, being 'visions of the Lord,' he means his seeing the Lord Jesus on different occasions after his ascension, Acts ix. 27. xviii. 9. xxii. 18. xxiii. 11.; but, above all, those visions of Christ which he saw when he was caught up into the third heaven.

2. And revelations of the Lord.]—These were discoveries of matters unknown, which Christ made to Paul by an internal impression on his mind, or by speech, such as the revelations mentioned Acts xiii. 2.; 1 Tim. iv. 1. Perhaps also those which he says, ver. 4. he heard in paradise. Of the former kind were all the inspirations of the Spirit bestowed on the apostles, and on those who in the first age preached the gospel by revelation.

Ver. 2.—1. Fourteen years ago.]—The apostle having never spoken of his rapture till now, although it happened fourteen years before this epistle was written, the Corinthians, by that circumstance, might be sensible how little disposed he was to speak vauntingly of himself; and that they themselves had constrained him to mention his rapture on this occasion. See ver. 11.

COMMENTARY.

CHAP. XII.—1 Notwithstanding all my labours, and sufferings, and deliverances, it is not proper, it seems, for me to boast: Yet I will speak of visions and revelations of the Lord, with which one of his servants was honoured.

2 *Fourteen years ago I knew a servant of Christ, but whether in the body, by the local removal of both soul and body, I know not; or by the carrying of his soul out of his body, I know not; God only knoweth: such an one I knew caught up as far as to the third heaven, the place where God manifests his presence.*

2 I knew a man in Christ.]—This may mean a *Christian man*, or a man belonging to Christ, a servant of Christ. See 2 Cor. v. 17. That the apostle speaks of himself here, is evident from ver. 6, 7.

3. Whether in the body, I know not; or out of the body, I know not.]—As the apostle declares, that he knew not whether the things which he saw and heard in the third heaven, and in paradise, were communicated to him by the intervention of his senses, or without them, it were folly in us to inquire into that matter. It is of more importance to observe, that he supposed his spirit might be carried into the third heaven, and into paradise without his body. For from his making such a supposition, it is plain he believed that his spirit could exist out of his body; and that by the operation of God it could be made to hear and see without the intervention of his body.

4. Caught up.]—Philip the evangelist was by the Spirit caught away in the body from the Ethiopian eunuch, who saw him no more: but Philip was found in Azotus. Thus, therefore, was a rapture of a man in the body, Acts viii. 39, 40.—Ezekiel also 'was lifted up by the Spirit between the earth and heaven, and brought to Jerusalem;' but it was 'in the visions of God,' Ezek. viii. 3. The apostle could not tell in which of these ways he was caught up.

5. As far as to the third heaven.]—In the language of the Jews, the first heaven is the region of the air, where the birds fly; who,

3 (Καί, 224.) *Besides, I knew such a man, whether in the body or out of the body, I know not; God knoweth:*

4 *That he was caught up into paradise,¹ and heard unspeakable words,² which it is not possible³ for a man to utter.*

5 *Concerning such an one I will boast; but concerning myself I will not boast, except of my weaknesses.¹ (See chap. x. 10.)*

6 (Γα, 98.) *Yet, if I should incline to boast, I shall not be a fool; for I will speak the truth; but I forbear, lest any one should think concerning me above what he seeth me to be,¹ or what he heareth from me.*

7 (Καί, 207.) *For that I might not be exalted above measure, by the transcendency of the revelations, there was given to me a thorn¹ in the flesh, a messenger of Satan to buffet me, that I might not be exalted above measure.²*

8 *Concerning this, thrice I besought the Lord¹ that it might depart from me.²*

therefore, are called 'the fowls of heaven.' The second heaven is that part of space in which the stars are:—This was called by the Jews 'the heaven of heavens;' 1 Kings viii. 27. 'The heaven of heavens cannot contain thee.' The third heaven is the seat of God, and of the holy angels, into which Christ ascended after his resurrection, but which is not the object of men's senses, as the other heavens are.

Ver. 4.—1. That he was caught up into paradise.]—The Greeks used this word to denote gardens and parks, where the ground was finely dressed and planted with trees, shrubs, and flowers, and where animals of various kinds were kept for the pleasure of the proprietor. Hence the Greek commentators gave the name of *Paradise*, by way of eminence, to the garden of Eden, where our first parents were placed. This name also was given to the place where the spirits of the just after death reside in felicity till the resurrection, as appears from our Lord's words to the penitent thief, Luke xxiii. 43. 'To-day thou shalt be with me in paradise.' The same place is called *Hades*, Acts ii. 27, or 'the invisible world.' Yet, Rev. ii. 7. heaven seems to be called the 'paradise of God.'

Clement of Alexandria, Justin Martyr, Irenæus, Tertullian, and most of the ancients, except Origen; and among the moderns, Bull, Whitby, Bengelius, &c. were of opinion, that the apostle had two different raptures; because, as Methodius very well argues, if one rapture only were spoken of, the repetition of 'whether in the body or,' &c. would have been needless, when speaking of his being caught up into paradise. Others think the apostle speaks of one and the same event; and that he gives the name of *Paradise* to the place which he had before called the third heaven. And from his doubting whether he was caught up in the body, they infer, that he believed paradise, or the third heaven, to be within the bounds of this mundane system; especially as it is said of Stephen, Acts vii. 56. 'That he looked steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.' For that circumstance, in their opinion, shews the distance not to be immense. For the opinions of mankind concerning the abode of the Deity, see Heb. ix. 5. note.

2. And heard unspeakable words.]—*ῥήματα*, words, being used by the Hebrews to denote matters as well as words, probably both were meant by the apostle. And seeing the things which he saw and heard in paradise could not be expressed in human language, it is plain that the purpose for which he was caught up, was not to receive any revelation of the gospel doctrine, because that could have served no purpose, if the apostle could not communicate what he heard; but it was to encourage him in the difficult and dangerous work in which he was engaged. Accordingly, by taking him up into paradise, and shewing him the glories of the invisible world, and making him a witness of the happiness which the righteous enjoy with Christ, even before their resurrection, his faith in the promises of the gospel must have been so exceedingly strengthened, and his hope so raised, as to enable him to bear with alacrity that heavy load of complicated evils to which he was exposed in the course of his ministry. Not to mention, that this confirmation of the apostle's faith is no small confirmation of ours also. Some fanatics, supposing the apostle to have said that he heard in paradise 'words not to be uttered,' have inferred, that the doctrines written in his epistles were designed only for the vulgar, and that he taught deeper doctrines to the more perfect. But the word used by the apostle, *ῥήματα*, does not signify things not to be uttered, but things unspeakable.

3. Which it is not possible.]—*ἔστιν* being the neuter participle of *εἶμι*, to be, signifies not only a thing which is allowed to be done, but a thing possible to be done. In this latter sense it is used by the apostle, and by Xenophon often, as Raphaelius hath shewn. And it is so explained by Clemens Alexand. in a beautiful passage quoted by Beza.

Ver. 5. I will not boast, except of my weaknesses.]—His enemies

3 *Nay, I knew such a man, but whether it happened to him in the body or out of the body, (see Commentary on ver. 2.), I know not; God only knoweth this great secret:*

4 *That he was caught up into paradise, the abode of the spirits of just men, where he heard unspeakable matters, which it is not possible for one to utter in human language.*

5 *Concerning such an one I will boast, as a person highly favoured of Christ: but of myself, of my own qualities, though I be the person who was thus honoured, I will not boast, unless of my bodily weaknesses; because they befell me through my being caught up.*

6 *Yet, if I should incline to boast of the many and great revelations of the Lord with which I have been honoured, I shall not be a fool; for I will speak the truth concerning them. But I forbear, lest, forsooth, any one of you should think concerning me above what he seeth me to be, or what he heareth from me, whose presence is so mean, and whose speech is so contemptible, ch. x. 10.*

7 *My bodily weaknesses are no dishonour to me. For that I might not be exalted above measure, by the transcendency of the revelations, there was given to me a thorn in the flesh, as a messenger of Satan to buffet me; a bodily weakness which occasions me to be contemned, not only by unbelievers, but by you of the faction: this thorn, I say, was given to me, that I might not be exalted above measure.*

8 *Concerning this, thrice I besought the Lord that it might depart from me, fearing it would render my preaching unacceptable.*

had said, 'His bodily presence is weak, and his speech contemptible.' In ridicule of that sarcasm, the apostle told the Corinthians, that instead of boasting of his raptures into the third heaven, and into paradise, he would boast of those very weaknesses for which his enemies ridiculed him, not only for the reason mentioned in the commentary, but because his success in preaching was shewn to be the effect of the divine power, the more clearly that he appeared weak and contemptible in the eyes of the world.

Ver. 6. Lest any one should think concerning me above what he seeth me to be, &c.]—This is an exquisite irony of the faction. Says the apostle, I might with truth boast of the visions and revelations of the Lord, with which I have been honoured; but I will not do it, for fear any of you should think me a greater person than my mean bodily appearance, which he seeth, and my contemptible speech which he heareth, warrant him to think me. By this irony, likewise, the apostle shewed them the absurdity of fancying that the whole of a teacher's merit lies in the gracefulness of his person, in the nice arrangement of his words, and in the melodious tones with which he pronounces his discourses.

Ver. 7.—1. There was given to me a thorn in the flesh, a messenger of Satan.]—Because the apostle calls the thorn in his flesh 'a messenger of Satan,' and because the Canaanites are called 'thorns in the sides' of the Israelites, Numb. xxxiii. 55. some are of opinion, that by 'the thorn in his flesh' he meant the false teachers, whose opposition to the gospel occasioned him much pain. The ancient Latin commentators, by the thorn in his flesh, understood some unruly lust put into the apostle's flesh through the temptation of the devil. But how could an unruly lust, which certainly was restrained by the apostle, hinder him from being exalted above measure? Or how could it make him appear contemptible to others, unless he discovered it, which he was under no necessity of doing? Or how could he take pleasure in such an infirmity? I have followed Whitby, Lord Barrington in his Miscel. Sac., Benson, and others, in thinking, that the thorn in the apostle's flesh was some bodily weakness occasioned by his rapture, and which, affecting his looks, and gesture, and speech, rendered his manner of preaching less acceptable, and perhaps exposed the apostle himself to ridicule. Thus we find the revelations made to Daniel occasioned in him a change of countenance, chap. vii. 28. and sickness, chap. viii. 27. Agreeably to this account of the thorn in the apostle's flesh, we find him speaking to the Galatians of 'an infirmity in his flesh, which they did not despise,' Gal. iv. 14. but which he was afraid might have rendered him contemptible in their eyes; and therefore he calls it, 'the temptation which was in his flesh.'—Moses, likewise, was afraid that his manner of speaking might render him an improper messenger to Pharaoh, Exod. iv. 10. 'I am slow of speech, and of a slow (a stammering) tongue.'

2. That I might not be exalted above measure.]—This clause is wanting in some MSS., and in the Vulgate version. But though this was said in the beginning of the verse, the repetition of it here is not improper, as it is intended to draw the reader's attention.

Ver. 8.—1. Thrice I besought the Lord.]—That the Lord to whom the apostle prayed was Christ, is evident from ver. 9.—It is supposed by some, that in praying thrice he imitated his Master's example in the garden: But others think his meaning is, that he prayed often and earnestly.

2. That it might depart from me.]—The apostle was anxious to have this thorn removed, not then knowing that it would be so honourable to him as to be a foundation of boasting. Neither did he know that it would give additional lustre to the evidences of the gospel.—This example of prayer rejected, ought to be well attended to by all good men; because it shews, that they neither should be discouraged when their most earnest prayers seem to be disregarded, nor discontented when they are rejected; because in both cases their good is designed, and effectually promoted.

9 (καὶ, 205.) *But he said to me, 'Sufficient for thee is my grace; (ἃς) besides, my power is perfected in weakness' (see chp. iv. 7. note 3.); most gladly therefore, I will boast rather of my weaknesses, that the power of Christ may dwell upon me. (See John i. 14.)*

10 *Wherefore, I am well pleased with weaknesses, with insults, with necessities, with persecutions, with distresses, for Christ's sake; because when I am weak, then I am strong.*

11 *Have I become a fool by boasting? Ye have constrained me to it; for I ought to have been commended by you, (ἃς, 90.) because I am in nothing behind the very greatest apostles, though I be nothing.*

12 *Truly the signs of an apostle were fully wrought (αὐ, 172.) among you with all patience, by signs and wonders, and powers.*

13 *For what is the thing wherein ye were inferior to other churches, unless that I myself have not been burdensome to you? (see chap. xi. 8, 9.): Forgive me this injury.*

14 *Behold, a third time! I am ready to come to you; and I will not be burdensome to you; (ἃς, 90.) because I seek not yours, but you; for the children ought not to lay up for the parents, but the parents for the children.*

15 *Yea, I most gladly will spend and be spent for the sake of your souls, even although the more abundantly I love you, the less I be loved.*

16 *Be it so then, I was not burden you; nevertheless, *THEY SAY*, being crafty, I caught you with guile.*

17 *WITH RESPECT TO any one of them I sent to you, Did I by him make gain of you?*

18 *I besought Titus to go to you; and with him I sent a brother: Did Titus make any gain of you? Did we not walk in the same spirit? DID WE not WALK in the same steps?*

19 (Πάλιν) *BY SENDING TITUS again, think ye that we apologize to you! In the*

9 *But he said to me, Sufficient for qualifying thee to be an apostle is my grace; the miraculous gifts with which I have endowed thee: Besides, my power in the conversion of the world is displayed in the weakness of the instruments whereby that work is accomplished. Most gladly, therefore, I will boast rather than be ashamed of my weaknesses, that the power of Christ may abide with me.*

10 *Wherefore, instead of being dissatisfied, I am well pleased with bodily weaknesses, with insults, with poverty, with persecutions, with distresses for Christ's sake; because, when I am most oppressed with these evils, then I am strong; my ministry is most successful through the power of Christ dwelling upon me.*

11 *Do I appear a fool by boasting? Ye have constrained me to it: for when my character as an apostle was attacked by the false teacher, I ought to have been vindicated by you; because ye knew that I am in no respect inferior to the very greatest apostles, although my enemies would persuade you that I am nothing.*

12 *For truly the proofs of an apostle were fully exhibited by me, during my long abode among you, with great patience, by the signs and wonders which I wrought, and the spiritual powers I conferred on you. See 1 Cor. xii. 10. note 1.*

13 *I therefore boldly ask you, What is the spiritual gift, privilege, or ornament, wherein ye were inferior to any other church? unless this, that I myself have not been burdensome to you in respect of maintenance, as the other apostles have been to the churches planted by them. Forgive me this injury.*

14 *Behold, a third time I am ready to come to you, and I will not be burdensome to you more than formerly; because, in preaching the gospel, I seek not your money nor your goods, as some others do, but your welfare; and in this I have behaved like a father to you: For it is not required of children to lay up for their parents temporal things, but the parents for the children.*

15 *Yea, I most gladly will spend all my time, and be spent in respect of my bodily strength, for the sake of the salvation of your souls; and that even although I am sensible the more exceedingly I love you, the less I be loved by you.*

16 *Be it so then, (for ye cannot deny it), I did not burden you nevertheless the fiction say, being crafty in not demanding maintenance, I caught you with guile, taking money from you as a present.*

17 *But, with respect to any one of them I sent to you, I ask you, Did I by him receive any thing, either in money or goods, from you? None of you can say I did.*

18 *I besought Titus to go to you with my former letter; and with him I sent a brother: Did Titus, or that brother, receive any thing from you? Did we not all shew the same disinterestedness of disposition? Did we not all follow the same course, labouring with our hands for our own maintenance?*

19 *By sending Titus again, think ye that I apologize to you for not coming myself! In the presence of God I solemnly protest, that*

Ver. 9.—1. But he said to me, sufficient, &c.]—Probably Christ appeared to his apostle, and spake to him. At any rate, it was another revelation of the Lord, which his subject led him to mention, though his modesty did not allow him to insist on it directly.

2. Boast rather of my weaknesses.]—Bengelius thinks the meaning is, boast of my weaknesses, rather than of the visions and revelations of the Lord.

3. That the power of Christ may dwell upon me.]—The original word literally signifies 'pitch its tent over me;' cover me all over, and abide on me continually. See John i. 14.

Ver. 11.—1. The very greatest apostles.]—He meant Peter, James, and John, whom he called pillars, Gal. ii. 9.

2. Though I be nothing.]—This was an epithet given by the Greeks to contemptible persons. Thus Aristophan. Equit. lin. 1240. "Ah, miserable me! (ὁδὴν οὐκ ἔχω) I am a contemptible person."

Ver. 12.—1. The signs of an apostle.]—The signs whereby one was known to be an apostle, were his performing great and evident miracles openly in the view of the world; especially his healing diseases, his casting out devils, and his speaking foreign languages. But the greatest of all the signs was his conveying the spiritual gifts to them who believed; a power which none possessed but the apostles. See Titus iii. 6. note. All these signs St. Paul having exhibited at Corinth; and, in particular, having communicated the spiritual gifts to many of the Corinthians, he, on account thereof, called them, in his former letter, 'the seal of his apostleship,' 1 Cor. ix. 2.

2. With all patience.]—By mentioning his patience, the apostle brought to the remembrance of the Corinthians the hardships which he had endured while he executed the apostolical office among them, and supported himself by his own labour. Perhaps, likewise, as Locke supposes, there is here an oblique reproof to false teachers, for the luxury and ease in which they were living among the Corinthians.

3. By signs and wonders.]—See Rom. xv. 19. note 1. The appeal which the apostle here, and 1 Cor. iv. 7., made to the whole church of the Corinthians, (in which there was a great faction which called his apostleship in question), concerning the miracles which he had wrought in their presence, and the spiritual gifts which he had conferred on many of them, is a strong proof of the reality of these miracles and gifts. See 1 Thess. i. illustration at the close.

Ver. 14. Behold, a third time I am ready to come to you.]—Because it does not appear from the history of the Acts, that Paul had been in Corinth more than once before this letter was written, Estius was of opinion, that the resolution which he formed in Ephesus, of going directly to Corinth by sea, was the second time of his being ready to come to them; consequently, that this was the third time he was ready to come to them. See chap. xiii. 1. note.

Ver. 17.—1. With respect to.]—The original requires some preposition to govern τινος. I have in the translation supplied *with respect to*.

2. Did I by him make gain of you?]—ἐπ' αἰσχρονομίᾳ. Estius, *apars exortis*. The original phrase signifies to make gain by improper or fraudulent methods. See chap. ii. 11. note 1.

Ver. 18.—1. And with him I sent a brother.]—Who that brother was is not known. He may have been one of the apostle's companions in travel, who was with him in Ephesus when he wrote his first epistle to the Corinthians. Or he may have been one of the Ephesian brethren, whose zeal for the gospel moved him to accompany Titus to Corinth when he carried the former letter. The brother spoken of, 2 Cor. viii. 18, 22. accompanied Titus when he carried this letter.

2. Did Titus make any gain of you?]—Did he draw any money from you, either on account of his own maintenance, or on pretence that he would persuade me to receive it for mine?

Ver. 19. By sending Titus again, think ye that we apologize to

presence of God we speak by Christ, (Je) that all these things, beloved, ARE DONE for your edification.

20 (Tag, 98.) Yet I am afraid, lest perhaps, when I come, I shall not find you such as I wish; and THAT I shall be found by you such as ye do not wish: I MEAN, lest perhaps strifes, emulations, wraths, brawlings,¹ backbitings, whisperings, swellings,² tumults BE AMONG YOU.³

21 And lest, when I come again, my God may humble me among you; and I shall bewail¹ many who have formerly sinned, and have not repented² of the uncleanness, and fornication, and lasciviousness,³ which they have committed.

you?—The word *παλι*, again, at the beginning of this verse, according to the apostle's laconic manner of writing, refers to ver. 18. where he says, 'I besought Titus,' namely, to go to Corinth. His sending Titus a second time, some might imagine was done to excuse his not coming himself. But he here assured them he had no such view in sending Titus. He had delayed his own coming merely to give the guilty time to repent.

Ver. 20.—1. Brawlings.]—According to Suidas, *εὐθυσία*, brawlings, are contentions by words, or abusive language.

2. Swellings.]—*φουφουρίαι*, swellings, are those vain boastings, by which proud and ambitious men endeavour to make themselves look big in the eyes of their fellows, together with the temper of mind from which the boasting and the insolent behaviour which they occasion proceed.

3. Be among you.]—I have added this clause from the Vulgate version, but have marked it as not in the Greek text.

Ver. 21.—1. And I shall bewail.]—From this passage, and from 1 Cor. v. 2. it appears, that when the Christian churches cut off any of their incorrigible members by excommunication, it occasioned great grief, especially to the bishops and pastors, and was performed by them, and assented to by the church, with great lamentation for the offender, whom they consider as lost. See Origen contra Cel-

I speak by the direction of Christ when I say, that all these things, beloved, are done for your edification, that the guilty may have time to repent.

20 Yet I am afraid, lest perhaps, when I come, I shall not find you the reformed persons I wish you to be; and that I shall be found by you such as ye do not wish, on account of my punishing you: I mean, I am afraid lest perhaps strifes about your teachers, and emulations among the leaders of parties, and wraths for injuries received, and brawlings, and evil speakings, and whisperings against me, and swellings of pride and ambition, and actual tumults be among you.

21 And lest, when I come again, my God may humble me among you, by shewing me your church, which I planted, corrupted with many vices; and I shall, with lamentation, punish many who have formerly sinned, and have not repented of the uncleanness, and fornication, and lasciviousness in speech and behaviour, which they have committed, through joining the heathens in their idolatrous feasts, and keeping company with wicked persons.

sum, lib. 3. Hence to mourn, and to bewail, in the language of these times, signified to punish.

2. Who have formerly sinned, and have not repented.]—The incestuous person was not of this number; for he had repented, 2 Cor. ii. 7, 8. Those of whom the apostle speaks, were such of the faction, who, notwithstanding all he had written in his former letter, had not refrained from partaking in the idolatrous sacrifices of the heathens, and from the lewd practices connected with idolatry, to which, by their former education, they were still addicted.

3. Of the uncleanness, and fornication, and lasciviousness.]—Estius thinks the apostle by uncleanness means those sins of the flesh which are against nature; and by fornication, the conjunction of male and female out of marriage. Of lasciviousness, he says it consists 'in libidinis oculis, tactibus et cæteris hujusmodi.' But by lasciviousness Bengelius understands sodomy, bestiality, and the other vices contrary to nature. But although some of the faction at Corinth may have been guilty of uncleanness, fornication, and lasciviousness, in the ordinary sense of these words, fancying, through the prejudices of their education, that these things were no sins, I scarcely think that any of them, after their conversion, would continue in the commission of the unnatural crimes mentioned by Estius and Bengelius.

CHAPTER XIII.

View and Illustration of the Threatenings and Admonitions in this Chapter.

THE taunting speech of the faction, 'that the apostle was bold by letters when absent, but humble and meek when present,' he had answered by a delicate but pointed irony, chap. x. 1, 2. But as that speech contained an insinuation, that his threatenings to punish them by a supernatural power were mere bugbears, without any foundation, he in this chapter told them plainly, that he was now coming to Corinth a third time, and would punish all who opposed him, as well as those who had sinned habitually; and whatever of that kind was proved by the testimony of two or three witnesses, he would consider as fully established, ver. 1.—In my former letter, said he, I foretold that the delivering the incestuous person to Satan, would be followed with the destruction of his flesh; and I now foretell, as present with you in spirit the second time, that the same thing will follow the censures which I shall inflict on the guilty; and being absent in body, I write to all those who have sinned before ye received my former letter, and to all the rest who have sinned since, that, if they oppose me when I come, I will not spare them, ver. 2.—And this I will do the rather, that some of you, in derision, seek a proof of Christ speaking by me. For though ye think me not able to punish you, yet, by the spiritual gifts which Christ hath bestowed on you, ye must be sensible, that he is sufficiently strong to punish every guilty person among you, ver. 3.—He was crucified indeed through the weakness of his human nature; but though he gave himself to be put to death, he now liveth by the power of God. In like manner, though I also am weak in body, and subject to death as he was, I will nevertheless shew myself alive with him, by exercising the power he hath given me in punishing you, however strong ye may think your-

selves, ver. 4.—And since ye seek a proof of Christ speaking by me, I desire you to try yourselves, whether ye be a church of Christ, and to prove your own selves, whether as a church ye possess any spiritual gifts. Know ye not yourselves to be a church of Christ, by the spiritual gifts ye received from me? and that Jesus Christ is among you by his miraculous powers and spiritual gifts? unless perhaps ye are without that proof of his presence, ver. 5.—In this passage the apostle, by a very fine irony, shewed the faction the absurdity of their seeking a proof of Christ's speaking by one who had converted them, and who had conferred on them, in such plenty, those spiritual gifts whereby Christ manifested his presence in every church. The apostle added, that although they should be without that proof of Christ's presence, having banished the Spirit from among themselves by their heinous sins, he trusted they should not find him without the proof of Christ's speaking by him, if it were needful for him to punish any of them when he came, ver. 6.—Yet he prayed to God that they might do nothing evil; his wish being, not to appear approved as an apostle by punishing them, but that they might repent, although the consequence should be, that he should appear as one without proof of his apostleship, having no occasion to exert his power in punishing them, ver. 7.—For the apostles could at no time use their miraculous power against the truth, but for the truth, ver. 8.—He therefore rejoiced when he appeared weak, through his having no occasion to punish offenders, and wished the Corinthians to become perfect, by repenting of their faults, ver. 9.—And to promote their perfection, being absent, he had written these things to them, that when present he might not need to act sharply against them, according

to the miraculous power which the Lord Jesus had given him, for edifying and not for destroying his church, ver. 10.

The apostle having now finished his reproofs to the faction, turned his discourse to the whole church, and bade them farewell; gave them a few directions, which,

if they followed, God would be with them; desired them to salute one another with a kiss, expressive of their pure mutual love; told them that the *saints* (meaning the brethren of Macedonia, where he then was) saluted them, in token of their regard for them; then concluded with giving them his own apostolical benediction, ver. 11-14.

NEW TRANSLATION.

CHAP. XIII.—1 *I am coming this third time to you:* ¹ *By the mouth of two witnesses, or three, every matter shall be established.*

2 *I foretold, and I NOW foretell as present in SPIRIT the second time, and being absent IN BODY, I now write to them who have before sinned, and to all the rest; (ver. 260.) Certainly, when I come again, I will not spare YOU,*

3 *Since ye demand a proof of Christ's speaking by me, who (us, 151.) towards you is not weak, but is strong (v, 172.) among you.*

4 *For though indeed he was crucified (ε) through weakness, yet he liveth by the power of God: (xii γα, 98.) and though we also are weak with him, we shall, nevertheless, live with him, by the power of God, (us, 149.) among you.*

5 *Try yourselves, whether ye be in the faith; prove yourselves; know ye not yourselves that Jesus Christ is (v, 172.) among you? unless perhaps ye be without proof.*

Ver. 1. *I am coming this third time to you.*—In the Acts of the Apostles, as was observed chap. xii. 14. note, there is no mention made of St. Paul's being at Corinth more than once before this second epistle was written. But that history by no means contains all the apostle's transactions. We may therefore suppose, that during the eighteen months which passed from his first coming to Corinth, to the insurrection in the proconsulship of Gallio, the apostle left Corinth for a while, and travelled through Laconia, Arcadia, and the other countries of the province of Achaia, where he converted many, 2 Cor. i. 1. having preached the gospel to them gratis, as at Corinth, chap. xi. 10. and founded several churches, called, 1 Cor. ix. 2. *Achaia*, that is, the churches of Achaia. If, therefore, he apostle made the excursion I have supposed, and spent some month in it, his return to Corinth would be his second coming; consequently, the coming spoken of in this verse was his 'coming the third time to them.' Estius, because the apostle, 2 Cor. i. 15. speaks of his bestowing on the Corinthians a second gift on his coming to them from Ephesus, argues, that if he had gone to them then, it would have been his second visit; and infers, that the whole of his eighteen months abode in Corinth was considered by him as his first coming. But this conclusion does not follow; because the apostle may have conferred no gifts on the Corinthians after his return from the countries of Achaia.

Ver. 2. *I will not spare you.*—If this is separated from the following verse by a full stop, the sense of that verse will evidently be incomplete. But if the two verses are separated only by a comma, as I have done, the meaning will be, 'when I come again I will not spare you, since ye demand a proof of Christ's speaking by me.'—This, with the other threatenings in the apostle's letters to the Corinthians, is a strong proof of the righteousness of the cause in which he was engaged. For if he had been carrying on an imposture with the aid of his disciples, he would have flattered them in their vices, instead of threatening to punish them; as he must have done had such threatenings, while he himself was more culpable than they, would have provoked them to discover the cheat.—It is supposed that in these threatenings the apostle had the false teacher particularly in his eye, though he uses the plural number. And Michaelis is of opinion, that at his coming to Corinth he exercised the rod on that impostor so severely, that he obliged him to leave the city; or that, being terrified by the threatenings in this letter, he fled of his own accord before the apostle arrived.

Ver. 3. *I am strong among you.*—Whitby's note on this verse is as follows:—'Christ shewed his power among the Corinthians, by enabling St. Paul to preach the gospel to them in demonstration of the Spirit and of power,' so efficaciously as to convert them to the faith, 1 Cor. ii. 4. In that variety of gifts conferred on them, together with the gospel, by which their testimony of Christ was confirmed, 1 Cor. i. 6. By his power, conspicuous in seconding 1. 5. By the chastisements they suffered for communicating in the Lord's supper unworthily.'

Ver. 4. *He liveth by the power of God.*—Here 'the power of God' is declared to be, not only the cause of Christ's resurrection, but

COMMENTARY.

CHAP. XIII.—1 *I am coming this third time to you, fully resolved to punish the obstinate. By the testimony of two witnesses or three, every matter shall be established:* For I will nold that to be true, which shall be so proved.

2 *I foretold formerly, that the delivering of the incestuous person to Satan would be followed with the destruction of his flesh; and I now foretell as present in spirit the second time, that the same thing will follow the censures I shall inflict; and being absent in body, I now write to them who have sinned before ye received my letter, and to all the rest who have sinned since, and have not repented; Certainly, when I come again, I will not spare you,*

3 *Since ye insolently demand a proof of Christ's speaking by me the threatenings in my first letter, who towards you is not weak, but is strong among you, by the spiritual gifts conferred on you, and by the punishments already inflicted on you.*

4 *For, though indeed Christ was crucified, by reason of the weakness of his human nature, which was liable to death, yet he now liveth by the power of God. And though I also, his apostle, am weak, as he was, being subject to persecution, infamy, and death, I shall nevertheless shew myself alive with him, by exercising the power of God among you, punishing you severely if ye do not repent.*

5 *I say, since ye demand a proof of Christ's speaking by me, Try yourselves, whether ye be in the faith: prove yourselves, whether as a church ye possess spiritual gifts: know ye not yourselves, that Jesus Christ is among you as a church, unless perhaps ye be without proof?*

the proof of his being now alive. In this latter view, the power of God signifies the power of God communicated by Christ to his apostles, to enable them to work miracles, and to confer the spiritual gifts on believers, and to punish offenders, for the confirmation of the gospel.

Ver. 5.—1. *Try yourselves, whether ye be in the faith.*—Estius thinks *faith* here signifies the faith of miracles, because that was a clear proof of Christ's speaking to the Christians by Paul, who had conferred on them that gift. But as the expression, 'in the faith,' is nowhere else used in that sense, I rather think 'in the faith' signifies, 'in the faith of the gospel;' see chap. i. 24. And that when the apostle desired the faction to 'try themselves, whether they were in the faith,' he meant that they should try, whether by their faith they were become a church of Christ, and possessed the spiritual gifts which every church of Christ enjoyed. For if they possessed any spiritual gift, having received it from the apostle, it was a clear proof to them that Christ spake by him. This interpretation of the phrase 'in the faith,' is not materially different from that of Estius; but it agrees better with what follows in the verse.

2. *Prove yourselves.*—Because the faction had required the apostle to shew them a proof of Christ's speaking by him, he desired them to prove themselves, whether they had received any spiritual gifts from him; that being a proof which ought to have convinced them of his apostolical authority.

3. *Know ye not yourselves?*—This being spoken to the faction, who were in such a state of wickedness, that it cannot be so much as supposed that Jesus Christ was in them, in the sense in which our translators understood the phrase, we must translate and interpret the passage as I have done.—Some are of opinion, that in this question, 'Know ye not yourselves?' the apostle alluded to the greatest of all the precepts of the Greek philosophy, *Know thyself*; and that he ridiculed the faction for being ignorant of themselves, that is, of the gifts which they possess, and of the efficacy of these gifts to prove the person from whom they had received them to be an apostle of Christ.—The irony in this passage will appear the more pointed, if we recollect that the Corinthians valued themselves exceedingly on their knowledge of the Grecian philosophy, and on their skill in reasoning.

4. *That Jesus Christ is among you?*—Whitby thinks the apostle alluded here to the speech of the rebellious Israelites in the wilderness, who, after all the proofs which God had given of his presence among them, said, Exod. xvii. 7. 'Is the Lord among us or not?'

5. *Unless perhaps.*—In this translation of the phrase *ἢ μὴ ᾤησθε*, I have followed the Vulgate version, which has here *Nisi forte*.

6. *Ye be (ἢ μὴ ᾤησθε) without proof;*—namely, of Christ's presence among you. So the word signifies, ver. 3. 'Since ye desire (ἢ μὴ ᾤησθε) a proof of Christ's speaking by me.' The proof of Christ's presence in any church, was the existence of miraculous powers and spiritual gifts in that church. For these being sent down by Christ, Acts ii. 33. were tokens both of his presence and power.—In supposing that the faction might be without this proof, the apostle indirectly but sharply rebuked them for their vices, (chap. xii. 20, 21.), because the Spirit of God is provoked to depart both from so-

6 But I trust that ye shall know that we are not without proof.

7 (Δε, 100.) Nevertheless, I pray to God that ye do nothing evil; not *WISHING* that we may appear having proof, but that ye may do what is good, (Δε, 100.) though we should be (Σ, 319.) indeed without proof.¹

8 For we can do nothing against the truth,¹ but for the truth.

9 (Γε, 93.) Therefore we rejoice when we are weak, and ye are strong: and this also we pray for, *EVEN* your restoration.¹

10 For this reason, being absent, I write these things, that when present I may not act sharply, according to the power which the Lord hath given me (σ, 142. 2.) for edification, and not for destruction.

11 Finally, brethren, farewell: be ye restored:¹ comfort yourselves; mind the same thing;² live in peace; and the God of love and peace will be with you.

12 Salute one another (σ) with an holy kiss, (See Rom. xvi. 16. note 1.)

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost,¹ be with you all. Amen. (See Eph. vi. 24. note 2.)

cieties and from individuals by their wickedness.—The word ἀδοκίμοι, which our translators have rendered *reprobates*, does not admit of that meaning in this passage, as is plain from the scope of the discourse, and from the apostle's applying that word to himself, ver. 7. which he could not do in its common signification. See the note on that verse.

Ver. 7. Though we should be (ὡς ἀδοκίμοι) indeed without proof;] —without that proof of our apostleship which would be given to you, were we miraculously to punish the obstinate offenders among you. That in this passage the word ἀδοκίμοι signifies *persons without proof*, and not *reprobates*, every reader must see when he considers that the Corinthians doing that which was good, could not have any influence to render the apostle a reprobate, in the modern sense of the word. And even though it could have had that influence, is it to be supposed, that the apostle would have consented to be made a reprobate, in order that the Corinthians might do that which was good? In the language of modern times, a reprobate is one who is excluded from the possibility of salvation by an absolute decree of God; one who is delivered over to perdition. But nowhere in scripture is the word ἀδοκίμος used in that sense. It is applied to various subjects, but always agreeably to its literal signification, *without proof*. Thus ἀδοκίμος is applied to silver, Prov. xxv. 4. Isa. i. 22. ἀργύριον ἀδοκίμον, *adulterated silver*, silver which doth not abide the proof.—It is applied likewise to land which, notwithstanding it is properly cultivated, and receiveth the influences of the heavens, bringeth forth nothing but briars and thorns. For that kind of land is said, Heb. vi. 8. to be ἀδοκίμος, *without proof*, namely, of fertility; consequently, it is deserted by the husbandman, and allowed to remain under the curse of sterility.—It is applied to those who offered themselves as combatants in the sacred games, and who, on being examined, were found not to have the necessary qualifications, and therefore were rejected by the judges. 1 Cor. ix. 27. 'I bruise my body, and lead it captive, lest perhaps, having proclaimed to others, I myself (ἀδοκίμος γινώσκω) should be one not approved.'—It is applied to those who are not able to discern what is

6 But, though ye should be without proof of Christ's presence among you, having quenched the Spirit, I trust that ye shall know that I am not without the proof of Christ's speaking by me.

7 Nevertheless, I pray to God that ye do nothing evil; my wish being, not that I may appear having proof as an apostle by punishing you, but that ye may do what is good, may repent; although, in consequence thereof, I should be indeed without proof of my apostleship, having no occasion to punish you.

8 For we apostles cannot exercise our miraculous power in opposition to the truth, but always in support thereof.

9 Therefore, instead of delighting to shew my power, I rejoice when I can inflict no punishment on you because ye are strong in virtue. And this also I pray for, even your reformation.

10 For this reason, being absent, I write these threatenings against the obstinate, that when present I may not need to act sharply, according to the power of punishing which the Lord hath given me for edifying the church, by reclaiming the vicious and confirming the virtuous, and not for the destruction of its members without cause.

11 Finally, brethren, farewell. Be ye restored by repentance; comfort yourselves with the prospect of eternal life; pursue the same great objects; live in peace, by avoiding those emulations which hitherto have rent your church: And the God who delights to see his creatures living in love and peace, will be with you to direct and protect you.

12 When ye meet, or part, salute one another with an holy kiss, in token of that pure love which ye bear to one another, as the disciples of Christ.

13 All the disciples of Christ who are with me send their good wishes to you.

14 Receive ye my apostolical benediction: The favour of the Lord Jesus Christ, and the love of God, and the common fruition of the gifts and aids of the Holy Ghost, be ever with you all who love the Lord Jesus Christ. Amen.

good in doctrine and morals, 2 Tim. iii. 8. 'Men of corrupt minds (ἀδοκίμοι) πρὸς τὴν πίστιν) without discernment concerning the faith.'

—Tit. i. 16. 'They profess to know God, but in works they deny him, being abominable and disobedient, and to every good work (ἀδοκίμοι) without discernment.'—Rom. i. 28. 'As (ὡς ἀδοκίμοι) they did not approve of holding God with acknowledgment, (ὡς ἐπιδόκωον αὐτοὺς ὁ θεὸς ὡς ἀδοκίμονα σου) God delivered them over to an unapproving mind; a mind not capable of discerning and approving what is right,' 'to work those things which are not suitable.'

Ver. 8. We can do nothing.]—In this verse, churchmen are taught for what end the censures of the church are to be inflicted. Not to gratify revenge or private pique, but for reforming the vicious, and for supporting the cause of truth and virtue.

Ver. 9. Even your restoration.]—The word καταρτίζω properly signifies to *reduce a dislocated member to its right place in the body*; also to restore and make things whole which have been broken: Matt. iv. 21. Gal. vi. 1. Ezra iv. 12, 13. LXX. The word therefore is applied with great propriety to a church, in which many of its members had misbehaved, and put themselves out of their places.

Ver. 11.—I. Be restored.]—The original word καταρτίζω may be translated, *Be ye fully restored*; namely, by repentance and reformation.

2. Mind the same thing.]—Wall is of opinion, that τὰ αὐτὰ φρονεῖτε should be translated, *Be unanimous*, namely, in your deliberations on all matters relating to your union as a church. But I rather think the apostle's meaning is, that they should set their affections on the same great objects, namely, the glory of God, and the interests of the gospel. See 1 Cor. i. 10. where the same exhortation is given.

Ver. 14. The communion of the Holy Ghost.]—Κοινωνία τοῦ ἁγίου πνεύματος. For the different senses of the word κοινωνία, see 1 John i. 3. note 3. Here it signifies, as in the commentary, the joint fruition, or the participation of the gifts and graces of the Holy Spirit. This the apostle wished to the Corinthians, that in all their public transactions they might all be animated by one spirit.

GALATIANS.

ESSAY V.—On the Covenant which God made with Abraham, the Father of the Israelites.

OUR Lord, Iohn v. 39. thus exhorted his Jewish hearers, 'Search the scriptures,' (the writings of Moses and the prophets), 'for in them ye think ye have eternal life;

and they are they which testify of me.' Also, at his first appearance to his disciples after his resurrection, he said to them, Luke xxiv. 44. 'These are the words which I spake to you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.'

And that they might know what things were written in these books concerning him, 45. 'He opened their understandings that they might understand the scriptures:' he gave them the knowledge of the meaning of those passages of the scriptures which relate to himself, that they might be able to confirm the gospel which they were to preach, by testimonies taken from the law and the prophets. Accordingly, the apostle Paul, who, like the other apostles, had the true meaning of the Jewish scriptures communicated to him by inspiration, hath on these writings founded those enlarged views of the doctrines of the gospel, and of the divine dispensations, which he hath delivered in his epistles; in so much that his explanations of the Jewish scriptures, and the conclusions which he hath drawn from them, make a principal part of the gospel revelation.

The passages of the writings of Moses, which Paul hath explained in his epistles, and which deserve our special attention, are those in which God's transactions with Abraham the father of the Israelites are recorded: namely, Gen. xii. 1-3. 14, 15, 16. xiii. 14-16. xv. 1-7. 18. xvii. 1-8. xviii. 19. xxii. 10-18.

In the first of these passages we are informed, that God commanded Abraham to leave his country and kindred, and go into a land which he would shew him. And to encourage him to break his connexions with his idolatrous kindred and acquaintance, God said to him, Gen. xii. 2. 'I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing. 3. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed.' Having received this command, Abram 'obeyed and went out, not knowing whither he went,' Heb. xi. 8. He went out, notwithstanding he did not know whether the land into which he was going was a good or a bad land; or whether it was far off or near.

On leaving Haran, Abram it seems was directed to go to Canaan. For on his coming to the plain of Moreh in Canaan, Gen. xii. 7. 'The Lord appeared to Abram and said, Unto thy seed will I give this land.' Some time after this, when Abram separated from Lot, Gen. xiii. 14. 'The Lord said to Abram, Lift up now thine eyes, and look from the place where thou art, northward, and southward; and eastward, and westward. 15. For the land which thou seest, to thee will I give it, and to thy seed for ever. 16. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.'

All this while Abram had no child; for which reason, eight years after he left Haran, when God said to him, Gen. xv. 1. 'Fear not, Abram, I am thy shield and exceeding great reward,' he replied, 'What wilt thou give me, seeing I go childless?' Being now above eighty years old, the performance of the promise, to make of him a great nation, appearing every day more and more improbable, he became uneasy at the delay. Wherefore, ver. 5. 'God brought him forth abroad,' early in the morning, 'and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be. 6. And he believed in the Lord, and he counted it to him for righteousness. 7. And he said to him, I am the Lord who brought thee out of Ur of the Chaldees, to give thee this land to inherit it.' And ver. 18. 'In that same day,' to assure him of the performance of this promise, 'the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.'

In an after transaction, recorded Gen. xvii. the Lord explained to Abram the particulars comprehended in the covenant which he made with him, after counting his

faith to him for righteousness. Ver. 1. 'When Abram was ninety years old and nine, the Lord appeared to Abram, and said to him, I am the Almighty God, walk before me and be thou perfect. 2. And I will make my covenant between me and thee, and will multiply thee exceedingly. 3. And Abram fell on his face: and God talked with him, saying, 4. As for me, behold my covenant is with thee, and thou shalt be a father of many nations. 5. Neither shall thy name any more be called Abram, but thy name shall be Abraham, for a father of many nations have I made thee. 6. And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee. 7. And I will establish my covenant between me and thee and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. 8. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.'

Some time after this transaction, to shew us that the things promised to Abraham in the covenant depended on his continuing to believe and obey God, and on his commanding his children after him to keep the way of the Lord, and to do justice and judgment, the Lord said concerning him, Gen. xviii. 19. 'I know him that he will command his children after him, and his household, to keep the way of the Lord, and to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him.'

At length, when Abraham was an hundred years old, and Sarah was ninety, she brought forth her long expected son, whom Abraham named *Isaac*, (laughter), on account of the joy which his birth occasioned to his parents. —But lo! when this only son, to whom all the promises were expressly limited, was grown up, God put Abraham's faith to a trial still more severe than that which was occasioned by deferring his birth so long: He commanded him to offer this only son as a burnt-offering, Gen. xxii. 2. This most difficult command, Abraham, without hesitation, set about obeying. He went with Isaac to the appointed mountain, raised an altar, put wood on it, bound Isaac, 'laid him on the altar on the wood, and stretched forth his hand, and took the knife to slay his son:' and would have slain him, had not the angel of the Lord called to him, and said, ver. 12. 'Lay not thine hand upon the lad, neither do thou any thing to him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. —15. And the angel of the Lord called to Abraham out of heaven the second time, 16. And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, 17. That in blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; 18. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.' Here it is to be remarked, that God confirmed all his former promises with an oath; and declared that he would perform these promises, because Abraham had done the difficult work of offering up his only son as a burnt-offering. Also he gave him a new promise, 'That the person in whom all the nations of the earth are to be blessed, should be one of his descendants; and declared, as before, that he made him this promise, because he had obeyed his voice.'

From the foregoing account of God's transactions with Abraham, it appears that God's covenant with him contained six separate promises or stipulations on the part of God, namely,

I. That God would exceedingly bless Abraham.

II. That Abraham should be the father of many nations, and very fruitful.

III. That God would give to Abraham, and to his seed after him, all the land of Canaan for an everlasting possession.

IV. That he would be a God to Abraham, and to his seed after him in their generation.

V. That in Abraham himself, all the families of the earth should be blessed.

VI. That in Abraham's seed also, all the nations of the earth should be blessed.

These stipulations the apostle Paul, in different places of his epistles, hath styled *the promises*; and hath entered deeply into their meaning.

To understand these promises, in the whole extent of their meaning, the reader should recollect, that in the early ages, before the art of writing was invented, the most approved method of communicating and preserving knowledge was by *allegory*; that is, by making sensible objects which were present, or not very distant in point of time, representations of things which are not the objects of sense, or which are future, but which have some affinity to the things made use of to represent them. In this method of instruction, the characters and actions of remarkable persons, and the ordinary events of their life, were on some occasions considered as prefigurations of more distant persons and events to which they had a resemblance. Of this kind, which may be called *the natural allegory*, we have the following examples in scripture.—Abraham, in respect of the faith and obedience which he exercised in uncircumcision, was a type of believers of all nations; and to shew this, he was made their father.—Melchizedeck, in his character and offices of a king and priest, was made by God himself a type of Christ, Psal. cx. 4.—David also, in his office and kingdom, prefigured Christ; on which account, Christ is called *David* by the latter prophets.—Abraham's wives and sons, according to St. Paul, Gal. iv. 24. were allegorical representations of the two covenants, and of the persons placed under these covenants.—The swallowing of Jonah by the whale, and his continuing in its belly three days and three nights, is declared by our Lord himself to be a prefiguration of his burial, and of his resurrection on the third day, Matt. xxvi. 4.—The characters, actions, and events which constitute the natural allegory, though existing apparently in the ordinary course of things, were ordered of God, so as to be fit emblems of those future persons and events, the knowledge of which God intended to communicate to the world.

There is in scripture, likewise, what may be called *the instituted allegory*; because it consisted of actions which God appointed to be performed with such and such circumstances, for the purpose of prefiguring future persons and events. Of this sort were all the Levitical sacrifices, particularly the paschal lamb, John xix. 36.—and all the rites of worship appointed by Moses, which, as Paul tells us, Heb. x. 1. were shadows of good things to come.—Of the same kind was the lifting up of the brazen serpent in the wilderness, which our Lord tells us, John iii. 14, 15. was a type of his being himself lifted up on the cross.—Probably also the command to offer up Isaac as a burnt-offering, was intended as an allegorical representation of the sacrifice of Christ, Heb. xi. 19.—And to name no more instances, many of the extraordinary things done by the prophets, at the command of God, were types; as is evident from the explication with which they were accompanied.

The allegorical method of communicating and preserving instruction, was attended with three advantages.—1. The emblem being an object of sense, made a strong impression on the imagination of the persons for whose instruction the allegory was intended, and might easily be remembered.—2. The verbal explication which often accompanied the instituted allegory, having for its subject

an object of sense, neither required many words, nor were these words of uncertain meaning. This kind of allegory, therefore, with its interpretation, could be handed down to posterity with a good degree of accuracy, without the aid of writing.—3. In scripture, some future events are foretold in such a manner as to shew, that they are themselves prefigurations or predictions of future events more remote. In such cases, when the first events come to pass in the manner foretold, they are both a proof and a pledge that the more remote events, of which they are the signs, will take place in their season.

This account of the ancient scripture allegory I have given here, because from what our Lord and his apostles have said concerning the promises in the covenant with Abraham, it appears that that transaction, besides its first meaning, which terminated in the persons and events literally spoken of, had an allegorical, or second and higher meaning, which was to be accomplished in persons and events more remote. For example, Abraham's natural descendants by Isaac, though he was not yet born, were considered in the covenant as types of his seed by faith.—In like manner, Isaac's supernatural birth, accomplished by the power of God, typified the regeneration of believers by the same power.—And the land of Canaan, promised to the natural seed as their inheritance, was an emblem of the heavenly country, the inheritance of the seed by faith.—In short, the temporal blessings promised in the covenant to the natural seed, had all an allegorical or second meaning; being images of those better blessings which God intended to bestow in a more remote period on Abraham's seed by faith, as shall be shewn immediately.

The promises in the covenant with Abraham, thus allegorically interpreted according to their true intention, throw great light on the gospel revelation, in which there are many allusions to that covenant; not to mention, that the accomplishment of its promises in their literal meaning to Abraham's natural seed, is a striking proof of the divine original, both of the covenant itself, and of the gospel which it prefigured.

SECT. I.—Of the first Promise in the Covenant with Abraham.

THE first promise in the covenant was, that Abraham should be exceedingly blessed. Gen. xii. 2. 'I will bless thee, and make thy name great, and thou shalt be a blessing.' Gen. xxii. 16. 'By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thine only son, 17. That in blessing I will bless thee;' that is, I will greatly bless thee.

This promise, in its first and literal meaning, implied,

1. That God would bestow on Abraham great temporal prosperity, and protect him from evil during his sojournings as a stranger in Canaan, and in the neighbouring countries into which he might have occasion to go. Hence, in allusion to the literal meaning of this promise, God called himself *Abraham's shield*, Gen. xv. 1.—In fulfilment of this promise, according to its literal meaning, God blessed Abraham so exceedingly, that after living in Canaan a few years, the male slaves born in his house who were capable of going to war, were no fewer than 318, with whom he pursued Chedorlaomer and his confederates, and defeated them near Damascus.—Farther, in the account which Moses hath given of Abraham's sojournings in Canaan, and Egypt, and in the land of the Philistines, various dangers from which God shielded him are mentioned, which, being well known, it is needless to speak of them particularly.

2. The blessing of Abraham, in its literal meaning, comprehended also God's counting Abraham's faith, concerning his numerous natural seed, to him for righteous-

ness. Now the meaning of God's counting an action for righteousness, may be understood from the application of the phrase to Phinehas, after he executed judgment on Zimri and Cozbi. Psal. cvi. 30. 'Then stood up Phinehas, and executed judgment, and so the plague was stayed, and it was counted to him for righteousness to all generations;' that is, his executing judgment on these wicked persons was rewarded by God, as a righteous action, with a temporal reward which descended to his latest posterity. That this is the meaning of the phrase, appears from Numb. xxv. where, speaking of the same action, God saith to Moses, ver. 11. 'Phinehas the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, (while he was zealous for my sake among them), that I consumed not the children of Israel in my jealousy. 12. Wherefore say, Behold, I give unto him my covenant of peace. 13. And he shall have it, and his seed after him, even the covenant of an everlasting priesthood.' Now, as in the case of Phinehas, his slaying Zimri and Cozbi is said to have been 'counted to him for righteousness,' because God rewarded him and his posterity with the covenant of an everlasting priesthood; so in the case of Abraham, his believing in the Lord that his seed should be numerous as the stars of heaven, is said to have been 'counted to him for righteousness,' because God rewarded him and his seed with the promise of the inheritance of Canaan, immediately after declaring that his faith was counted to him for righteousness. Gen. xv. 7. 'And he said to him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.' Then, as in the case of Phinehas, God confirmed this grant to Abraham's seed by a covenant: ver. 18. 'In that same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.'

Such is the first or literal meaning of God's 'blessing Abraham exceedingly,' and of his 'counting his faith to him for righteousness.' But this promise, in both its parts, had also a second and higher meaning, of which the literal meaning was itself the sign, and which must now be explained.

The promise to bestow on Abraham great temporal prosperity, and to protect him from evil during his sojourning in Canaan, was likewise a promise to bestow on him those spiritual blessings, and that protection from his spiritual enemies, which were necessary to his perseverance in faith and obedience during his sojourning on earth. This we learn from the apostle Paul, who calls the assistances of the Spirit, 'the blessing of Abraham,' and represents them as promised to him. Gal. iii. 13. 'Christ hath bought us off from the curse of the law, being made a curse for us. 14. That the blessing of Abraham might come on the nations through Jesus Christ; that we might receive the promise of the Spirit through faith.'

Next, the counting of Abraham's faith to him for righteousness, Gen. xv. 6. by bestowing on him the inheritance of Canaan, was, in its second and highest meaning, a promise to bestow on him the blessing of justification by faith. This appears from Gal. iii. 8. 'The scriptures foreseeing that God would justify the nations by faith, preached the gospel before to Abraham, saying, Surely in thee all the nations shall be blessed. For the blessing of justification by faith, the apostle hath termed 'the blessing of Abraham,' and tells us in ver. 13. as quoted above, that Christ died 'that the blessing of Abraham might come on the nations.' Wherefore, if the counting of Abraham's faith to him for righteousness, was nothing but God's rewarding him with the promise of bestowing on him and on his seed the inheritance of the earthly country, which indeed was its first meaning, the blessing of Abraham neither hath come on the nations, nor can come on

them, notwithstanding the apostle hath assured us that Christ died to procure that blessing for them.

It is evident, therefore, that when God promised to bless Abraham by counting his faith to him for righteousness, he in effect promised to justify him by faith. Now this implied, 1. That he would pardon Abraham's sins: 2. That he would reward him as a righteous person.

1. That the counting of Abraham's faith to him for righteousness, was a promise to justify him by faith, that is, to pardon his sins on account of his faith, is evident from Rom. vi. 6. 'In like manner, David describeth the blessedness of the man to whom the Lord counteth righteousness without works, 7. Saying, Blessed (like Abraham) are they whose iniquities are forgiven, and whose sins are covered. 8. Blessed is the man to whom the Lord will not count sin.'

2. That the counting of Abraham's faith to him for righteousness, was likewise a promise to reward him as a righteous person, by bestowing on him the inheritance of an heavenly country as a free gift, is plain, I think, from the history. For we are told, that immediately after God counted Abraham's faith to him for righteousness, he promised to give him the land of Canaan in inheritance: by which, not the inheritance of the earthly country only was meant, but the inheritance of an heavenly country also; as shall be proved in Sect. 3. where that promise is explained. Besides, that under the emblem of the earthly country an heavenly country was promised to him, Abraham himself knew: for the apostle assureth us, that he died in the firm persuasion of his being to receive a country of that sort, according to God's promise. Wherefore, the apostle hath authorized us to believe, Abraham knew that the counting of his faith to him for righteousness, implied not only the pardon of his sins, but his being rewarded, as a righteous person, with the inheritance of heaven.

But if Abraham knew the true import of God's counting his faith to him for righteousness, he would consider it either as a declaration from God that his sins were then pardoned, and that he was immediately to be rewarded with the possession of the heavenly country; or as a promise that he would be pardoned and rewarded at the general judgment.—If he considered it as a declaration that his sins were then pardoned, and that he was immediately to be put in possession of the heavenly country, he would expect to be freed from death, the punishment of sin, and to be soon translated in the body into some place fit to be the everlasting abode of righteous men, like his pious ancestor Enoch, with whose history he no doubt was acquainted. But if he considered the counting of his faith for righteousness, only as a promise that his sins were to be pardoned, and the possession of the heavenly country to be given him at the general judgment, he would expect to be raised from the dead with a body suited to the nature of the heavenly country into which he was to be introduced, and to live in that heavenly habitation in the body for ever. One or other of these Abraham had reason to expect; unless he thought God's counting his faith to him for righteousness, was nothing but a promise to give him the earthly country. However, as he did not find himself immediately translated from this earth in the body, and as but one righteous person had been so translated without dying, he would think it more probable, that in the counting of his faith to him for righteousness, the pardon of his sins, and the possession of the heavenly country, were only promised to him as blessings which he was to receive at the judgment. Wherefore, not doubting that he would die like other righteous men, Abraham, in consequence of his faith being counted to him for righteousness, would expect to be raised from the dead, to enjoy that life in the body which he knew he was to be deprived of by death, and to possess the heavenly country which was promised to him as the reward of his faith.

That Abraham should have been able to reason in the manner above described, concerning God's blessing him exceedingly, and concerning his counting his faith to him for righteousness, need not be thought strange, considering the great strength of his understanding, and the just ideas of the power, veracity, and other perfections of God, which he had attained. Besides, St. Paul assures us, that he reasoned with a similar strength of understanding and faith concerning his having a son by Sarah, notwithstanding the birth of that son was delayed till Abraham was an hundred years old, and Sarah ninety. Rom. iv. 19. 'And not being weak in faith, he did not consider his own body now dead, being about an hundred years old, neither the deadness of Sarah's womb. 20. Therefore against the promise of God he did not dispute through unbelief, but was strong in faith, giving glory to God; 21. And was fully persuaded that what was promised, he was able certainly to perform.'—Also Abraham reasoned in the like admirable manner, concerning the command to offer up his only son as a burnt-offering, that long-expected son to whom all the promises were limited. For recollecting that they were all to be fulfilled in Isaac, and having the most exalted ideas of the veracity and power of God, he concluded that although Isaac were burnt to ashes on the altar, God would raise him from the dead. Heb. xi. 17. 'By faith, Abraham, when tried, offered up Isaac; he who had received the promises offered up even his only begotten; 18. Concerning whom it was said, Surely in Isaac a seed shall be unto thee. 19. (Ἀβραάμους) Reasoning that God was able to raise him even from the dead; from which he received him even for a parable.'

If Abraham could reason so justly concerning the birth of Isaac, and concerning the command to offer him up as a burnt-offering, we may believe that he reasoned with an equal strength of understanding and faith, concerning God's blessing him, and counting his faith to him for righteousness; and indeed concerning all the other promises in the covenant.

SECT. II.—Of the Second Promise in the Covenant with Abraham.

THIS promise is recorded in the following passages: Gen. xii. 2. 'I will make of thee a great nation.'—xiii. 16. 'I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.'—Gen. xv. 5. 'Look now toward heaven, and tell the stars if thou be able to number them: and he said unto him, So shall thy seed be.'—xvii. 4. 'Thou shalt be a father of many nations.'—5. 'Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations I have constituted thee. 6. And I will make thee exceeding fruitful: and I will make nations of thee; and kings shall come out of thee.'—xviii. 18. 'Abraham shall surely become a great and mighty nation.'—xxii. 17. 'In multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore.'

On this promise the first thing to be observed is, that in the account given of it, Gen. xvii. 5, 6. there is a remarkable diversity in the expression; First, Abraham was to be 'a father of many nations.' And to shew in what manner he was to be a father of many nations, God said to him, 'Thy name shall be Abraham; for a father of many nations I have made thee.' In the Hebrew it is 'Nathattecha, Dedi te—I have given thee.' LXX., τίθεμαι σε, 'Posui te—I have placed or constituted thee.' Next, Abraham was to be 'exceeding fruitful; and nations were to be made of him, and kings were to come out of him.' He was to be the father of many nations by the constitution or appointment of God; and he was to be so exceedingly fruitful by procreating children, that nations

were to be made of him, and kings were to come out of him. In this diversity of expression, God intimated to Abraham that he was to have two kinds of seed; one by the constitution or appointment of God, in respect to which he was to be 'a father of many nations;' and another by natural descent, in respect to which he was to be 'exceeding fruitful' in children. This account of Abraham's seed merits attention, because the promises in the covenant being made, not to Abraham alone, but to his seed, in their first or literal meaning they belonged to his natural seed, but in their second or highest meaning, they were promises to his seed by faith.

The distinction of Abraham's seed into two kinds is intimated by our Lord himself, John viii. 39. where he told the Jews who sought to kill him, that notwithstanding they were the natural offspring of Abraham, they were not his children, unless they did the works of Abraham.—The same distinction is taught still more plainly by the apostle Paul, who calls Abraham's natural progeny, 'his seed by the law,' the law of marriage; but his seed by the appointment of God, who gave believers of all nations to him for his seed, 'that which is by the faith of Abraham.' Rom. iv. 16. 'That the promise might be sure to all the seed; not to that only which is by the law, but to that also which is by the faith of Abraham, who is the father of us all.'—In like manner, the same apostle, by telling us, Rom. ix. 8. 'The children of the flesh, these are not the children of God, but the children of promise are counted for seed,' hath insinuated that Abraham had two kinds of children or seed; and that the seed by the promise, 'a father of many nations I have constituted thee,' are the children of God to whom alone the promises in the covenant, in their second and highest meanings, belong.

This distinction of his seed into two sorts, I doubt not Abraham himself understood. My reasons are as follow:

1. In the promise, 'A father of many nations I have constituted thee;' the expression, *I have constituted thee*, must have led Abraham to expect a seed of some kind or other, different from that which he was to have by natural descent. For he could not imagine God would promise it as a favour, that he would constitute him the father of his natural offspring. He was their father by having begotten them, and not by any positive appointment of God whatever.

2. Seeing the seed of which God constituted Abraham the father, was to be so numerous as to make many nations, he must have known that these nations were not to be his descendants. His descendants, to whom the promises in their literal meaning belonged, were to be but one nation; as Abraham knew, from the limitation of the promises, first to Isaac, to the exclusion of Ishmael; and after that to Jacob, to the exclusion of Esau. Besides, that his descendants by Jacob were to be but one nation, Abraham must have known from the purposes for which they were chosen to be the people of God; and from their having so narrow a country as Canaan promised to them as their habitation. For he could not but know, that Canaan, instead of containing many nations, was no more than sufficient to be the habitation of the one nation of his descendants by Jacob.

3. Although the many nations of whom Abraham was constituted the father are called *his seed*, that appellation could not lead him to conclude certainly, that these nations were to spring from him by natural descent. Anciently, not only a person's offspring, but those who resembled him in his dispositions and actions, were called his seed. Thus, in the sentence pronounced at the fall, wicked men are called 'the seed of the serpent;' and the devil is called by our Lord, the 'father of murderers and liars.' Wherefore, as Abraham knew that the promises in the covenant, in their first or literal meaning, were

limited to the one nation of his natural descendants by Jacob, it would readily occur to him, that the many nations of whom he was constituted the father, and who as his children were to inherit the promises in their second or highest meaning, were nations of persons who resembled him in his faith and obedience. And the rather when he considered, that those who partook of the qualities of his mind, were more really his children than those who were related to him only by fleshly descent. Besides, he may have known, that his seed by faith, being also the children of God, were better qualified than those who were his seed by natural descent, to receive the blessings promised in the covenant to his seed; especially the eternal inheritance of the heavenly country, which was promised to them under the image of the everlasting possession of Canaan.

4. The occasion on which the numerous seed was promised to Abraham, must have led him then, as they do us now, to think of a numerous seed, different from his natural progeny. Gen. xvii. 1. 'When Abram was ninety years old and nine, the Lord appeared to Abram, and said to him, I am the almighty God, walk before me and be thou perfect. 2. And I will make my covenant between me and thee, and I will multiply thee exceedingly.'—Gen. xxii. 16. 'By myself have I sworn, saith the Lord, For because thou hast done this thing, and hast not withheld thy son, thine only son; 17. That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore.' 'The numerous seed being promised to Abraham as the reward of his walking before the Lord in a perfect manner, and of his having offered up Isaac as a burnt-offering, he could not think that a numerous natural progeny was the only seed promised to him. That kind of seed, however numerous, he must have known, is not the proper reward of a man's walking before the Lord in a perfect manner, far less is it the proper reward of such an eminent degree of faith and piety as he expressed in the offering up of Isaac. To be the founder of a great nation, or even of many nations, was a blessing which any wicked man might attain in the ordinary course of things, and which some of that character actually had attained. Wherefore, when God repeatedly promised to Abraham, with a solemnity and pomp of expression which could not fail to attract his attention, that he would multiply him exceedingly, and that his seed should be numerous as the stars of the heaven, this chief of believers, whose understanding was as extensive as his faith was strong, would not interpret God's promises of a numerous and natural seed only, but of a numerous spiritual seed also, who were to resemble him in his faith and obedience.—The promise of the numerous seed thus understood, must, to a person of Abraham's piety, have appeared an high reward indeed. It was an assurance from God himself, that in the progress of the world there were to be multitudes in every age and country, who should know and worship the true God; that God would acknowledge all such as Abraham's seed; that in fulfilment of the promises made in the covenant to Abraham's seed, he would count their faith to them for righteousness; and that he would bestow on them the everlasting possession of the heavenly country promised to Abraham, and to his seed by faith.

Having thus shewed that a numerous seed by faith was promised to Abraham, as well as a numerous natural progeny, and that Abraham himself knew both kinds of seed were promised to him, it remains to speak of the accomplishment of the promise, according to its two-fold meaning. And first, 'The promise that Abraham's natural seed should be as numerous as the dust of the earth, and as the sand which is on the sea-shore, though limited to the one nation of the Israelites who descended from

Abraham by Jacob, hath been remarkably fulfilled even in that one nation; agreeably to Gen. xii. 2. 'I will make of thee a great nation.' For, notwithstanding the oppression of Jacob's posterity in Egypt, they had multiplied so exceedingly, that when they came out, and were numbered in the wilderness, the males among them who were above twenty years old, and able to go to war, were no fewer than six hundred and three thousand, five hundred and fifty. Now, as neither the Levites, nor the old men, the women and the children under twenty years old, were numbered, these together must have been at least four times the number of the males fit to go to war; consequently, the souls who came out of Egypt could not be fewer than three millions:—so exceedingly did God multiply Abraham's natural seed during the short time of their sojourning in Egypt.

The Israelites, after they were settled in Canaan, continued to multiply greatly; for when David numbered them, they were found in Israel and Judah, 'thirteen hundred thousand valiant men who drew the sword,' 2 Sam. xxiv. 9.—Afterwards, indeed, their numbers were diminished by the inroads of the Assyrians and Chaldeans, and by the captivity, first of the ten tribes, and then of the two tribes; so that when they returned from Babylon they were but few. Yet that small remnant, in process of time, multiplied to such a degree in their own land, that when the Romans invaded them under Titus, their numbers were prodigious; as we learn from the accounts which Josephus hath given of those who perished by famine, by pestilence, by internal divisions, and by the sword of the Romans, during the course of their last war with that powerful people.

After the destruction of Jerusalem, and the total discomfiture of the Jews by the Romans, such of them as survived, being sold by their conquerors for slaves, were scattered through all the neighbouring heathen countries, and from thence were dispersed, in process of time, over the face of the earth. In this last dispersion, the natural seed of Abraham have continued now near eighteen hundred years; and during that long period they have been miserably wasted, partly through their own turbulent disposition, and partly through the avarice and cruelty, both of the heathens and of the Christians among whom they dwelt. Yet, during all the calamities which have befallen them, they have ever remained, though not an united, yet a distinct people, by their observance of the institutions of Moses, but especially by their circumcision, declared by God himself to be the seal of his covenant with Abraham, Gen. xvii. 9.; and by that external mark, and by their observance of the institutions of Moses, this people are everywhere known to be the posterity of Abraham. Moreover, they are at this day so numerous, that were they gathered out of all the lands where they are dispersed, and joined together, they would be a race perhaps as numerous as any at present found on the earth. Who does not see in all this the accomplishment of God's promise to Abraham, to multiply his natural seed 'as the dust of the earth, and as the sand which is on the sea-shore?' See Sect. 4. at the beginning.

In the second place, Abraham, by the promise, 'A father of many nations I have constituted thee,' being made the father of all in every age and nation who believe and obey the true God, his spiritual seed must be very numerous. It is true, we cannot number them, as Moses and David numbered the natural seed. This, however, we know, that in every nation there always have been, even in the darkest and most corrupt ages, many pious and virtuous men, who have feared God, and wrought righteousness, according to the light and the advantages which they enjoyed. See Sect. 4. 1st Art. p. 258. Also we know, that in the progress of the divine government, virtuous and good men, Abraham'

seed by faith, shall be so multiplied, that they will at length exceed the wicked in numbers; and that being considered by God as Abraham's seed, they shall receive all the blessings which, in the covenant, were promised to Abraham's seed.

It remains to speak of the purpose for which God constituted Abraham the father of all believers, and of the advantages which they derive from that appointment.—According to the apostle Paul, Abraham was constituted the father of all believers, from the beginning to the end of the world, for the purpose of receiving on their behalf, and in their name, the promises of those blessings which God, of his great goodness, intends to bestow on them: Rom. iv. 11. 'He received the mark of circumcision, as a seal of the righteousness of the faith which he had in uncircumcision,' or as an evidence that the faith which he exercised in uncircumcision was counted to him for righteousness, 'in order to his being the father of all who believe in uncircumcision, that righteousness might be counted even to them: 12. And the father of the circumcision, that righteousness might be counted to those who are not of the circumcision only, but who also walk in the footsteps of the faith of our father Abraham which he had in uncircumcision.'—In thus constituting Abraham the father of all believers, whether Jews or Gentiles, for the purpose of receiving on their behalf the promises in the covenant, God accommodated himself to the ideas of mankind, who consider what is promised in a covenant as more binding than a simple declaration of one's intention. Accordingly, by making these promises to believers of all nations in a covenant with Abraham as their father, God both published his gracious intentions, and gave to the heirs of promise a stronger assurance of his resolution to fulfil these promises to them, than if he had only declared his purpose to do so. With the same design, after Abraham had laid Isaac on the altar, God confirmed all his promises to him, and to his seed, with an oath; that, as St. Paul tells us, the heirs of promise might have strong consolation under the afflictions of life, through the complete assurance which the oath of God hath given them of an after-life of happiness in heaven: Heb. vi. 13. 'When God made promise to Abraham, seeing he could swear by no one greater, he swore by himself, 14. Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.—16. For men verily swear by the greater; and an oath for confirmation is to them an end of all contradiction.—17. For which cause, God, willing more abundantly to shew to the heirs of promise (*believers of all nations*) the immutability of his purpose, confirmed the promise with an oath;—18. That by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled away to lay hold on the hope set before us' in the promises in the covenant with Abram.—Farther, Abraham was constituted the father of all believers, that his justification might be the pattern of the justification of the rest of mankind. But of this more in Ess. vi. Sect. 2. Remark 3.

God having, by a covenant, conferred on Abraham the great honour of being the representative of believers, may we not conjecture, that he was commanded to sacrifice his son Isaac, for this among other reasons, that having an opportunity of shewing, by his ready obedience, what an high degree of faith and piety he possessed, the world might be convinced, that of all mankind he best deserved to be made the representative of believers of all nations, that in their name he might receive the promises of those blessings, which the infinite goodness of God disposeth him to bestow on all who are capable of enjoying them?

I have only to add, that by constituting Abraham the father of all pious and virtuous men, an honour was done to this chief of believers, greater than if, in the place of

Adam, he had been made the father of the whole human race.

SECT. III.—Of the third Promise in the Covenant with Abraham.

THE third promise is that which God made to Abraham immediately on his arrival in Canaan: Gen. xii. 7. 'The Lord appeared to Abraham, and said, Unto thy seed will I give this land.'—Gen. xv. 1. 'Fear not, Abram: I am thy shield, and thy exceeding great reward.—7. And he said to him, I am the Lord who brought thee out of Ur of the Chaldees, to give thee this land to inherit it.—18. Unto thy seed have I given this land,' &c.—Gen. xvii. 8. 'I will give to thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession.'—Gen. xxii. 17. 'Thy seed shall possess the gate of his enemies.'

Concerning the first or literal meaning of this promise, there can be no doubt; as little can there be any doubt concerning its fulfilment to Abraham's natural seed, according to that meaning. After they had sojourned in Canaan and Egypt, God put Abraham's natural seed in possession of the promised country by great miracles, and maintained them in possession of it during many ages.

But, like all the other promises in the covenant, this had a second and higher meaning, which Abraham and his immediate descendants well understood; namely, that under the image of the possession of Canaan, the possession of a better country, even an heavenly, was promised to them; as the following arguments I think sufficiently prove.

1. Although, when God said to Abraham, Gen. xii. 1. 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee,' he might think of some country on earth only; yet when God afterwards said to him, Gen. xvii. 1. 'I am the Almighty God, walk before me, and be thou perfect.—8. And I will give to thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God;' he would naturally conclude, that some better country than any country on earth was promised to him as the reward of his walking before God in a perfect manner. For the translation of his ancestor Enoch from this earth in the body, after walking with God, must have convinced him, that neither the possession of Canaan, nor of any country on earth in its present state, is the proper reward of a perfect virtue. Besides, the whole earth being cursed for Adam's transgression, no part of it, as Abraham well knew, could be an everlasting habitation to him. In short, Abraham must have seen, that if the possession of Canaan, during the whole of his life, was all that God promised to him as the reward of his walking before him in a perfect manner, he would not be rewarded more than other men; many of whom, notwithstanding they were great sinners, he observed, were enjoying the felicity of earthly countries in the greatest perfection.

2. The possession of Canaan, promised in the covenant, being termed an *everlasting possession*; if nothing was meant thereby but the everlasting possession of the earthly country so called, Abraham, to whom it was promised, must have expected to live in that country for ever. The same expectation Isaac and Jacob, his immediate descendants, must have entertained, to whom, as well as to him, the everlasting possession of Canaan was promised. But if Abraham and all his posterity were to live in the earthly Canaan without dying, he would soon be sensible that it was a country too strait for containing all his seed.—Again, if that circumstance led him

to interpret the promise concerning the everlasting possession of Canaan, of its being possessed for a long series of years by the successive generations of his posterity; yet, when he considered that the possession of Canaan was promised to all his seed, to his seed by faith as well as to his natural seed, he would soon relinquish that interpretation; because it could not enter into his mind to think, that believers of all nations, who were on the earth in any one age, could live with his natural seed in so narrow a country as Canaan. Or if such a thing had been possible, he must have known, that to be transported into Canaan would have been no advantage, but rather a loss, to many of them; since the countries in which they were living, were better in every respect than Canaan. These reasons, I think, must have convinced Abraham, that a better and greater country than Canaan was promised in the covenant to him and to his seed, even an heavenly country, which was capable of containing all his seed, and of which the earthly country promised to his natural seed was only the emblem and pledge.

3. Supposing that Abraham thought Canaan was the only country promised to him and to his seed, if any of them died without receiving that country, he must have expected either that God would raise them from the dead to enjoy it, or that he would give them in the other world a country equal to or better than Canaan. For a person of Abraham's exalted faith and piety, never could think God capable of breaking his promise. Accordingly, our Lord, in reasoning with the Sadducees, affirmed, that the promise to give to Abraham and to his immediate descendants the everlasting possession of Canaan, was virtually a promise to raise them from the dead. Luke xx. 37. 'Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not a God of the dead, but of the living.' When Moses, at the bush, called the Lord, the God of Abraham and of his immediate descendants, he brought to the remembrance of the Israelites the memorable words with which the promise, to give to their fathers personally the everlasting possession of the land of Canaan, was concluded, namely, 'And I will be their God,' Gen. xvii. 8. From these words our Lord reasoned against the Sadducees, who denied the resurrection of the dead, in the following manner:—Seeing the Lord, when he promised to give to Abraham and to his seed the land of Canaan for an everlasting possession, added, 'and I will be their God,' if Abraham and his immediate descendants died without receiving Canaan, and are not to be raised from the dead to possess it, the Lord, who promised it to them, could not with truth call himself their God, so many years after they were dead. Or as the apostle insinuates, Heb. xi. 16. he might have been ashamed to call himself their God.—Besides, in the preceding part of his discourse, our Lord termed the promised country *That world*, in contradiction to *This world*; and declared, that to enjoy *that world*, Abraham and his seed must be raised from the dead. Luke xx. 34. 'The children of this world marry, and are given in marriage. But they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. 35. Neither can they die any more, for they are equal to the angels, and are the children of God, being the children of the resurrection.' Wherefore, our Lord himself hath authorized us to believe, that in the promise to give to Abraham and to his seed the land of Canaan for an everlasting possession, a new world, and a resurrection from the dead in order to their enjoying that world, was really promised to them; for which reason he charged the Sadducees, who denied the resurrection, with ignorance of the scriptures. Matt. xxii. 29 'Ye do err, not knowing the scriptures.'

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4. St. Paul expressly affirms, that Abraham and his immediate descendants knew, that in the promise to give to him and to them the land of Canaan for an everlasting possession, a better country, even an heavenly country, was promised to them. For he tells us, these men, to shew that they expected a city whose builder and ruler is God, never built any house or fixed habitation in Canaan, but always dwelled there in tents. Heb. xi. 9. 'By faith he sojourned in the land of promise, as belonging to others, dwelling in tents with Isaac and Jacob, the joint heirs of the same promise. 10. For he expected a city having foundations, of which city the builder and ruler is God.'—Farther, the same apostle informs us, that Abraham, and Isaac, and Jacob, though they never obtained the possession of Canaan, all died in the firm persuasion of obtaining it. Heb. xi. 13. 'All these died in faith, though they did not receive the things promised. For seeing them afar off, and being persuaded of them, and embracing them, they confessed that they were strangers and pilgrims on the earth. 14. Now they who speak such things plainly declare, that they earnestly seek (*παροψόμενοι*) a native country,' not Chaldaea. 15. 'For if they had remembered that from which they came out, they might have had opportunity to have returned. 16. But indeed they strongly desired a better country, even an heavenly.'—After these express testimonies, can any one suspect that Abraham and his immediate descendants did not know an heavenly country was promised to them in the covenant, under the image of Canaan; and that they were to be raised from the dead, in order to their enjoying it?

5. That the promise, to give to Abraham and to his seed the everlasting possession of Canaan, was a promise to give them the everlasting possession of an heavenly country, and to raise them from the dead to enjoy that country; and that Abraham and his descendants understood the promise no otherwise, is evident from this, that the Israelites, from the earliest times, entertained a strong hope of the resurrection of the dead, founded on the covenant with Abraham. 'Thus the Psalmist, speaking of the wicked, saith, Psal. xlix. 14. 'Like sheep they are laid in the grave,—and the upright shall have dominion over them in the morning: Their beauty shall consume in the grave from their dwelling. 15. But God will redeem my soul from the power of the grave; for he shall receive me.'—Wisdom of Solomon, iii. 4. 'Though they be punished in the sight of men, yet is their hope full of immortality.'

What a strong belief of the resurrection of the just, and of the retributions of an after-life, founded on the covenant with Abraham, the later Jews entertained, we learn from the history of the seven brethren, with their mother, who were put to death by Antiochus for refusing to taste swine's flesh. 2 Macc. vii. 9. The second, 'when he was at the last gasp, said, Thou like a fury takest us out of this present life: but the King of the world shall raise us up, who have died for his laws, to everlasting life.'—And that they expected this resurrection to everlasting life, by virtue of the covenant with Abraham, appears from the words of the youngest of these brethren: ver. 36. 'For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life: for what covenant of everlasting life did God ever make with the Jews, under which they could die, unless it be the covenant with Abraham, in which he promised with an oath, to give to him, and to his seed, the land of Canaan for an everlasting possession?'

Farther, that the Jews derived their hope of the resurrection from the covenant with Abraham, may be gathered from their expecting the resurrection of the just only. Thus our Lord, speaking of the resurrection, according

to the opinion which the Jews entertained of it, calls it, Luke xiv. 14. 'The resurrection of the just.' In like manner, the fourth of the seven brethren mentioned above said to his persecutor, 2 Macc. vii. 14. 'As for thee, thou shalt have no resurrection to life.' So also Josephus, speaking of the opinion of the Pharisees, says, Antiq. xviii. 2. "They believe that there are (ἀπο χθονος ἀναιστάσεις) retributions under the earth to such as have attached themselves to virtue or vice in this life; and that the one are condemned to perpetual imprisonment, but that the other have an easy return to life."—To this notion of the resurrection, the Jews were naturally led by the covenant with Abraham, in which the everlasting possession of Canaan, in its second and highest meaning, was promised to the spiritual seed only; that is, to believers of all nations, who in the covenant are counted to Abraham for seed.

That the Jews, from the earliest times, expected the resurrection of the dead, and derived their hope of that great event from the covenant with Abraham, is attested in the most express manner by the apostle Paul, who scrupled not to say to Festus and king Agrippa, in the hearing of the chiefs of the Jews, Acts xxvi. 6. 'And now I stand and am judged for the hope of the promise made of God unto our fathers. 7. Unto which promise our twelve tribes, instantly serving God day and night, hope to come.' But to what promise made to the fathers did the twelve tribes hope to come, which they were not in possession of at the time the apostle said this, unless it was the promise in the covenant, that God would raise Abraham's seed by faith from the dead, to possess the heavenly country, of which Canaan was the emblem? Accordingly, to shew that that was the promise which the apostle had in his eye, he immediately added, 'For which hope's sake, king Agrippa, I am accused of the Jews. 8. Why should it be thought a thing incredible with you, that God should raise the dead?'—The same apostle openly affirmed in the hearing of Felix, and of the Jewish council, that the resurrection of the dead is a thing written in the law and the prophets, Acts xxiv. 14. 'But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets. 15. And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust.' But the resurrection of the dead is nowhere written in the law of Moses, except in the covenant with Abraham, where God promised to count Abraham's faith for righteousness, and to give to him and to his seed the everlasting possession of Canaan.—And with respect to the prophets, the resurrection of the dead is not written by them any otherwise than as they have foretold the accomplishment of the promises in the covenant, according to their second and highest meanings, by speaking of them as the accomplishment of these promises according to their first or literal meaning. For example, Isaiah hath foretold the multiplication of Abraham's spiritual seed by the great increase of his natural progeny; Chap. xlix. 18–26.; liv. 1–3.; lx. 1–5.—And the conversion of the natural seed to the faith of the gospel, and their salvation, by their restoration to the land of Canaan: Chap. li. 9–16.; lii. 9–12.—And their happiness in their converted state, by the building and adorning of its cities: Chap. lxi. 4, 5, 6.—And the excellency of the heavenly country, and the happiness of the spiritual seed in that country, by the creation of a new heaven and a new earth for the habitation of the natural seed; in which new earth there is to be neither pain nor sorrow: Chap. lxv. 17–20.—And the worship of God in the heavenly country, by the restoration of the Mosaic worship in its purity in the new earth: Chap. lxvi. 20–24.

Lastly; the prevalence of the hope of the resurrection of the dead among the Israelites in the earliest times, may be understood from this well-known fact, that the nations who sprang from Abraham by Hagar and Keturah entertained the same hope, and communicated it to their neighbours; so that the resurrection of the dead, in one shape or another, was believed by the greatest part of the inhabitants of the east. Hence Job, who was an Arabian, expressed his hope of the resurrection in the strongest terms, chap. xix. 25. 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. 26. And though after my skin worms destroy this body, yet in my flesh shall I see God. 27. Whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me.'

The particulars contained in this section merit attention, as they shew how much the Deists and others are mistaken, who think the immortality of the soul, and the retributions of a future state, were not made known to the Jews by Moses and the prophets.

SECT. IV.—Of the fourth Promise in the Covenant with Abraham.

THIS promise is recorded Gen. xvii. 7. 'I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant. 8. And I will be their God.'—This promise, though expressed in the most simple language, comprehends deep meanings. It consists of two articles.

1. The first article is contained in verse 7. 'I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant.' This establishment of God's covenant with Abraham and his seed in their generations, for an everlasting covenant, in its first or literal meaning implied, that Abraham's natural seed were to remain a distinct people in their successive generations, without ever being destroyed; because if they were to be destroyed, God's covenant with them would not have been everlasting. To this interpretation we are led by Moses, who declared, that if God destroyed Abraham's natural seed, it would be a breaking of his covenant with them: Lev. xxvi. 44. 'And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them.' Agreeably to this promise, God declared by Jeremiah, that he would utterly destroy the nations who had oppressed the natural seed of Abraham, but would never make a full end to his posterity: Jer. xlii. 28. 'Fear not, O Jacob my servant, saith the Lord, for I am with thee: for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee.'

In this promise, according to its first and literal meaning, an event is foretold of a very singular nature; namely, that Abraham's natural seed are always to continue a distinct race, and are never to be lost by mixing with other nations. To this nothing similar hath ever happened. For where are the people who, being scattered over the face of the earth, have preserved themselves distinct from the rest of mankind, so that, after continuing in a state of dispersion for thousands of years, the individuals, in their successive generations, are known to be of that people? The Assyrians, the Babylonians, the Persians, the Grecians, and the Romans, have all in their turns conquered, and been conquered, but have not kept themselves distinct from their conquerors, although they were not carried captives from their own country, far less were they scattered over the face of the earth, as the Israelites have been. All these nations are now so mixed with their conquerors, that the individuals of them cannot be

distinguished. To the reason and experience of mankind, the continuance of Abraham's natural seed distinct from all the rest of the world, foretold in his promise, must, before it happened, have appeared an event utterly improbable. Yet this improbable event hath actually taken place, through a long succession of ages. For from the time of their going down into Egypt to this day, the Israelites, notwithstanding the many calamities which befell them, have still been preserved a distinct and numerous people, as was formerly shewed in the explication of the second promise in the covenant, p. 255, and they will be continued a distinct and numerous people, till the fulness of the Gentiles is come in, and their existence as a separate race is no longer needed to strengthen the evidences of the gospel. At that period, they also shall be converted to the faith of Christ, and, entering into the Christian church, they will, with the other disciples of Christ, assist in preserving the knowledge and worship of God among mankind to the end of the world. These things their own prophets have foretold, under the idea of their being restored to their own land, and of their worshipping God there, according to the Mosaic ritual.

But God's promise to establish his covenant with Abraham's seed in their generations for an *everlasting covenant*, in its second and higher meaning, imported, that his spiritual as well as his natural seed should be continued in the world, and be separated from the wicked for ever. Accordingly, notwithstanding Abraham's spiritual seed, the sincere worshippers of God, have from the beginning been persecuted, and often worn out, by the seed of the serpent, they have never been utterly destroyed. There have always been, in every nation, many good men who feared God and wrought righteousness, and who, notwithstanding they were not distinguished from the wicked by any external mark, as Abraham's natural seed always have been, are nevertheless sufficiently distinguished from them by their faith and holiness, and will continue a distinct people to all eternity. To render God's covenant with them everlasting in the strictest sense, Matt. xiii. 49. 'At the end of the world the angels shall come forth, and sever the wicked from among the just.' And being separated, Christ will carry them with him into heaven, and form them into one great community, called, Heb. xxi. 27. 'The general assembly and church of the first-born;' and, Rev. xii. 23. 'There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie, but they who are written in the Lamb's book of life.' In this holy community the spiritual seed of Abraham will remain to all eternity, separated from the wicked, and united to one another by the indissoluble bond of the warmest love and friendship for ever.

The second article of the fourth promise is contained in these words: 'I will be thy God.' This implies,

1. That Abraham's natural seed were in general to know and acknowledge the true God as their God.—Moreover, this promise being connected with their possession of Canaan, in the following manner, Gen. xvii. 8. 'I will give to thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God;' it signified, that the title of Abraham's seed to possess Canaan, depended on their continuing to worship and obey God.—How this promise, in its first or literal meaning, was accomplished, we learn from Moses, who insinuates that Abraham's posterity in Canaan, and in Egypt, acknowledged and worshipped the God of their fathers by those natural acts of piety which reason-dictated, till they came to Sinai, where, by the ministry of Moses, God gave them a ritual of his worship, formed according to a pattern shewed to Moses on the Mount. From that time forward Abraham's posterity, while they remained in Canaan, con-

tinued to worship the true God according to that ritual. On some occasions, indeed, they deviated into idolatry. But they were always soon reclaimed, by the punishments which God sent on them. Besides, at no time did the whole nation to a man follow after idols. In the times of the greatest corruption, there were many who abhorred idols. Thus it was in the reign of Ahab, when Elijah thought himself the only worshipper of the true God, remaining in Israel: For there were, even then, seven thousand men left, who had not bowed the knee to Baal, 1 Kings xvii. 19. Thus it was likewise during the Babylonish captivity, when Shadrach and his companions were cast into a burning furnace, for refusing to worship the image which Nebuchadnezzar set up. Moreover, by the punishments sent on the Israelites for departing from the law of Moses, they were at length so thoroughly cured of their propensity to idolatry, that after their return from Babylon, even to this day, their abhorrence of idols hath been extreme. They have long ago been driven out of Canaan by the Romans, and have continued in a state of dispersion ever since. But these evils did not befall them because they had forsaken the law of Moses, being more zealous of it then than ever; but because they crucified the Christ and rejected the gospel. In short, notwithstanding they have continued long in this last dispersion, and have suffered innumerable evils for their faith, not only from Mahometans and heathens, but from Christians also, they have continued to know and worship the God of their fathers, by such rites of the law of Moses as they could perform out of Judea: so signally hath the promise in the covenant, that God would be the God of Abraham's natural seed in their generations, been accomplished.

This promise, in its second and higher meaning here, hath been fulfilled in Abraham's spiritual seed likewise. From the beginning, there have been in all nations many who have known the true God, and have worshipped him by pious affections, by prayer, and by a sincere desire to know and to do his will;—a worship more acceptable to God than any worship by bodily rites. Through this spiritual worship, believers of all nations, whether they be Jews or Gentiles, are by the promise of God, that is by a free gift, entitled to the possession of the heavenly country, of which Canaan was the type.—And as all who believe in Christ are Abraham's spiritual seed, and the true Israel of God, the promise, that he would be a God to Abraham's seed in their generations, hath been remarkably fulfilled in them also. For the knowledge and worship of the true God have been more effectually spread through the world, and preserved among mankind by the disciples of Christ, than by the disciples of Moses.

That the preservation of the knowledge and worship of God in the world by the spiritual seed was promised in the covenant, appears from Jer. xxxi. 33. 'This shall be the covenant which I will make with the house of Israel, after those days, saith the Lord: I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.' And from Isa. lix. 20. 'And the Redeemer shall come to Zion, and unto them who turn from transgression in Jacob, saith the Lord. 21. As for me, this is my covenant with them, saith the Lord, My spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.' According to the prophets, therefore, one of the particulars included in God's promise, that he would be a God to Abraham's seed in their generations, was, that the knowledge of himself, which he gave first to the natural seed in the law, and after that to the spiritual seed in the gospel, would never be lost in the world. With admiration and gratitude we behold the

accomplishment of this promise, in the preservation of the Jewish and Christian scriptures, and in the continuance of the worship of the one true God among Jews and Christians to this day.

This promise, however, will not be completely accomplished, till Abraham's spiritual seed are all introduced into the heavenly country, their eternal inheritance. When that grand era arrives, the spiritual seed, joining the general assembly of the first-born, shall know and worship God more perfectly than ever they did in any period of the church on earth: Rev. xxii. 3. 'His servants shall serve him, and they shall see his face, and his name shall be in their foreheads.'

2. The promise, that God would be the God of Abraham's seed in their generations, implied that he would reside among the natural seed; not indeed by any image or corporeal representation of him, for every thing of that kind they were forbidden to make, but by a visible symbol of his presence, abiding with them constantly, to which they would direct their worship.

This meaning of the promise is suggested by God himself, Lev. xxvi. 11. 'And I will set my tabernacle amongst you, and my soul shall not abhor you. 12. And I will walk among you, and be your God, and ye shall be my people.' Accordingly, in fulfilment of this promise, God resided among Abraham's natural seed in the wilderness, by a pillar of cloud and fire, which after the tabernacle was erected, rested on it while they continued encamped: but when they journeyed, it went before them. This visible symbol of the divine presence among the Israelites, was called 'the glory of the Lord.' And from that glory God gave responses to the Israelitish judges and kings, when they consulted him.—How long this visible symbol of the divine presence continued among the Israelites, is not known. If it remained till the temple was destroyed by the Babylonians, it departed then, and never returned.

This promise, in its second meaning, hath been accomplished to Abraham's seed by faith likewise; for in no age of the world have good men been without the presence and assistance of the Spirit of God; as may be known from God's saying concerning the wicked antediluvians, Gen. vi. 3. 'My Spirit shall not always strive with man.' In the Christian church, this promise received a remarkable accomplishment, by the descent of the Holy Ghost upon the apostles and first preachers of the gospel, and by the spiritual gifts with which all the primitive churches were enriched. These were more honourable tokens of the divine presence than the glory in the tabernacle, because they were appropriated to individuals, who, on that account, were called 'temples of the Holy Ghost,' 1 Cor. vi. 19. and 'habitations of God through the Spirit,' Eph. ii. 22. But this promise will receive its chief accomplishment in the heavenly country, where the 'pure in heart shall see God,' Matt. v. 8.—Rev. xxi. 3. 'And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.'

3. The promise, that God would be a God to Abraham's seed in their generations, implied that he would be their constant protector, and bestow on them all the blessings which men expect from the objects of their worship.—The preservation of Abraham's natural seed in Egypt, their deliverance from their Egyptian oppressors, their miraculous sustentation in the wilderness during forty years, their introduction into and possession of Canaan, their return from their captivities, but above all, their not perishing as a people in their last long dispersion, are illustrious proofs that this race hath always been the objects of God's care, that they are still beloved for their father Abraham's sake, and that they will be preserved a numerous and distinct people, till the whole purposes of their separation from the rest of mankind are accomplished.

This promise hath been fulfilled to the spiritual seed likewise; for, notwithstanding the sincere worshippers of God, from the very beginning, have been persecuted by the wicked, and in these persecutions great numbers of them have been put to death, they have never been utterly destroyed. By the support which God on many occasions hath given to his suffering servants in times of persecution, many have been excited to imitate their virtues; and, by the ordinary care which he taketh of them at all times, the generation of the servants of God hath been, and will be preserved in the world to the end. Nay, we have reason to expect, that at length the effect of that most wise and powerful government which God exercises over the world, will be to diminish the wicked, and to multiply the virtuous till they exceed the wicked in number, as was before observed, p. 256. And with respect to the present happiness of good men, it hath ever been acknowledged that their virtues, in all ordinary cases, make them much more happy than the wicked can be by enjoying the pleasures of sin; and in extraordinary circumstances, if they are more afflicted than others, their felicity will be greater in the heavenly country, according to Christ's promise, Rev. iii. 21. 'To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my father on the throne.'

Before we conclude our account of the third and fourth promises in the covenant with Abraham, we will endeavour to shew, *First*, That Isaiah and Ezekiel have foretold the general conversion of Abraham's natural seed to the Christian faith, under the idea of their restoration to their own land; and their practising the Christian worship, under the idea of their worshipping God in Canaan according to the purity of the Mosaic ritual; and their happiness in their converted state, under the idea of their employments and enjoyments in the earthly country. *Secondly*, That Isaiah's new heaven and new earth, chap. lvi. 17. and Ezekiel's temple, chap. xli. 1. and the land which he allotted to the twelve tribes, chap. xlvii. 13–23. and the city whose dimensions he hath described, chap. xlv. 6. are the same with the new heaven and new earth, and the heavenly Jerusalem, which John saw in his vision, related Rev. chapters xxi. xxii.; consequently, that the new heaven and the new earth, of which the prophets and the apostle have spoken, are the heavenly country promised in the covenant to Abraham's spiritual seed.

1. *First*, then, that Isaiah and Ezekiel have foretold the general conversion of Abraham's natural seed to the Christian faith and worship, under the idea of their restoration to their own land, and of their worshipping God there according to the Mosaic ritual, and their happiness in their converted state, under the idea of their felicity in the earthly Canaan, must, I think, be acknowledged, when it is considered that these prophecies, literally understood, contain particulars which cannot be supposed to happen, if the Israelites, after being restored to their own land, are to live as formerly under the institutions of Moses; such as, that they shall be absolutely free from transgressions, and be all righteous. Ezek. xxxvii. 23. 'Neither shall they defile themselves,—with any of their transgressions. 24. They shall also walk in my judgments, and observe my statutes and do them.' So also Isa. lx. 21. 'Thy people shall be all righteous.' Farther, these prophecies, literally understood, foretell, that when the Israelites are placed in Canaan, God's 'servant David shall be their prince for ever,' Ezek. xxxvii. 25.; and that all the nations of the earth shall be subservient to them, Isa. lx. 12. 'The nation and kingdom that will not serve thee, shall perish: Yea, those nations shall be utterly wasted.' But if these prophecies foretell the conversion of the Jews, the particulars mentioned in them will all happen. The converted Jews, in the Christian church, will not, as formerly under the law of Moses, be polluted with any ceremonial transgression: Neither will they be

righteous merely by performing ritual services, but by doing pious and virtuous actions: And in the Christian church, Christ, called *David*, because he was prefigured by David, will rule them for ever. Moreover, the nation that will not serve them in their converted state, namely, by 'building up their walls,' as it is explained Isa. lx. 10. that is, by entering into the Christian church and strengthening it, 'shall be utterly wasted.'

2. *Secondly*, That Isaiah's new heaven and new earth, and Ezekiel's country and city, are the same with the new heaven and new earth, and the heavenly Jerusalem which John saw in his visions, will appear from comparing their several descriptions of these matters. Isaiah's new heaven and new earth which God is to create, are to be so excellent that 'the former shall not be remembered,' Isa. lxxv. 17. Wherefore they are to be created after the former heaven and earth are passed away. In this circumstance they agree with John's new heaven and new earth: for he saw these after 'the first heaven and the first earth were passed away,' Rev. xxi. 1.—Next, as in Isaiah's new Jerusalem, which God is to create a rejoicing, 'the voice of weeping shall be no more heard,' Isa. lxxv. 19.; so in John's new Jerusalem, 'there shall be no more death, neither sorrow nor crying, neither shall there be any more pain,' Rev. xxi. 4.—Farther, as Isaiah said to the Israelites, chap. lx. 19. 'The sun shall be no more thy light by day, neither for brightness shall the moon give light to thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory;' so of his new Jerusalem John says, Rev. xxi. 23. 'The city had no need of the sun, neither of the moon to shine in it, for the glory of the Lord did lighten it, and the Lamb is the light thereof.' And with respect to Ezekiel's waters, which issued out from under the threshold of the house, and became a great river, Ezek. xlvii. 1-5. it is the same with John's pure 'river of water of life proceeding out of the throne of God,' Rev. xxii. 1. For, as on the banks of Ezekiel's river a tree grew 'which brought forth new fruit according to his months,—and the fruit thereof shall be for meat, and the leaf thereof for medicine,' Ezek. xlvii. 12.; so on either side of John's river, 'was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations,' Rev. xxii. 2.

These descriptions agree so exactly in all points with each other, that it is reasonable to suppose the subject of the prophecies and of the vision is the same: Wherefore, as John saw the new heaven and the new earth, and the heavenly Jerusalem, and the pure river of water of life issuing out of the throne of God, and the tree of life growing on its banks, after the resurrection of the dead, and general judgment, and punishment of the wicked, (Rev. xx. 11-15.), I think it probable, that the prophecies in which all these particulars are mentioned, foretell the state of things after the resurrection, and general judgment; consequently, that Isaiah's new heaven and new earth, and Ezekiel's country and city, are the heavenly country promised to Abraham, and to his spiritual seed, in the covenant.

3. In the *third* place, St. Peter hath directed us to interpret Isaiah's prophecy and John's vision, of the heavenly country in which the righteous are to live after the resurrection and judgment. For, after describing the utter destruction of the present heaven and earth by fire, he adds, 2 Pet. iii. 13. 'Nevertheless we, according to his promise, expect new heavens and a new earth, wherein dwelleth righteousness.' These great events, he tells us, will happen when Christ returns from heaven to raise the dead and judge the world; and calls it the *restitution of all things*; and affirms, that God hath spoken of it by all his holy prophets since the world began. Acts iii. 19. 'Repent ye, therefore, and be converted, that your

sins may be blotted out, when the times of refreshing shall come from the presence of the Lord' 20. And he shall send Jesus Christ, who before was preached to you, 21. Whom the heavens must receive, till the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.' But where hath God promised to create new heavens and a new earth, wherein righteousness is to dwell, except in the covenant with Abraham, in which he promised an heavenly country to Abraham's spiritual seed? And where do we find that God hath spoken of the restitution of all things by the mouth of all his holy prophets since the world began, unless it be in that covenant, and in the prophecies which foretell the fulfilment of the promises in that covenant?

Of the form and constitution of the heavenly country to be created for an everlasting habitation to Abraham's seed by faith, we know little, except, 1. That it will be a material habitation. For, as the righteous are to be raised with glorious, incorruptible, and immortal bodies, their everlasting habitation must be suited to the corporeal part of their nature, raised from the dead in the greatest perfection of which it is capable. See 1 Cor. xv. 44. note. Hence the propriety of representing the heavenly country under the image of the earthly Canaan.—2. The new heavens and the new earth, being destined for an habitation to all the virtuous and the good, who have lived and who are to live in the world from first to last, they must be such as are capable of containing them, and with them such of the angelic natures as are to live with them in their new abode.—3. In scripture there are passages which lead us to believe that God will dwell with the righteous in the heavenly country, by some visible manifestation of his presence, unspeakably more resplendent than the glory by which he manifested his presence among the Israelites. Now, although God can receive no addition to his happiness from the excellency of his own works, we may suppose that the new heavens and earth will be so much the more exquisitely contrived, and so much the more glorious, that he himself is to be sensibly present with his people. Wherefore, if the present earth, even as it lieth under the curse, and is the habitation of sinners, affords its inhabitants such a variety of enjoyments, how full of pleasures must the heavenly country be, which God's wisdom hath contrived, and his power created, for the entertainment of his favourite people. Isa. lxxv. 18. 'Be ye glad and rejoice for ever, in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy' 19. And I will rejoice in Jerusalem, and joy in my people.'—See Spectator, vol. viii. No. 580. where the future habitation of the righteous, and their happiness in that abode, are elegantly described.

SECT. V.—Of the fifth Promise in the Covenant with Abraham

THIS promise we have Gen. xii. 2. 'I will bless thee, and make thy name great, and thou shalt be a blessing: 3. And in thee shall all the families of the earth be blessed.'—xviii. 18. 'Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him.'

Concerning this promise let it be observed, that although at the time it was spoken Abraham may have thought it a promise of great temporal felicity only, to him and to the families of the earth through him, in some manner which he did not understand; yet afterwards, when God counted his faith to him for righteousness, and constituted him the father of many nations, he might conjecture, that the counting of his faith to him for righteousness, was what God meant by blessing him, as was

observed p. 253.; and that by constituting him the father of many nations, he was to make his name great; and that the blessing of all the families of the earth in him, consisted in their having their faith counted to them for righteousness, by virtue of the promise which God made to him as their father.

But whether Abraham understood this to be the meaning of the promise or not, what Paul wrote to the Galatians shews that it is its true meaning: Gal. iii. 13. 'Christ hath bought us off from the curse of the law, being made a curse for us, that the blessing of Abraham might come on the nations through Jesus Christ.' For what blessing belonging to Abraham can come on the nations, through Christ's buying them off from the curse of the law, unless it be the blessing of *justification* mentioned ver. 8. that is, the blessing of having their faith counted to them for righteousness, called *the blessing of Abraham*, because it was first promised to him personally by a covenant; and because in that covenant God promised to him to bestow the same blessing on men of all nations, who imitated him in his faith and obedience, and who, on that account, are considered by God, as his children. For, as was shewn p. 256. Abraham was constituted the father of many nations, for the express purpose of receiving the promises in the covenant on their behalf, and in their name. Wherefore, seeing the counting of Abraham's faith to him for righteousness implied, as was shewed p. 253. that his sins were to be pardoned, and that he was to be rewarded as a righteous person, God's blessing all the families of the earth in him implied, that all who imitated him in his faith and obedience, were to have their sins in like manner pardoned, and to receive the reward due by God's promise to righteous persons; and that they are to be thus blessed, in consequence of the promise made to Abraham as the father of all believers.

This blessing of faith counted to them for righteousness, will assuredly come on all the families of the earth. For, as was shewed in the Illust. of Romans ii. Ess. vi. sect. 3. if faith does not consist in the belief of things which one hath no opportunity of knowing, but in the belief of such things as are made known to him, whether by the light of nature or by revelation, and in a sincere disposition to know and do the will of God, men in every age and nation may exercise true faith, and may have their faith counted to them for righteousness, on account of what Christ hath done to procure that great blessing for them, whether they have lived in or out of God's visible church. But it will not be bestowed on them till the general judgment, when, their trial being ended, their state will be settled by the sentence of their Judge. For, seeing the pardon of sin consisteth in a complete deliverance from death the punishment of sin, and seeing the rewarding one as a righteous person, implieth his actually receiving the reward due to a righteous person, it is evident that neither of these can take place till the judgment is ended. At that period of the divine government, the promise to bless all the families of the earth in Abraham, will be performed in the full extent of its meaning: Because then every one who is found to have feared God, and to have wrought righteousness, shall be accepted with him, whether they have lived in any visible church of God or not; for the Judge of all the earth is no respecter of persons, Acts x. 34.

The foregoing interpretation of God's promise to bless all the families of the earth in Abraham, is confirmed by St. Paul, as was hinted above. For he hath declared, that the blessing of the nations in Abraham, consisteth in God's justifying them by faith. Gal. iii. 8. 'Now the scripture foreseeing that God would justify the nations by faith, preached the gospel (the good news) to Abraham, saying, In thee shall all the nations be blessed. 9. Wherefore they who are of faith, are blessed with believing

Abraham.' After this testimony of an inspired apostle, can there be any doubt concerning the meaning of God's promise to 'bless all the families of the earth in Abraham?'

SECT. VI.—Of the sixth Promise in the Covenant with Abraham.

THIS promise was made to Abraham, after he had laid Isaac on the altar with an intention to offer him as a burnt-offering; and is recorded, Gen. xxii. 18. 'In thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.'

Because Isaiah had said to the Israelites, chap. lx. 3. 'The Gentiles shall come to thy light, and kings to the brightness of thy rising,' the Jewish doctors affirmed, that the Gentiles were to be enlightened with the knowledge of the true God, and of his commandments, by the Jews converting them to Judaism. Also they affirmed, that this is the blessing of all the nations of the earth in Abraham's seed, which was promised to him in the covenant. But these interpretations St. Paul hath confuted, Gal. iii. 16. by observing, that the words of the promise are not 'and in seeds,' as speaking of many persons, but 'and in thy seed,' as speaking of one person only. For from this circumstance he argued, that the blessing of all the nations of the earth in Abraham's seed was to be accomplished by one person only, who is Christ.

This argument, at first sight, may perhaps appear inconclusive, especially as, in the other promises, the word *seed* is used collectively, to denote a multitude of persons. Yet when it is remembered, that at the fall God said to the serpent, 'I will put enmity between thee and the woman, and between thy seed and her seed—it shall bruise thy head, and thou shalt bruise his heel,' we cannot doubt, that by the seed of the woman one person only was meant; and that 'the bruising the head of the serpent,' signified that one person's defeating the malicious scheme which the devil (who because he assumed the form of a serpent when he deceived Eve, is called 'that old serpent, the Devil and Satan,' Rev. xii. 9.) had contrived for destroying the human race, and not the killing of serpents by men; for that was too trifling an event to be so solemnly foretold on so important an occasion. Besides, such an interpretation would imply, that Eve was deceived by a natural serpent, which is not to be supposed. Wherefore, the restorer of the human race having been foretold at the fall, under the appellation of the 'seed of the woman,' Abraham would naturally think of him, and of the purpose for which he was to be born, when God said to him, 'In thy seed shall all the nations of the earth be blessed.' And the apostle reasoned justly, when, from its being said to him, *and in thy seed*, he concluded, that the nations were to be blessed in one person, who is Christ. For if God had meant to tell Abraham that the nations were to be blessed in the Israelites, his natural seed, collectively, he would have said, *and in thy seeds or sons*, to prevent him from interpreting the promise of the person foretold at the fall under the appellation of the *seed of the woman*, who was to bruise the head of the serpent.

This promise hath been signally fulfilled in Christ, as the apostle hath affirmed; for, 1. In the prospect of Christ coming into the world, born of a woman, and of his offering himself a sacrifice for sin, Adam and Eve were respite from death, and had a new trial appointed to them, under a more gracious covenant than the first; a covenant better adapted to their nature, now that it was weakened by sin. Their temporary respite from death God intimated by saying to the woman, 'In sorrow thou shalt bring forth children;' and to the man, 'In the sweat of thy face thou shalt eat bread, till thou return unto the ground.' And their having a new trial appointed, was

insinuated in the declaration, that the 'seed of the woman was to bruise the head of the serpent.' For if they were still to live under the first covenant, the serpent's contrivance for their destruction would have taken effect inevitably. It could only be frustrated by their having an opportunity, under a new covenant, of regaining the life which they had forfeited by their first disobedience. Farther, that this gracious new covenant was procured for them by the death of the seed of the woman, was intimated by the bruising of his heel at the time he bruised the serpent's head. For although they might not, in that dark expression, discern the death of the seed of the woman as a sacrifice for their sin, God may have revealed it to them, together with its happy consequences. And the important discovery being made to them, in order that it might be perpetuated among their posterity, God may have appointed them to worship him by the sacrifice of beasts. It is true, Moses hath not said that God ordered our first parents to offer such sacrifices; yet his telling us, that God accepted the sacrifice of the firstlings of his flock which Abel offered to him, implies, that such a command was actually given by God; otherwise, the worshipping him by the sacrifice of beasts would have been will-worship, consequently it would not have been accepted by him.

Farther, as the bruising of the head of the serpent by the seed of the woman, and the serpent's bruising his heel, were of all the discoveries made to mankind in the first age the most important, may we not suppose, that to teach mankind the meaning of the serpent's *bruising the heel* of the seed of the woman, namely, that it signified his death as an atonement for the sins of men, God commanded Abraham to offer up his only son as a burnt-offering!—That this was its meaning, Abraham might conjecture from the extraordinary nature of the command: Or if, by the strength of his own reason, he could not discover this, the angel who spake to him after Isaac was laid on the altar, may have made it known to him. For our Lord himself assures us, that Abraham saw his day with joy: John viii. 56. 'Your father Abraham rejoiced to see my day, and he saw it and was glad.'

2. And in the view of Christ's coming and offering himself a sacrifice for sin, all Adam's posterity are included in the gracious new covenant under which he was placed, after he was respited from death. For if Adam's posterity were included in the covenant under which he fell, so far as to be liable to death for his offence, it is reasonable to think, that they are likewise included in the new covenant which was made with him, and that thereby they have an opportunity given them of regaining that bodily life which Adam forfeited for them.—Besides, if the law under which Adam's posterity now live, be the law of works, to what purpose hath God allowed them to come into existence? By obedience to that law none of them can obtain life, but for the smallest act of transgression must perish. This, then, is one of the great blessings which are procured for mankind by Abraham's seed, Christ. In the prospect of his dying as a sacrifice for sin, they have obtained a trial under a more gracious covenant than the first; and this favour is not confined to any one nation or race of men, but is extended to all the posterity of Adam, without excepting any of them. So that in respect of this happy effect of his coming into the world in the human nature, he may truly be said to have died for all. See 2 Cor. v. 15. note 1.

3. By dying as a sacrifice for sin, Abraham's seed, Christ, hath obtained for all the nations of the earth deliverance from death, the curse of the law which Adam brake: so the apostle assures us, Gal. iii. 13. 'Christ hath bought us off from the curse of the law, being made a curse for us.' His meaning, however, is not that any of Adam's posterity is to escape temporal death, but that *they are all to be raised from the dead by Christ, in order*

to their receiving reward or punishment according to what they have done in this life, whether it hath been good or bad. They, who by giving the obedience of faith, have fulfilled the gracious requisitions of the new covenant under which they were mercifully placed, and who, when they failed in particular instances, have repented of these failures, shall be pardoned, and rewarded with eternal life; but they who have neither given this obedience, nor repented of their sinful courses, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

4. As the reward of his dying for the sins of men, Abraham's seed, Christ, after his resurrection, was exalted to the government of the world. Wherefore, seeing he exercises that government with the greatest wisdom, and power, and goodness, for the benefit of mankind, all the nations of the earth have, by his government of the world, been greatly blessed in him. And, in particular, they have been blessed in him with the influences of the Spirit, to enable them to overcome the evil propensities of their nature, and to fulfil the requisitions of the law of faith, under which he hath placed them. In one word, all the nations of the earth being indebted to Abraham's seed, Christ, for every blessing of providence and of grace which they enjoy, or hope to enjoy, they have been greatly blessed in him.

5. Many nations of the earth have been blessed in Abraham's seed, Christ, with the knowledge of the true God, and of the way of salvation, and of the rewards and punishments of a future state. For these, with the other doctrines of true religion, Christ made known to his holy apostles and prophets by inspiration; and through the fidelity and diligence with which they published these things to the world, the knowledge of them was given to many nations in the first age, and hath been continued among them ever since, and even spread in the world, by the stated ministry of the word. Nevertheless, all the nations of the earth have not as yet heard the gospel; nor have all obeyed it to whom it hath been preached. But the prophets have foretold, and we believe, that in some future period the whole earth shall be filled with the knowledge of God, by means of the gospel preached everywhere, and received everywhere. So that, as was foretold, Psal. lxxii. 17. 'His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.'

These are the blessings which were to come on all the nations of the earth, through Abraham's seed, Christ, because Abraham obeyed God's voice in offering up his only son Isaac, as a burnt-offering. By this, however, God did not mean that Abraham's obedience procured these blessings for the nations through Christ, but that, as the reward of his obedience in the affair of Isaac, God promised that the person through whom these blessings were to come on the nations, should be one of Abraham's seed. This interpretation is agreeable to the plain meaning of the words, 'And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.'

CONCLUSION.

Having explained God's promises to Abraham, both in their literal and allegorical meaning, and having shewed in what manner they have been already fulfilled, or are yet to be fulfilled to the heirs hereof, it will be useful to look back, and take a view of the great discoveries which were made of God's gracious purposes respecting mankind, in that ancient oracle which God himself hath dignified with the appellation of *his covenant with Abraham*. First, then, in promising to bless Abraham exceedingly, it appears that God declared his intention to bestow on him the great blessing of justification by faith

that is, his intention both to pardon his sins, and to reward him as a righteous person for his faith. In consequence of his pardon, Abraham is to be delivered from death, the punishment of sin, by being raised from the dead. And with respect to his reward, it will consist in the everlasting possession of that heavenly country, of which the earthly country promised to him and to his natural seed, was the emblem and pledge.—2. By constituting Abraham the father of many nations, God declared that he will consider all in every nation who imitate Abraham in his faith and obedience, as Abraham's seed, and perform to them the blessings promised in the covenant to Abraham's seed: consequently, believers of all nations are, like Abraham, to be justified by faith: they are to be pardoned, and to obtain the everlasting inheritance of heaven, after being raised from the dead. Also in heaven they are to have God for the object of their worship, and the source of their happiness to all eternity. And these blessings, which are all to come on them through Abraham's seed, Christ, are in the covenant declared to be the common privilege of believers of every age and nation, as Abraham's seed, whether they have lived in any visible church of God on earth or not.—3. But, which is of the greatest importance in this matter, it is expressly declared, that the blessings promised in the covenant are not to come on any, but on those whose faith is accompanied with habitual obedience. This God declared concerning Abraham himself, Gen. xviii. 19. 'I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.'—Thus it appears, that the principal doctrines, precepts, and promises, which were afterwards made known to the world more plainly in the gospel, were discovered to the Israelites in the covenant which God made with their father Abraham; so that, properly speaking, it was the gospel of the Israelites, and the rule of their justification.

It is true, the discoveries in the covenant with Abraham are not very obvious to us, because we are not accustomed to the allegorical method of instruction used in ancient times. But that method being familiar to the Israelites, they were at no loss to know, that the temporal blessings promised to the natural seed of Abraham, were emblems of those eternal blessings which belong to his seed by faith, and were in fact promises of these blessings to them. Farther, seeing the temporal blessings promised to the natural seed were all things future, and some of them at a great distance in point of time, their coming to pass exactly as they were promised, hath become to us a proof and a pledge, that the eternal blessings of which they are the prefigurations, shall be fulfilled to the spiritual seed in due season. For instance, can any person of good sense and candour, who considers by what wonderful exertions of the divine power Abraham's natural seed were brought out of Egypt, preserved in the wilderness during the space of forty years, and then put in possession of Canaan, the country promised to them in the covenant; entertain the least doubt of God's willingness and power to raise all Abraham's spiritual seed from the dead, and to introduce them into the heavenly country, of which the introduction of his natural seed into the earthly country was both an emblem and a pledge?

ESSAY VI.—ON JUSTIFICATION.

To understand what the apostles have written, and others have disputed, concerning justification, it will be proper to explain the meaning of the words *justify*, and *justification*, as used in common speech. To *justify a person*, as was shewed Rom. ii. 13. note 2., is a law phrase, denoting the action of a judge, who, when a per-

son is accused at his bar of having committed some crime, acquits him after a formal trial, by a sentence pronounced in the hearing of his accuser and of the witnesses. The other word, *justification*, is a law term likewise, and denotes the acquittal itself, together with its consequences, so far as they have a relation to the party accused.

In scripture, the words *justify* and *justification* have a sense analogous to their use in human courts of judicature. For, when God is said to justify men, the meaning is, that as the Judge of the world he acquits them by his sentence after an impartial trial, either because he finds them innocent of the things of which they are accused or, if they are guilty, because he is graciously pleased to pardon them. Justification on the first ground, being merited, may be demanded by the accused as a matter of right; and consisteth in an absolute acquittal. But justification, on the second ground, being entirely gratuitous, may be granted or withheld, according to the pleasure of the judge. If granted, it consists in a full pardon of the accused person's sins, bestowed on him as a favour.

SECT. I.—Of the Doctrine of Justification, as explained by the Apostle Paul.

PAUL, in his epistles to the Romans and to the Galatians, hath treated largely of the justification of mankind. What he teacheth on that subject in his epistle to the Romans, is comprehended in two propositions; the first of which we have Rom. iii. 20. 'By works of law there shall no flesh be justified in his sight.' Now, since the apostle is speaking of a man's being justified in the sight of God, it is evident, that in this passage he considers men as standing at the tribunal of God, and claiming to be acquitted on account of works of law; that is, on account of their having done all the works which God's law requireth. Concerning men in these circumstances, the apostle declares, that 'by works of law there shall no flesh be justified in his sight;' for this unanswerable reason, 'Because through law is the knowledge of sin.' The law of God, by requiring perfect obedience to all its precepts, under the penalty of death, maketh every man sensible that he is a sinner, and that, instead of being entitled to justification on account of works of law, he is liable to punishment on account of his sins. Wherefore, the knowledge of sin committed being incompatible with a meritorious justification, it is certain, as the apostle hath declared, that 'by works of law there shall no flesh be justified in the sight of God.'

But God, as Judge, may justify sinners gratuitously; that is, he may from favour pardon their sins on repentance, and by that pardon free them from punishment. Of this kind of justification St. Paul also speaks. For having affirmed and proved, that it is impossible for any sinner to be justified in the sight of God on account of works of law, because he neither hath performed nor can perform them, (see Rom. iii. 20. note 1.), he produceth his second proposition, in which the method established by God for the justification of sinners is declared, ver. 28. 'We conclude, that by faith man is justified, without works of law.' This proposition consists of two parts: *first*, That man, in his present lapsed state, is justified by faith; *secondly*, That he is justified by faith without works of law. These important doctrines the apostle establishes in the following fourth chapter, by appealing to the justification of Abraham, as related by Moses. And because it is natural for men to seek to be justified meritoriously by their own works, the apostle begins with proving, that Abraham was not meritoriously justified by his works. Rom. iv. 2. 'For (saith he) if Abraham were justified by works, he might boast, but not before God.'—Many contend, that *justified by works*, in this verse, means *gratuitously justified by works proceeding from faith*. And on the authority of this single text, in which it is denied that Abraham was

justified by works, they affirm, that in the gratuitous justification of sinners, no regard whatever is had to good works proceeding from faith. But to overturn this false notion, I observe, that if the works mentioned by the apostle are works proceeding from faith, what he hath said of Abraham is not true; namely, 'that if he were justified by works he might boast.' For the man who is justified gratuitously by works proceeding from faith, hath not the least title to boast. So Paul himself tells us, Rom. iii. 27. 'Where then is boasting? It is excluded. By what law? Of works? No, but by the law of faith.'—The law which requires faith working by love in order to justification, effectually excludeth all boasting; because works proceeding from faith being imperfect, do not entitle him who performs them to justification. If such a person is justified, it must be by free gift; consequently, he cannot boast of his justification as merited. Wherefore, the justification by works, which the apostle denieth to Abraham, being a justification of which he might have boasted, it cannot be a gratuitous justification by works proceeding from faith; for, I repeat it, of such a justification no man can boast; but it must be a meritorious justification by works of law, as mentioned Rom. iii. 20. 28. of which one may boast.

The apostle having shewed by Abraham's justification, that believers are justified without works of law, proceeds to prove the other branch of his proposition; namely, that men are justified by faith. And this he doth, by appealing, as before, to Abraham's justification. Rom. iv. 3. 'For what saith the scripture? Abraham believed God, and it was counted to him for righteousness.' This passage of scripture we have Gen. xv. 5. where we are told, that God brought Abraham forth, 'and said, Look now towards heaven and tell the stars, if thou be able to number them. And he said to him, So shall thy seed be. 6. And he believed in the Lord; and he counted it to him for righteousness.' On this the apostle reasons in the following manner, Rom. iv. 4. 'Now to him who worketh, the reward is not counted as a favour, but as a debt;' founding his argument on the phrase, 'counted to him as a favour.'—For if Abraham had *worked*, that is, had obeyed the law of God perfectly, the reward would not have been *counted to him*, that is, bestowed on him as a favour; but it would have been given to him by his righteous Judge, as a debt due to him for his unsinning obedience.—Next, to shew that Abraham and all believers are justified, not meritoriously by a perfect obedience to the law of God, but gratuitously by faith, the apostle addeth, ver. 5. 'But to him who doth not work,' who doth not pretend to have given a perfect obedience to God's law, (this sense of *working* is evident from ver. 4.), 'but believeth on him who justifieth the ungodly,' that is, who believeth God's promise to pardon penitent sinners, although they have not given perfect obedience to his law, 'his faith is counted to him for righteousness' as a favour. The faith which such a sinner hath in the mercy of God, if it leads him to obey God sincerely, is, by mere favour, counted to him by his Judge as righteousness.

Farther, to shew what is implied in God's counting one's faith to him for righteousness, the apostle cites a passage from Psal. xxxii. 1, 2. where David describeth the blessedness of the man to whom God counteth righteousness without works, as consisting in his having his sins covered, and not charged to him. Rom. iv. 6. 'In like manner also David describeth the blessedness of the man to whom God counteth righteousness without works; that is, who counteth faith for righteousness, without requiring a perfect obedience to his law, (see ver. 4.); 7. 'Saying, Blessed (like Abraham) are they whose iniquities are forgiven, and whose sins are covered. 8. Blessed is the man to whom the Lord will not count sin.'

Here it is proper to remark, that the apostle's illustration of the two branches of his conclusion, chap. iii. 28.

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'We conclude that man is justified by faith, without works of law,' suggests four things concerning justification, which merit the reader's particular notice.—1. That the works which the apostle excludes from having any influence in the justification of sinners, are not works proceeding from faith, but *works of law*; that is, the perfect performance of all the works which the law of God enjoins, without failing in any one instance.—2. That as often as St. Paul speaks of justification by works of law, he means a *meritorious justification*; consequently a justification which the man who performs works of law may demand from his Judge as a debt due to him for his works, and of which he may justly boast.—3. That the justification obtained by God's counting one's faith to him for righteousness, is not a meritorious but a gratuitous justification; a justification which may be withheld from the believer without injustice; And therefore, if it is bestowed on him, it is bestowed as a favour.—4. That the counting of faith for righteousness is an implied promise of pardon as well as of reward; but both by the free gift of God: the faith and imperfect obedience of the believer, meriting neither the one nor the other of these blessings.

But although the apostle hath expressly declared, that by works of law no flesh shall be justified meritoriously in the sight of God; also, although he hath excluded faith, and the good works proceeding from faith, from having any meritorious influence in procuring for believers justification from God, it is to be carefully observed that he hath nowhere said, that believers are justified by faith alone. On the contrary, he hath, in this same discourse, expressly asserted, that good works are necessary, even to a gratuitous justification. For having affirmed, Rom. iii. 28. 'that man is justified by faith without works of law,' to shew us, that by *works of law* he means a perfect obedience to law; also, to prevent us from suspecting that by this doctrine he represents good works as not necessary to a gratuitous justification by faith, he adds, ver. 31. 'Do we then make law useless through the faith?' Do we make obedience to the law of God useless through the doctrine of justification by faith? 'By no means: For we establish law;' we establish its obligation as a rule of life to those who are gratuitously justified by faith. I ask, could the apostle with truth have said that he established law, by teaching that men are justified by faith without works of law, if by *works of law* he had meant those good works which men perform from a principle of faith? This I think no one will affirm. Whereas, if by *works of law* he meant an unsinning obedience to the law of God, by teaching that men are justified by faith without such works, he strongly enforced the obligation of the law of God as a rule of life, to believers as well as to others. For of all the motives which can be proposed to induce sinners to forsake their sins, and to follow holiness to the utmost of their power, the most effectual is to assure them, that an unsinning obedience is not required in order to their justification, (for if that were the case, who could be saved?) but that God is graciously pleased, for the sake of Christ, to grant pardon and eternal life to every one who believeth on him, and sincerely obeys him. Psal. cxxx. 4. 'There is forgiveness with thee, that thou mayst be feared.'

Such is the apostle Paul's doctrine concerning justification. In the following section we will examine the doctrine of the apostle James on the same subject, and compare it with Paul's; that we may judge whether the two apostles contradict each other in this important article; as many have erroneously supposed.

SECT. II.—Of the Doctrine of Justification, as explained by the Apostle James.

JAMES hath treated of justification in the second chapter of his epistle; ver. 20. 'Wouldst thou know, O false

man, that faith without works is dead? 21. Was not Abraham our father justified by works, when he had lifted up Isaac his son upon the altar? 22. Thou seest that faith co-operated with his works, and by works his faith was perfected. 23. And so that scripture was confirmed, which saith, Abraham believed God, and it was counted to him for righteousness: And he was called the friend of God. 24. Ye see, therefore, that by works a man is justified, and not by faith only. 25. And in like manner also, was not Rahab the harlot justified by works, having secretly received the messengers, and having sent them away by another road? 26. For as the body without the spirit is dead, so also faith without works is dead.

In this account of justification, James is thought to have contradicted Paul; and to reconcile them a variety of solutions have been proposed, most of which lead to very dangerous consequences. But, as shall be shewed immediately, the doctrine of the two apostles is the same: And the supposition, that they have contradicted each other, is founded on a misapprehension of what they have written on the subject, as will appear from what follows.

1. Although James hath said, 'that by works a man is justified, and not by faith only;' he hath nowhere said, in contradiction to Paul, that by 'works of law' a man is justified.—2. In like manner, although Paul hath said, 'We conclude that by faith man is justified, and not by works of law,' he hath nowhere said, in contradiction to James, that 'man is justified by faith only.' He hath denied, indeed, that Abraham was justified by works; but, as was shewed page 264. it is plain from the scope of his reasoning, that the works of which he speaks are not works proceeding from faith, but works of law; that is, a perfect performance of the works enjoined by law. These Paul excluded from the justification of Abraham, not because they would have justified him if he had performed them, but because it was not in his power to perform them.—3. The justification by works of which James speaks, is not a meritorious justification by works of law, but a free grace justification by works proceeding from faith, chap. ii. 22. 'Thou seest that faith co-operated with his works, and by works his faith was perfected.' This kind of works Paul is so far from excluding from his idea of justification, that he expressly declares them to be absolutely necessary to it. For, having observed that men are justified by faith, Gal. v. 5. 'We, through the Spirit, look for the hope of righteousness by faith;' to prevent us from imagining that he is speaking of faith disjoined from good works, he immediately adds, ver. 6. 'For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith strongly working by love.' To the same purpose, Gal. vi. 15. 'In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.' Now, can any one be a new creature without forsaking his sins, and leading a holy life? Paul's description of a new creature determines this question, 2 Cor. v. 17. 'If any man be in Christ Jesus, he is a new creature: Old things are passed away; behold all things are become new.'—Wherefore, as the two apostles do not speak of the same kind of justification, nor of the same kind of works, their doctrine, rightly understood, hath not even the appearance of contradiction. To make their doctrine really contradictory, Paul's *works of law* must mean evangelical works, or good works proceeding from faith, contrary to the propriety of the expression, and to the scope of the apostle's argument, as was shewed page 264.

Farther, that the two apostles have not contradicted each other in their doctrine concerning justification, may be presumed from this circumstance, that both of them have founded their doctrine on the justification of Abraham. Thus Paul, Rom. iv. 2. 'If Abraham were justified by works, he might boast; but not before God. 3.

For what saith the scripture? Abraham believed God, and it was counted to him for righteousness.' In like manner, James ii. 21. 'Was not Abraham our father justified by works, when he lifted up Isaac his son on the altar?' Now, as it is not to be supposed that the two apostles have builded a contradictory doctrine on the same foundation, the presumption is, that their doctrine is the same.

However, not to rest the matter on a presumption, the agreement of the two apostles in this great article of the Christian faith will appear, if the doctrine of each is more narrowly examined. James, by telling us that Abraham was justified by works when he had lifted up Isaac on the altar, evidently alludes to what God said to him, Gen. xxii. 16. 'By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, 17. That in blessing I will bless thee.' This promise to *bless Abraham*, which God so solemnly confirmed with an oath, James, with as much truth, hath termed God's *justifying* Abraham, as Paul hath given that appellation to God's counting his faith to him for righteousness. For, in fact, God's promise to bless Abraham was the same with his promise to count his faith to him for righteousness, as is plain from Paul's calling the counting of faith for righteousness 'the blessing of Abraham,' Gal. iii. 14. See this proved more fully, Ess. v. Sect. 1. p. 253. Wherefore, when God said to Abraham, 'In blessing I will bless thee,' seeing he promised to bestow on him the blessing of righteousness counted to him; also, seeing God declared that he would so bless him, because he had not withheld his son, his only son, from him; it is evident, that if justification consisteth in having righteousness counted to one, Abraham was as really justified by the work of offering up Isaac, as by his believing in the Lord that his seed should be numerous as the stars of the heaven.

That Abraham was justified by the work of lifting up Isaac on the altar, Paul also hath acknowledged in his epistle to the Hebrews, chap. vi. 13. 'When God made promise to Abraham, seeing he could swear by no one greater, he sware by himself, saying, Surely, blessing I will bless thee, and multiplying I will multiply thee.' That this was the promise which God made to Abraham when he had offered up Isaac, is evident from the oath with which it was confirmed. For on no other occasion did God confirm any promise to Abraham with an oath. And that Paul understood this to be a promise to justify Abraham, is equally evident from his observing, that God confirmed his promise with an oath, to the end that the heirs might have strong consolation from it: ver. 17. 'God, willing more abundantly to shew to the heirs of promise the immutability of his purpose, confirmed his promise (to bless Abraham) with an oath, that by two immutable things in which it was impossible for God to lie, we might have strong consolation who have fled away to lay hold on the hope set before us. 18. Which we have as an anchor of the soul.'—But what consolation could the heirs derive from God's promise to bless and multiply Abraham, if the blessing promised to him was not the blessing of justification; and of his having a numerous seed by faith? And what hope was set before the heir to lay hold on as an anchor of the soul, unless it was the hope of pardon and eternal life, which was given to Abraham and to his seed in God's promise to bless and multiply him? Since, therefore, Paul knew that the blessing which God promised to Abraham after he had offered up Isaac, was the blessing of justification; also, since he knew that God expressly declared he would bestow that blessing on him, because he had not withheld his only son; by appealing to that transaction, as giving the heirs of promise strong consolation, Paul hath affirmed as expressly as James, that Abraham was justified by the work of

offering up Isaac. Consequently, for any one to say, or even to think, that Abraham was not justified by that work, is to contradict Paul as well as James; na, it is to contradict God himself, who sware to Abraham, 'Because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is on the sea shore.'

Farther, although James hath said that Abraham was justified by the work of lifting up Isaac upon the altar, he hath not said, that his faith had no influence in his justification. On the contrary, he tells us expressly, that *his faith co-operated with his works*, namely, in procuring his justification; and thereby he hath intimated, that that work was rendered effectual by its proceeding from faith: At the same time adding, that *by works* Abraham's *faith was perfected*, he with equal plainness intimates, that Abraham's faith would have been imperfect, if he had refused to offer Isaac when God commanded him to do it. Wherefore, according to James, to render works acceptable to God, they must proceed from faith; and to render faith perfect or complete, it must produce good works. In short, without this union, neither faith nor works separately will avail any thing to men's justification.—In this doctrine Paul agrees perfectly with James, as is evident from Gal. v. 6. vi. 15. formerly quoted, p. 266; and from all those passages in his epistles where he declares, that 'the unrighteous shall not inherit the kingdom of God,' 1 Cor. vi. 9. and that 'without holiness no man shall see the Lord,' Heb. xii. 14.

Having thus shewed that the two apostles, rightly understood, agree perfectly in their doctrine concerning justification, it remains, for the further illustration of the subject, to offer the five following remarks.

1. Notwithstanding in the account Paul hath given of Abraham's justification, Rom. iv. 3, 4. *believing* is opposed to *working*, it does not follow that faith is not a work. Paul himself hath called faith *a work*, 1 Thess. i. 3.—And Christ hath termed believing on him whom God hath sent, the *work* which God prescribed to the Jews, John vi. 28, 29. This I think sheweth, that *the working*, to which *believing* is opposed by Paul, does not mean the performing of good works from a principle of faith, but the perfect performance of all the works which the law of God enjoins. And the opposition which is stated between believing and working, implieth nothing more but that believing is not a perfect obedience to the law of God; and that it hath not the influence to procure a meritorious justification, which a perfect obedience would have, if it were possible for us to attain to it.

2. Many theologians, overlooking the doctrine of James concerning justification, and attending only to the sound, without considering the sense of what Paul hath written on the subject, and at the same time forgetting that faith is itself the greatest of all good works, have ascribed to faith some efficacy in justification which good works have not. This efficacy they represent, by calling faith 'the hand which layeth hold on the righteousness of Christ,' so as to make it the righteousness of the believer, and to render him perfectly righteous in the sight of God. But a doctrine of this kind, which implies an impossibility, and from which many dangerous consequences have been deduced by the Antinomians, ought not to be received; more especially as it hath no foundation in scripture. For none of the inspired writers hath called faith 'a hand which layeth hold on the righteousness of Christ.' They do not even say, that Christ's righteousness is counted, or imputed to believers; far less that they are made perfectly righteous thereby; which is an impossibility,—because no person can be perfectly righteous in the sight of God, but one who hath never sinned. See Rom.

iv. 3. note 2. What Moses hath written concerning the justification of Abraham is, that his believing in the Lord, and not the righteousness of Christ, was counted to him for righteousness. In like manner, what Paul hath taught is, that the faith of believers is counted to them for righteousness through Jesus Christ; that is, on account of what Christ hath done to procure that blessing for them. The efficacy, therefore, of faith, doth not depend on its laying hold on the righteousness of Christ, nor on its possessing any inherent merit, but on the good pleasure of God, who, from mere favour, counts the believer's faith to him for righteousness, having appointed it as the condition or means of his justification. But the same kind of efficacy is ascribed likewise to good works. And surely it belongeth to God to appoint what conditions or means of justification seemeth to him good. Now, that he hath actually made faith and works, not separately, but jointly, the condition of justification, both Paul and James have declared: the one by assuring us, that nothing availeth to men's justification 'but faith working by love;' the other by telling us, that Abraham's faith *co-operated* with the work of lifting up Isaac on the altar, in procuring him the promise of the blessing of justification. However, neither the one apostle nor the other meant, that justification is merited by faith or works, either separately or jointly. The meritorious cause of men's justification is Christ's obedience to death: Gal. iii. 13. 'Christ hath bought us off from the curse of the law, being made a curse for us, that the blessing of Abraham might come on the nations through Jesus Christ.' As the reward of his obedience to death, Christ hath procured for mankind the gracious new covenant, in which God, from pure favour, hath promised to bestow pardon and eternal life on all who, by faith and holiness, are capable of enjoying these great benefits. In one word, 'By grace we are saved through faith;' but it is a faith which worketh by love.

3. By constituting Abraham the father of all believers, Gen. xvii. 5. God made his justification the pattern of the justification of believers of all nations, and in all ages of the world; and in him hath shewed what the dispositions and actions are, which he requireth in those on whom he will bestow justification as a free gift. This both Paul and James have taught us, by founding their doctrine concerning justification on the justification of Abraham. It is therefore of importance, in the present question, to attend to the character and behaviour of this chief of believers, as described by Moses.—Abraham was a native of Chaldea. But being commanded by God to leave his country and kindred, and to go into a land which he would shew him, Abraham obeyed, not knowing whither he was to go. When he arrived in Canaan, God promised to give that country to him and to his seed; and to make his seed as numerous as the stars of the heaven. This promise Abraham believed, notwithstanding he had all his life gone childless. Nay, he continued to believe it, till the long-promised son, by whom his seed was to become as the dust of the earth, was brought forth by Sarah, in the ninetyeth year of her age, and when Abraham was an hundred years old. But mark what happened! When this only son was grown, God commanded Abraham to offer him up on an altar as a burnt-offering. This difficult command he obeyed, notwithstanding all the promises which God had made to him and to his seed were limited to this only son; reasoning with himself, that God was able to raise him even from the dead, after he was burnt to ashes on the altar; and believing that he would actually raise him.—Farther, though the possession of Canaan was promised to him personally, Acts vii. 5. God 'gave him none inheritance in it, no, not so much as to set his foot on;' for the cave and field of Machpelah Abraham bought with

his money from Ephron the Hittite. Yet, when he was dying, he died in the firm persuasion that God would raise him from the dead, to possess the country which he had promised to him. What an admirable example of faith and obedience doth the history of this great believer present to our view! An example which shews, that his faith and obedience did not consist in a single act exerted on a particular occasion, but extended to all God's declarations and commands without exception, from the time he left Chaldea to the end of his life. Wherefore, having on every occasion believed in the Lord, and obeyed his commands, he obtained the promise of justification, confirmed by the oath of God, after he had offered up his only son; and was made the father of all believers, to teach us what our dispositions and actions must be, if we expect to be justified as Abraham was; and to make us sensible, that we are not his children, and heirs of the promises made to him and to his seed, unless, as our Lord expresseth it, John viii. 39. 'We do the works of Abraham.'

4. It was mentioned in the preceding Essay, page 251. that God said concerning Abraham, Gen. xviii. 19. 'I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him.' And it was observed, that this was a declaration, not only to Abraham himself, but to Abraham's children, that they were to receive the blessings promised in the covenant, and particularly the blessing of faith counted to them for righteousness, only on condition of their keeping the way of the Lord, and their doing justice and judgment. These things merit the reader's notice in this place; because Abraham's justification being the pattern of our justification, if he was not to have the things promised to him, unless he kept the way of the Lord, and did justice and judgment, we cannot expect pardon and salvation, unless we persevere in faith and holiness to the end of our lives, as Abraham did.

5. The defenders of justification by faith alone ought to consider, that the doctrines of religion, both natural and revealed, may be really believed without having any influence on a man's temper and behaviour. So saith James, chap. ii. 18. 'One may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works. 19. Thou believest that there is one God; thou dost well: Even the devils believe this, and tremble.' Wherefore, the belief of the doctrines of the gospel, however firm it may be, and however zealously contended for, even to the giving of one's body to be burned, will have no influence in any man's justification, if it doth not produce good works, 1 Cor. xiii. 3. 'A faith of this kind is what James calls 'a dead faith.' Like the body without the spirit, it hath no vital operation. In short, it is not the faith which at the judgment will be counted to the believer for righteousness; but rather will aggravate his wickedness, and increase his punishment.

SECT. III.—Of the Justification of the Heathens.

To the doctrine of justification by faith it hath been objected, by the opposers of revelation, that it excludes all from the possibility of salvation who have not the benefit of revelation. This objection, if it were well founded, would, I acknowledge, bring discredit on the doctrine of justification by faith, and even on the gospel itself; because it would represent God as requiring from sinners a condition of salvation, which he himself hath put it out of their power to attain.

But the objection is of no value, as it proceeds on a palpable mistake, namely, that the faith necessary to jus-

tification consists in the belief of doctrines knowable only by an external revelation. For whether we consider the scripture account of faith, or whether we examine the particular acts of faith by which individuals are said in scripture to have been justified, we shall find, that faith doth not consist so much in the belief of any revealed moral or religious truth, as in men's attaching themselves sincerely to God by a strong inclination to know and to do his will; and in making a right use of their reason in searching after the will of God, as manifested by the light of nature; or, if they are favoured with an external revelation, in implicitly directing their religious sentiments and conduct by that revelation, so far as they are capable of understanding it; and in relying with an entire confidence on all the promises of God. Properly speaking, therefore, faith lieth in the heart more than in the head. So the apostle Paul teacheth, Rom. x. 10. 'With the heart we believe unto righteousness; we believe so as to have righteousness counted to us.—The same apostle represents faith to consist in the strength of one's persuasion of the religious truths which he believes, and in the influence which that persuasion hath on his temper and conduct, rather than in the number and extent of the truths which he believes. 2 Cor. iv. 13. 'We having the same spirit (Ess. iv. 56.) of faith, according to what is written, I believed, therefore I have spoken: We also believe, and therefore speak.'—Heb. xi. 1. 'Now faith is the confidence (the confident expectation) of things hoped for, and the evidence of things not seen.'

From this account of faith it appears, that persons may have true faith whose religious knowledge is very limited. For to different persons the objects of faith must be more or fewer, according to their different capacities, and their different opportunities of gaining religious knowledge. In particular, the faith of those who are denied the benefit of revelation, can have for its object only the truths concerning God discoverable by the light of nature. Yet they may please God by acting agreeably to their faith in these truths. So the apostle hath expressly declared, Heb. xi. 6. 'Without faith it is impossible to please God: For he who cometh to God must believe that he is, and that he is a rewarder of them who diligently seek him.'

The declaration, that they please God who diligently seek him, in consequence of their believing that he is, and that he is a rewarder of them who diligently seek him, is conformable to truth. For, notwithstanding the faith of those to whom God hath not granted an external revelation, may not be as extensive as the faith of those who enjoy that benefit, *their faith*, that is, their attachment to God, may be as strong, and their inclination to know and to do his will may be as sincere, and have as great an influence on their conduct, as the faith of those who are favoured with revelation. Nay, their sense of the imperfection of their own works, and their reliance on the mercy of God, may be as complete—consequently, on account of the sincerity of their faith and obedience, they may be as acceptable to God as the others who enjoy revelation, and through the merits of Christ may be as readily saved; agreeably to St. Peter's declaration, Acts x. 34. 'Of a truth I perceive that God is no respecter of persons. 35. But in every nation, he who feareth God and worketh righteousness, is accepted with him.'—Further, it is to be considered, that even among those who are favoured with a written revelation, there are great differences in respect of their natural capacities, their improvement by education, and their opportunities of attaining the knowledge of the meaning of that revelation; by all which, the extent of the knowledge and faith of individuals must be very different. We may therefore believe, that the same extent of faith in the doctrines of revelation will not be required of all to whom a written

revelation hath been given; but in judging individuals, a due regard will be had to the opportunities and advantages which each hath enjoyed. This I think our Lord hath insinuated, Luke xii. 47. 'That servant who knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. 48. But he who knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: And to whom men have committed much, of him they will ask the more.'—Seeing, then, the same extent of faith is not required from all who enjoy the benefit of revelation, because all have not the same natural capacity, nor the same advantages for profiting by revelation, we may for the same reasons believe, that from those who are denied the benefit of revelation, that extent of faith is not required which is expected from those who enjoy revelation. And therefore, at the judgment, the Judge will consider what improvement every one hath made of the opportunities and advantages which he enjoyed; and what influence his faith in the truths which were made known to him hath had on his temper and actions.

That the faith necessary to justification consists in a sincere disposition to know and to do the will of God, so far as it is made known to men, and not in the belief of doctrines which they have no means of knowing, appears also from the particular exercises of faith recorded in the scriptures, by which individuals are declared to have been justified.—To begin with Noah: It is said of him, Heb. xi. 7. 'By faith, Noah, when he received a revelation concerning things not at all seen, being seized with religious fear, prepared an ark for the salvation of his family, by which he condemned the world, and became an heir of the righteousness which is by faith.' Noah's faith, in this instance, did not consist in his believing any doctrine of religion made known to him by God, but in his believing a future event which God revealed to him, namely, that the ungodly world was to be destroyed with a flood; and in his obeying God's command to prepare an ark for the salvation of himself and family. Wherefore, since by that faith he 'became an heir of the righteousness which is by faith,' Owen and his followers are wrong in affirming, that the faith of which the apostle speaks in this chapter is not justifying faith.—The next example is Abraham, of whom it is said, Gen. xv. 6. 'Abraham believed in the Lord, and it was counted to him for righteousness.' He believed the Lord's promise, that his seed should be numerous as the stars of the heaven. And because this act of faith was counted to him for righteousness, the apostle insinuates that he was justified thereby, Rom. iv. 2. 3. But in this instance, as was observed concerning Noah, Abraham's faith had no doctrine of religion for its object, but a future event only, which God promised should take place; namely, that he was to have a son, from whom a progeny, numerous as the stars of the heaven, was to descend. This appears from Rom. iv. 18. 'He, contrary to hope, believed with hope, that he should be the father of many nations, according to what was spoken, (Gen. xv. 5.), So shall thy seed be. 19. And not being weak in faith, he did not consider his own body now dead, being about an hundred years old, neither the deadness of Sarah's womb. 20. Therefore, against the promise of God he did not dispute through unbelief, but was strong in faith, giving glory to God. 21. And was fully persuaded, that what was promised he was able certainly to perform. 22. Therefore also it was counted to him for righteousness.' And on an after occasion, Heb. xi. 17. 'By faith Abraham, when tried, offered up Isaac: he who had received the promises, offered up his only begotten. 18. Concerning whom it was said, Surely in Isaac a seed shall be unto

thee: 19. Reasoning, that God was able to raise him even from the dead, from whence he received him even for a parable.' In this, as in the former instance, Abraham's faith had no moral or religious truth for its object, but a matter of fact afterwards to happen, the credibility of which depended on God's veracity and power; namely, that the numerous seed promised to him was to spring from Isaac. For Abraham, whose conceptions of the perfections of God were very exalted, reasoned with himself, that God was able to raise Isaac from the dead; and that, to fulfil his promise, he would actually raise him, after being burnt to ashes on the altar.—Rahab's faith likewise, on account of which, ver. 31. 'she was not destroyed with the unbelievers,' which James hath termed *her justification*, did not consist in her believing any particular revelation which was made to her concerning the God of Israel; but in attending to, and reasoning justly on what she had heard concerning his wonderful works, so as to believe him to be the only true God and governor of the universe. Josh. ii. 9. 'I know that the Lord hath given you this land: 10. For we have heard how the Lord dried up the waters of the Red Sea for you, when you came out of Egypt; and what you did unto the two kings of the Amorites that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. 11. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above, and in earth beneath.' Wherefore, since Rahab's faith in the God of the Israelites, as the only true God, led her to receive and conceal the Israelitish messengers at the risk of her life, her faith was perfected by that work; and on account of that work proceeding from her faith, she was justified, as the apostle James expressly affirms. Besides, it appears from the history that she persevered in the faith and worship of the true God. For after the sacking of Jericho, she dwelt among the Israelites, and was highly esteemed by them on account of her personal virtues; in so much that Salmon, a great man in Israel, married her, whereby she became one of our Lord's ancestors, being the mother of Boaz, who was the father of Jesse, and grandfather of David.—The faith likewise of the other ancients, who are celebrated in this xith chapter of the epistle to the Hebrews, did not consist in their believing any moral or religious doctrine which God had formerly revealed, but in their forming such just conceptions of the power and veracity of God, as led them firmly to expect the fulfilment of all the events which he had foretold; and of all the promises which he had made to Abraham, concerning his giving the everlasting possession of Canaan to his seed; so that, by their faith in these promises, they were encouraged valiantly to withstand and subdue their enemies.—Of this kind was the faith of Moses's parents, which moved them to disregard the king's commandment, and to hide their son three months; and the faith of Moses himself, which moved him to leave the court of Egypt, and to suffer persecution with the people of God, rather than to enjoy the temporary pleasures of sin: moved him also to institute the passover, and the sprinkling of blood, that the destroying angel might not touch the first-born of the Israelites.—Of the same kind was the faith of the Israelites, by which they entered into and passed through the Red Sea; and of Joshua, by which he expected the walls of Jericho to fall down, after being encompassed seven days; and of Gideon, and of Barak, and of Samson and Jephtha; of David also and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, &c.—In short, the whole of the apostle's discourse in this chapter proceeds on the supposition, that faith is a disposition in the heart, leading

those who possess it to act suitably to their knowledge of the will of God respecting their conduct, whether his will was discovered to them by the light of nature or by revelation.

The foregoing examples of persons who were justified by their faith in the declarations and promises of God, notwithstanding these declarations and promises related merely to temporal matters, prove, I think, that they who believe in God, according to the manifestation which he hath made of himself by the light of nature, may be justified even by that kind of faith, provided it leads them habitually to comply with the will of God, so far as they know it.—It is no just objection to this, neither doth it support Owen's affirmation, mentioned p. 269. that some of the persons whose faith and obedience are praised by the apostle, were not justified thereby; such as many of the Israelites, who by faith passed through the Red Sea, but afterwards, by reason of unbelief, refused to go into Canaan, and for that sin were destroyed in the wilderness; and those who by faith compassed the walls of Jericho seven days, in expectation of their falling down, who cannot all be supposed to have been justified by that one act of faith; and perhaps some others who are said through faith to have subdued kingdoms. For since the apostle saith, ver. 39. 'All these, though well testified of through faith, have not received the promise; 40. God having foreseen some better things for us, that they without us should not be made perfect;' he certainly means, that many of these persons were justified by their faith: and with respect to the rest, there can be no doubt, that in so far as their faith led them to obey God, in the instances mentioned by the apostle, they did what was pleasing to God.—But even on supposition that a number of them were not justified by their faith, because it was only temporary, it were wrong, on that account, to conclude concerning the rest, who are said to have obtained a good testimony through faith, and who are to be perfected, that is, rewarded together with us, that their faith did not avail to their justification; unless it could be proved, that, like the Israelites who passed through the Red Sea, they did not persevere in their faith and obedience. In particular, the conclusion would most certainly be false with respect to Noah, and Abraham, and Rahab. For of them it is testified, in so many words, that they were justified by their faith, notwithstanding we know its objects were such moral and religious truths only as were discoverable by the light of nature, and such revelations as God was pleased to make to them personally, concerning certain temporal matters in which they were greatly interested.

Thus, from the accounts which the inspired writers have given of the faith necessary to justification, and from the example of those who are said in the scriptures to have been justified by their faith, it is abundantly evident, that justifying faith in different persons must be different in respect of its objects, according to the opportunities and advantages bestowed on each. Nevertheless, the principle of faith being the same in every dispensation, it may, by the assistance of the Spirit of God, be attained under every dispensation, and may be productive of holiness in the believer, in proportion to the extent and strength of his belief. If this account of the matter be just, it removes the greatest objection which infidels have raised against the gospel. For, by establishing faith as the condition or means of justification, it hath excluded none, not even the heathens, from the possibility of salvation. This liberal doctrine the apostle Paul, if I mistake not his meaning, hath expressly taught, Rom. iv. 11. where he tells us, that Abraham 'received the mark of circumcision, as a seal of the righteousness of the faith which he had in uncircumcision, in order to his being the father of all who believe in uncircumcision, that righteousness might be counted even to them.'

But while we contend, that persons may have the faith necessary to justification, who, through their want of revelation, are ignorant of Christ, and of the method of salvation, we are far from thinking that any person can be justified otherwise than by Christ. All who are justified, are justified of God's free gift, through the merit of Christ's obedience to death. And that many will be justified in that manner, we are warranted to believe: for, as the apostle Paul hath excellently reasoned, Rom. v. 12. since it was consistent with the justice and goodness of God to subject all to death for the disobedience of Adam, notwithstanding the greatest part of mankind never heard either of Adam or of his disobedience, it is equally consistent with the justice and goodness of God to bestow pardon and eternal life at the judgment on believers of all nations, on account of the meritorious obedience of Christ, notwithstanding many of them never heard till then of the Person to whom they owe the great obligation, nor of his obedience to death by which it was procured for them. And the rather, that the discovery of the author of their salvation, and of the method by which he procured it, though not made to them till the judgment, will come in good time to lay a foundation for their gratitude and love to God and to Christ, throughout the endless ages of eternity.

But however consonant to reason and to the perfections of God it may be, that the benefit of Christ's obedience should be extended, at the judgment, to persons who in their lifetime never had an opportunity to know and believe on him, provided they are found to have been animated by a real principle of faith and piety; the case of those to whom Christ hath been offered in the gospel, but who have rejected him, is very different. Their unbelief having generally proceeded from evil dispositions, they can receive no benefit from Christ's obedience. So he himself hath taught us, John iii. 19. 'This is the condemnation, that light is come into the world, and men have loved darkness rather than light, because their deeds were evil. 20. For every one who doth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved.'

Upon the whole I affirm, a second time, that by making faith the condition of men's justification, the gospel excludes none from salvation, but those who exclude themselves through pride of understanding and vicious dispositions.

SECT. IV.—*Of the Propriety of making Faith the Condition of Men's Justification.*

THE propriety of making faith, and more especially the faith of the gospel, the condition or means of the justification of those to whom the gospel is offered, hath been called in question by the Deists, on this principle,—That a man's belief is not in his own power, but depends on the evidence with which the thing to be believed is accompanied; and on his ability to comprehend and judge of that evidence. But however true this principle, rightly understood, may be, it is no less true, on the one hand, that through indulged prejudices, and the prevalence of corrupt inclinations, and considerations of present interest, and even through inattention, men may render themselves blind to the clearest evidence; and, on the other hand, that by attention, impartiality, and willingness to know the truth, men may render themselves capable of discerning, and of being impressed with the evidence by which any doctrine or matter of fact is properly supported. In this view, to require the belief of the gospel from those to whom it is offered, is, in fact, to require them to use their rational faculties in a fit manner, and to exercise care and impartiality in judging of an affair which is of the greatest importance to themselves, and to the world. Wherefore, seeing the proofs by which the gospel is shew

ed to be of divine original, are sufficient to convince those who examine them impartially; for any one to reject the gospel as not of divine original, is certainly an evidence that his heart is so corrupted that he is incapable of salvation; whereas, to receive it, is a proof that he possesseth a rectitude of disposition which fits him for heaven. So our Lord hath declared, John iii. 20. 'Every one who doth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved.' 21. But he who doth truth, cometh to the light, that his deeds may be made manifest that they are wrought in God.' The belief of the gospel being thus a proof that men are capable of justification, and the rejection of it disqualifying them for receiving that blessing, to require faith in the gospel as the condition of the salvation of those to whom it is proposed, and to make the disbelief of it the cause of their condemnation, are both of them proper; consequently no fault can be found, either with our Lord's promise or with his threatening: Mark xvi. 15. 'Go ye into all the world, and preach the gospel to every creature.' 16. He who believeth, and is baptized, shall be saved; but he who believeth not, shall be condemned.'

2. The gospel is much to be commended for making *faith* the condition or means of men's justification, because it is the highest exercise of piety, and the only true principle from which, in every dispensation of religion, good works must proceed. This praise is due to faith, not because by piety and good works men merit justification, but because by these jointly they become capable of pardon and eternal life. Wherefore, in speaking of men's justification, to separate good works from faith, and to make the latter consist wholly in the belief of doctrines, without connecting it with good works, is to err from the truth; as is plain from the many passages of scripture in which good works are enjoined as necessary to salvation, and bad works are forbidden as bringing condemnation on those who continue in them. To begin with the highest authority;—our Lord hath said, Matt. vii. 21. 'Not every one who saith to me, Lord, Lord,' (that is, who acknowledgeth me for his Master), 'shall enter into the kingdom of heaven: but he who doth the will of my Father who is in heaven.' 22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? 23. And then will I profess unto them, I never knew you: Depart from me, ye who work iniquity.' Matt. xxv. 34. 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' 35. For I was an hungered, and ye gave me meat, &c. 41. Then shall he say also to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. 42. For I was an hungered, and ye gave me no meat,' &c. See also Matt. xiii. 41, 42, 43.—In like manner, the apostle Peter, Acts iii. 19. 'Repent ye, therefore, and be converted, that your sins may be blotted out.' 2 Pet. i. 5. 'Add to your faith courage, &c. 10. For doing these things ye shall never at any time fall.' 11. And thus there shall be richly ministered to you an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.'—And especially Paul, the great defender of justification by faith without works of law, Rom. ii. 5. 'The righteous judgment of God, who will render to every man according to his works. Ver. 13. Not the hearers of the law are just before God, but the doers of the law shall be justified.' Rom. viii. 13. 'If ye live according to the flesh, ye shall die: but if, through the Spirit, ye put to death the deeds of the body, ye shall live.' 1 Cor. vi. 9. 'Do ye not know that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, &c. Gal. v. 6. 'In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but

faith strongly working by love.' Tit. ii. 11. 'The grace of God, which bringeth salvation, hath shone forth to all men, 12. Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, 13. Expecting the blessed hope, namely, the appearing of the glory of the great God, and our Saviour Jesus Christ, 14. Who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works.' Heb. xii. 14. 'Pursue peace with all men, and holiness, without which no one shall see the Lord.'—So also James ii. 14. 'Though a man may say he hath faith, and have not works, will faith save him?'—And John, 1 Epistle iii. 7. 'Little children, let no one deceive you: He who doth righteousness is righteous, even as he is righteous.'

After these declarations from Christ and his apostles, can any one doubt that the faith which saves is necessarily connected with good works; and that it is made the condition or means of our justification for any other reason, but because it is the vital principle of true holiness, whereby men are rendered capable of eternal life?

3. By establishing faith as the condition of men's justification, the gospel teacheth us, that at the judgment God will principally regard the disposition of men's minds, without severely searching into their actions. For, in particular instances, these may have been imperfect, and even faulty, through the greater corruption of nature which some have to struggle against, or the greater temptations to which others have been exposed, or the peculiar disadvantages under which a third sort have laboured, while their general conduct hath been right. Besides, in most cases, the bad actions of those who have a sincere desire to please God, having, through invincible ignorance, been performed under the notion, perhaps, of service done to God; or, if performed contrary to knowledge and conscience, having been speedily repented of by the believer—God will graciously forgive them for the sake of Christ, and will accept of their faith, or general disposition to please him, which led them to an habitual course of virtuous though not sinless conduct, as if it were a perfect righteousness; and will reward them from pure favour, on account of the meritorious obedience of Christ.

4. By making faith the condition of our justification, the gospel teaches, that however good any action may be, as to the matter of it, if it does not proceed from faith, that is, from an habitual regard to the will of God, and from a sincere desire to please him, in the hope of obtaining those rewards which the lights of nature and of revelation encourage pious men to expect from his goodness, (Heb. xi. 6.), it is neither a moral nor a religious action; it is the mere effect of natural disposition, or perhaps of something worse: for instance, a desire of the praise of men, or a regard to one's own present interest; and therefore it will avail nothing to one's acceptance with God.

5. Lastly, the gospel, which hath made faith working by love the condition on which God will justify men in the way of favour, is attended with this advantage, that while it establisheth good works on the firmest foundation, and giveth them all the weight and importance in the Christian scheme which really belong to them, it beats down men's pride, by making them sensible of the imperfection of their virtue: And thus, taking away from sinners all pretensions to merit, it constrains them humbly to receive the great blessings of justification and salvation as free gifts from God through Jesus Christ, and lays a foundation for their gratitude to God, and love to Christ, throughout the endless ages of eternity.

SECT. V.—Of the Time when Believers are justified.

MANY of the inextricable opinions with which theologians have perplexed themselves, in pretending to recon-

cile the doctrine of the apostles Paul and James on the article of justification, originates from the notion that believers are justified in the present life. And I acknowledge, that what Moses hath written concerning the justification of Abraham, according to its obvious meaning in modern language, seems to imply, that he was justified at the time he believed in the Lord. I acknowledge also, that what Paul hath written concerning the justification of believers, seems in like manner to imply, that they are justified in the present life. Nevertheless, I hope to make it evident, that neither Moses or Paul meant to teach any such doctrine.

1. To shew this, my first argument shall be taken from the nature of justification. To be *justified*, in the scripture sense of the word, is to be acquitted from the charge of having broken the law of God, either by omitting the duties which it enjoins, or by committing the sins which it forbids; consequently it means, to be freed by the sentence of God from the punishment which they incur who break his law. Accordingly, the Westminster Assembly, in their Shorter Catechism, have rightly defined justification, 'An act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight.' But as the whole of a man's life is a state of probation, the sentence of acquittal in which justification consisteth, must proceed upon an examination of all the deeds men have done in the body during the whole course of their trial. Wherefore, if the sentence of acquittal is passed immediately on a man's first faith, which is the opinion of Estius, Whitby, Locke, Taylor, and others, on the one hand, and of the Antinomians, and of some Calvinists, on the other, we must either hold, with the first-mentioned learned men, that the acquittal respects only the sins committed by the believer prior to that first act of faith; or with the last-mentioned persons, that it comprehends not only the believer's past sins, but all those also which he may happen to commit afterwards, till his death.

The first of these opinions, namely, that justification consists in the pardon of the sins committed previous to believing, labours under this inconvenience, that by connecting the pardon of past sins with men's first faith in the gospel, we are led to think, that some may be justified and pardoned with respect to all their past sins, on whom no change of dispositions hath passed, nor will pass; as was the case with Simon Magus, and many others in the first age, who were baptized and made an outward profession of faith in the gospel. The same is the case likewise with many, in every age, who speculatively believe the gospel to be a revelation from God, and yet are not influenced thereby either in their temper or actions. I ask, will wicked persons, who die impenitent, not be punished for the sins they committed previous to their first faith in the gospel? To resolve the matter into the sovereign pleasure of God, will not account for his pardoning such persons; because if at any time God forgives the sins which men have committed while they continue in these sins, he acts contrary to his perfections, and to his character as the righteous Judge of the world.—Besides, if the future punishment of sin is to arise in part from the existence of evil dispositions in the mind of the sinner, those who live and die in their sins must be miserable, in proportion to the number and strength of the evil habits which they carry with them into the other world; these not being diminished in the least by their supposed first pardon. Wherefore, that sinners are pardoned in any period of their life without repentance, and that the sins which have been thus pardoned, will neither be punished in a future state, nor be the instrument of the sinner's punishment who dieth in his sins, being opinions which stand in opposition to the declared laws of God's government, and to the established course of things, they ought not to be adopted on a few expressions in scripture, which

easily admit of a different interpretation. But to induce us to embrace such opinions, the plainest and most unambiguous assertions ought to be produced from the inspired writings in confirmation of them.—To all these considerations we may add, that if the speculative belief and outward profession of the gospel is sufficient, without repentance, to procure for sinners the pardon of all the sins they have committed previous to their believing the gospel, why may not the same kind of faith, continued in, procure for sinners, without repentance, the pardon of all the sins they commit through the whole course of their life? In short, the doctrine of a first and second justification, the one by faith, and the other by works, though patronized by many great names, being contrary both to scripture and reason, ought to be exploded.

The second opinion concerning the justification of believers in the present life, is, that the pardon granted immediately on their believing, includes not only their past sins, but all the sins which they may afterwards commit during the whole course of their life. But to this notion of justification it may with great propriety be objected, that it represents men's future actions as judged, and their sins as pardoned, before they exist: Or, if this form of the doctrine is too absurd to be maintained, it must at least be allowed, that a justification which includes the pardon of all future sins, very much resembles a Popish bull of indulgence, and gives men too great a liberty of sinning; consequently it can be no doctrine of the gospel.—The Antinomians indeed endeavour to remove this objection by asserting, that the evil actions of believers are not in them sins, neither doth God consider them as such; or, to use their own expression, *God sees no sin in believers*. But the impiety and folly of this assertion is too glaring to need any laboured confutation. Sin is sin, by whomsoever and at what time soever committed; and, if not forsaken, will most certainly be punished.

2. My second argument to prove that men are not justified in the present life, shall be taken from experience; and it is this: Since justification is an act of God's free grace, in which he pardoneth all our sins, and accepteth us as righteous, if believers are pardoned in this life, they must in this life be delivered from the punishment of sin, that is, from diseases and death, and every evil which at the fall was inflicted on mankind as the punishment of Adam's sin. The reason is, a pardon which leaves the sinner under any part of his punishment, is no pardon at all; at least, it is not a full pardon. He may have an assurance of pardon given him in the promises of the gospel; but, while any part of his punishment is continued, he can no more be said to be pardoned, than a prisoner can be said to be freed from his confinement who is detained in prison. A believer also may in the promises of the gospel have an assurance of God's love, together with peace of conscience in the prospect of pardon, provided he perseveres in faith and holiness. But still this is not pardon; for, as was said before, pardon consists in an actual deliverance from all the penal consequences of sin, both in the present and in the future life.

Farther, one's acceptance as righteous in the sight of God, consists in his being rewarded as a righteous person. If so, this part of justification doth not take place at present. None of the children of Adam were ever in this life thus 'accepted as righteous in the sight of God,' except Enoch and Elijah, who, on account of their singular faith and holiness, and to shew what justification is, were translated in the body to heaven; whereby they were freed from death, the punishment of sin, and put in the immediate possession of a blessed immortality, the reward promised to the righteous.—Since, then, believers are neither delivered in this life from diseases and death, nor put in possession of the joys of heaven, but only in the promises of the gospel have an assurance that these

blessings shall be bestowed on them at Christ's second coming, it is evident from experience, that no believer is justified in the present life.

3. A third argument, to shew that believers are not justified in the present life, arises from those passages of scripture in which justification is represented as a thing future. Of these the principal are, Rom. ii. 5. 'Revelation of the righteous judgment of God, who will render to every one according to his works,' &c. Rom. viii. 24. 'We are saved in hope. Now hope seen, it is not hope: For what a man seeth, how also can he hope for it? 25. But if we hope for what we do not see, we wait with patience for it.' Gal. v. 5. 'We, through the Spirit, look for the hope of righteousness by faith.' Wherefore, righteousness is not counted to us through faith in the present life; and our salvation is a thing future, being the object of our hope, and will not be accomplished till Christ's second coming.

4. A fourth argument is, if believers on their first act of faith are justified, that is, judged in the present life, and acquitted from the guilt of all the sins they have till then committed, they must be judged twice; contrary to the declarations of scripture, in which one judgment only, of the righteous as well as of the wicked, is spoken of; and that one judgment is foretold to happen at Christ's second coming.

From these arguments I think it evident, that notwithstanding Moses hath spoken of the justification of Abraham, and Paul hath spoken of the justification of believers, in words sometimes of the present, and sometimes of the past time, these passages are to be interpreted, like many other passages of scripture, in which things future are represented as past, or present, to signify the absolute certainty of their happening. Thus Moses says, in his song, Exod. xv. 13. 'Thou hast guided them in thy strength unto thy holy habitation;' that is, thou wilt assuredly guide them.—In the prophetic writings this manner of expressing things future is common.—We find it used likewise by our Lord and his apostles, Matt. xxvi. 28. 'This is my blood of the new covenant, which is shed for many;' that is, which is to be shed.—Luke xx. 37. 'Now, that the dead are raised,' (that is, shall be raised), 'Moses shewed at the bush.'—John iii. 19. 'He that believeth not is condemned already;' shall be condemned, if he does not repent.—Rom. viii. 30. 'Whom he called, them he also justified; and whom he justified, them he also glorified.' But as believers are not glorified in the present life, so neither are they justified.—1 Cor. xv. 2. 'By which also ye are saved, if ye keep in memory,' &c. But how could persons be already saved, whose salvation depended on the condition of their keeping in memory the doctrines they had been taught?—2 Tim. i. 9. 'He hath saved us, and called us with an holy calling.' Here the expression *hath saved us*, signifies only God's resolution to save us; as is plain from its being put before his calling us to believe the gospel.—2 Pet. iii. 11. 'Seeing all these things are dissolved;' namely, the heavens and the earth. These the apostle represents as already dissolved, to shew the certainty of their dissolution at the second coming of Christ. See Prelim. Essay, iv. 10.

Wherefore, since it is usual in scripture to speak of things future, sometimes as present and sometimes as passed, it does not follow from Moses saying, 'Abraham believed in the Lord, and he counted it to him for righteousness,' that Abraham was then justified; nor from Paul's speaking of believers as already justified, that they are justified in the present life. These expressions are to be considered only as assurances, or promises, that Abraham, with all his seed by faith, shall, at the general judgment, have their faith counted to them for righteousness, and be rewarded as righteous persons.—This is clear in the case of Abraham. For, as the counting of what Phi-

nehas did to Zimri for righteousness, consisted in God's promising him the everlasting priesthood, so the counting of Abraham's faith for righteousness consisted in God's promising him the inheritance of Canaan, and not in giving him the actual possession of that inheritance. Farther, as Canaan was the emblem of heaven, the promise to give to Abraham and to his seed the inheritance of Canaan, was also a promise to give them the inheritance of heaven, provided they persevered in their faith and obedience; for on that circumstance the title of Abraham himself to the heavenly inheritance was suspended, Gen. xviii. 19. as was formerly observed, p. 251.

From these things it is plain, that Moses' words, Gen. xv. 6. 'He believed in the Lord, and he counted it to him for righteousness,' do not imply, according to their second meaning, that Abraham was then justified or pardoned, any more than they imply, according to their first meaning, that he then obtained the possession of Canaan. They were a declaration only, or promise, that Abraham should be pardoned, and put in possession of heaven in due time.—This being the true meaning of Moses' words, the expressions in St. Paul's writings, which seem to import that believers are justified in the present life, being formed on Moses' words, must, like them, be understood as declarations or promises that believers shall certainly be justified at the judgment; agreeably to the usage of the inspired writers, who, to shew the certainty of the future events of which they speak, represent them as already come to pass.

If the foregoing account of justification, and of the time when that blessing is bestowed on believers, be agreeable to scripture, the supposition of a first and second justification, framed for the purpose of reconciling the doctrine of Paul and James concerning the justification of believers, is inadmissible, being contrary both to scripture and reason. Besides, it is needless, the doctrine of the two apostles being perfectly the same. Wherefore, the expositions which Estius, Whitby, Locke, Taylor, and other commentators have given of certain passages in the epistle to the Romans, in as far as they are built on the supposition of a twofold justification, ought to be rejected as not agreeable to the truth of the gospel.—The same judgment should be pronounced on all those explications of the doctrine of justification, which have any tendency to weaken the obligation of good works. For although the abettors of these explications attempt to remove that inconvenience by a variety of subtle distinctions, these being not easily understood by the common people, make little or no impression on their minds; while the consequences which flow from the doctrine they are intended to vindicate, being obvious and agreeable to men's passions, have the greatest influence to make them hope for salvation, notwithstanding they continue in their sins. But all hopes of this sort being expressly condemned in the gospel, every explication of the doctrine of justification which warrants such hopes, I repeat it, ought to be rejected, not only as unscriptural, but as dangerous in the highest degree.

CONCLUSION.

THUS have I endeavoured to shew, that the belief of the doctrines of revelation is not necessary to the justification of those who are destitute of revelation; and that neither the belief of any particular doctrine, such as, that *Jesus is Christ the Son of God*, nor of any determinate number of doctrines, such as those contained in creeds and confessions, is necessary to the justification of all who enjoy revelation; because all have not an equal opportunity of knowing, nor an equal capacity to comprehend these doctrines: But that justifying faith consists in one's believing such doctrines of religion as God hath given him an

opportunity and a capacity of knowing; and in his being at pains to acquire such a knowledge of these doctrines, as his talents and opportunities enable him to acquire; whether he hath nothing but his own reason and conscience to direct him, or hath these faculties aided by an external revelation;—consists also in habitually recollecting these doctrines, so as to be influenced by them, not to a single act of obedience only, but to an habitual compliance with the will of God, as far as he knows it. This idea of justifying faith I have been at pains to explain and establish by the example of Abraham's justification, because it accords perfectly with all the things said of justifying faith in the scriptures, and is what men in every age and nation may acquire with those assistances which God grants to the sincere; and because it is such a faith as qualifies men for heaven, and which, according to the tenor of the new covenant made after the fall with Adam and all his posterity, will be accounted to them for righteousness through the merits of Christ.—I have likewise shewed, that the inspired writers have ascribed men's justification to good works, as expressly as to faith; not, however, as if either had any meritorious influence in procuring justification, but as conditions equally required by God, and equally necessary to render men capable of eternal life, and so inseparably connected, that it is impossible for the one to exist without the other.—Farther, I have proved, that the common opinion concerning the justification of

believers in the present life, from which so many dangerous consequences have been deduced, is founded in a misunderstanding of the scripture phraseology, and is not agreeable either to reason or experience:—not to reason, for how can a man be justified till his trial is finished, and there is an opportunity of judging of his whole conduct? nor to experience; for where is the believer, who in the present life is freed from any of the temporary penal consequences of sin, and is put in possession of the reward which God hath promised to bestow on them whom he accepteth as righteous? The judgment and acquittal of believers will not happen till Christ returns to judge the world; at which period, believers of all ages and nations being raised from the dead, will, by Christ's sentence as Judge, be freed for ever from misery and death, and be put in possession of eternal life.

To conclude, I have thus largely treated of *justification by faith*, not only because it hath been the subject of much controversy in modern times, but because wrong notions concerning that important article of Christianity have a tendency to weaken the obligations of morality: Whereas, right conceptions concerning it afford the strongest motives to an holy life, throw a great light on the revelations of God, and shew the method of salvation discovered in these revelations to be consonant to the best ideas men can form of the character of God, as the righteous Governor of the universe.

PREFACE TO THE GALATIANS.

THE Galatians were the descendants of those Gauls, who, finding their own country too strait for them, left it after the death of Alexander the Great, in quest of new settlements. These emigrants, on leaving their own country, proceeded eastward along the Danube, till they came to where the Save joins that river. Then dividing themselves into three bodies, under the conduct of different leaders, one of these bodies entered Pannonia, another marched into Thrace, and a third into Illyricum and Macedonia. The party which marched into Thrace passed over the Bosphorus into the Lesser Asia, and hiring themselves to Nicomedes, king of Bithynia, assisted him to subdue his brother Zipetes, with whom he was at war; and in reward for that service they received from him a country in the middle of the Lesser Asia, which from them was afterwards called *Gallugracia*, or *Galatia*.

The inland situation of Galatia preventing its inhabitants from having much intercourse with more civilized nations, the Gauls settled in that country continued long a rude and illiterate people. Yet they wanted neither the inclination nor the capacity to receive instruction. For when Paul came among them, and preached to them, they were so ravished with the doctrines of the gospel, that they thought themselves the happiest of mortals; and were so strongly impressed with a sense of the obligation they lay under to the apostles, for having enlightened them with respect to religion, that they thought they could never repay it, Gal. iv. 15. In short, his preaching and miracles had such an effect on the Galatians, that great numbers of them renouncing heathenism and embracing the gospel, they formed many separate Christian churches, called in the inscription of the apostle's letter to them, *The churches of Galatia*.

How little intercourse the Galatians had with the neighbouring nations, may be known from this, that at the time St. Paul preached the gospel to them, and for many ages afterwards, they continued to speak the language of the country from whence they came. So Jerome, who lived more than 600 years after that people settled themselves in Asia, informs us. For he tells us, that in his

time the language of the Galatians was the same with that which he had heard spoken when he was at Treves See Rollin's Ant. Hist. B. xvi. Sect. 5.

SECT. I.—Of the Time when, and of the Person by whom, the Galatians were converted to the Christian Faith.

LUKE, in his history of the Acts of the Apostles, hath not told us directly at what time, nor by whom, the Galatians were converted; but he hath mentioned Paul's journey into Phrygia and Galatia, for the purpose of confirming the churches, chap. xvi. 5, 6. And from what he tells us Paul said to Barnabas, when he proposed that journey to him, we learn, that he and Barnabas had formerly preached the gospel in the cities of Phrygia and Galatia. Acts xv. 36. 'Let us go again and visit our brethren, in every city where we have preached the word of the Lord, and see how they do.'—Acts xvi. 4. 'And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. 5. And so were the churches established in the faith, and increased in number daily. 6. Now when they had gone throughout Phrygia, and the region of Galatia,' &c.—It is true, in the history which Luke hath given, Acts xiv. of the journey we allude to, which Paul and Barnabas made into the countries of the Lesser Asia, for the purpose of preaching to the Gentiles, it is not said expressly that they went into Phrygia and Galatia: But he hath mentioned particulars, from which it may be gathered, that in the course of that journey they preached in both of these countries. For example, having given an account of their being sent forth by the Holy Ghost, and mentioned the countries through which they passed, Acts xiii. 4, 5, 6, 13, 14, 51. the historian, in the beginning of chap. xiv. relates what happened to them in Iconium, a city of Lycaonia; then adds, ver. 5. 'And when there was an assault made, both of the Gentiles and also of the Jews, with their rulers, to use them despitefully, and to stone them, 6. They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and

unto the region that lieth round about. 7. And there they preached the gospel.—What the region was which lay round about the cities of Lycaonia, we learn from Pliny, l. v. c. 27. who speaks of a part of Lycaonia as bordering on Galatia, and says it contained fourteen cities, of which Iconium was the most famous. Farther, Strabo, in a passage quoted by Cellarius, Geog. vol. ii. p. 201. speaks of a part of Lycaonia which bordered on Phrygia. Wherefore, since Galatia and Phrygia lay contiguous to Lycaonia, they probably were in the region round about Lycaonia into which Paul and Barnabas went and preached after leaving Lycaonia, and where they taught many, before they returned to Lystra, as mentioned ver. 21.—These facts and circumstances joined make it more than probable, that when Paul said to Barnabas, 'Let us go and visit our brethren in every city where we have preached the word of the Lord,' he meant, among the rest, the cities of Phrygia and Galatia.

However, if I judge rightly, even this was not the first time Paul preached in Galatia. For his first preaching in that country is thus distinguished by himself: Gal. iv. 13. 'Ye know indeed, that in weakness of the flesh I preached the gospel to you at first. 14. Yet my temptation which was in my flesh ye did not despise, neither did ye reject me.' Now, if this weakness of the flesh, which he calls the temptation in his flesh, was, as is generally supposed, some visible bodily weakness occasioned by his rapture into the third heaven, his first preaching in Galatia probably happened soon after his rapture, and before Barnabas brought him from Tarsus to Antioch, as mentioned Acts xi. 25, 26. consequently before the church in that city separated him and Barnabas to go and preach to the Gentiles, as related Acts xiii. 1, 2, 3. This appears likewise from those passages in the epistle to the Galatians, in which Paul insinuates that he was the person who had first called them to the knowledge and belief of the gospel, Gal. i. 6. 11. iii. 5. iv. 11. 13. 19. v. 8. For if Paul was the person who first called the Galatians, it must have happened before he and Barnabas went from Antioch, by the appointment of the Holy Ghost, to preach to the Gentiles. The reason is plain: If the Galatians were first called to the knowledge of the gospel, when Paul and Barnabas preached in those parts of Galatia which lay round about Lycaonia, Paul could not with truth have called himself their spiritual father, seeing Barnabas on that occasion was actually active with him in preaching to the Galatians, and no doubt converted some of them.

From all these facts and circumstances united, I think it is reasonable to conclude, that after Paul was sent to Tarsus to avoid the rage of the Jews in Jerusalem, as mentioned Acts ix. 30. he went from Tarsus, where he abode several years, into Phrygia and Galatia, soon after his rapture; which I suppose happened at Tarsus, or somewhere in Cilicia: That in Phrygia he preached and gathered churches at Laodicea, Colosse, and Hierapolis; and in Galatia, at Ancyra, Pessinus, Tivium, Germa, and other cities, called in the inscription of his letter, *The churches of Galatia*: That afterwards, when he and Barnabas fled from Lycaonia into the region of Phrygia and Galatia which lay round about Lycaonia, they preached the gospel, and taught many in the cities of Phrygia and Galatia: That the brethren in these cities, being of the number of those to whom Paul and Barnabas, in the course of this journey, preached the gospel, they, among others, were the persons whom, after the council of Jerusalem, Paul proposed to Barnabas to visit as brethren, that they might see how they did: And that after Paul and Barnabas separated on account of their contention about John Mark, the churches in the cities of Phrygia and Galatia, mentioned above, were those whom Paul and Silas are said to have established in

Phrygia and Galatia, by delivering to them copies 'of the decrees for to keep, which were ordained of the apostles and elders which were at Jerusalem,' Acts xvi. 4. 6.

SECT. II.—Of the Date of the Epistle to the Galatians.

THE opinions of learned men concerning the date of St. Paul's epistle to the Galatians, are widely different. Theodoret thought it one of those epistles which the apostle wrote during his first confinement at Rome; in which he is followed by Lightfoot and others. But, seeing in the other epistles which the apostle wrote during his first confinement, he hath often mentioned his bonds, but hath not said a word concerning them in this, the opinion of Theodoret cannot be admitted.—Because there is nothing said in the epistle to the Galatians of Paul's having been in Galatia more than once, L'Enfant and Beausobre think it was written during his long abode at Corinth, mentioned Acts xviii. 11. and between his first and second journey into Galatia. This opinion Lardner espouses, and assigns the year 52 as the date of this epistle.—The author of *Miscellanea Sacra*, who is followed by Benson, supposes it to have been written from Corinth.—Capel, Witsius, and Wall say it was written at Ephesus, after Paul had been a second time in Galatia. See Acts xviii. 23. xix. 1.—Fabricius thought it was written from Corinth during the apostle's second abode there, and not long after he wrote his epistle to the Romans.—This likewise was the opinion of Grotius.—Mill places it after the epistle to the Romans; but supposes it to have been written from Troas, while the apostle was on his way to Jerusalem with the collections; to which he fancies the apostle refers, Gal. ii. 10. And that the brethren who joined him in writing to the Galatians, chap. i. 2. were those mentioned Acts xx. 4.—Beza, in his note on Gal. i. 2. gives it as his opinion, that the brethren who joined Paul in his letter to the Galatians, were the eldership of the church at Antioch; and that it was written in that city, in the interval between Paul and Barnabas's return from Paul's first apostolical journey, and their going up to Jerusalem to consult the apostles and elders concerning the circumcision of the Gentiles.—Tertullian, as Grotius informs us in his preface to the Galatians, reckoned this one of Paul's first epistles.

My opinion is, that Paul's epistle to the Galatians was written from Antioch after the council at Jerusalem, and before Paul and Silas undertook the journey in which they delivered to the Gentile churches the decrees of the council, as related Acts xvi. 4. To this date of the epistle I am led by the following circumstances:—

1. The earnestness with which Paul established his apostleship in the first and second chapters of this epistle, and the things which he advanced for that purpose, shew that the Judaizers, who urged the Galatians to receive circumcision, denied his apostleship; and in support of their denial alleged, that he was made an apostle only by the church at Antioch, and that he had received all his knowledge of the gospel from the apostles. This the Judaizers might allege with some plausibility, before Paul's apostleship was recognised at Jerusalem: But after Peter, James, and John, in the time of the council, gave him the right hands of fellowship, as an apostle of equal authority with themselves, and agreed that he should go among the Gentiles and they among the Jews, his apostleship could be called in question no longer in any church than while the brethren of that church were ignorant of what had happened at Jerusalem. We may therefore believe, that, immediately after the council, the apostle would write his epistle to the Galatians, in which he not only gave them an account of his having been acknowledged by the three chief apostles, but related many other particulars, by which his apostleship was raised

beyond all doubt.—This is the first reason for supposing that the epistle to the Galatians was written soon after the council of Jerusalem.

2. The second reason is taken from the inscription of the epistle, in which it is said, that all the brethren who were with Paul joined him in writing it: For as the only view with which any of the brethren could join the apostle in writing to the Galatians, was to attest the facts which he advanced in the first and second chapters for proving his apostleship, the brethren who joined him in writing it must have been such as knew the truth of these facts. Wherefore, they could be neither the brethren of Corinth, nor of Ephesus, nor of Rome, nor of Troas, nor of any other Gentile city where this epistle hath been dated, except Antioch. As little could they be the brethren who accompanied the apostle in his travels among the Gentiles, as Hammond conjectures: For none of them, except Silas, had any knowledge of the facts advanced in this epistle, but what they received from the apostle himself; so that their testimony was, in reality, the apostle's own testimony. The only brethren who could bear effectual testimony to these things, were those who lived in Judea and its neighbourhood; particularly the brethren of Antioch, who, by their intercourse with those of Jerusalem, must have known what had happened to Paul there, as fully as they knew what happened to him in their own city, where he had resided often and long. I therefore have no doubt that the epistle to the Galatians was written from Antioch, and that the brethren who joined Paul in writing it were the brethren there, whose testimony merited the highest credit. For among them were various prophets and teachers, whose names are mentioned Acts xiii. 1. with others of respectable characters, whose place of residence, early conversion, eminent station in the church, and intercourse with the brethren in Jerusalem, gave them an opportunity of knowing Paul's manner of life before his conversion; his being made an apostle by Christ himself; his being acknowledged as an apostle by his brethren in Jerusalem; his teaching uniformly that men are saved by faith without obedience to the law of Moses; his having strenuously maintained that doctrine in the hearing of the church at Antioch; his having publicly reproved Peter for seeming to depart from it, by refusing to eat with the converted Gentiles; and that, on being reproved by Paul, Peter acknowledged his misconduct by making no reply. All these things the brethren of Antioch could attest, as matters which they knew and believed; so that with the greatest propriety they joined the apostle in writing the letter wherein they are asserted.

3. That the epistle to the Galatians was written after the council of Jerusalem, and before Paul set out from Antioch on his second apostolical journey, appears from his not giving the Galatians any exhortations therein, or direction concerning the collection for the saints. At the time Paul went into Galatia from Tarsus, he does not seem to have planned that collection. Neither had he it in view when he went into Phrygia and Galatia, with Barnabas, from Lycaonia. What first suggested the idea to him was, if I mistake not, the exhortation of the apostles, when they gave him the right hands of fellowship, and agreed that he should go among the Gentiles, namely, 'that he would remember the poor;' that is, remember to make collections among the converted Gentiles, for the poor of the saints in Judea. Or he may have formed the resolution, in consequence of some conversation on the subject which he had with the three apostles before he left Jerusalem. But in whatever manner it originated, as Paul doth not seem to have formed that resolution till he went up to the council and conversed with the other apostles, he could not with propriety mention it to the Galatians in any letter, till he

had explained the matter to them in conversation. And this I doubt not the apostle did, when he carried to them the decrees of the council in his second apostolical journey through Phrygia and Galatia. And the Galatians having agreed to make the collections, he directed them in what manner to make them with the least inconvenience to themselves; and no doubt received from them their collections, when 'he went over all the country of Galatia and Phrygia in order,' in his way to Ephesus, as mentioned Acts xviii. 23.—Or if any of the Galatian and Phrygian churches had not then finished their collections, they may have sent them to him during his three years' abode in Ephesus. These things I infer from the following circumstance: In his first epistle to the Corinthians, chapter xvi. 1, 2. which was written from Ephesus after he had gone over all the country of Galatia and Phrygia in order, he mentioned the directions concerning the method of making the collections, which he had given to the Galatians before he wrote that letter; and desired the Corinthians to follow these directions in making their collections. Wherefore, as he did not after that go into Galatia, but went from Ephesus to Corinth, and from Corinth straightway to Jerusalem with the collections, he must have received the collections of the Galatian churches in the manner I have described.

4. When the apostle wrote his epistle to the Galatians, he had heard of the defection of some of them from the true doctrine of the gospel. This defection he represents as having happened soon after they were converted, Gal. i. 6. 'I wonder that ye are so soon removed from him who called you into the grace of Christ.' But if the epistle to the Galatians was written either from Rome, during the apostle's first confinement there; or from Corinth, during his eighteen month's abode in that city; or from Ephesus, where he abode three years; or from Troas, in his way to Jerusalem with the collections—the defection of the Galatians must have happened a considerable time after their conversion, even on the supposition that they were first called when Paul and Barnabas went into their country from Lycaonia. Wherefore, if the apostle's expression, 'I wonder that ye are so soon removed,' is proper, the epistle to the Galatians could not be written later than the interval between the council of Jerusalem and the apostle's second journey into the Gentile countries with Silas, when they delivered to the churches the decrees of the council.

The foregoing arguments for the early date of the epistle to the Galatians, afford to that date a degree of probability not usually obtained in a matter so dark and so remote.—Supposing, then, that this epistle was written soon after the council of Jerusalem, the apostle at Antioch may have heard of the defection of the Galatians, by letters from some of the faithful among them, which he received before he went to the council. Or he may have been informed of it in Jerusalem, during the council, by some who had lately come from Galatia. And after he returned to Antioch, he may have written this epistle to the Galatians by Titus, notwithstanding he resolved to visit them soon, for the purpose of delivering the decrees of the council. For the danger they were in from the false teachers, and the number of those who already had gone over to Judaism, made it necessary that the apostle should write immediately, to reclaim those who had apostatized, and to prevent others from following their example.

SECT. III.—Of the Occasion of writing the Epistle to the Galatians.

Nor long after the Galatians embraced the gospel, certain Jewish Christians, zealous for the law of Moses, came among them, and taught them, that unless they were circumcised and obeyed the law, they could not be

saved, Gal. v. 2. And so successful were these Jewish zealots in propagating this error, that some of the Galatians actually submitted to be circumcised, Gal. v. 2-12.

The doctrine of the Judaizers concerning the necessity of circumcision to men's salvation, the apostle termed *another gospel*, or rather he declared it to be *no gospel at all*; because the Judaizers, utterly ignorant of the nature and efficacy of Christ's death, affirmed that the gospel had no sacrifice for sin; and that pardon and justification were only to be obtained through the Levitical atonements; for which reason they exhorted the Galatians to be circumcised, that they might be entitled to the benefit of these atonements. However, as they acknowledged Jesus to be a prophet sent of God, and considered his doctrines and precepts as an excellent institute of morality, they did not require the Galatians to renounce the gospel, but exhorted them to join the law with it, that by adopting the expiatory rites of the law, the gospel might be rendered a complete and effectual form of religion.

Some however of the Galatians, better instructed, opposed these errors as contrary to the doctrine of Paul, whom they still respected as their spiritual father. Wherefore, the Judaizers, to lessen his credit, represented to the Galatians, that he was none of those who had accompanied Jesus during his ministry on earth; and from that circumstance they inferred that he was no apostle, or at best an apostle of men; that he received his commission to preach the gospel from the brethren at Antioch, or from the apostles at Jerusalem; that any knowledge of the gospel which he possessed, had been communicated to him by those who gave him his commission; that very little regard was due to the doctrine of such a teacher; that the apostles who accompanied Christ in his lifetime, being well acquainted with the true nature of the gospel, had a better claim to be followed, especially Peter, James, and John, who, as the false teachers affirmed, themselves obeyed the law, and enjoined it to all, as necessary to salvation; and that if Paul taught differently from them, it might be presumed, either that he did not rightly understand their doctrine, or that he did not faithfully interpret it. They even went so far as to affirm, that Paul himself had now changed his doctrine, and preached the necessity of circumcision, chap. v. 11.

To these calumnies the Galatians gave the more heed, that Paul's apostleship was not generally known in the church at that time. And as a few were already drawn away, and others were in danger of following, it is not improbable, that some of the faithful among them judged it necessary to give the apostle an account of the Galatian churches, in a letter, which, as was formerly observed, he may have received at Antioch, before he went to the council of Jerusalem. Or the matter may have been discovered to him in Jerusalem, by some of the brethren who had lately come from Galatia. For soon after his return from the council to Antioch, he wrote, as I suppose, this letter, in which he rebuked the churches of Galatia with that authority and sharpness which, as their spiritual father, he was entitled to use in correcting their errors. In this letter also, by appealing to the reception which he met with from the apostles in Jerusalem, and to a variety of other facts, but especially by relating how he withstood Peter publicly at Antioch, for separating himself from the converted Gentiles on account of their not being circumcised, (all which facts the brethren at Antioch, who joined him in this letter, attested), he effectually overturned the calumnies of his enemies, and established his own apostolical authority in the clearest manner. Then, by a variety of arguments taken from the Jewish scriptures, he completely confuted the error of the Judaizers who inculcated *circumcision*, that is, obedience to the law of Moses, as necessary to salvation.

Here it may be proper to observe, that although the subject treated of, in the epistles to the Romans and to the Galatians, be the doctrine of *justification by faith*, the two epistles differ materially in this respect, that the epistle to the Romans was written to prove the justification of men by faith *without works of law*, that is, without a perfect obedience to the law of God written on men's hearts; whereas, the epistle to the Galatians was designed to prove, that men are justified by faith *without the works of the law of Moses*. This appears from the following, among other passages: Gal. iii. 2. 'This only would I learn from you: By the works of the law received ye the Spirit? or by the obedience of faith?' that is, by performing the rites of the law of Moses, or by obeying the gospel, which requires faith in order to justification? 3. 'Are ye so senseless, that having begun in the Spirit, ye now make yourselves perfect by the flesh?'—5. He then who supplied to you the Spirit, and wrought miracles among you, did he these on account of the works of the law, or on account of the obedience of faith? Here, the opposition between the works of the law and the obedience of faith, and between the Spirit and the flesh, plainly sheweth, that by *the law*, in this discourse, the apostle means the law of Moses. Or if any doubt remains on the subject, it will be removed by attending to the apostle's reasoning in the following part of the chapter: where, having proved that the justification of sinners by faith was established in the covenant with Abraham, he told the Judaizers, ver. 17. that the law, which was given long after the promise, could not annul the promise, by introducing a method of justification different from that established by the promise. The following passages in like manner shew, that in this epistle *the law* means the law of Moses. Gal. iv. 21. 'Tell me, ye who wish to be under the law, why do ye not understand the law?' Gal. v. 1. 'Stand fast, therefore, in the freedom wherewith Christ hath freed us; and be not again held fast in the yoke of bondage.' 2. Behold, I Paul say to you, that if ye be circumcised, Christ will profit you nothing. 3. And I testify, moreover, to every circumcised person, that he is a debtor to do the whole law. 4. Ye are separated from Christ who are justified by the law: ye are fallen from grace.' In short, the whole strain of the reasoning in the epistle to the Galatians sheweth plainly, that the apostle's design in writing it was to prove against the Jews, that none of them could be justified by the works of the law of Moses. That law required perfect obedience to all its precepts, moral and ceremonial, under the penalty of the curse, from which the atonements and purification prescribed by Moses had no influence to deliver the sinner. Whereas, in his epistle to the Romans, the apostle treats of justification on a more enlarged plan: his design being to prove against both Jews and Gentiles, that neither the one nor the other can be justified meritoriously by performing works of law, that is, the works which the law of God, written on men's hearts, enjoins; but all must be justified gratuitously by faith, through the obedience of Christ. See Ess. vi. sect. 1. Wherefore, the two epistles taken together form a complete proof, that justification is not to be obtained meritoriously, either by works of morality, or by rites and ceremonies, though of divine appointment; but is a free gift, proceeding entirely from the mercy of God, to those who are qualified by faith to receive it.

In writing on these subjects to the Galatians, it must be confessed the apostle shewed great anxiety and earnestness, and even a considerable degree of displeasure with his adversaries. But in so doing he is by no means blamable. For if he had not vindicated himself from the calumnies propagated by his enemies, where would have been the authority of his discourses and writings? And what use could they have been of to the world as a rule

of faith? And with respect to circumcision, and obedience to the law of Moses, if the Judaizers had been allowed to establish these as necessary to salvation, Judaism, as was observed in the Preface to the Romans, page 50, would have been the religion of the world, to the utter subversion of Christianity. In a word, of all the questions respecting religion which were agitated in the first age, this, concerning the justification of sinners by faith without the works of the law of Moses, was the most interesting. By the establishment of that doctrine, a bulwark was raised against the re-entering of those superstitions which disfigured the preceding forms of religion. For if the sacrifices and ceremonies of the law of Moses, which were all of divine appointment, had no efficacy in procuring the pardon of sin, none of the rites of men's invention, on which the superstitious set such a value, can have any influence in procuring that blessing.—Besides, on the right determination of this question the comfort of the Gentile converts in the first age, and their hope of salvation, hanged. No wonder then that Paul, to whom Christ had committed the conversion and instruction of the Gentiles, was zealous in teaching the doctrine of justification, without the works of the law of Moses; and in boldly reproving, and even threatening those who taught the contrary doctrine, agreeably to the injunction which he afterwards gave to Titus in a similar case, 'Tit. i. 13. 'Rebuke them sharply, that they may be healthy in the faith.'

The erroneous doctrines of the Judaizing teachers, and the calumnies which they spread for the purpose of discrediting Paul as an apostle, no doubt occasioned great uneasiness of mind to him and to the faithful in that age; and did much hurt, at least for a while, among the Galatians. But, in the issue, these evils have proved of no small service to the church in general. For by obliging the apostle to produce the evidences of his apostleship, and to relate the history of his life, especially after his conversion, we have obtained the fullest assurance of his being a real apostle, called to the office by Jesus Christ himself, and acknowledged to be an apostle by them who were apostles before him; consequently we are assured, that our faith in the doctrines of the gospel, as taught by him, (and it is he who hath taught the peculiar doctrines of the gospel most fully), is not built on the credit of men, but on the authority of the Spirit of God, by whom Paul was inspired in the whole of the doctrine which he hath delivered to the world. See Pref. to 2 Corinthians, sect. 2. page 211.

This letter being directed to the churches of Galatia, it was to be read publicly in them all. We may therefore suppose, that it was sent first to the brethren in Ancyra, the chief city of Galatia, with an order to them to communicate it to the other churches, in the same manner as the first epistle to the Thessalonians was appointed to be read to all the holy brethren in that city, and in the province of Macedonia. See Prelim. Ess. ii. page 22.

I have hinted above, that Titus was the bearer of the epistle to the Galatians. My reasons for that conjecture are, 1. That Titus, being a Greek, was greatly interested in the doctrine which this epistle was written to establish, and would willingly undertake the office of carrying it to the Galatians; more especially as he was mentioned in it by name. 2. Having been present in Jerusalem with Paul at the council, he could by word of mouth attest the things which happened in Jerusalem, to which the apostle appealed in proof of his own apostleship, and in proof of the doctrine which he uniformly taught. And that doctrine Titus no doubt confirmed, by relating to the Galatians, that Paul resisted the Judaizers in Jerusalem when they attempted to have Titus himself circumcised.—However, if the reader thinks Titus was not the bearer of this letter, he may suppose it

was sent by the person who brought the apostle word of the defection of the Galatian brethren, which occasioned its being written.

SECT. IV.—Of Paul and Barnabas's Journey to Jerusalem, mentioned Gal. ii. 1. and of the Decree passed by the Council of Jerusalem respecting the converted Gentiles.

According to the general opinion, the occasion of the apostle's journey to Jerusalem, mentioned Gal. ii. 1. is related Acts xv. 1. as follows: 'And certain men, who came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. 2. When, therefore, Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.'—Some of the things which happened to these messengers in Jerusalem after their arrival, Paul mentioned to the Galatians, chap. ii. 2–10.—But he said nothing of the decision which the apostles and elders gave concerning the matter referred to them by the brethren of Antioch. Our knowledge of that decision, and of the deliberation which preceded it, we owe to Luke, who tells us, their decision was directed to the brethren of the Gentiles who were in Antioch, and Syria, and Cilicia; and that it was expressed in the following terms: Acts xv. 28. 'It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: 29. That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which, if ye keep yourselves, ye shall do well.' This decision or decree hath given rise to much controversy. For, according to many, the brethren of the Gentiles, to whom the apostles directed their decree, were the whole Gentile converts without distinction. But others contend, that they were the converts from that class of Gentiles who were called *proselytes* by the Jews. The determination of this point involves some important consequences, and merits to be examined with care.

And, first of all, the account which Moses hath given of the character and obligations of the different sorts of persons who lived with the Jews in the land of Canaan, must be considered. He hath mentioned them under the denominations of, *The circumcised stranger*; *The sojourning stranger*; and *The alien or foreigner*.—The circumcised stranger was in every respect a Jew. For it is declared, Exod. xii. 48, 49. and elsewhere, that 'to the home born, and to the circumcised stranger, there is one law.' Hence the circumcised strangers were called *strangers within the covenant, and just strangers*. The LXX. call them *Προσηλυτοι*, *Proselytes*, by way of eminence; and of them our Lord spake when he said to the Pharisees, Matt. xxiii. 15. 'Ye compass sea and land to make one proselyte.'—The sojourning stranger went by the name of *The stranger within their gates*. In the Greek language they were denominated *Παροικια*, *Sojourners*. In the history of the Acts of the Apostles this sort of strangers are called *Religious, or worshipping proselytes*.

To know who 'the brethren of the Gentiles' were to whom the apostles and elders directed their decision, it will be of use to consider the duties and privileges of those Gentiles who were called *sojourning strangers*, and *worshipping proselytes*. Their duties are described by Moses as follows:—'They were bound, 1. To observe all the moral and judicial precepts of the law, whereby injuries were restrained, and crimes were punished, and justice in dealings was maintained, Numb. xv. 30.—2. To worship no God but the God of Israel. For idolatry was forbidden to every inhabitant of Canaan, under the

pain of death. Levit. xxvi. 1.; Deut. xxvii. 15. And because the partaking with the heathens in the feasts on their sacrifices, was a joining with them in their idolatry, 'the stranger within their gates, was to abstain from all such meats. In short, the absolute renunciation of idolatry was the condition on which any stranger or Gentile was permitted to dwell among the Israelites.—3. To abstain from blood, whether pure or mixed, under the pain of death. Levit. xvii. 10. and from every thing that had been strangled, with the intention to keep the blood in it, ver. 13.; But all the other kinds of food which were prohibited to the Israelites they were permitted to eat; and therefore, it was unlawful for the Israelites to go into their houses, and to eat with them, Acts x. 28.—4. To abstain equally with the Israelites from all incestuous marriages and unnatural lusts, called in the Hebrew language *Zanuth*, and in the Greek *Πεγραυ*, Levit. xviii. 26.—5. To eat no leavened bread during the passover week, Exod. xii. 19. although such strangers were not allowed to eat the passover, ver. 43. unless they submitted to be circumcised, ver. 48.—6. To keep the Sabbath, Exod. xx. 10. because it was instituted to preserve the memory of the creation of the world in six days, and of God's resting on the seventh. They were likewise bound to observe the fast of the 10th of the seventh month, Levit. xvi. 29. and the feast of weeks, Deut. xvi. 11–14.

With respect to the privileges of the sojourning strangers, or worshipping proselytes, we know, that by observing the above-mentioned precepts they were entitled to a variety of civil privileges: Such as,—1. A right to live among the Israelites, and to enjoy the protection of the laws, and to be exempted from oppression, Levit. xix. 33, 34. And the Israelites were to exercise humanity and compassion towards them, in all their dealings with them, Exod. xxii. 21. xxiii. 12.; Deut. x. 18.—2. They had an equal right with the Israelites to the cities of refuge, Numb. xxxv. 15.—3. They had a right to join in such parts of the worship of the God of Israel as were in use among the patriarchs; and which were not peculiar to the Mosaic economy. For example, they might offer burnt-offerings, Levit. xvii. 8.; Numb. xv. 15, 16. In later times, even those heathens who did not live in Canaan were permitted to offer sacrifices to the God of Israel in the temple of Jerusalem; as is evident from Joseph. Antiq. xviii. 5. 3. Bell. ii. 12. 6.; and for that purpose they came up to the Jewish festivals, John xii. 20. Likewise *the stranger*, or worshipping proselyte, had a right to pray to God in the temple, and in the synagogues through the land: For the outer court of the temple was appropriated to their use. Accordingly, at the dedication of the temple, Solomon, in his prayer, mentioned the stranger coming from a far country to worship, 1 Kings viii. 41. See also Mark xi. 17. The proselytes also seem to have prayed in their own houses, at the hours of the morning and evening sacrifices, Acts x. 3, 4. at which times the Jews likewise prayed.—4. The worshipping proselyte had a right to hear the law read and explained at the great festivals, Deut. xxxi. 12.: consequently they were entitled to hear the scriptures read in the synagogues, and to hear those discourses on religion, and those exhortations to piety, which were given in the synagogues by the more knowing to the more ignorant. These rights the worshipping proselytes enjoyed, not in Judea only, but in all the countries where the Jews had synagogues.

Such being the duties and the privileges of the worshipping proselytes, that is, of those Gentiles who were entitled to join the Jews in certain parts of their worship, I am inclined to agree in opinion with those who think the decree of the apostles and elders had for its object those Gentiles who, having been formerly worshipping proselytes, had embraced the gospel, and not the converts

from idolatry. My reasons for being of this opinion are these:—

1. The arguments used by Peter and James, in the council, make it probable that the converted proselytes, and not the converted idolaters, were the brethren of the Gentiles concerning whom the apostles and elders deliberated, and whom by their decree they bound to observe the four precepts mentioned in it; while they declared them free from all the other precepts of the law of Moses. For example, when Peter said in the council, Acts xv. 7. 'God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe,' he evidently spake of Cornelius and his company, none of whom were idolatrous Gentiles at that time, but 'devout men who feared God,' Acts x. 2.—In like manner, when James said in the council, Acts xv. 14. 'Simeon hath declared, how God at the first did visit the Gentiles to take out of them a people for his name,' he plainly spake of Cornelius and his company.—Farther, James told them, that the calling of Cornelius and his friends by Peter, had happened in fulfilment of the words of the prophet Amos, chap. ix. 11, 12. which he thus expressed, Acts xv. 16. 'I will return, and will build again the tabernacle of David; 17. That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord.' Wherefore, since the idolatrous Gentiles were not called by the name of God, *the Gentiles* in after-times, on whom God's name was to be called, and who were to seek after the Lord, were not idolatrous, but devout Gentiles, worshippers of the true God. Consequently, when James added, ver. 19. 'My sentence is, that we trouble not them who from among the Gentiles are turned to God,' he spake not of the idolatrous, but of the devout Gentiles or proselytes, who were more perfectly turned to God by believing the gospel.

2. This appears still more clearly, from the reason which James assigned for enjoining the Gentiles who were turned to God to observe the four precepts mentioned in the decree: Acts xv. 21. 'For Moses of old time hath in every city them that preach him, being read in the synagogue every Sabbath-day.' Did Moses anywhere in his law enjoin all the Gentiles to abstain from the pollutions of idols, and from fornication, and from things strangled, and from blood? Moses delivered no precept whatever to the Gentiles, Rom. iii. 19. Wherefore, that Moses was preached and read in the synagogues in every city, was no reason why the converted idolaters should have been enjoined to obey the four precepts mentioned by James. But if he spake of the converted proselytes, his reasoning is conclusive. It is as if he had said, though we free the converted proselytes from circumcision in the same manner that they were freed from it by Moses, we must write to them to abstain from the pollutions of idols, &c. because these precepts being enjoined by Moses to the proselytes, if they neglect them, and the reading of him in the synagogues every Sabbath, making the Jews sensible that these converts have forfeited their rights as proselytes, they will banish them out of Judea.

3. That the decree of the apostles and elders related to the converted proselytes, and not to the converted idolaters, will be acknowledged, if the conversion of the idolaters was not generally known in Jerusalem at the time the apostles and elders met to consider of the circumcision of the Gentiles. That their conversion was then a secret, appears from what Paul told the Galatians, chap. ii. 2. namely, that when he came to Jerusalem 'he communicated that gospel which he preached to the Gentiles, to them who were of reputation, but privately, lest perhaps he had run, or should run in vain.' Wherefore, though it be said, Acts xv. 3. that Paul and Barnabas declared 'the conversion of the Gentiles,' as they passed

through Phœnice and Samaria in their way to Jerusalem, the secrecy observed by Paul, when he communicated to the three chief apostles the gospel which he preached to the Gentiles, obliges us to suppose, that by the conversion of the Gentiles Luke meant the conversion of the proselyted Gentiles, a sense in which the term *Gentiles* is often used by him in his history of the Acts. See chap. x. 45. xi. 1. 18. xiii. 42. See also Mark xi. 17.

4. That the decree related to the converted proselytes, and not to the converted idolaters, may be argued from this circumstance:—That if it related to the whole body of the converted Gentiles, the four precepts enjoined by the decree are necessary to all Christians at this day, and to the end of the world, as a term of salvation; consequently, all who profess the gospel ought to abstain from eating blood, and things strangled, and meats offered to idols, notwithstanding St. Paul hath declared, 1 Tim. iv. 4. 'That every creature of God is good, being received with thanksgiving, and nothing is to be cast away.'—Rom. xiv. 17. 'That no meat is unclean in itself.'—1 Cor. vi. 12. 'That all meats are lawful,' to every believer.—Rom. xiv. 17. 'That the kingdom of God is not meat and drink.'—1 Cor. viii. 8. 'That the eating, or not eating, of this or that kind of meat, does not recommend any one to God.'—1 Cor. x. 25. 'That the Corinthians might eat whatever was sold in the shambles;' and, ver. 27. 'whatever was set before them in the houses of the heathens, asking no question' about its having been offered to idols.—Lastly, That in none of the places of Paul's epistles where he hath spoken of meats, is there the least intimation that the eating of things strangled, and of blood, and of meats offered to idols, except in the idol's temple as an act of worship, is forbidden to Christians. From all which I conclude, that the prohibition in the decree related to none of the brethren of the Gentiles, but the converted proselytes only.

Perhaps it will be said, that the four precepts were not enjoined in the decree as things necessary to salvation, but as necessary on account of the prejudices of the Jewish believers; and that the obligation of these precepts was only temporary. To this I answer, 1. That at the time the apostle Paul in his epistle declared all meats lawful, the prejudices of the Jewish believers were as strong as ever.—2. That neither in the history of the Acts, nor anywhere else in the New Testament, is there the least hint of the abrogation of the decree. On the contrary, we are told, Acts xxi. 21. that when Paul came to Jerusalem with the collections, James and the elders told him, the Jewish believers who were zealous of the law had been informed, that he taught all the Jews who lived among the Gentiles to forsake Moses; and therefore advised him to quiet their minds, by observing a solemn public rite of the law, in order to convince them that he himself walked orderly, and kept the law. This advice Paul readily complied with; having never taught that the law of Moses, as the municipal law of Judea, was to be forsaken by the Jews or by the proselytes. What he taught everywhere was, that the keeping of the law of Moses was not necessary to the salvation either of Jews or Gentiles; and, that if any man sought salvation by keeping the law, Christ would profit him nothing, Gal. v. 2. 4.

To prevent this fourth argument from being misunderstood, it is proper to add, that by restricting the decree to the converted proselytes, and by teaching that it laid no obligation on any other denomination of believers, it is not meant to insinuate that *fornication*, like the eating of things strangled and of blood, was by the decree allowed to the converted idolaters. All Christians ever were, and still are bound to abstain from incestuous marriages, unnatural lusts, and every species of fornication. But their obligation to abstain from these vices, doth not arise from their having been forbidden to the Israelites and prose-

lytes by Moses, but from their being expressly forbidden by Christ and his apostles. At the death of Christ, the law of Moses was abolished in all its parts, to all mankind, as a religious institution, Coloss. ii. 14. note 5. Wherefore, no one is obliged to perform any moral duty because it was enjoined by Moses, but because it is written on men's hearts, and is enjoined by Christ; who in his gospel hath renewed the moral precepts of the law of Moses with greater efficacy than they were enjoined to the Jews, having established them on better promises than were held forth in the law.

5. That 'the brethren of the Gentiles,' who were bound by the decree, were the converted proselytes alone, may be argued from the proof which Paul gave to Peter, for refusing to eat with the Gentiles in Antioch.

After the council, Peter followed Paul to Antioch, and did eat with the Gentiles, before certain persons came from James; but when they were come, he withdrew and separated himself. For this Paul blamed him openly, as compelling the Gentiles to Judaize. I ask, did Paul mean that Peter compelled the Gentiles to observe the four precepts enjoined in the decree? If the decree was general, we cannot doubt that all the converted Gentiles in Antioch were observing these precepts when Peter withdrew from them, and did not need to be compelled to observe them. And if they were not observing them, Peter did right to compel them; and was not to be blamed for so doing. Or, by Peter's compelling the Gentiles to Judaize, did Paul mean, that he compelled them to receive circumcision, and give obedience to the whole law of Moses? This I think no one will affirm, who recollects what Peter and James declared in the council, that that law was not to be put on the necks of the Gentiles. The truth is, the *Judaizing* to which Peter compelled the Gentiles, by separating himself from them after the council passed their decree, cannot be understood on the supposition that their decree related to the whole body of the Gentiles; but it may easily be explained, if it related to the converted proselytes only. For when the converts from idolatry began to multiply in Antioch, through the labours of Paul and Barnabas, it is natural to think, that after the council of Jerusalem had bound the converted proselytes to observe the four precepts as formerly, the zealous Jewish believers in Antioch would insist, that the converts from idolatry ought to be put on the same footing with the converted proselytes, and be obliged to obey the four precepts: that the brethren of Antioch consulted James on the question, who, it would seem, sent them word by their messengers, that the converted idolaters were bound by the decree equally with the proselytes: that the idolatrous Gentiles, rightly instructed by Paul, refused to observe these precepts; and that on their refusal, Peter, who happened to be then in Antioch, withdrew from them; although, before the messengers returned from James, he had gone into their houses, and eaten with them. This conduct Paul justly condemned, as a compelling the converts from idolatry to Judaize, that is, to obey the four precepts as necessary to salvation, contrary to the truth of the gospel. For the idolatrous Gentiles having no connexion with the commonwealth of Israel, were under no obligation whatever to obey the law of Moses; and therefore, if any part of that law was bound on them by Peter, it must have been as a term of salvation, contrary to that freedom from the law of Moses wherewith Christ had made the idolatrous Gentiles free.

These arguments, if I am not mistaken, prove that 'the brethren of the Gentiles,' about whom the apostles and elders in Jerusalem deliberated, and concerning whom they passed their decree, were not converted idolaters, but converted proselytes. And I have been at the more pains to establish this fact, *First*, Because it shews us that the four precepts enjoined in the decree were, as they are

called in the decree, *necessary things* to the converted proselytes only; not however as terms of salvation, but to entitle them to those political privileges which were granted to them by the law of Moses as inhabitants of Canaan; consequently, that these were not religious but political precepts, whose obligation was confined to the converted proselytes, and expired when that class of men ceased to exist. *Secondly*, Because this decree, contrary to the intention of those who framed it, affording a plausible pretence to the Judaizers for insisting that all the Gentile brethren were bound to observe the law of Moses, the right knowledge of the persons who were bound by that decree will make us sensible, that the controversy concerning the obligation of the law of Moses, which rent all the Gentile churches in the first age, was determined by the apostle Paul according to the mind of his brethren apostles, and according to truth, when he taught, that after the death of Christ, the obligation which lay on the Jews themselves to obey the law of Moses, arose merely from its being the municipal law of Judea.—*Thirdly*, The right knowledge of the purpose for which the four precepts mentioned in the apostolical decree, were enjoined on the converted proselytes, will convince us, that Paul's practice, with respect to the law of Moses, was perfectly consistent with his doctrine concerning that law, and with the truth of the gospel, which made no alteration in any person's political state. His doctrine was, that every one ought to continue in the political state wherein he had been called. Wherefore, when he exhorted the Jewish converts to continue subject to the law of Moses, it was only because it was the municipal law of Judea, which as good citizens they were bound to obey. For the same reason, he himself always obeyed the law whilst he resided in Judea. And even in the Gentile countries where the Jews were numerous, he observed the distinction of meats and days appointed by Moses, that he might gain the Jews to Christ. And when he came to Jerusalem with the collections, because a report prevailed, Acts xxi. 21., that he 'taught all the Jews who were among the Gentiles to forsake Moses, saying, That they ought not to circumcise their children, neither to walk after the customs,' he, by the advice of James, assisted

certain Nazarites to discharge their vow; and thereby shewed the falsehood of the report which was spread concerning him. The truth is, he nowhere taught any of the Jews to forsake the law of Moses, but always inculcated the obligation of that law as the law of their state. What he taught was, that no person could be justified by the law of Moses, and that whoever sought salvation by obedience to that law, separated himself from Christ, and was fallen from grace. Wherefore, when he himself obeyed the law, and advised others to do so, it was not as a term of salvation, but merely as a matter of political obligation.

In giving to the assembly of the apostles, and elders, and brethren of the church of Jerusalem, who met to deliberate concerning the circumcision of the converted Gentiles, the appellation of *The Council of Jerusalem*, I have followed the ancient ecclesiastical writers, who generally gave it that name. Nor is the appellation improper. For though it was inferior to those assemblies which in after-times were dignified with the title of *Councils* in this respect, that it was composed of members from one church only, it far surpassed them in all the quality of its members, and in the authority of its decisions. It was composed of all the apostles who were then in Jerusalem, men endowed with the continued inspiration of the Spirit of God; and of the elders of the church of Jerusalem, most, if not all of them, men upon whom the Holy Ghost fell on the memorable day of Pentecost; and of the brethren of the greatest note in that church, chosen by the different bodies of the faithful in Jerusalem, who assembled in separate places for the worship of God. Hence these brethren are called, in the preamble to the decree, Acts xv. 22. 25. 'chosen men;' and ver. 22. 'chief men among the brethren.' In short, *the Council of Jerusalem*, consisting of such men, was a more respectable assembly than any council which hath met since, or which will ever meet again. And its decisions are, without doubt, of greater authority than the decisions of those councils who have called themselves *Oecumenical*, because composed of members gathered from the greatest part of the Christian world; and *Holy*, on the feigned pretence that their decisions were dictated by the Holy Ghost.

CHAPTER I.

View and Illustration of the Facts asserted in this Chapter.

BECAUSE the false teachers had called Paul *an apostle of men*, and had said that he was made an apostle by the church at Antioch, or at best by the apostles in Jerusalem, he began his letter with affirming, that he was not an apostle of men, but an apostle appointed by Jesus Christ himself, and by God the Father who raised Jesus from the dead, ver. 1.—By mentioning the resurrection of Jesus, St. Paul glanced at the miraculous manner in which he himself was made an apostle by Christ after his resurrection; and of which Luke hath given an account, Acts ix. 3-9. He alluded to it likewise, ver. 5. where he calls it 'God's revealing his Son to him.' So that St. Paul, both in respect of the time and of the manner of his being raised to the apostolic office, instead of being inferior, was superior to the other apostles: Christ came from heaven, by the appointment of his Father, to qualify him for that office, and to confer it on him.—Next he told the Galatians, that all the brethren who were with him, joined him in this letter; by which he insinuated, that they attested the whole of the facts he was going to relate, ver. 2.—Then expressed his surprise, that the Galatians were so soon removed from his doctrine to another gospel, ver. 6.—which he told them was no gospel at all, ver. 7.—And because the false teachers affirmed, that, after conversing with the apostles in Jerusalem,

Paul had become sensible of his error, and now enjoined circumcision, chap. v. 11. he twice anathematized every one who preached contrary to what they had heard him preach, though it were himself, or an angel from heaven, who did it, ver. 8, 9.—Then asked his opponents, whether, in so speaking, he endeavoured to please men or God? ver. 10.—It seems the Judaizers had represented him to the Galatians, as one who suited his doctrine to the inclinations of his hearers; a calumny which they hoped would be believed, as Paul's apostolical character was not then generally known. Besides, the Judaizers were for the most part bad men, and capable of affirming any falsehood which they thought would promote their views.

Farther, the apostle's enemies pretended, not only that he was an apostle sent forth by men, but that he was taught the gospel by Ananias, or by the brethren at Antioch, or by the apostles at Jerusalem. For he solemnly averred, that he received the gospel from no man, nor body of men whatever, but from Christ himself, ver. 11, 12.—And in proof of that asseveration, he appealed to his manner of life, both before and after his conversion, as a thing well known: That before his conversion he furiously persecuted the church, ver. 13.—and was exceedingly zealous of the traditions of his fathers, ver. 14.—In that period, therefore, of his life, he had neither opportu-

nity nor inclination to learn any thing from the Christians. And being so great a zealot for the law, if he afterwards taught that no man could be justified by the law, nothing but the strongest evidence had induced him to take up that opinion.—He told them farther, that when it pleased God to make him an apostle, he consulted with no person in Damascus, no Jewish doctor concerning his commission as an apostle, nor any of the brethren concerning the things he was to preach, ver. 15, 16.—Neither did he go to Jerusalem to receive the gospel from them who were apostles before him; but he went into Arabia, and again returned to Damascus; and there acting as an apostle, he preached the gospel, which he had received by revelation from Christ, in the synagogues, where, as Luke informs us, Acts ix. 22, he confounded the Jews who dwelled at Damascus, proving that Jesus is the very Christ, ver. 17.—And did not go to Jerusalem till three years after his conversion: And then abode fifteen days with Peter, lest keeping any longer at a distance from the apostles, it might be suspected that he was acting in opposition to them, ver. 18.—On that occasion Paul saw no other of the apostles except James the Lord's brother, ver. 19.—Having related these facts, he solemnly appealed to God for the truth of them, because they effectually established his apostleship, and confuted the calumnies of his enemies. For if it was true, that in his first visit to Jerusalem after his conversion, he saw none of the apostles but Peter and James, although it had been in their power to have made him an apostle, it is not probable that, without the knowledge and consent of the rest, they would confer

that office on him, a new convert of whose sincerity they had not as yet sufficient proof, ver. 20.—After spending fifteen days with Peter, which was too short a space of time for him to be instructed by Peter in the knowledge of the gospel, he went into the countries of Syria and Cilicia, whither he was sent by the brethren, because the Jews in Jerusalem, exceedingly enraged against him for having deserted their party, and gone over to the Christians, sought to kill him, ver. 21.—And from Cilicia, where he abode several years, he went, I suppose, into Galatia. Thus it came to pass, that for a long time after Paul's conversion he was personally unknown to the churches in Judea, who had heard nothing more concerning him, but that he who formerly persecuted the Christians, now preached the facts concerning Christ which he had formerly endeavoured to disprove, ver. 22, 23.—This great change of behaviour in so violent an enemy, occasioned the churches to glorify God on account of his conversion, ver. 24.

From these things it is evident, that when Paul went into Cilicia, and from Cilicia into Galatia, he had seen none of the apostles but two; and that he had never been at any general meeting of the apostles, to receive from them either the office of an apostle, or the doctrine of the gospel. And therefore, if he converted the Galatians in some journey which he made into their country from Cilicia, the doctrine which he preached, and the miracles which he wrought, must have been bestowed on him, not by man, but by Jesus Christ, and by God the Father, as he himself hath affirmed.

NEW TRANSLATION.

CHAP. I.—1 Paul an apostle, not ($\alpha\pi'$) from men,¹ neither ($\delta\iota$) by man,² but by Jesus Christ,³ and God the Father, who raised him from the dead:

2 And all the brethren who are with me,¹ to the churches of Galatia;²

3 Grace to you, and peace from God the Father, and from our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil age,¹ according to the will of our God² and Father:

5 To whom be glory for ever and ever. Amen.

6 I wonder that ye are so soon removed from him who called you (σ) into the grace of Christ,¹ unto another gospel;

7 Which is not another;¹ ($\alpha\mu\alpha$) but some

COMMENTARY.

CHAP. I.—1 Paul an apostle, not sent forth from any society of men, neither appointed by any particular man, but by Jesus Christ, and by God the Father, who raised him from the dead, and after his resurrection sent him from heaven to make me an apostle;

2 And all the brethren who are with me, to the churches of Galatia. These brethren, by joining me in this letter, attest the truth of the matters I am going to relate.

3 We wish grace to you, and happiness from God the Father, and from our Lord Jesus Christ, by whom the Father dispenses his blessings to men,

4 Because he gave himself to death for our sins, that he might deliver us from the bad principles, and practices, and punishment of this present evil age, agreeably to the will of our God and Father, who determined to save us by the death of his son.

5 To whom, for that unspeakable favour, be ascribed by angels and men, honour and praise, through all eternity. Amen.

6 I wonder that ye are so soon removed from me, who called you into the gospel of Christ, which promises to sinners justification through faith; and that ye have embraced another gospel, or pretended message from God, concerning your justification;

7 Which is not another gospel, or message from God: But some

Ver. 1.—1. An apostle not from men.]—Perhaps in this Paul glanced at Matthias, who was an apostle sent from a general meeting at Jerusalem, as mentioned Acts i. 26.—Or his meaning may be, that he was not sent forth as an apostle from the brethren of Antioch. See note 3. on this verse.

2. Neither by man.]—Here Paul seems to have had Peter and James in his eye, whom alone he saw at his first coming to Jerusalem after his conversion, and denies that he was appointed an apostle by them.

3. But by Jesus Christ.]—Paul was first made an apostle by Christ, when he appeared to him in the way to Damascus, Acts ix. 15.—And three years after that, his apostolical commission was renewed, Acts xxii. 21. So that he was sent forth, neither by the church at Jerusalem, nor by that at Antioch. The Holy Ghost, indeed, ordered the prophets at Antioch, Acts xiii. 2. 'to separate Paul and Barnabas;' but it was 'to the work whereunto he had called them' formerly. This separation was simply a recommending them to the grace of God by prayer. And, in fact, it is so termed, Acts xiv. 26.

Ver. 2.—1. All the brethren who are with me.]—The brethren here mentioned were the brethren of Antioch, especially those who were the apostle's fellow-labourers in the gospel. So the word brethren is used Philip. iv. 21, 22, where the brethren are distinguished from the saints or laity. See the Pref. Sect. 2. No. 2.

2. To the churches of Galatia.]—Here it is remarkable, that the churches of Galatia are not, as the other churches to which Paul wrote, designed, the churches of God, or of Christ, perhaps to signify

that they did not deserve these honourable appellations, on account of their great defection from the truth of the gospel.

Ver. 4.—1. Evil age.]— $\alpha\iota\omega\nu\sigma\ \sigma\alpha\nu\eta\tau\epsilon\sigma$. In scripture, the age or world is often put for the men of the world, and for their evil principles and practices. Thus, Rom. xii. 2. 'Be not conformed ($\sigma\alpha\nu\eta\tau\epsilon\sigma$) to this age.' See also Tit. ii. 2.—Locke is of opinion, that $\sigma\alpha\nu\eta\tau\epsilon\sigma$, world, or age, here signifies the Mosaic dispensation, because the word hath that meaning in some passages, and because Christ had delivered the Jews from that dispensation. But I do not see with what propriety the apostle could call the Mosaic dispensation evil.

2. According to the will of our God.]—By observing that Christ died for our sins 'according to the will of God,' the apostle insinuates, that the efficacy of his death as a sacrifice for sin, depends on the will or good pleasure of God; accordingly it is resolved into the sovereignty of God, Heb. ii. 10.—Christ's dying for our sins was mentioned, to convince the Galatians that the pardon of sin was not to be obtained by the Levitical atonements, nor by any service prescribed in the law. See ver. 7. note 2.

Ver. 6. From him who called you into the grace of Christ.]—Though in other passages God is said to call men into the grace of the gospel, I am of Chandler's opinion, that in this passage, Paul, and not God, is spoken of. For, as he wrote this chapter to prove himself an apostle, his success in calling the Galatians to the Christian faith was fitly mentioned as one of the proofs of his apostleship, as it implied that he was assisted in that work by God.

Ver. 7.—1. Which is not another.]—The Judaizing teachers, it

there are who trouble you, and wish to pervert the gospel of Christ.²

8 But even if we, or an angel from heaven, should preach to you (παρ' ἡμῶν, 273.) contrary to what we have preached to you, let him be anathema.³

9 As we said before, so now, (παλλῶν, 270.) a second time I say, if any one preach to you contrary to what ye have received, (see Col. ii. 6. note) let him be anathema.

10 (Αὐτὸς γὰρ, 97.) And now, do I make men my friends, or God? Or do I seek to please men? If indeed I still pleased men, I should not be the servant of Christ.²

11 Now I certify you, brethren, CONCERNING the gospel which was preached by me, that it is not according to men.

12 For I neither received it from man,¹ nor was I taught it, except by the revelation of Jesus Christ.

13 Ye have heard, (γὰρ, 94.) certainly, of my behaviour formerly in Judaism; that I exceedingly persecuted the church of God, and laid it waste.¹

14 And made progress in Judaism¹ above many of the same age with myself in mine own nation, being more exceedingly zealous of the traditions of my fathers.²

15 But when God, who separated me from my mother's womb, and called me by his grace, was pleased

16 To reveal his Son (ὁ υἱοῦ) to me, that I might preach him (ὁ) to the Gentiles; immediately I did not consult¹ flesh and blood;²

there are, who, on pretence that their doctrine of justification by the law of Moses is authorized by God, trouble you with doubts concerning my doctrine, and wish to pervert the gospel of Christ.

8 They affirm that Peter preacheth, nay, that I myself preach justification by works of law. But even if we who write this, or an angel pretending to have come from heaven, should preach to you a method of justification contrary to, or different from, what we have formerly preached to you, let him be devoted to destruction.

9 To shew you how certain I am of the truth of the doctrine which I preach; As we who write this letter said before jointly, so now a second time I separately say, if any man or angel preach to you concerning your justification, contrary to what ye have learned from me, let him be devoted to destruction.

10 Having twice denounced destruction to myself and to all others, if we preach contrary to what was first preached to you, I now ask those who say I suit my doctrine to the humours of men, Do I by this denunciation make men my friends, or God? Or do I seek to please men? If indeed I still pleased men, as before my conversion, I should not be the servant of Christ.

11 Now, because my doctrine hath been disregarded, on pretence that I was taught it by men, I assure you, brethren, concerning justification by faith, which was preached by me, that it is not a doctrine which I was taught by man, and which I was in danger of mistaking.

12 For I neither received it from Ananias, nor from any of the apostles at Jerusalem, nor was I taught it any how, except by a revelation from Jesus Christ.

13 To convince you of this, I appeal to my behaviour, both before and after I was made an apostle. Ye have heard, certainly, in what manner I behaved formerly, while I professed Judaism; that I exceedingly persecuted the church of God, and laid it waste.

14 And my enmity to the gospel was occasioned by my making progress in Judaism, (Acts xiii. 3.), above many who were of the same age with myself in mine own nation; being more exceedingly zealous than any of them in maintaining the traditions of my fathers, in which, as a Pharisee, I placed the whole of religion.

15 But when God, who destined me from my birth to be an apostle, and ordered my education with a view to that office, and who called me to it by his unmerited goodness, was pleased

16 To shew his Son to me, that I might preach him to the heathen as risen from the dead, immediately after that I did not consult any man in Damascus, as having doubts concerning what I had seen, or as needing information concerning the gospel which I was called to preach.

would seem, affirmed, that their doctrine concerning the justification of men by the sacrifices and other services of the law of Moses, was another and better gospel than Paul's; understanding by a gospel, a message from God concerning their salvation. But the apostle assured the Galatians, that that doctrine, so far from being another or a different gospel from his, was no gospel at all: consequently deserved no credit whatever.

2. But some there are—who wish to pervert the gospel of Christ.]—Ματαίως ἔστε, literally, to overturn the gospel of Christ. This the Judaizers effectually did by their doctrine. For if men may obtain the pardon of their sins by the Levitical sacrifices, the sacrifice of Christ is altogether unnecessary. This Paul plainly declared to the church at Antioch, Gal. iii. 21.

Ver. 8.—1. Contrary to what we have preached to you.]—Whitby, following the Greek commentators, thinks παρ' ἡμῶν should be translated, 'besides what we have preached.' But certainly the other apostles, and even Paul himself, preached things besides what he had preached to the Galatians. Wherefore, if Whitby's translation is just, Paul's anathema fell on himself.

2. Let him be anathema.]—The apostle, absolutely certain of his own inspiration, and of the truth of the gospel which he had preached to the Galatians concerning their justification by faith, was not afraid to foretell, that he, or an angel pretending to have come from heaven, would be punished eternally, if they preached contrary to what he had preached to them. And to show the greatness of that punishment, he expressed it by the word *anathema*, which signifies one cut off from the congregation of the worshippers of God by excommunication, or one separated to be publicly punished with death. See Rom. ix. 3. note; 1 Cor. xvi. 22. note. Perhaps also, by using the word *anathema*, the apostle insinuated to the Corinthians that they ought to have no intercourse with such teachers, but should even cast them out of their society. See Gal. v. 12. note 1.

Ver. 10.—1. And now, do I make men my friends?—So the phrase ἀνθρώπους φιλοῦμαι may be translated, as it hath that signification Acts xii. 20. Πιστεύοντες βασιλεῖ, 'Having made Blastus the king's chamberlain their friend.' The expression is elliptical, and may be thus supplied, *Having persuaded Blastus to befriend them.*—2. Because παρ' ἡμῶν signifies to obey, Rom. ii. 8. Gal. iii. 1. Heb. xiii. 17. Whitby thinks the phrase in this verse may be translated, 'Do I obey men, or God?'

2. I should not be the servant of Christ.]—This is a cutting reproof to all those ministers, who either alter or conceal the doctrines of the gospel, for fear of displeasing their hearers, or to gain popularity.

Ver. 12. I neither received it from man.]—If Paul did not receive the gospel from man, the perfect conformity of his doctrine with the doctrine of the other apostles, is a proof that he was taught it by revelation from Jesus Christ.

Ver. 13. And laid it waste.]—The word ἀσέβην being derived from ἀσέβω, to burn, signifies to waste and destroy with great fury, as in the sacking of towns.

Ver. 14.—1. And made progress in Judaism.]—Καὶ προέκομιτόν μου, may be translated, 'because I made progress in Judaism.' See Ess. iv. 207. By *Judaism* the apostle does not mean the religion contained in the writings of Moses and the prophets, but, as is evident from the latter part of the verse, that religion which consisted in observing the traditions of the fathers, and the commandments of men.

2. Of the traditions of my fathers.]—These were the evangelists and our Lord called, Mark vii. 5. 9. 'the traditions of the elders,' and 'their own traditions'; to shew that they were mere human inventions. It was the characteristic of a Pharisee to hold these traditions as of equal authority with the precepts of the law. Nay, in many cases they gave them the preference. Hence our Lord told them, Mark vii. 9. 'Fairly ye reject the commandments of God, that ye may keep your own traditions.' The apostle mentions his knowledge of the traditions of his fathers, and his zeal for them as things absolutely necessary to salvation, to convince the Galatians, that his preaching justification without the works of law, could be attributed to nothing but the force of the truth communicated to him by revelation.

Ver. 16.—1. I did not consult.]—The word συμβουλευσάμενος, as Budeus observes, signifies to deposit a secret in the breast of a friend. Here συμβουλευσάμενος is used to denote the laying open one's case to another for advice.—Gal. ii. 6. the word is used in a sense somewhat different.

2. Flesh and blood.]—This is a common periphrasis for any man, Matt. xvi. 17. See Ess. iv. 43. Because the apostle in the next verse mentions his not going up to Jerusalem to them who were apostles before him, Guyse thinks the apostle's meaning in this phrase is, that he had no regard to worldly considerations in what he now did

17 Neither *did I go up* to Jerusalem, to them *who* were apostles before me, but *I went away into Arabia*,¹ and again returned to Damascus.

18 Then, after three years, I went up to Jerusalem to become acquainted with Peter,¹ and abode with him fifteen days.

19 But *I saw no other of the apostles*, except James the Lord's brother.¹

20 Now, the things *I write to you*¹ behold, before God, (ἐπι, 260.) assuredly, *I do not falsely affirm*.

21 After that *I went into the regions of Syria and Cilicia*:¹

22 And *I was personally unknown*¹ to the churches of Judea which *ARE* in Christ.

23 But *only they heard*, that he *who formerly persecuted us*, now preacheth the faith¹ which formerly he destroyed.

24 And they glorified God *on my account*.¹

17 Neither *did I go up to Jerusalem* to be instructed by *ther who were apostles before me*; but *I went away into Arabia*, where there was no apostle; and having there received farther revelations from Christ, and studied the scriptures by the light of these revelations, *I again returned to Damascus*, without having seen any of the apostles.

18 Then, after three years from my conversion, *I went up to Jerusalem, to become acquainted with Peter*; and being introduced to him by Barnabas, who knew how the Lord had appeared to me, *I abode in his house fifteen days*.

19 But, though I abode these days in Jerusalem, *I saw no other of the apostles* at that time, except James, the Lord's cousin-german.

20 Now, the things *I write to you* concerning myself, to shew that I am not an apostle of men, behold, in the presence of God *I declare with assurance, I do not falsely represent them*.

21 After the fifteen days were ended, *I went first into the regions of Syria*, and from thence into my native country *Cilicia*.

22 And *I was personally unknown* to the Christian churches in Judea; so that I could not receive either my commission or my doctrine from them.

23 But *only they heard*, that he *who formerly persecuted the Christians*, was become a zealous preacher of the facts concerning Christ which formerly he endeavoured to disprove.

24 And they praised God *on account of my conversion*, who had been so bitter an enemy to them.

Ver. 17. *I went away into Arabia*.—Luke, in his history of the Acts, takes no notice of the apostle's journey into Arabia. But from the manner in which it is intimated here, it would seem that the apostle went into Arabia immediately after he recovered his sight and strength, which had been impaired by the bright light with which Christ was surrounded when he appeared to him, and by the terror into which he was cast by that miraculous appearance. Nevertheless, since we are told, Acts ix. 19, that, after Saul recovered his sight and strength, he was certain days with the disciples at Damascus, during which he preached Christ in the synagogues, we must interpret the word *immediately*, ver. 16, in such a manner as to admit, that after his conversion he spent a few days in preaching at Damascus, and then retired into Arabia; and that what is said, Acts ix. 22, 'Saul increased the more in strength, and confounded the Jews,' &c. is an account of what happened after his return to Damascus from Arabia. See Harmony, Prelim. Observ. 3. And as Christ promised to tell Saul what he should do, Acts xxii. 10, we cannot doubt that it was by Christ's direction he went into Arabia, to receive farther revelations, and to shun the displeasure of the chief priests, who, as soon as they heard of his embracing the cause which he had persecuted, would endeavour to put him to death. Indeed, the Jews in general were so enraged against him for going over to the Christians, that when he returned from Arabia to Damascus, such of them as lived in that city 'took counsel to kill him,' Acts ix. 23. See also Acts ix. 29.

Ver. 18. To become acquainted with Peter.—This being Paul's first visit to Jerusalem since his conversion, the brethren there shunned him, suspecting that he feigned himself a disciple, with a view to betray them. But Barnabas, who probably had learned the particulars of his conversion from Ananias, 'took him and brought him to the apostles, (Peter and James), and declared to them how he had seen the Lord in the way,' Acts ix. 27. It does not appear that on this occasion any thing was said, either by Barnabas or by Saul, concerning Christ making Saul an apostle at the time he converted him, and concerning his sending him to preach to the idolatrous Gentiles, as related by the apostle himself, Acts xxvi. 16, 17, 18. These things were not mentioned in Jerusalem till Paul went up to the council, fourteen years after his conversion, Gal. ii. 2, 7, 8, 9.

Ver. 19. James the Lord's brother.—The Hebrews called all near relations *brothers*.—This James was the son of Alphaeus by Mary the sister of our Lord's mother. See the Pref. to the Epistle of James.

That Paul made so short a stay in Jerusalem at this time, was owing to Christ, who appeared to him in a trance while in the temple, and commanded him to depart quickly from Jerusalem, Acts xxii. 18. The brethren likewise advised him to depart, because the Hellenist Jews were determined to kill him.

Ver. 20. The things *I write to you*.—From what St. Paul had already written, it appears clearly, that for a considerable time after his conversion, he preached the gospel and acted as an apostle, before he was known to any of the apostles or brethren in Judea. Wherefore it is evident, that at that time he neither was made an apostle by them, nor received any instruction from them.

Ver. 21. The regions of Syria and Cilicia.—Some of the brethren in Jerusalem who advised him to depart, kindly accompanied the apostle to Cesarea, which was a noted sea-port town, intending that he should go by sea to Tarsus: Acts ix. 30. 'Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.' But the apostle himself informs us, that he went into the regions of Syria and Cilicia. We may therefore suppose, that after embarking at Cesarea, contrary winds forced him into some of the ports of Syria; that, altering his plan, he went through the country of Syria preaching the gospel; and that from Syria he went into Cilicia by land.

Ver. 22. *I was personally unknown* to the churches of Judea.—In travelling from Damascus to Jerusalem, after his return from Arabia, the apostle, it seems, did not preach, nor make himself known to any of the churches in the cities of Judea through which he passed.

Ver. 23. Preacheth the faith.—In scripture, *faith* sometimes signifies the act of believing, and sometimes the thing believed. Here it signifies the things believed by the Christians: namely, the miracles of Jesus, his resurrection from the dead, his ascension into heaven, his being the Son of God, and 'the very Christ,' Acts ix. 20.

22. All which facts Saul, while he acted in concert with the chief priests, endeavoured to destroy, that is, to disprove.

Ver. 24. Glorified God on my account.—The apostle mentions the thanksgiving of the churches of Judea, for his now preaching the faith which formerly he destroyed, because it implied that they believed him a sincere convert, and were persuaded that his conversion would be an addition to the proofs of the divine original of the gospel.

CHAPTER II.

View and Illustration of the Facts related in this Chapter.

FROM the history which the apostle gave of himself to the Galatians in the preceding chapter, it appears, that from the time of his conversion to his coming with Barnabas from Tarsus to Antioch, he had no opportunity of conversing with the apostles in a body; consequently, in that period he was not made an apostle by them.—In like manner, by relating in this chapter what happened when he went up from Antioch to Jerusalem, fourteen years after his conversion, in company with Barnabas and Titus, a converted Gentile, he proved to the Galatians that he was an apostle, before he had that meeting with the apostles in a body, ver. 1.—For, at that time, instead

of receiving the gospel from the apostles, he communicated to them the gospel or doctrine which he preached among the idolatrous Gentiles; not because he acknowledged them his superiors, or was in any doubt about the matter; but lest it might have been suspected that his doctrine was disclaimed by the apostles, which would have marred his success among the Gentiles, ver. 2.—And to shew that the apostles to whom he communicated his gospel approved of it, he told the Galatians, that not even Titus who was with him, though an idolater before his conversion, was compelled by the apostles to be circumcised, although it was insisted on by the

false brethren, who endeavoured to bring the Gentiles under bondage to the law, ver. 3, 4.—And that he and Titus did not yield in the least to these false brethren, by obeying any part of the law as a condition of salvation, for so much as an hour; that the truth of the gospel might remain with the Galatians, and all the Gentiles, ver. 5.—Next, to shew that the apostles of the greatest note were by no means superior to him, Paul affirmed that from them he received nothing. For however much they had been honoured by their Master formerly, these apostles added nothing either to his knowledge, or to his power: or to his authority as an apostle, ver. 6.—But on the contrary, perceiving that he was commissioned to preach the gospel to the Gentiles, as Peter had been to preach it to the Jews, ver. 7.—because he who fitted Peter for preaching to the Jews, had fitted Paul for preaching to the Gentiles, by bestowing on him the gift of inspiration, and by enabling him, not only to work miracles in confirmation of his doctrine, but to communicate the spiritual gifts to his converts, ver. 8.—They, knowing these things, instead of finding fault either with his doctrine or with his practice, James, Cephas, and John, who were the chief apostles in point of reputation, gave him the right hands of fellowship; thereby acknowledging him to be an apostle of equal authority with themselves, and equally commissioned by Christ to preach the gospel to the Gentiles, as they were to the Jews, ver. 9.—The only thing they desired of him was, to exhort the Gentiles to contribute for the relief of the poor, ver. 10.

Moreover to make the Galatians fully sensible of his authority as an apostle, and of his knowledge in the gospel, Paul told them, when Peter came to Antioch after the council, he opposed him openly, because he was to be blamed, ver. 11.—For, before certain persons zealous of the law came to Antioch from James, Peter, who had been taught by a vision to call no person unclean, did

eat with the converted idolatrous Gentiles: But when these zealous Jewish believers were come, he withdrew for fear of their displeasure, ver. 12.—And others of the brethren in like manner dissembled; in so much, that even Barnabas was carried away with their dissimulation, ver. 13.—But this behaviour being contrary to the truth of the gospel, Paul publicly rebuked Peter for it, in the hearing of all the disciples at Antioch. And because, after giving him that reproof, he explained to the church the true doctrine of the gospel concerning the justification of sinners, he judged it proper to give the Galatians a short account of the things which he said on that occasion, ver. 14–21. And as it does not appear that Peter, when thus reproved of Paul, offered any thing in his own defence, we may believe he knew the truth, and acknowledged publicly, that obedience to the law of Moses was not necessary to the salvation either of the Jews or of the Gentiles. Or, if he did not make this acknowledgment verbally, his silence on the occasion was equally expressive of the truth.

Peter's behaviour towards the idolatrous converts in Antioch, having proceeded, not from ignorance of the truth of the gospel, but from an unreasonable fear of the displeasure of the zealous Jewish believers, it serveth to shew us, that one's knowledge is not always of itself sufficient to prevent one from falling into sin: as his denying his Master on a former occasion sheweth, that the resolutions which even good men form, are not constantly followed with the performance of the duty resolved on; but that, in every case, the assistance of God is necessary, to render one's knowledge of what is right, and his purpose to do it, effectual in practice; and that the person who hath made the greatest proficiency in knowledge and virtue, ought to be diffident of himself and humble, agreeably to Solomon's maxim, Prov. xxviii. 14. 'Happy is the man who feareth alway.'

NEW TRANSLATION.

CHAP. II.—1 Then, (*dis*, 117.) within fourteen years,¹ I went up again to Jerusalem, with Barnabas, taking with me Titus also.

2 And I went up (*κατα αποκλινειν*) by revelation,¹ and communicated to them the gos-

COMMENTARY.

CHAP. II.—1 Then, within fourteen years from my conversion, I went up again to Jerusalem with Barnabas, taking with me Titus also, one of the idolatrous Gentiles whom I had converted. (Ver. 3.)

2 And I then went up by the direction of Christ; and after declaring in public the success of my ministry, I explained to the

Ver. 1. Then, within fourteen years.]—As the clause, chap. i. 18. 'Then, after three years,' signifies three years after Paul's conversion, it is reasonable to think that the clause, 'within fourteen years,' in this verse, signifies within fourteen years from his conversion. Paul's conversion happened in the end of A. D. 35, or in the beginning of the year 37. Wherefore, his going up to the council of Jerusalem within fourteen years after his conversion, fixes the date of the council to A. D. 49. See Paul's life, Proofs and illustrations, v. 12.—In this account of himself, the apostle passes over what happened in the period between his going from Jerusalem into the regions of Syria and Cilicia, three years after his conversion, and his coming up to Jerusalem here intimated. But Luke, in his history of the Acts, has supplied that omission; for he informs us, that Saul remained in Cilicia and its neighbourhood, till Barnabas came to him and carried him to Antioch. At Antioch they abode a whole year, Acts xi. 26. after which they went to Jerusalem with the alms, ver. 30. and having finished that service, they returned to Antioch, Acts xii. 25. and abode till they were sent forth by the Holy Ghost to preach to the Gentiles, Acts xiii. 2.—From the account which Luke hath given of that journey we learn, that they went through many countries of the Lesser Asia, and planted churches in various cities; then returned to Antioch, and abode a long time with the disciples, Acts xiv. 28. till on this occasion they went up to Jerusalem with Titus, as the apostle here relates. Paul, therefore, having been at Jerusalem with the alms before he went with Titus, the word *κατα*, again, signifies simply the repetition of the journey, without marking whether it was the second or the third since his conversion. In his second journey with the alms, it is probable he saw none of the apostles: for we are told the brethren of Antioch sent their alms, not to the apostles, but to the elders, by the hands of Barnabas and Saul, Acts xi. 30.

Ver. 2.—1. I went up by revelation.]—This circumstance shews, that the occasion of the present journey was of great importance. We may therefore believe it was the journey which, at the desire of the church at Antioch, Paul and Barnabas undertook, for the purpose of consulting the apostles and elders in Jerusalem concerning the circumcision of the converted proselytes, of which Luke has given an account, Acts xv. See Pref. to Gal. sect. 4.—That question having occasioned great dissensions at Antioch, and the very

existence of the gospel depending on its decision, it was necessary to determine it in the most public and authentic manner. Now, of all the methods that could be devised for that purpose, to consult the apostles, the elders, and the church of Jerusalem, was certainly the most effectual. For if, after due deliberation on the question, they declared the Gentile proselytes free from the law of Moses, as a term of their salvation, their decision would have great weight with the whole body of the disciples. Besides, as the decision of that venerable assembly was to be founded on the witness which the Holy Ghost had borne to Cornelius, and the other uncircumcised Gentiles who were with him, by falling on them while Peter was speaking to them, Acts x. 44. as he fell on the one hundred and twenty at the beginning, Acts ii. 4. the assembling of the apostles, and elders, and brethren, in so solemn a manner, to decide this question, would be of great benefit to the church in after ages; because the descent of the Holy Ghost on the first Gentile converts being mentioned as the ground of their decision, the truth of that great miracle would, by the united testimony of such a multitude of credible witnesses, be put beyond all doubt. This observation throws a beautiful light on the expression in the decree, Acts xv. 28. 'It seemed good to the Holy Ghost, and to us.' It seemed good to the Holy Ghost, who hath borne witness to the uncircumcised Gentiles, by shedding down his gifts upon them; and to us, who have rightly interpreted the import of that witness. In this view, the elders and brethren are mentioned with great propriety in the decree, along with the apostles, Acts xv. 23. They, as well as the apostles, were certainly informed of the effusion of the Spirit on the uncircumcised Gentiles, and were well qualified to attest that extraordinary event.—The advantages which would attend the decision of this question by the apostles, elders, and brethren in Jerusalem, being so great, that method was suggested by revelation to Paul. And he having communicated it to the church at Antioch, they sent him and Barnabas to Jerusalem, to lay the matter before the apostles and brethren. Wherefore, though Paul was sent by the church at Antioch, yet if they were directed by a revelation made to Paul to send him, he might justly say, 'He went up by revelation.'

Some are of opinion, that the journey to Jerusalem, of which the apostle speaks in this passage, was posterior to the council. But as there is no evidence that Paul and Barnabas travelled together any

pel which I preach (π) to the Gentiles; but privately to them who were of reputation,² lest perhaps I should run or had run in vain.³

3 However, ($\alpha\delta\epsilon$, 110.) not even Titus, who was with me, ($\omega\tau$, 16.) though a Greek, was compelled¹ to be circumcised,

4 ($\Delta\iota\ \delta\epsilon$, 102.) On account even of¹ the secretly introduced² false brethren, who came in privily to spy out our liberty which we have by Christ Jesus, that they might bring us into bondage.

5 To whom we give place by subjection, ($\alpha\delta\epsilon$, 110.) not even¹ for an hour, that the truth of the gospel² might remain with you.

6 ($\Delta\epsilon$, 104.) Besides, from them who were of reputation (see ver. 2. note 2.) I RECEIVED NOTHING: whatever they were formerly, is no matter to me; God accepteth not the persons of men.¹ For to me, they who were of reputation communicated nothing. (See Gal. i. 16. note 1.)

7 But, on the contrary, perceiving that I was intrusted with the gospel of the uncircumcision,¹ even as Peter WAS WITH THAT of the circumcision;

8 (For he who wrought inwardly in Peter, (ω , 147.) in order to the apostleship of the circumcision, wrought inwardly also in me,¹ in order to CONVERT the Gentiles);

9 And knowing the grace which was bestowed on me, James, and Cephas, and John, who were thought to be pillars,¹ gave to me and Barnabas the right hands of fellowship,² that we

apostles the gospel which I preach to the Gentiles: But to avoid offence, I did it privately to them who were of greatest reputation, namely, Peter, James, and John, (ver. 4.), lest perhaps, being suspected to preach differently from them, my future and past labours might become useless.

3 However, that the apostles to whom I communicated my gospel, acknowledged it to be the true gospel of Christ, is evident from this, that not even Titus, who was with me, though a converted Gentile, was compelled to be circumcised,

4 On account even of the secretly introduced false brethren of the Jewish nation, who, pretending to be Christians, came in privily to our meetings at Jerusalem, to find out and condemn our freedom from the law of Moses, which we Gentiles have obtained by Christ Jesus's gospel, that they might bring us into bondage under the law.

5 To these false brethren I did not give place, by subjecting Titus to the law of Moses, not even for an hour. This fortitude I shewed, that the truth of the gospel concerning the freedom of the Gentiles from that law might remain with you and all the Gentiles.

6 Besides, from the greatest of the apostles I received nothing: Whatever they were during their attendance on Christ, is no lessening of me, as an apostle. God does not shew favour to men on account of external advantages. He did not raise them who attended Christ during his ministry, above me. For to me, they who were of greatest reputation communicated neither knowledge, nor spiritual gifts, nor authority: Far less did they pretend to make me an apostle.

7 But, on the contrary, perceiving by what Jesus said when he appeared to me, that the preaching of the gospel to the Gentiles was committed to me, even as the preaching of the gospel to the Jews had been committed to Peter;

8 For God, who wrought inwardly in Peter the gifts of inspiration, and miracles, and languages, to fit him for preaching to the Jews, wrought inwardly also in me the same gifts, in order to fit me for converting and instructing the Gentiles in every country whither I was to go.

9 And thus knowing the grace of apostleship (see Rom. i. 5. xv. 15, 16.) which was bestowed on me, James, and Peter, and John, who were esteemed chief supporters of the church, gave to me and Barnabas their right hands, in token of my fellowship with them in

more after they returned to Antioch from the council, but rather evidence to the contrary, Acts xv. 39. that opinion cannot be admitted.—Beza thought this a journey not mentioned in the Acts, but which Paul and Barnabas made to Jerusalem, after carrying the alms, and before they went to the council. His opinion he founds on this, that Peter could not have refused to eat with the Gentiles posterior to the council, as he is represented by Paul to have done after this journey. But the answer is, Peter's behaviour did not proceed from ignorance, but from fear; for he was equally well informed of the freedom of the Gentiles from the law, before the council as after it, as is plain from his speech in the council. And therefore his behaviour is termed *hypocrisy*, which it could not be, if it proceeded from ignorance.

2 To them who were of reputation.—The Greeks, as Beza observes, used the phrase $\tau\omicron\upsilon\varsigma\ \delta\omicron\omicron\upsilon\kappa\omicron\upsilon\tau\omicron\varsigma$, men of appearance, for $\tau\omicron\upsilon\varsigma\ \iota\upsilon\delta\alpha\iota\omicron\upsilon\mu\epsilon\upsilon\iota\varsigma$, those who were in high estimation with others. By afterwards adding $\epsilon\iota\varsigma\ \alpha\iota\varsigma\ \tau\iota$, ver. 6. and $\sigma\upsilon\lambda\lambda\omicron\iota\varsigma\ \epsilon\iota\varsigma\ \alpha\iota\varsigma$, ver. 9. the apostle, according to his usual manner, shews us how to complete this elliptical phrase.

3. Run in vain.—This is an allusion to the race. For he is said to run in vain, who loses the prize.

Ver. 3. Was compelled.— $\eta\upsilon\gamma\alpha\gamma\alpha\sigma\theta\eta$. This word here, as in several other passages, signifies to be compelled, not by force, but by strong persuasion. See ver. 14. and chap. vi. 12.

Ver. 4.—1. On account even of, &c.—This clause must be joined with the last words of the preceding verse, in the following manner:—'Was compelled to be circumcised, on account even of the secretly introduced false brethren.' $\Delta\iota\ \delta\epsilon$. Beza thinks $\delta\epsilon$ is here put for $\kappa\alpha\iota$, *nempe*. But this makes no difference in the sense. $\Delta\epsilon$ is wanting in some MSS.—The apostle's meaning is, that Titus was not compelled by the apostles and elders at Jerusalem to be circumcised, on account even of the false brethren, who, when they found that Titus was not circumcised, complained, I suppose, of Paul to his brethren apostles on that account. By informing the Galatians, that after he had communicated to the chief apostles the gospel which he preached to the Gentiles, not even Titus, who was a Gentile, was compelled to be circumcised, Paul gave them the most convincing proof, that his doctrine concerning the freedom of the Gentiles was entirely approved by the other apostles.

2. Secretly introduced false brethren.—These brethren were introduced into the meetings which Paul had with the apostles, by some of their acquaintance secretly, that is, not knowing their real character.

Ver. 5.—1. Not even for an hour.—The Clermont MS., and the Vulgate version, want the negative particle. And Mill is of opinion that it should be expunged. But the whole strain of the epistle shews that it ought to be retained. See chap. v. 1—3.

2. That the truth of the gospel.—*Truth, and truth of the gospel*, are used, chap. ii. 14. iii. 1. v. 7. to denote the freedom of the Gentiles from the law of Moses.

Ver. 6. God accepteth not the persons of men.—He does not shew favour to any man on account of his birth, office, riches, or any external circumstances, Job xxxiv. 19. The apostle's meaning is, that God did not prefer Peter, James, and John to him, because they were apostles before him; far less did he employ them to make him an apostle.

Ver. 7. That I was intrusted with the gospel of the uncircumcision.—This, which is the genitive of the object, means the gospel which was to be preached to the uncircumcision. By saying that he was intrusted with the gospel of the uncircumcision, even as Peter was with that of the circumcision, Paul put himself on a level with Peter. In like manner, his withstanding Peter publicly for withdrawing himself from the converted Gentiles, is a fact utterly inconsistent with the pretended superiority of Peter above the other apostles, vainly imagined by the Roman pontiffs, for the purpose of aggrandizing themselves, as his successors, above all other Christian bishops.

Ver. 8. Wrought inwardly also in me.—For this translation of $\epsilon\iota\varsigma\ \epsilon\mu\epsilon$, see 1 Cor. xii. 10. note 1.—In this and the preceding verse, the apostle shews the grounds on which James, Peter, and John, acknowledged him to be an apostle of equal authority with themselves, as mentioned in the following verse.

Ver. 9.—1. Who were thought to be pillars.— $\text{Οἱ}\ \delta\omicron\omicron\upsilon\kappa\omicron\upsilon\tau\omicron\varsigma$. See 1 Cor. vii. 40. note. Pillars being used to support and adorn buildings, the apostles are fitly called *Pillars*, because they were both supports and ornaments of the church. This title, Lightfoot somewhere tells us, the Jewish Doctors gave to the members of the great Sanhedrim.

2. The right hands of fellowship.—Barnabas, equally with Paul, had preached salvation to the idolatrous Gentiles, without requiring them to obey the law of Moses. Wherefore, by giving them 'the right hands of fellowship,' the three apostles acknowledged them to be true ministers of the gospel, each according to the nature of his particular commission. Paul they acknowledged to be an apostle of equal authority with themselves; and Barnabas they acknowledged to be a minister sent forth by the Holy Ghost to preach the gospel to the Gentiles. This distinction it is necessary to make, because it doth not appear that Barnabas was an apostle in the proper sense of the word. The candour which the apostles at Jerusalem shewed on this occasion, in acknowledging Paul as a brother apostle, is remarkable, and deserves the imitation of all the ministers of the gospel in their behaviour towards one another.

3. They to the circumcision.—In pursuance of this agreement, the three apostles abode for the most part in Judea, till Jerusalem was destroyed. After which Peter, as tradition informs us, went to

should go to the *Gentiles*, but they to the circumcision.³

10 Only *DESIRING* that we would remember the poor; ¹ *which very thing* I also made *haste* to do.²

11 (Δα. 104.) *Moreover*, when Peter came to Antioch, ¹ *I opposed him personally*,² because he was to be blamed.³

12 For before certain persons came from James, ¹ he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, *being afraid of them of the circumcision*.²

13 And the other Jews also dissembled with him, in so much, that *even* Barnabas was carried away with *THEM*¹ by their dissimulation.

14 But when I saw that they did not walk rightly, (περὶ) according to the truth of the gospel, I said to Peter before *THEM* all,¹ If thou, being a Jew, *livedst* after the manner of the Gentiles, and not *after the manner of the Jews*, why compellest thou the Gentiles to Judaize?

15 We who *ARE* Jews by nature,¹ (see Eph. ii. 3. note 2.), and not sinners² of the Gentiles,

16 Knowing that *man* is not justified by

Babylon, and other parts of the east; and John into the Lesser Asia, where he was confined some years in Patmos for the testimony of Jesus. Rev. i. 9. But James was put to death at Jerusalem, in a popular tumult, before the city was destroyed.

Ver. 10.—1. That we would remember the poor.—The Jews in Judea expected special attention and assistance from their brethren in the provinces, and even from such Gentiles as became proselytes to Judaism. See Paul's life, Illust. No. xxv.—The apostles therefore wished the converted Gentiles to pay the same attention to their Christian brethren in Judea, which the Jews paid to their Jewish brethren in the mother country.

2. Which very thing I also made haste to do.—The three apostles having proposed to Paul and Barnabas to make collections among such of the Gentiles as they converted, for the relief of their poor brethren in Judea, Paul readily agreed to do it; but from a more generous principle than merely that of relieving the necessities of the poor. For as the Jewish believers were extremely unwilling to associate with the converted Gentiles, Paul hoped, that the kindness which he doubted not the Gentiles would shew in relieving their Jewish brethren, might have a happy influence in uniting the two in one harmonious body or church. Wherefore, as the Jewish believers in Antioch had formerly sent relief to the brethren in Judea, by the hands of Barnabas and Saul, Acts xi. 30. the apostle, when he returned from this interview to Antioch, proposed the matter without delay to the Gentile converts there, in the persuasion that they would cheerfully comply with his request. This, I think, is implied in his telling the Galatians, that after the three apostles desired he would remember the poor, ¹ he made haste to do that very thing.

Ver. 11.—1. Peter came to Antioch.—Antioch was situated on the Orontes, in Syria; and being the seat of the Macedonian empire in Asia, it was inhabited chiefly by Greeks; and soon became as remarkable for the ingenuity and learning of its inhabitants, as for the beauty of its situation, the magnificence of its buildings, and the greatness of its commerce. Hence Cicero, in his oration for Archias the poet, c. 3. says, "Primum Antiochiæ (nam ibi natus est) loco nobili, celebri quondam urbe et copiosa, atque eruditissimis hominibus liberalissimisque studiis adfluente," &c. The inhabitants of Antioch being of this character, it was much to the honour of the gospel that a numerous and flourishing church was so early gathered among a people so improved and intelligent.—This interview with Peter in Antioch is thought by some to have happened before the council. See Gal. ii. 2. note 1. at the end.

2. I opposed him personally.—To shew what kind of interpreters of scripture some of the most learned fathers were, I will observe, that Jerome translates the phrase καταπαρουσαν, in this verse, *secundum faciem*, that is, *in appearance*; and supposes Paul's meaning to be, that he and Peter were not serious in this dispute, but by a holy kind of dissimulation endeavoured, on the one hand, to give satisfaction to the Gentiles, and on the other, not to offend the Jews.—By such interpretations as these, the fathers pretended to justify the deceits which they used for persuading the heathens to embrace the gospel.

3. Because he was to be blamed.—Though the gift of inspiration bestowed on the apostles secured them from error in doctrine, it

the apostolic office, and in token that Barnabas was sent forth by the Holy Ghost, to preach the gospel to the Gentiles; and agreed that *we should travel among the Gentiles, while they preached to the Jews in Judea*.

10 *The only thing they desired was, that we would remember to make collections for the poor*, among the Gentiles; *which very thing I also made haste to do* among the converted Gentiles in Antioch.

11 *Moreover*, to shew that as an apostle Peter is not superior to me, I inform you, that *when he came to Antioch* after the council, *I opposed him personally* in the presence of the church, (ver. 14.), because in this very affair of the Gentiles *he was blamable*.

12 *For before certain persons zealous of the law came from James, he used to eat with the converted Gentiles in Antioch. But when they arrived, he withdrew, and separated himself from these*, as if it had been a sin to eat with them. But the true reason was, his *being afraid of the converted Jews*.

13 *And the other Jews also hypocritized with him*, abstaining from the tables of the Gentiles. *So that even Barnabas*, who with me had preached salvation to the Gentiles without the works of the law, (Acts xiii. 39.), *was carried away with them by their hypocrisy*.

14 *But when I saw that such eminent teachers did not walk rightly, according to their own knowledge of the true doctrine of the gospel, I said to Peter in the hearing of them all*; in the hearing of Barnabas and all the Judaizers: *If, in the house of Cornelius, thou, though thou art a Jew, livedst after the manner of the Gentiles in respect of meats, and not after the manner of the Jews, because thou knowest the truth respecting that matter, why now compellest thou the converted Gentiles to obey the law*, by refusing to eat with them, as if the distinction of meats were necessary to their salvation?

15 *I added, we apostles, who are Jews by birth and education, and not idolatrous Gentiles*, who are ignorant of God, and of his will respecting the salvation of sinners,

16 *Knowing by the law and the prophets, as well as by our own*

did not preserve them from all imprudence and sin in conduct, as is plain from this instance. Wherefore, the most advanced, whether in knowledge or virtue, warned by Peter's example, ought to take heed lest they fall. The inckness and candour with which Peter behaved when rebuked by his brother Paul, deserves great praise, (see Illustration, p. 285.), and is highly worthy of the imitation of the ministers of the gospel, and of all Christians.

Ver. 12.—1. Certain persons came from James.—The persons who came from James, I imagine, were messengers who had been sent by the church at Antioch, to know his opinion concerning the converts from among the idolatrous Gentiles. For as there were some of that sort now in Antioch, the brethren there might think it necessary to inquire, whether they were to be regulated by the decree passed concerning the proselyte converts. And seeing Peter refused to eat with the Gentiles after the messengers returned from James, it may be conjectured that James gave it as his opinion, that the converts from heathenism, as well as the converted proselytes, ought to observe the four necessary things. For although he knew the truth in this matter equally with Peter, ver. 14. he may have thought it prudent to bind these precepts on the converted idolaters, for fear of offending the more zealous Jewish believers, who, with a degree of rage which it is difficult now to form any notion of, insisted on the idolatrous Gentiles observing the four precepts. The other brethren at Antioch, who, like Peter, knew the truth, dissembled also from the same motive. And the defection was so general, that Barnabas himself joined in it. Nevertheless Paul singly stood forth to stem the torrent; and by his zeal and courage maintained the true doctrine of the gospel concerning the Gentiles; in spite of that great opposition.

2. *Afraid of them of the circumcision*.—The Jews reckoned it unlawful to eat with the proselytes of the gate, Acts x. 28. xi. 3. some meats permitted to them being unclean to Jews.

Ver. 13. *Was carried away with them*.—Chandler observes, that the original word παραγω signifies to carry or drive away a person against his will. Here it signifies to carry away by the force of authority and example, in opposition to judgment and conviction.

Ver. 14. *I said to Peter before them all*.—This happened probably at the conclusion of some of their meetings for public worship. For on these occasions it was usual, after the reading of the law and the prophets, to give the assembly exhortations. See Acts xiii. 15.—In thus openly reproving Peter, Paul acted not only honestly, but generously, for it would have been mean to have found fault with Peter behind his back, without giving him an opportunity to vindicate himself, if he could have done it. Perhaps Peter, in this and in a former instance, may have been suffered to fall, the more effectually to discountenance the arrogant claims of his pretended successors to supremacy and infallibility.

Ver. 15.—1. *We who are Jews by nature, &c.*—As in the last part of his discourse, where the apostle speaks only of himself, and of Peter, he meant to speak of all the teachers of the gospel, so in this second part, where he describes his own state, he in fact describes the state of believers in general.

2. *And not sinners of the Gentiles*.—On this Whitby remarks, that the word *sinners* in scripture signifies great and habitual sinners; and that the Jews gave the Gentiles that appellation, on ac-

works of law,¹ but *only* through the faith of Jesus Christ;² even we have believed in Jesus Christ, that we *may* be justified (α) by the faith of Christ, and not by *works of law*. For *by works of law no flesh shall be justified*.

17 (Εἰ δέ) But if, *seeking* to be justified (α) by Christ, *even* we ourselves are found sinners, *will* Christ BE the minister of sin? *By no means*.

18 For if I build again *those* things which I destroyed, I *constitute* myself a transgressor.¹

19 (Γὰρ, 91.) *Besides*, I *through* law have died by law,¹ (ἡν ζήτω, 197. 13.) *so that* I *must* live by God.

20 I am crucified *together* with Christ. Nevertheless I live; *yet* no longer I, but Christ liveth in me:¹ (δὲ, 105.) *for* the life which I now live in the flesh, I live by the faith *which* IS of the Son of God, who loved me, and gave himself for me.

21 I do not *set aside* the grace of God. For if righteousness *is* *through* law, then *certainly* Christ *hath* died (ἀπεθῆναι) in vain.

inspiration, that man is not justified by works of law, but only through the faith which Jesus Christ hath enjoined, even all of us have believed in Jesus Christ, that we may be justified by the faith which Christ hath enjoined; and have not sought justification by works of law. For by performing works of law, whether it be the law of nature or of Moses, no man shall be justified at the judgment. See Psal. cxliii. 2.

17 *But if, while we apostles seek to be justified by the faith of Christ, even we ourselves are found sinners, by practising the rites of the law of Moses as necessary to salvation, contrary to our conscience, will Christ promote such iniquity, by justifying teachers who delude others in a matter of such importance? By no means.*

18 *For if we re-establish, by our practice, those rites as necessary to salvation, which, in our preaching, we declared not necessary, we certainly make ourselves transgressors by deceiving others.*

19 *Besides, to shew the folly of seeking to be justified by law, I told the Judaizers, that we all, through breaking law, have died by the curse of law, so that if we live, we must live by the free gift of God, and not by law.*

20 *To prove that we die through law, I observed, that by the curse of law we are crucified together with Christ; (see Rom. vii. 4. note 2.) Nevertheless we believers still live; only it is no longer the old man, with the affections and lusts, but Christ who liveth in us. For the life which we now live in the body, after the crucifixion of our old man, we live by that faith which is enjoined of the Son of God, who loved us, and gave himself to death for us, that he might rule us, and obtain pardon for us.*

21 *I do not, like the Judaizers, set aside the mercy of God in giving his Son, by teaching justification through works of law. For if righteousness is attainable through law, then certainly Christ hath died in vain. He need not have died to deliver us from the curse, and to obtain eternal life for us.*

count of their idolatry and other vices. Accordingly, Matt. xxvi. 45. 'The Son of man is betrayed into the hands of sinners,' means, is delivered into the hands of the Gentiles; as is plain from Matt. xx. 18, 19.

Ver. 16.—1. Man is not justified by works of law.]—So I translate ἐξ ἡμεῶν νόμων, without the article, because the proposition is true of every law whatever. Yet I acknowledge, that there are examples where the word νόμος, without the article, signifies *the law of Moses*. See Ess. iv. 69.

2. Through the faith of Jesus Christ.]—According to Chandler, 'the faith of Jesus Christ' is the gospel of Jesus Christ. But I rather understand the apostle as meaning, the faith which Jesus Christ hath enjoined as the means of men's justification. For this is the genitive, not of the object, but of the agent. See Ess. iv. 24. and Rom. iii. 22. note.

Ver. 18. I constitute myself a transgressor.]—Hammond thinks the word παραδωκὴς signifies (transfuga) a deserter or apostate. And in confirmation of his opinion observes, that Julian was called παραδωκὴς, the apostate, for deserting the Christian faith. But

the common translation of this clause, in which the ordinary sense of the original word is given, agrees better with the context.

Ver. 19. I through law have died by law.]—The words νόμος and θῆναι in this verse are *datives*, not of the object, but of the cause or instrument. See Ess. iv. 25. and Rom. vi. 10, 11. notes.—That law here signifies the law of God in general, may be inferred from its being said, that mankind die by law. For it was not by the curse of the law of Moses that Adam and his posterity died, but by the threatening annexed to the law given in paradise: and which, though published in the law of Moses, was not, properly speaking, the curse of that law, but the curse of the law of nature. See Gal. iii. 10, 13. notes.

Ver. 20. Christ liveth in me.]—To shew the advantage which believers derive from Christ's government, they are called *his* body, as being animated and directed by him. And he is said to 'live in them'; namely, by the influences of his Spirit dwelling in them, Rom. viii. 11. and enabling them to put to death the deeds of the body, ver. 13.

CHAPTER III.

View and Illustration of the Reasoning in this Chapter

ST. PAUL having by many arguments proved himself a real apostle, and shewed that his knowledge of the gospel was given him by immediate revelation from Jesus Christ, proceeds, in this and the following chapter, to treat of the doctrines in dispute between him and the false teachers. They affirmed, that no man could be justified but by the law of Moses, because the pardon of sin could be obtained only by the atonements which it prescribed; and therefore they urged the Gentiles to become Jews, that they might have the benefit of these atonements. But to impress the Galatians the more strongly with a sense of the danger of that doctrine, the apostle charged them with want of understanding for listening to it; and spake of their not obeying the truth, as the effect of some fascination, ver. 1.—Then, by asking those who had gone over to Judaism, whether they had received the spiritual gifts by obeying the law, or by obeying the gospel, he shewed them that obedience to the law was not necessary to men's acceptance with God, ver. 2.—And taxed them with folly, because after having had their acceptance with God, in the gospel dispensation, sealed to them by the gifts of the

Spirit, they proposed to make themselves more acceptable by performing the ceremonies of the law of Moses, which sanctified nothing but the flesh, ver. 3.—Besides, by that course, they rendered all their former sufferings for resisting Judaism of no use, ver. 4.—And to finish his rebuke, he asked them, whether he had communicated the spiritual gifts to them, to prove that men are saved through obedience to the law of Moses, or to prove that they are saved through obedience to the gospel? ver. 5.

In what follows, the apostle overturned the doctrine of the Judaizers more directly by observing, that even Abraham himself was justified, not by works like those of the law of Moses, but in the gospel method of faith counted for righteousness. And that they who like him believed in God, are Abraham's sons, and entitled to all the blessings of the covenant, ver. 6, 7.—And that God having determined to justify the nations by faith, preached the gospel, or good news of his determination, to Abraham, saying, 'In thee shall all the nations be blessed,' ver. 8.—And therefore, in every age and nation, they who believe in God shall be blessed with Abraham, by having their

faith counted to them, as his was to him, for righteousness, ver. 9.—Whereas, according to the law of Moses itself, every one who seeketh justification meritoriously by the works of that law, most certainly is condemned by its curse, ver. 10.

Farther, to prove that by the law of Moses no man is justified in the sight of God, the apostle appealed to the Jewish prophets as testifying that doctrine, particularly Habakkuk, ver. 11.—Besides, the law does not require faith, but obedience to its precepts, as the condition of the life which it promises, ver. 12.—Wherefore every sinner being doomed to death by the curse of the law of Moses, no person can be justified by that law. But Christ hath bought us off from the curse of the law of Moses, which is in fact the curse of the law of nature, consequently from law itself as a rule of justification, by dying for us, ver. 13.—That the blessing of Abraham, the blessing of justification by faith, which, in the covenant with Abraham, God promised to bestow on all nations through his seed, might come upon the Gentiles through Christ Jesus; and that they might receive the gifts of the Spirit, promised as the seal of their title to justification and eternal life by faith, ver. 14.

But because Isaiah, as was observed Esa. v. Sect. 5. had foretold, chap. lx. 3-5. that the Gentiles were to come to 'the light of the Jews,' and that they were to be 'converted to them,' the Jews (Esa. v. Sect. 6.) contended, that the blessing of the nations in Abraham's seed was to be accomplished by the Gentiles embracing Judaism, and by their receiving justification through the Levitical atonements. Wherefore, to overturn that false notion, the apostle reasoned in the following manner:—Even a human covenant is not set aside or altered, after it is ratified, except by the contracting parties, ver. 15.—But the promises of the covenant, concerning the counting of the faith of the nations for righteousness, were made, not only to Abraham, but to his seed; particularly this promise, 'In thy seed shall all the nations of the earth be blessed.' He does not say, 'and in seeds,' as speaking concerning a multitude of children, but as concerning one person only, 'and in thy seed, who is Christ,' ver. 16.—I therefore affirm, that this covenant which was before ratified by God, concerning the blessing of the nations with justification by faith through Christ, in consequence of the promise made to Abraham as the federal head of believers, the law which was given four hundred and thirty years after cannot annul, so as to abolish the promise, by introducing a method of *blessing* or justifying the nations, different from that established by the promise, ver. 17.—Farther, if the inheritance be obtained by works of law, it is no longer bestowed by promise; yet God bestowed it on Abraham and his seed, as a free gift, by promise, ver. 18.

Ye will perhaps reply: If neither the inheritance nor justification is obtained through the works of the law of Moses, why was that law added after the covenant was

made with Abraham? It was added for the sake of restraining the Jews from transgressions, and more especially from idolatry; and was to continue till Christ the seed should come, to whom it was promised, that the nations should be blessed with justification by faith through him. Moreover, the law being added to the covenant for this other purpose, namely, to make the Israelites sensible that they were sinners, and that God was displeased with them, it was delivered by angels into the hand of a mediator, ver. 19.—For a mediator is not employed between persons in good agreement with one another, ver. 20.—From these things it followed, (though the apostle hath not drawn the conclusion), that a law which was given to make the Israelites sensible they were sinners, and which by its curse condemned every sinner to death without remedy, could never be intended for their justification. Is the law of Moses then, which makes us sensible of our transgressions, and subjects us to its curse, inconsistent with the promise of justification by faith? By no means. That operation of law, on the contrary, sheweth the absolute necessity of the promise. For if any law could have been given, capable of delivering us from death temporal and spiritual, certainly righteousness might have been obtained by such a law, ver. 21.—But the law of Moses contained in the scripture, instead of communicating righteousness and eternal life to any person, hath shut up all mankind together in prison, as sinners sentenced to death, that the promise of justification, now published in the gospel, may be performed to all believers, ver. 22.—Wherefore, before the gospel was introduced, Jews and Gentiles were imprisoned as condemned criminals, and shut up together under the custody of law, so as to be obliged to have recourse to the method of justification by faith, which at the beginning was but imperfectly discovered, but which was afterwards to be fully revealed to all in the gospel, ver. 23.—So that the law was our pedagogue to bring us to Christ, that we might be justified by faith, ver. 24.—But the method of justification by faith being now universally made known in the gospel, Jews and Gentiles are no longer under the pedagogy of the laws of Moses and of nature, ver. 25.—Besides, ye Jews and Gentiles are all the sons of God and heirs of eternal life, through your faith in Jesus Christ: so that to your being the sons of God, it is not necessary to subject yourselves to the law of Moses, ver. 26.—For at your baptism ye professed to put on the temper of Christ, ver. 27.—And where this is really done, there is in the gospel no preference given to men, as formerly under the law, on account of their descent, their outward condition, or their sex; but all are equally honourable and equally beloved of God as his sons, who possess the temper and virtues of Christ Jesus, ver. 28.—And with respect to you Gentiles, if ye are Christ's brethren by possessing his temper and virtues, certainly ye are Abraham's seed, and heirs of the heavenly country, according to God's promise, ver. 29.

NEW TRANSLATION.

CHAP. III.—1 O *senseless*¹ Galatians, who hath deceived you,² not to obey the truth, to whom visibly Jesus Christ was set forth³ crucified (†) for you?⁴

2 This only would I learn from you, (‡, 156.) On account of the works of the law, re-

COMMENTARY.

CHAP. III.—1 The doctrine of justification by faith is so full of comfort, and the proofs of it are so clear, that I must ask you, O *senseless Galatians*, what false teacher hath deceived you, and turned you from the gospel, to whom plainly Jesus Christ was set forth crucified for you, in order to procure you eternal life?

2 This only would I ask you who are gone over to Judaism, On account of performing the works of the law of Moses, received ye from

Ver. 1.—1. *Senseless*.]—The word *σύνετος* properly signifies persons void of understanding; also persons who, though they have understanding, do not form right judgments of things, through want of consideration.

2. Who hath deceived you?—The word *παράβλημι* signifies to *fascinate*, or deprive one of the use of his faculties by looking on him. Hence Virgil, "Nescio quis teneros, oculo mihi fascinat agnos." The word is used likewise for deceiving one with false appearances, after the manner of jugglers; in which sense I understand it here.

3. Set forth.]—*ἑστηκός ἐστιν*. This word was used to denote things written on tables, and hung up to public view.

4. Crucified for you.]—The common translation of this clause is not true. Christ was not crucified among the Galatians; but he was crucified to procure justification by faith for them. And this fact had been published to the Galatians in the plainest manner by the apostle.

Ver. 2.—1. Received ye the Spirit.]—As Christ himself was declared to be the Son of God by the descent of the Spirit upon him at his baptism, so the spiritual gifts, called the Spirit, or the Holy Ghost, Acts x. 44. bestowed in the apostolic age on believers at their baptism, demonstrated them to be the sons or people of God, and heirs of the promises, Gal. iv. 6. Hence the Spirit, from whom these

ceived ye the Spirit?¹ Or (εἰ) *on account of the obedience*² of faith?

3 Are ye so *senseless*, *THAT* having begun in the Spirit,¹ ye now make yourselves perfect (middle voice) by the flesh?

4 Have ye suffered so many things in vain? (καὶ οὐκ) *surely indeed IT IS* in vain. (See chap. v. 2.)

5 (Ὁ οὖν) He, then, who¹ supplied to you the Spirit,² and wrought miracles among you, *DID HE THESE* (εἰ, 156.) *on account of the works of the law,*³ or (εἰ) *on account of the obedience of faith?* (ver. 2, note 2.)

6 (Καθὼς) Seeing Abraham believed God,¹ and it was counted to him for righteousness,²

7 Know ye (αὖ, 87.) *certainly*, that they who *ARE* of faith,¹ the same are (οὖν) the sons of Abraham.²

8 (Δε, 105.) For the scripture foreseeing¹ that God would justify the nations (ἐν) by faith, preached the gospel before to Abraham, *SAY-ING*, *Surely in thee all the nations shall be blessed.*²

9 (Ὡς, 331.) Wherefore they who are of faith, (see ver. 7. note 1.), are blessed with be-

gifts proceeded, is called 'the Spirit of adoption,' Rom. viii. 15. Hence also the Jewish believers, when they heard of the descent of the Holy Ghost on Cornelius and his company, immediately concluded that God had granted them eternal life, although uncircumcised. The Galatians, therefore, in the gifts of the Spirit, having so clear a proof of their being accepted of God under the gospel as his sons, were under no obligation whatever to obey the law, in order to their becoming the sons of Abraham, and heirs of God. See ver. 7.

2. Or on account of (ἐνεκα αὐτοῦ πιστεύου) the obedience of faith?—Here, and in ver. 5. the word αὐτοῦ signifies *obedience*, as also in 1 Sam. xv. 22. LXX., ἰδοὺ αὐτοῦ, 'Behold obedience is better than sacrifice.' In like manner, the compounded word παρανομία signifies *disobedience*, Rom. v. 19.

Ver. 3. Having begun in the Spirit, &c.]—The gospel is termed *the Spirit*, because it was given by inspiration of the Spirit, and enjoins men to worship God in spirit and in truth; because all its precepts are calculated to purify the spirits of men; and because it promises the assistances of the Spirit of God to enable men to obey its precepts.—On the other hand, the law is called *the Flesh*, because of the carnal form of worship by sacrifices and purifications of the body which it prescribed; because that form of worship did not cleanse the conscience of the worshipper, but only his body; and because the Israelites were put under the law by their fleshly descent from Abraham. See Rom. vii. 5. note.

Ver. 5.—1. He, then, who, &c.]—Though the apostle uses the third person in this verse, he plainly speaks of himself; and insinuates, not only that he was the person who converted them, and bestowed on them the spiritual gifts, but that the teachers who had persuaded them to embrace Judaism, had conferred no spiritual gift on them; consequently had given no evidence of the truth of their doctrine.

2. Supplied to you the Spirit;—that is, the *spiritual gifts*. These, as distinguished from miracles, were faith or fortitude, prophecy, utterance or eloquence, discerning of spirits, foreign languages, and their interpretation of foreign languages.

3. Did he these on account of the works of the law, &c.]—that is, Did he these things to recommend the works of the law of Moses to you, as necessary to your salvation? or to recommend the obedience of faith, as the means of your justification? As this interpretation renders the apostle's questions in this verse different from his questions in ver. 2. 'Received ye the Spirit by the works of the law,' &c. I have no doubt that it is the true interpretation; especially as it conveys not only a different meaning of the questions, but one that is very important.

Ver. 6.—1. Seeing Abraham believed God, &c.]—Here the apostle alludes to the transaction recorded by Moses, Gen. xv. where we are told, ver. 5. that God 'brought Abraham forth abroad, and said, Look now towards heaven and tell the stars, if thou be able to number them. And he said to him, So shall thy seed be.' 6. And he believed in the Lord; and he counted it to him for righteousness.' From this it is plain, that what Abraham believed was, that his seed should be numerous as the stars of the heaven; and that his belief of this promise implying that he entertained just conceptions of the divine power, and goodness, and veracity, God counted it to him for righteousness. This transaction the apostle mentioned here, as the foundation of his doctrine in ver. 7. namely, that they who imitate

me the gifts of the Spirit, whereby your acceptance with God was sealed? Or on account of your yielding the obedience of faith? When I communicated the gifts of the Spirit to you, few of you had any knowledge of the law of Moses.

3 Are ye so *senseless*, that having begun to live acceptably to God under the gospel, ye now attempt to make yourselves perfect in point of acceptance by performing the rites of the law of Moses, whose only use is to purify the flesh?

4 Have ye suffered so many evils for the gospel to no purpose? seeing indeed it is to no purpose to have suffered them, if ye seek justification by the law of Moses; for in that case, the gospel will be of no advantage to you.

5 He, then, who communicated to you the gifts of the Spirit, and who wrought miracles among you, did he these things on account of recommending the works of the law of Moses, as necessary to your justification? or on account of recommending the obedience of faith to you, as the means of your salvation?

6 That both Jews and Gentiles are to be justified by faith, is evident: For seeing Abraham believed God, and it (his believing) was counted to him for righteousness,

7 Know ye *certainly*, that they who imitate Abraham in his faith, and who seek to be justified, as he was, by faith, the same are the sons of Abraham, to whom the promises were made; and particularly the promise, that their faith shall be counted to them for righteousness.

8 For God, the author of the scripture, having predetermined that he would justify the nations by faith, preached the good news to Abraham before the law was given, and even before Abraham was circumcised; saying, Gen. xii. 3. *Surely in thee all the nations of the earth shall be blessed with the blessing of justification by faith.* See ver. 14. note 1. and Essay v. sect. 5.

9 Wherefore, according to God's promises, they who imitate Abraham in his faith, and who after his example seek to be justified by faith,

Abraham in his faith are his sons, and heirs with him of the blessing of faith counted for righteousness. To shew this connexion, I have translated αὐτοῦ by the English word *seeing*; a sense which it sometimes hath in the writings of the Greeks. See Ess. iv. 203.

2. And it was counted to him for righteousness;—that is, it was considered by God as an action eminently righteous, and on that account he rewarded Abraham as a righteous person. See Ess. v. page 253, and Ess. vi. page 265. But neither here nor anywhere else, is Abraham's faith called his *righteousness*, as Chandler thinks; far less is it called a *perfect righteousness*. It was only 'counted to him for righteousness;' that is, it was accepted of God instead of that perfect obedience which Abraham owed to the law of God, and was rewarded as if it had been a perfect righteousness; but both by a pure act of God's grace.—Abraham having been thus accepted and rewarded as a righteous person on account of his faith, and not on account of his circumcision, the Jews had no reason to find fault with the apostle's doctrine of justification by faith, without the works of the law of Moses, as a strange or novel doctrine. It was the very method in which their father Abraham was justified: and in which, according to God's covenant with him, all his spiritual seed or sons are to be justified.

Ver. 7.—1. Know ye *certainly*, that they who are of faith.]—Seeing the phrase, ver. 10. ὅσοι ἐξ ἐργων νόμου, 'As many as are of the works of law,' plainly signifies, 'As many as seek justification by the works of law,' there can be no doubt that the phrase in this verse, ὅτι ἐκ πίστεως, means, They who imitate Abraham in his faith, and who seek justification by faith.

2. The same are the sons of Abraham.]—In the ninety-ninth year of Abraham's age, the Lord appeared to him, and by a covenant constituted him the father of many nations, Gen. xvii. 5. Now this constitution implied, that believers of all nations, whether Jews or Gentiles, being considered by God as Abraham's seed, the blessings promised in the covenant to Abraham's seed, are promised to believers of all nations, and will most certainly be bestowed on them, agreeably to the true import of the covenant; but especially the blessing of faith counted to them for righteousness. That the apostle had this blessing chiefly in view, is evident from ver. 8. in which he told the Galatians, that the promise to 'bless all the nations in Abraham,' was a promise to justify believers of all nations as Abraham's sons, by counting their faith to them for righteousness.

Ver. 8.—1. The scripture foreseeing.]—Here the scripture is put for God, by whose inspiration the scripture was written; consequently, his foreseeing must mean his *predetermining*, as in the commentary.

2. Surely in thee all the nations shall be blessed;—that is, In thee, to whom, as their father or federal head, I promised the blessing of justification through faith, all the nations of believers shall be blessed as thy seed, by having their faith counted to them for righteousness.—May not the appellation which Christ will give to the righteous at the judgment, 'Come, ye blessed of my Father,' be an allusion to that promise?

Ver. 9. With believing Abraham.]—So the word πιστεύς is translated, John xx. 27. It is used in the same sense by Plato. See Scapula's Dictionary. Besides, it is well known that the Hellenist Jews used the words πιστεύς, and πιστεύς, to denote a *believing* and an *unbelieving person*.

living¹ Abraham.

10 (Γαλ. 98.) *But as many as are of the works of the law, are under the curse:*¹ for it is written, (Deut. xxvii. 26.), *Accursed is every one who continueth not in all the things which ARE written in the book of the law to do them.*²

11 (Δα, 104.) *Besides, that (σὺν νόμῳ) by law no one is justified (ῥαται) before God, is manifest: for, the just (εὐ) by faith shall live.*

12 (Δα, 104.) *Also, the law is not of faith. But he who doth these things, shall live by them.*¹ (See Rom. x. Illust. ver. 5-9.)

13 *Christ hath bought us off from the curse¹ of the law, having become a curse for us:*² (for it is written, Εἰμάρτατοι, *Accursed is every one who is hanged on a tree:*³ Deut. xxi. 23.)

Ver. 10.—1. As many as are of the works of the law, are under the curse.]—This is true of the Gentiles also, who seek justification meritoriously by the works of the law of nature. For that law, equally with the law of Moses, grants pardon to no sinner, however penitent he may be; consequently leaves every sinner under its curse.

2. For it is written, *Accursed is every one who continueth not in all the things, &c.*]—In our translation of Deut. xxvii. 26. the passage runs thus; 'Cursed be he who confirmeth not the words of this law to do them.' But the LXX., whom the apostle hath followed, translate it more properly thus: Εἰμάρτατοι ὅσας ἐν βιβλίῳ τῷ τούτῳ ἔστιν ἡμῖν ἡ διαθήκη, λέγοντες, τούτου μοι τούτου, τὴν ποίησαι αὐτούς, 'Accursed is every man who doth not continue in all the precepts of this law to do them.' For the Hebrew word in Deuteronomy, which our translators have rendered *confirmeth*, signifies also *continueth*; and is so translated I Sam. xiii. 14. 'Thy kingdom shall not continue.'—The apostle, following the LXX., hath added the words *every one and all, and written in the book.* But they make no alteration in the sense of the passage; for the indefinite proposition, 'Cursed is he,' hath the same meaning with 'cursed is every one,' and 'all things written in the book of the law,' is perfectly the same with 'the words of this law,' which, as is plain from the context, means not any particular law, but the law of Moses in general. See Deut. xxvii. 1.

The curse here quoted, is the last of the twelve curses which the Levites were ordered to proclaim from Mount Ebal, immediately after the Israelites had taken possession of Canaan. Now, though these curses may have been declarations that the persons guilty of the crimes mentioned in them, were not to be pardoned through the sacrifices, &c. of the law of Moses, but were to be put to death by the Judge without mercy, I think they have a farther meaning. For as he who curses another, imprecates the vengeance of God upon him, either because he despairs of obtaining justice from men, or because he is not able to bring him before them to be judged and punished, so the curses denounced by the Levites from Ebal, were imprecations of the vengeance of God on those who were guilty of the crimes mentioned in the curses, if through the corruption or negligence of the judges, or the secrecy with which they were committed, or from any other cause, the guilty persons were suffered to go unpunished. In this light, the curses of the law were solemn public appeals to the omniscience and justice of God, as the moral governor of the world, and declarations that the justice of God sooner or later would overtake sinners.—But the 12th curse differed from all the rest in this respect, that it was denounced, not against particular transgressors, but against 'every one who continued not in all the things written in the law to do them;' and consequently declared, that the law required a perfect obedience to all its precepts, under the penalty of the curse. Wherefore the law of Moses, in as far as it required things of a positive nature under the penalty of death, was evidently the same with the law under which our first parents fell: And where it enjoined the duties of piety and morality under the like penalty, it was a republication of the law of nature written on men's hearts. According to this view of the law of Moses, the curses which the Levites, standing on Mount Ebal, denounced against the persons who violated the great precepts of piety and morality enjoined by Moses, being appeals to God, as the omniscient righteous governor of the world, and imprecations of his vengeance on atrocious sinners, were, properly speaking, the curses of the law of nature by which God governs his rational creatures.—Farther, the Levites, as God's ministers, were directed to proclaim these curses in the hearing of the Israelites, immediately on their taking possession of Canaan, to make them sensible, that notwithstanding God had chosen them to be the subjects of his temporal kingdom in Canaan, and had given them the law of Moses as the law of their state, they did not cease to be the subjects of his universal moral government; but were equally bound with the rest of mankind, to regulate their actions by the law of that government, as made known to them both by the law of Moses and by their own reason and conscience. Also, the curses were proclaimed to make

shall be blessed with believing Abraham, by having their faith counted to them for righteousness.

10 *But all, without exception, who seek justification by the works of the law of Moses, whether moral or ceremonial, instead of obtaining the blessing of justification, are under the curse of that law: For it is written, Most severely to be punished is every one, who doth not continue in all the precepts written in the book of the law of Moses, to do them.*

11 *Besides, that by works of law no one can be justified before God, is manifest from Habakkuk, who hath said nothing of men's being just by works, but hath declared, (ch. ii. 4.), that the just by faith shall live eternally. See Rom. i. 17. note 3.*

12 *Also, the law of Moses doth not require faith as the means of obtaining life eternal. But it saith, He who doth these things, the judgments and ordinances of God, mentioned Lev. xviii. shall live by them a long and happy life in Canaan.*

13 Wherefore, justification according to the tenor, whether of the law of nature or of the law of Moses, being a thing impossible in our present sinful state, Christ, ever since the fall, hath bought us all off from the curse of the law; consequently hath bought us off from law itself, as a rule of justification; having become an accursed person, a person most ignominiously punished for us: for it is written, *Most ignominiously punished is every one who is hanged on a tree.*

the Israelites sensible, that for every transgression of the law of nature, the law of God's moral government, they were liable to the punishment which God, as the righteous governor of the world, will inflict on transgressors.—However, as in the law of God's temporal kingdom, atonements were prescribed for some offences, whereby the offenders were freed from the curse of that law, the Israelites who violated the law of God's universal kingdom, might hope on their repentance to be screened from the curse of that law, through the efficacy of some better atonement; especially if they knew the atonements prescribed by Moses prefigured that better atonement.—Yet, on the other hand, as there were many moral offences for which no atonement was provided in the law of Moses, but the persons guilty of them were to be punished with death, the Israelites must have known that those who violated the law of God's universal moral government, could not be delivered by the law of Moses from the punishment which God will inflict on atrocious sinners. Nay, the persons who were guilty of the offences for which atonements were provided in the law of Moses, could not fancy that the moral guilt of these offences was removed by such atonements. For as the curses were proclaimed after the law was delivered and its atonements were established, the Israelites by that circumstance were taught that the Levitical atonements did not avert the punishment which God hath threatened to inflict on sinners.—Farther, the twelfth curse being denounced against every one, without exception, who did not perfectly perform every thing written in the law of Moses, the Israelites by that curse were made sensible, that they were all to a man liable to punishment; and were constrained to seek pardon from God as a free gift, in the gospel method of faith made known to them in the covenant with Abraham. So that, as the apostle expresses it, Gal. iii. 24. the law was 'a pedagogue to the Jews to bring them to Christ, that they might be justified by faith.'—And as the law of nature with its curse, which was made known to the heathens by their own reason and conscience, constrained them in like manner to seek pardon, not from the justice, but from the mercy of God, the Galatian Gentiles were included in the apostle's general expression, ver. 24. 'The law hath been our pedagogue to bring us to Christ, that we might be justified by faith.' For, as was already proved, the law of nature with its curse was written in the law of Moses.

I have only to add, that the account which we have given of the curse of the law, is fully confirmed by verse 13th of this chapter. See note 1. on that verse.

Ver. 12. *He who doth these things, shall live by them.*]—This is a quotation from Levit. xviii. where the judgments and ordinances of God, prohibiting incestuous marriages and unnatural lusts, are mentioned and enforced in this manner: ver. 5. 'Ye shall keep my statutes and my judgments, which if a man do, he shall live by them.' And after giving an account of the evil practices prohibited in God's statutes, it is added, ver. 24. 'Defile not yourselves in any of these things; for in all these the nations are defiled which I cast out before you. 28. That the land spue not you out also when ye defile it, as it spued out the nations that were before you.' Wherefore, the life promised in this passage to the Israelites was not eternal life, but a long and happy life in Canaan under the protection of God. And the condition on which that reward was promised, was not faith, but the doing of the statutes and judgments which God as their King had enjoined. See Rom. x. Illust. ver. 5, 6.

Ver. 13.—1. Christ hath bought us off from the curse of the law.]—That the persons here said to be bought off from the curse of the law, are the Gentiles as well as the Jews, is evident from ver. 10. where the apostle tells us, 'As many as are of the works of the law;' that is, as many as are bound to perform works of law and seek to be justified thereby, 'are under the curse.' For the proposition being general, it implies, that the Gentiles as well as the Jews are under the curse, and need to be bought off.—This appears, likewise, from the purpose for which Christ is said, ver. 14. to have bought us off, namely, that the blessing of Abraham might come on the nations, that is, on both Jews and Gentiles.—Next, the curse of the law, from which all are bought off by Christ, is not a curse peculiar

14 That the blessing of Abraham¹ might come on the *nations*² through *Christ Jesus*; *AND* that we might receive the promise of the Spirit³ through faith.

15 Brethren, I speak after the manner of men: *No one setteth aside or altereth¹ a ratified covenant, though but of a man.*

16 Now, to Abraham were the promises *spoken* and to his seed. (See ver. 19.) *He doth not say, And in seeds, as (ver. 186.) concerning many, but as concerning one PERSON, And IN thy seed, (ic) who is Christ.²*

to the law of Moses. For as the Gentiles never were under that law, they could have no concern with its curse. But it is the curse of that more ancient law of works under which Adam and Eve fell, and which through their fall came on all their posterity. Also it is the curse of the law of nature, under which all mankind, as the subjects of God's universal moral government, are lying for having broken that law.—These curses are called by the general name of *the curse of the law*, not as being peculiar to the law of Moses, but because they were published in the law of Moses. See ver. 10. note 2. From this curse of the law of works Christ hath bought us off, by becoming a curse for us. For in the view of his death to be accomplished in due time, God allowed Adam and his posterity a short life on earth, and resolved to raise them all from the dead, that every one may receive reward, or punishment, according to the deeds done by him in the body.—Farther, being bought off by Christ from death, the curse of the law of works, mankind at the fall were bought off from law itself, not indeed as a rule of life, but as a rule of justification, and had a trial appointed to them under a more gracious dispensation, in which not a perfect obedience to law, but the obedience of faith is required, in order to their obtaining eternal life. Of this gracious dispensation or covenant, the apostle Paul hath given a clear account, Rom. v. 18. See note 3. on that verse, and the illustration prefixed to that chapter, ver. 20.; also 2 Cor. v. 15. note 1. and Ess. v. sect. 6.

2. Having become a curse for us.]—Christ's dying on the cross is called *his becoming a curse*, that is, an accursed person, a person ignominiously punished as a malefactor; not because he was really a malefactor, and the object of God's displeasure, but because he was punished in the manner in which accursed persons, or malefactors, are punished. He was not a transgressor, but 'he was numbered with the transgressors,' Isa. liii. 12.

It merits the reader's attention, that in this passage Christ is not said to have suffered the curse of the law, but to 'have become a curse for us.' The curse of the law of nature, which was published in the law of Moses, being eternal death, is a curse which no one can suppose Christ to have suffered. But 'he became a curse,' that is, an accursed person, a person most ignominiously punished for us. That this is the true import of the phrase 'having become a curse,' is evident from the passage in the law by which the apostle proves his assertion: 'It is written, Accursed is every one who is hanged on a tree.' For as the accursedness of one who is hanged on a tree doth not consist in his suffering eternal death, but in his being ignominiously punished, (see note 3. on this verse); so Christ's having become a curse for us, did not consist in his suffering eternal death, but in his having been most ignominiously punished as a malefactor for us. And in regard he suffered this most ignominious punishment in obedience to God, it was as just and reasonable that this one great act of obedience should procure for all mankind the blessings mentioned in the preceding note, as that the one act of disobedience committed by Adam, should have brought sin and death on all his posterity. This argument the apostle hath prosecuted with great strength of reason, Rom. v. 12–21.

Whitby, in his note on this verse, contends that the curse of the law, from which Christ bought off both Jews and Gentiles, was *temporal death*, consisting in the separation of the soul from the body; which he saith must be *eternal death* to them who cannot raise themselves from the dead, and have no promise of a resurrection; and that Christ, by dying on the cross, actually suffered the curse of the law, as truly as they do who after being put to death are never to rise again. But as the apostle doth not say that Christ 'suffered the curse of the law,' the Socinian objection to the doctrine of the atonement, taken from the words, 'having become a curse for us,' is much better answered by interpreting them of Christ's suffering the ignominious punishment of a malefactor in obedience to the will of God, for the purpose of buying us off from the curse of the law, than by supposing with Whitby, that he actually suffered the curse of the law, if that curse, as we have shewed, is the curse of the law of nature, the curse of eternal death: Because that is a curse which Christ could not suffer for us.

3. Accursed is every one who is hanged on a tree.]—This is cited from Deut. xxi. 23. which, as Chandler observes, runs in the Hebrew text, 'He that is hung, is the curse of God.' The apostle adds, 'on a tree,' from the former part of the verse: 'His body shall not remain all night on the tree.' And although he leaves out the words, *of God*, it makes no alteration in the sense of the original passage.—The phrase, *curse of God*, doth not mean, that the person

14 This deliverance Christ hath wrought, *that the blessing of justification by faith, promised to Abraham, might come on the nations through Christ Jesus, Abraham's seed*; see ver. 16. note 1.; and *that we Gentiles might receive the promised gifts of the Spirit through faith*, as the evidence of our being justified by faith, and of our being the sons of God: chap. iv. 5, 6, 7.

15 Brethren, in confuting those who affirm that the blessing of the nations in Abraham, and in his seed, is to be accomplished by their conversion to Judaism, *I speak according to the practice of men: No one setteth aside or altereth a ratified covenant, though it be but the covenant of a man.*

16 Now, to Abraham were the promises made, that in him all the families of the earth shall be blessed; and to his seed, that in it likewise all nations, the Jews not excepted, shall be blessed. *God does not say, And in seeds, as speaking concerning many, but as speaking concerning one person he saith, And in thy seed the nations are to be blessed; not through the whole of Abraham's seed, but through one of them only, who is Christ.*

who is hung on a tree is accursed of God eternally: for many righteous persons have been hung on a tree. But the meaning is, that the man who is hung on a tree, is punished with the greatest temporal punishment which God, as the lawgiver and ruler of the Israelites, ordered the Judges his substitutes, to inflict on notorious offenders against the state.—The Hebrews, as Grotius observes, did not use the punishment either of the cross or of the gibbet. But malefactors to be punished with strangling, were strangled standing. More atrocious malefactors they stoned to death; such as idolaters, blasphemers, &c. then hanged them on a gibbet for some hours, thereby exposing them to the greatest ignominy. Hence, in the law they are said to be accursed, that is, most ignominiously punished, 'who were hanged on a tree.' But if it was so ignominious to be hanged on a tree after death, certainly it was much more ignominious to be hanged thereon alive. Besides, according to the customs of the Romans, crucifixion was of all punishments the most ignominious, being appropriated to slaves; and therefore Christ, who was hanged on the cross, may justly be said to have been made a curse, or an accursed person, in the eye of the world, as he died by the most ignominious of all punishments.

Ver. 14.—1. That the blessing of Abraham.]—The blessing of Abraham which is to come on the nations through Christ's buying them off from the curse of the law, is the blessing of justification by faith, promised to Abraham in the covenant, (Ess. v. Sect. 1.); as is plain from this, that Christ did not die to procure for all mankind the temporal blessings promised to Abraham; neither is it possible for all mankind to enjoy these blessings.

2. Might come on the nations.]—So I translate the word *ἔθνη*, because in the original promise, the Jews are comprehended as well as the Gentiles. Accordingly, in ver. 8. where the promise is quoted, the word *ἔθνη* is rendered *nations* by our translators.

3. That we might receive the promise of the Spirit.]—This promise is not explicitly mentioned in the covenant with Abraham, but it is implied in the promise, Gen. xxii. 17. 'In blessing I will bless thee.' And it is expressly mentioned by the prophets, Isa. xlv. 3. Ezek. xxxix. 29. Joel ii. 28.

Ver. 15. Or altereth.]—According to Bengelius, *ἀλλάττειν* literally signifies *insuper precipit*. Here, therefore, it means *to alter a ratified covenant, by adding something to it*.

Ver. 16.—1. He does not say, And in seeds.]—So *τοῖς σπέρματι* should be translated, the preposition *τις* being understood here, as is plain from the promise itself, Gen. xxii. 18. 'And in thy seed shall all the nations of the earth be blessed.'—The apostle having affirmed, ver. 15 that according to the customs of men, none but the parties themselves can set aside or alter a covenant that is ratified, he observes in this verse, that the promises in the covenant with Abraham were made to him and to his seed. The promise to Abraham is that recorded Gen. xii. 3. 'In thee shall all the families (LXX., *πατρίαι καὶ φυλαί*), all the tribes of the earth be blessed.' The promise to his seed, is that recorded Gen. xxii. 13. 'And in thy seed shall all the nations of the earth be blessed.' See ver. 19. Now since by the oath which God swore to Abraham after he had laid Isaac on the altar, both promises were ratified, the apostle reasons justly when he affirms, that both promises must be fulfilled. And having shewn, ver. 9. that the promise to Abraham, to bless all the families of the earth in him, means their being blessed as Abraham had been, not with justification through the law of Moses, as the Jews affirmed, (Eph. iii. 5. note), but with justification by faith, he proceeds in this passage to consider the promise made to Abraham's seed, that in it likewise all the nations of the earth should be blessed. And from the words of the promise, which are not *and in thy seeds*, but *and in thy seed*, he argues that the seed in which the nations of the earth should be blessed, is not Abraham's seed in general, but one of his seed, in particular, namely Christ; who by dying for all nations, hath delivered them from the curse of the law, that the blessing of justification by faith might come on believers of all nations through Christ, as was promised to Abraham and to Christ.

To this argument it hath been objected, that the word *seed* was never used by the Hebrews in the plural number, except to denote the seeds of vegetables, Dan. i. 12. And Jerome, who is followed by Le Clerc, foolishly allegeth that the apostle, by an argument of this kind, meant to impose on the simplicity of the Galatians. But it ought to be remembered, that the Old Testament being the only ancient Hebrew writing now extant, cannot be supposed to contain the whole use of the language. However, not to rest in this answer, I observe, that notwithstanding the Hebrews commonly used the

17 (Δ, 106.) *Wherefore, this I affirm, that the covenant which was afore ratified by God, (κ, 148.) concerning Christ, the law, which was made four hundred and thirty years after,¹ cannot annul² (κ, τ, α) so as to abolish the promise.³*

18 (Γ, 91.) *Besides, if the inheritance¹ as by law, it is no longer by promise. But God bestowed it freely on Abraham by promise.*

19 **JEW.** *Why then WAS the law ADDED?*—**APOSTLE.** It was added (χ, γ, α) on account of transgressions,¹ till the seed, (ver. 16.) should come to whom it was promised;² being ordained by angels,³ (ω) in the hand of a mediator.⁴

20 (Δ, 103.) *Now a mediator is not of one;¹ but God is one.²*

word seed collectively, to denote a multitude of children, they used it likewise for a single person, and especially a son: Gen. iii. 15. 'I will put enmity between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel.' And Eve, speaking of Seth, says, Gen. iv. 25. 'God hath appointed me another seed, instead of Abel whom Cain slew.' The word seed being thus applied to denote a single person as well as a multitude, is ambiguous; and therefore the Jews could not certainly know that they were to be the instruments of blessing the nations, unless it had been said, 'and in thy seeds,' or sons. And though we have no example of the word seeds used by the Hebrews for sons, yet from the apostle's argument we may presume it was used in the plural, to denote either a multitude, or a diversity of children. In this sense, Eve had two seeds in her two sons, as is evident from her calling Seth 'another seed,' Gen. iv. 25. So likewise Abraham had two seeds: Gen. xxi. 12. 'In Isaac shall thy seed be called.' 13. And also of the son of the bond-woman will I make a nation, because he is thy seed, or son. Now, because God termed Ishmael *Abraham's seed*, perhaps Ishmael's descendants affirmed that they also were the seed of Abraham in which the nations were to be blessed. And if the Jewish doctors confuted their claim by observing, that in the promise it is not said *in seeds*, that is, *in sons*, as God would have said if he had meant both Ishmael and Isaac, but *in thy seed*, the apostle might with propriety turn their own argument against themselves; especially as the Jews were one of the nations of the earth that were to be blessed in Abraham's seed. Lastly, to use the word *seed* for a single person, was highly proper in the covenant with Abraham, wherein God declared his gracious purpose of saving mankind; because that term leads us back to the original promise, that the seed or son of the woman 'should bruise the head of the serpent.'

2. Who is Christ?—Ο, Χ, ς, ς. Here the apostle, regarding the meaning rather than the form of the antecedent *ἐπιμεναι*, hath put the relative pronoun *εἰς* in the masculine gender, notwithstanding its antecedent is a neuter word. See Ess. iv. 66. This change in the gender of the relative the apostle hath made, pursuant to his affirmation, that in the promise to bless all the nations of the earth in Abraham's seed, God spake of one person only.

The apostle hath given us the true interpretation of God's promise to bless all the nations of the earth in Abraham's seed, when he tells us that seed is *Christ*. For it is evident, that in no other of Abraham's seed have all the nations of the earth been blessed. They have not been blessed in Isaac, although it was said of him, 'In Isaac thy seed shall be.' Neither have all the nations of the earth been blessed in Abraham's posterity collectively as a nation; nor in any individual of his posterity, except in Christ alone. He therefore is the only seed of Abraham spoken of in the promise, as the apostle Paul expressly assures us.—Besides, Peter, long before Paul became a Christian, gave the very same interpretation of this promise, Acts iii. 25. 'Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. 26. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.'

Ver. 17.—1. The law; which was made four hundred and thirty years after.—The apostle does not mean that the law was given four hundred and thirty years after the covenant was confirmed, but after it was first made with Abraham in Ur of the Chaldees, when he was 75 years old. From that era to the giving of the law, there elapsed 430 years as follows: To the birth of Isaac, 25 years, Gen. xxi. 5.—To the birth of Jacob, 60 years; for Isaac was 60 years old when Jacob was born, Gen. xxv. 26.—Jacob went down to Egypt when he was 130 years, Gen. xlvii. 9.—And according to the LXX. the Israelites sojourned in Egypt 215 years: for thus they translate Exodus xii. 40. 'Now the sojourning of the children of Israel in the land of Egypt, and in the land of Canaan, was four hundred and thirty years;' the number mentioned by the apostle.

2. Cannot annul.—The apostle's argument proceeds on this undeniable principle of justice, that a covenant made by two parties, cannot, after it is ratified, be altered or cancelled, except with the consent of both the parties; who in the present case were, on the one hand, God, and on the other, Abraham and his seed Christ. Wherefore, as neither Abraham nor his seed Christ were present at the making of the Sinaitic covenant, nothing in it can alter or set aside the covenant with Abraham, concerning the blessing of the nations in Christ.

17 *Wherefore, this I affirm, that the covenant with Abraham, which was anciently ratified by God with an oath, concerning the blessing of the nations in Christ, the law, which was made four hundred and thirty years after, neither with the consent of Abraham, nor of his seed Christ, but of the Jews only, cannot annul, so as to abolish the promise, by introducing a different method of blessing the nations, namely, by the works of the law of Moses.*

18 *Besides, if the inheritance even of the earthly country be obtained by works of law, it is no longer bestowed by promise as a free gift. Yet Moses expressly declares, that God bestowed the inheritance of Canaan as a free gift on Abraham by promise.*

19 But if the inheritance was not by the law, but by the promise as a free gift, *Why was the law added after the promise?* It was added on account of restraining transgressions; and was to continue till the seed should come to whom it was promised, that all nations should be blessed in him; being spoken by angels, who put it in the hand of Moses, as a mediator between God and the people.

20 The giving of the law by a mediator, shewed the Israelites that God was displeased with them; because a mediator is not em-

3. So as to abolish the promise.—Though τὸν ἀπαργισμὸν, the promise, be in the singular number, it comprehends all the promises; the promise to bless the nations in Abraham's seed Christ, by counting their faith to them for righteousness, mentioned in this verse, being put for all the promises; and among the rest, for the promise of the inheritance, mentioned ver. 18.

Ver. 18. Besides, if the inheritance be by law.—Some by the inheritance here, understand the inheritance of all the promises, because they all belong to believers, as Abraham's seed by faith. But I rather think the inheritance of which the apostle speaks, is that which he termed, Rom. iv. 13. 'The inheritance of the world,' or heavenly country, of which Canaan was the type or image.

Ver. 19.—1. It was added on account of transgressions;—that is, on account of restraining the Israelites from transgressions, particularly idolatry, and the vices connected with idolatry; the evil of which the law discovered to them by its prohibition and curse. Agreeably to this account of the law, idolatry, and all the abominations practised by the Canaanites and the other heathen nations who surrounded the Israelites, were forbidden in the law under the severest penalties.—Farther, the law was added after the promise, to shew the Israelites what things were offensive to God, Rom. iii. 20. Also, that by the manner in which it was given, becoming sensible of their transgressions, and of God's displeasure with them for their transgressions, and of the punishment to which they were liable, they might be constrained to have recourse to the covenant with Abraham, in which justification was promised through faith, as it is now promised in the gospel. See Coloss. ii. 14. note 4. at the close.

Because the nations who inhabited Canaan and the neighbouring countries, worshipped visible gods with feasts and many pompous rites, by which their senses were delighted, and their imaginations strongly impressed, Spencer, following Maimonides, was of opinion, that a worship of the same pompous kind was prescribed to the Israelites; that being directed to the one true and invisible God, of whom they were to make no image or representation whatever, they might be prevented from embracing the rites of heathenism, and with these the gods of the heathens. And it must be owned, that thus the temptation to idolatry arising from the pomp of the heathen worship, was effectually removed out of the way of the Israelites.—Besides, the sacrifices of the true God, and the rites with which they were accompanied, being not only individually different from the sacrifices and rites of heathenism, but often directly opposite to them, especially when the heathen sacrifices consisted of animals reckoned unclean by the Israelites, they were by that diversity prevented from having any intercourse with the heathens in their idolatrous worship.—But though this may have been one use of the law, I do not know whether the apostle had it in view in this argument.

2. Till the seed should come to whom it was promised.—It was not fit that the law of Moses, which condemned every sinner to death, should continue any longer than till the seed should come to whom it was promised, that in him all the nations of the earth were to be blessed, by having their faith counted to them for righteousness. For Christ having come, and published in his gospel God's gracious intention of justifying believers of all nations by faith, if the law of Moses, which condemned every sinner to death without mercy, had been allowed to remain, it would have contradicted the gospel, and have made the promise of no effect. It was therefore abrogated with great propriety at the death of Christ; especially as the gospel was a dispensation of religion, more effectual than the law for destroying idolatry and restraining transgression.

3. Being ordained by angels.—Διαταγῆς, Being commanded; or, as it is expressed Heb. ii. 2. 'Being spoken by angels.' This is affirmed likewise by Stephen, Acts vii. 38. 53.

4. In the hand of a mediator.—If I mistake not, this is an allusion to Moses bringing down in his hand the two tables of the covenant, and to what he said to the Israelites, Deut. v. 5. LXX.—Pierce in his note on Heb. vii. 22. says, The mediator here spoken of was the succession of the Jewish high-priests, who by their office were mediators between God and the people, and had the law put into their hands, till Christ came. But this interpretation does not suit the apostle's argument.

Ver. 20.—1. Now a mediator is not (ὁὐκ) of one;—that is, of parties in friendship. So *εἰς*, one, signifies in other passages; particularly, John xvii. 11. 21.—23. 1 Cor. iii. 8. vi. 17., and in most languages.

21 *JEW.* Is the law then (αὐτὴ) contrary to the promises of God?—*ΑΠΟΣΤΟΛΕ.* By no means. For if there had been a law given, which was able (ἐκπαύσασθαι) to make alive,¹ certainly righteousness would have been (ἐκ νόμου) by law.

22 But the Scripture hath shut up together (ταπάρτα) all under sin, that the promise (αὐτὴ) by faith of Jesus Christ might be given to them who believe.

23 (Δα. 106.) Wherefore, before faith¹ came, we were kept in *durance* under law, shut up together² (αὐτὴ) unto the faith, which should afterwards be revealed.

24 (1154, 326.) So that the law hath been our *pedagogue*,¹ to bring us (αὐτὴ) to Christ, that we might be justified by faith.

25 But faith being come, we are no longer under the *pedagogue*.

26 (Γα.) For ye are all the sons of God, (διὰ) through the faith PUBLISHED (ἐκ Χριστοῦ Ἰησοῦ) by Christ Jesus.¹

27 (Γα. 91.) Besides, as many of you as have been baptized into Christ, (see Rom. vi. 3. note 1.), have put on Christ.¹

28 IN CHRIST JESUS there is neither Jew

2 But God is one.)—The latter clause of the 19th, and the first clause of the 20th verses, make an enthymem, as the logicians speak, in which the conclusion is wanting. But if it had been expressed, the syllogism would have stood thus:—The law was given in the hand of a mediator, ver. 19. Now a mediator is not employed between parties in friendship, ver. 20. Wherefore, he who gave the law to the Israelites by angels in the hand of a mediator, was not in friendship with them. The clause which follows, 'But God is one,' is the minor proposition of another enthymem, of which the major is the conclusion of the foregoing syllogism. This enthymem, if it had been fully expressed, would have proceeded as follows:—God was not in friendship with the Israelites, but God is in friendship with all who are righteous: Therefore the Israelites were not righteous: They were a perverse and rebellious race. On this verse Heza makes the following remark: "Est autem infinita quædam Pauli διανοησις, tot enthymemata vibrantia, quot vocabula enuntiat." The truth is, the enthymem suiting the rapidity of the apostle's genius, he greatly delighted in the enthymem.—Chandler thinks, that as the apostle's observation concerning the giving of the law in the hand of a mediator, implied that God was not in friendship with the Israelites when he gave them the law, so his observation, 'But God is one,' being an antithesis to the other, implies that God was in friendship with Abraham, when he gave him the promises in person, without a mediator. But I think the interpretation of that clause given in the commentary, agrees much better with the history. For the first part of the law, called the *ten commandments*, God, or the angel who personated God, spake to the Israelites himself. But his voice was so terrible that they entreated to hear it no more: Now, the terribleness of God's voice could proceed only from its impressing the Israelites with a sense of God's displeasure with them on account of their sins; and therefore, the putting of the law in the hand of a mediator, on account of the terror excited in the people by the voice of God, was a strong proof of their sinfulness: Exod. xx. 18. 'All the people saw the thunderings and the lightnings, &c. 19. And they said to Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die.'

Ver. 21. A law given, which was able to make alive.]—Here St. Paul affirms, that the law of Moses was utterly incapable of making the Jews alive, either from spiritual or temporal death; because it neither promised them the assistance of the Spirit of God to overcome the corruptions of their nature, nor the pardon of their sin on repentance, issuing in deliverance from death temporal and eternal. Justification therefore was not to be obtained by that law.

Ver. 23.—1. Before faith came.]—The gospel is called *faith*, ver. 23. 25. and the *law of faith*, Rom. iii. 27. because it requires faith, instead of perfect obedience, as the means of men's justification. This law of faith, or method of justification, came at the fall; it was then established: and till it came, Adam was kept in ward without hope, under the law he had broken. In like manner, the Gentiles under the law of nature, and the Jews under the law of Moses, were

ployed between parties who are in friendship: But God is in friendship only with the righteous.

21 Is not the law, then, which subjects men to the curse for their sins, contrary to the promises of God, wherein he declares that he will justify them by faith? By no means. The law, by subjecting men to the curse, without giving them the least hope of mercy, obliges them to flee to the promises for justification. For if there had been a law given, which was able to make sinners alive, either from the spiritual death under which they were lying, or from the temporal death to which they were condemned for their sins, certainly justification would have been obtained by that law.

22 But, so far is this from being the case, that the scripture hath shut up together all, as condemned to death on account of sin (that is, hath declared that they are so shut up, Ess. iv. 3.), that the promise of justification made known by the gospel of Jesus Christ (ver. 23.) might be given to them who believe.

23 Wherefore, before the gospel was published, we were kept in *durance* under law—the law of nature and of Moses; shut up together as criminals whom these laws had condemned, to make us embrace the law of faith which should afterwards be revealed.

24 So that the law of nature and of Moses, by making us sensible of the impossibility of being meritoriously justified by works, hath in all ages been our *pedagogue* to bring us to Christ, that we might be justified by faith gratuitously.

25 But the law of faith being promulgated, we in that dispensation are no longer under the *pedagogue*. There is no occasion for the law as a *pedagogue* to bring us to Christ.

26 It is not necessary to your being the sons of God, and heirs of the promises, that ye be under the law: For ye are all the sons of God, through your believing the gospel published by Christ Jesus.

27 Besides, as many of you as have been baptized into Christ, have thereby professed that ye have put on the very temper and virtues of Christ, God's greatest Son; and having so done, ye are really, not nominally, the sons of God, and are greatly beloved of your Father.

28 In Christ Jesus there is no distinction of persons, as under

kept in ward as criminals, and had no hope of pardon but what the law of faith gave them, as made known obscurely in the first promise, Gen. iii. 15. and afterwards in the covenant with Abraham.

2. Shut up together unto the faith.]—The law of Moses, instead of being contrary to the promises of God, or covenant with Abraham, effectually co-operates therewith. By the perfection and spirituality of its moral precepts, it makes us Jews sensible of our inability to obey perfectly; and by its curse denounced against every one who does not obey perfectly, it makes us flee, trembling and affrighted, to the method of salvation revealed to us in the covenant with Abraham, and published to all mankind in the gospel.—This sense the preposition αὐτὴ hath likewise, ver. 24.

Ver. 24. The law hath been our *pedagogue*.]—The servant who attended the children of great men to their exercises and to school, was called *pedagogus*, a *pedagogue*; a Greek word signifying a conductor of children. The name was given likewise to the servant who taught children their letters, and superintended their behaviour. They were generally persons of rigid manners.

Ver. 26. Ye are all the sons of God through the faith published by Christ Jesus.]—Ye are all the church and people of God, and heirs of the promises, through believing the gospel of Christ. See Gal. iv. 5. note 2. and 1 John ii. 29. note.—By this observation the apostle insinuated, that the dispensation was now at an end, in which men were the sons or people of God by virtue of their descent from Abraham. For, on that account alone, the Israelites as a nation were called *God's son*, and his *first-born*; Exod. iv. 22, 23. Deut. xiv. 1. All who believe the gospel are the sons, that is, the people of God, and heirs of all the privileges which belong to the professed people of God.

Ver. 27. As many of you as have been baptized into Christ, have put on Christ;—that is, have professed that ye have put on Christ. See Ess. iv. 1. Christ, here, signifies the temper and virtues of Christ.—By telling the Galatians, that in their baptism they professed to put on the virtues of Christ, the apostle insinuated, that by possessing the virtues of Christ, they were more truly the sons of Abraham and of God, than those who were related to Abraham by natural descent only, and to God by holding a place in his visible church: Having the virtues of Christ wrought in them by the power of God accompanying the promise to Abraham, 'A father of many nations I have constituted thee,' they were truly the sons of God.—In the expression, 'I have put on Christ,' there is an allusion to the symbolical rite which in the first age usually accompanied baptism. The person to be baptized put off his old clothes before he went into the water, and put on new or clean raiment when he came out of it; to signify that he had put off his old corrupted nature, with all his former bad principles and practices, and was become a new man. Hence the expressions, 'putting off the old man,' and 'putting on the new,' Eph. iv. 22, 24. Wherefore baptism under the gospel, as the rite of initiation, is as effectual for making men the sons of God, as circumcision was under the law.

nor Greek,¹ there is neither *bondman* nor *free-man*, there is neither male nor female;² for ye are all one in Christ Jesus.

29 And if ye be Christ's, certainly ye are Abraham's seed,¹ and heirs according to the promise.² Gen. xvii. 8.

Ver. 28.—1. There is neither Jew nor Greek.]—Ev. is here put for Ev. as it is likewise James i. 17. The clause is elliptical, and must be supplied, as I have done, from the end of the verse, in this manner: 'In Christ Jesus there is neither Jew nor Greek,' &c. In the gospel dispensation God pays no regard to men on account of their descent, their station, or their sex; but all who truly believe in Christ have an equal right to the privileges of the gospel, are equally in favour with God, and are equal in respect of dignity. To the Judaizing teachers in Galatia, who imagined that their being Abraham's children according to the flesh, would of itself secure their acceptance with God, this must have appeared a most humiliating doctrine: But to the Galatians it was of singular use, to prevent their being seduced by those teachers, who strongly affirmed, that the Gentiles could not share in the privileges of the people of God, without being circumcised.

2. Neither male nor female.]—Under the law, males had greater privileges than females. For males alone bore in their bodies the sign of God's covenant; they alone were capable of the priesthood, and of the kingdom; and heritages belonged to them, preferably to females in the same degree.

the law: under the gospel, no Jew is superior to a Greek, neither are slaves inferior to free men; nor are males preferred to females; for ye are all one, in respect of dignity and privileges, under the gospel dispensation.

29 And if ye be Christ's brethren by possessing his temper of mind, certainly ye are Abraham's seed, more really than those Jews who are related to him only by natural descent, and heirs of the heavenly country according to God's promise to Abraham.

Ver. 29.—1. If ye be Christ's, certainly ye are Abraham's seed.]—This may mean, 'If ye be Christ's brethren, certainly ye are Abraham's seed.' For, in the first place, nowhere in scripture are believers called *Christ's seed*, or *sons*, but *Christ's brethren*. In the second place, this interpretation renders the apostle's conclusion just. In the former part of the chapter he had affirmed, that Christ is Abraham's seed in which the nations are to be blessed. Therefore, if believers are Christ's brethren by imitating him in his virtues, they also are Abraham's seed, by reason of their relation to Christ. See ver. 27. note.—The apostle's reasoning will be equally conclusive, supposing that his meaning is, 'If ye be Christ's people by possessing his virtues.'

2. And heirs according to the promise.]—Christ's brethren, being Abraham's spiritual seed, are heirs of the heavenly country, according to the true meaning of God's promise in the covenant, to give to Abraham and to his seed the everlasting possession of the heavenly country, typified by the possession of the earthly Canaan, the heritage of Abraham's natural seed.

CHAPTER IV.

View and Illustration of the Matters contained in this Chapter.

THE apostle having established the joyful doctrine, that believers in every age and country of the world, are heirs of the promise made to Abraham and to his seed, goes on in this chapter to answer two questions, which he knew would naturally occur to his readers, but which, according to his manner, he doth not formally state. The first is,—Since all believers from the beginning were heirs of the promises, as well as of the things promised, why were they not put in possession of the promises from the beginning, by sending Christ into the world, and introducing the gospel dispensation in the first age; that the promises, especially the promise of pardon and eternal life through faith, might have been published universally, and preserved for the benefit of the heirs in every age? The second question is, Why were mankind left for so many ages to the direction of the laws of nature and of Moses, neither of which gave them any hope of pardon and eternal life?—To the first of these questions the apostle replied, That in not giving the heirs the knowledge of the promises by introducing the gospel dispensation immediately after the fall, God treated them as a prudent father treats his son while under age. During his non-age, he does not allow him to possess the estate of which he is the heir, because he has not discretion to use it aright, but he keeps him in the condition of a bondman. In the same manner, though believers from the beginning were heirs of the promises, God did not in the early ages put them in possession of them, by immediately setting up the gospel dispensation; because, in the first ages, the state of the world did not admit either of the universal publication of the gospel, or of its preservation, ver. 1.—To the second question, concerning the keeping of the heirs for so many ages under the tuition of the laws of nature and of Moses, the apostle answered, That as the heir of a great estate must be prepared by a proper education for enjoying it with dignity, and is, therefore, in his childhood, placed under tutors who protect and instruct him, and stewards who manage his estate and supply him with necessities, till the time appointed in his father's will for taking possession of his inheritance, ver. 2.—So, to prepare believers for the actual inheritance of the promises under the gospel dispensation, God judged it proper to continue them for a long time under the bondage of the laws of nature and of Moses, that by experiencing the

hardships of that bondage, they might be the more sensible of the happiness which they were to derive from the liberty of the gospel, ver. 3.

More particularly, it was not fit that a complete discovery of the method of salvation should be made to all mankind, by the publication of the promises in the gospel, till they were made sensible of the insufficiency of their own natural powers for discovering an effectual method of reconciling themselves to God. Accordingly, for many ages they were left to the guidance of their own reason; and during that period, they lost even the imperfect knowledge of the method of salvation which God had revealed to their first parents after the fall, notwithstanding, to preserve that knowledge, God appointed the sacrifice of beasts, as an emblem of that effectual sacrifice which the seed of the woman was to offer in due time. For mankind, not preserving the true meaning of these sacrifices, believed them to be real atonements, and in that persuasion multiplying them without end, they foolishly expected to be pardoned, through the number and costliness of the animal sacrifices which they offered. In this state of the world, God thought fit to introduce the law of Moses, in which the same sacrifices of beasts were appointed; not however as real atonements for sin, but expressly as types of the real atonement which God had promised should be made; that by bringing back the rite of sacrifice to its original intendment, and by reviving the expectation of a real atonement, mankind might be made sensible, that it is not possible for the blood of bulls and of goats to take away sin. This important truth was still more directly shewed in those precepts of the law of Moses, which ordered the same sacrifices to be often offered for the same persons. For, as the apostle justly argues, Heb. x. 2. if these sacrifices had been real atonements, being once offered, and the sinner cleansed, he would have had no more conscience of sin; consequently, he needed not to have repeated these sacrifices.—Thus the Levitical sacrifices, by reviving the expectation of a real atonement to be made in due time, and by shewing the utter inefficacy of the sacrifices of beasts to procure the pardon of sin, led the Jews to the sacrifice of Christ, the only real atonement; so that, as the apostle affirms, Gal. iii. 24. the law of Moses, by its sacrifices as well as by its curse, was a pedagogue to lead the Jews to Christ.—Wherefore, when

the heathens, under the tuition of the light of nature, were made sensible of the insufficiency of their own natural powers to discover any effectual method of obtaining pardon; and when the Jews, by the law of Moses, were shewed that it was not possible for the sacrifices of beasts to take away sin; and when the political state of the world admitted the gospel to be preached to all nations, and preserved when preached—then was ‘the fulness of the time,’ or the proper season for God’s sending forth his Son into the world born of a woman descended from Abraham, to make a complete discovery of the method of salvation by the gospel revelation, ver. 4.—And by offering himself a sacrifice for sin to redeem believers, the heirs of the promises, from the tuition both of the law of nature and of the law of Moses; and to place them under the gospel dispensation, that they may ‘receive the adoption of sons;’ that is, all the privileges which belong to the sons or heirs of God.

Next, in regard the believing Gentiles, equally with the believing Jews, are the sons of God, and heirs of the promises, the apostle addressed both, saying, Wherefore, because ye are sons, God hath sent forth the Spirit of his Son into your hearts, the Holy Spirit, whose gifts are evidences of your sonship, and embolden you to address God by the endearing appellation of *Father*, ver. 6.—Thou then who possessest the gifts of the Spirit, whether thou be a Jew or a Gentile, art no longer a *bondman* under the tuition of the law either of nature or of Moses, but a son; and if a son, then an heir of God, an heir of all the promises of God, through the atonement which Christ hath made for thee, ver. 7.—However, ye Gentiles ought to remember, that in your heathen state, being ignorant of the true God, ye worshipped with a slavish subjection things which are no gods, ver. 8.—But now, having acknowledged the true God as your Father, or, to express it better, being acknowledged by the true God as his sons, ye worship him acceptably with spiritual services. And being in this happy state, why do ye, by embracing Judaism, return to the same kind of lodily unprofitable worship, by sacrifices, washings, and holy days, which ye practised in heathenism? ver. 9.—I am told ye observe the days, and new moons, and seasons, and years enjoined in the law of Moses; which kind of worship, though different in respect of its object, is in its nature the same with the worship ye formerly paid to your idols, and has the same tendency to beget in you a superstitious, slavish disposition. These observances, I know, ye have been made to believe are necessary to your salvation. But I assure you, they are utterly ineffectual for that purpose, ver. 10.—I am afraid I have laboured in vain among you, ver. 11.—Lest, however, this rebuke might have offended the Galatians, he assured them that it proceeded from love; and desired the continuance of their affection, which, when he first preached to them, had been very great, ver. 12–20.

The apostle next turned his discourse to the false teachers, and asked them and their disciples, who wished to be under the law of Moses as the rule of their justification, Why they did not understand the law? He meant the writings of Moses, which, when rightly interpreted, taught the freedom of Abraham’s seed by faith, from the bondage of the law, ver. 21.—To prove this, the apostle, entering into the deep meaning of the things which Moses hath written concerning Abraham, observed that Abraham, as the father of the people of God, had two sons, the one by the bond-maid, Hagar, the other by the free-woman, Sarah, ver. 22.—But the one by the bond-maid was begotten by the natural strength of his parents; but the son who was born of the free-woman was begotten supernaturally, through the strength communicated to his parents by the

promise, ver. 23.—These things, the apostle told the Galatians, are an allegory: For these mothers represent the two covenants, by which men are made the church and people of God. The one covenant is that of *the law*, given from Mount Sinai, whereby the descendants of Abraham, according to the flesh, were made the visible church and people of God; and which bringeth forth all its children in bondage to the law. This covenant is represented by Hagar, ver. 24.—Wherefore, her son Ishmael, whom she brought forth in bondage, was a type of the then present Jerusalem, or visible Jewish church, consisting of Abraham’s natural descendants by Isaac; who are all in bondage to the law, and who, if they have no relation to Abraham but by natural descent, and to God but by being in his visible church, will be excluded from the inheritance of heaven; as Ishmael was from the earthly inheritance, on account of his being brought forth in bondage. Hagar and her son Ishmael are likewise types of those who, under the gospel dispensation, are members of God’s visible church, merely by being born of parents who are members of that church, and who are in bondage to their lusts; for they likewise will be excluded from the inheritance of heaven, ver. 25.—The other covenant is that of *the gospel*, which was published from Mount Zion, Isa. ii. 3. whereby believers, Abraham’s children by faith, are made citizens of the Jerusalem above; that is, members of God’s invisible catholic church, whose perfect state will be in heaven. This covenant is fitly typified by Sarah the free-woman, who was constituted by God the mother of all believers. And her son Isaac, who was born in freedom, is an apt type of Abraham’s children by faith, who being regenerated by God, are born in freedom from the bondage of the law, and from the slavery of sin; and are the catholic invisible church of God, and heirs of the heavenly inheritance, ver. 26.

The foregoing account of Abraham’s wives and sons, and of the persons and things typified by them, the apostle told the Galatians was confirmed by Isaiah, who foretold the conversion of the Gentiles, under the idea of their becoming Sarah’s children by faith, in these words: ‘Rejoice, O barren woman,’ &c. ver. 27.

Having thus established his allegorical interpretation of the history of Abraham’s wives and sons, he drew therefrom the following conclusion concerning believers of all nations: ‘We, brethren, after the manner of Isaac, are the children begotten to Abraham by God’s promise, A father of many nations I have constituted thee,’ and are the persons typified by Isaac, ver. 28.—But, says the apostle, as then Ishmael, who was begotten according to the flesh, persecuted Isaac, who was begotten according to the spirit, by mocking him, and by insisting that he should be excluded from the inheritance because he was the younger son, so it hath happened now: the Jews, the natural descendants of Abraham, persecute us believers in Christ, who are Abraham’s spiritual seed, and endeavour to exclude us from the inheritance, because they were made the church and people of God before us, ver. 29.—But what saith the scripture happened on that occasion? why, that God ordered Abraham to ‘cast out the bond-woman and her son; for the son of the bond-woman shall not inherit with the son of the free-woman; thereby declaring, that those who are the people of God only by natural descent and outward profession, shall not inherit heaven, ver. 30.—Thus, brethren, it appears from the law itself, that the births of Ishmael and Isaac were ordered in such a manner as to shew, that believers of all nations are the children of Abraham, not by the bond-woman, indeed, but by the free; consequently, that they are heirs of the promises, and of the heavenly country, although they are not in bondage to the law of Moses, ver. 31.

NEW TRANSLATION.

CHAP. IV.—1 *Now I say, as long as the heir is a child, he differeth nothing from a bond-man,² although he be lord of all:*

² (ΑΔΑΞ, 78.) *For he is under tutors¹ and stewards,² until the TIME before appointed of his father.¹*

³ *So also we (οἱ) whilst we were children, were in bondage under the elements of the world.¹*

⁴ *But when the fulness¹ of the time was come, God (ἐκπληρωσας) sent forth his Son, born of a woman,² born (ὡν τοῦτος) under the law,³*

⁵ *That he might buy off those (ὡν τοῦτος) under law,¹ that we might receive the adoption of sons.*

Ver. 1.—1. As long as the heir is a child.]—Seeing the apostle, in the close of the preceding chapter, declared that all who have put on the temper and dispositions of Christ, whether they be Jews or Gentiles, are Christ's brethren and heirs according to God's promise, it is evident that in this chapter, when he speaks concerning the heir, and describeth the treatment which, by his father's appointment, he receives during his minority, his discourse cannot be restricted to the Jews, as if they were the only heirs, but must comprehend the Gentiles also, describing their condition under the discipline of the law of nature, ver. 8. In like manner the persons in bondage to the elements of the world, ver. 3, and under the law, ver. 4, he is said to be bought off by Christ, ver. 5, must be the Gentiles as well as the Jews; because Jews and Gentiles, equally, were under the discipline of law. And having been bought off by Christ, chap. 1, they were both of them, after his death, placed under the gospel dispensation, which is the discipline of sons. See ver. 5, note 2.

2. He differeth nothing from a bond-man:—He is kept in as such subjection, and hath as little the disposal of his person and property, as if he were the meanest servant in the house.

Ver. 2.—1. For he is under tutors.]—According to Elsner, Wolf, and other critics, ΕΠΙΤΕΛΕΣ signifies an instructor of children; as the παιδαγωγος, or pedagogue was. See Gal. iii. 24, note 2. And stewards.]—The ΟΙΚΟΝΟΜΟΣ was the person who managed the affairs of those who were rich, as is plain from Luke xvi. 1. There was a certain rich man who had (οικονομους) a steward; and because he was accused to him that he had wasted his goods.—So he sold every one of his Lord's debtors, &c.

3. The time before appointed of his father.]—Probably this was a time before appointed in his father's testament, at which the son was to take possession of the inheritance; consequently, the father supposed by the apostle to have been dead. This shews the propriety of placing the heir under tutors and stewards; which is the only circumstance intended to be illustrated by the similitude.

Ver. 3. Were in bondage under the elements of the world.]—By the elements of the world,¹ the apostle meant the law of Moses, and the different forms of religion which prevailed among the heathens. See, here, and Col. ii. 8, he calls στοιχεις, elements, (see 2 Pet. iii. 1, note 3.), because they contained only some of the first principles of religion; also, 'elements of the world,' because these first principles entered, in some shape or other, into all the religions of the world. That the apostle included the institutions of Moses in the general expression, 'elements of the world,' and classed them with the heathen religions, need not be thought strange. For, however such the institutions of Moses might excel the rites of heathenism, respect of their divine original, and of the knowledge of a real covenant for sin to be made by the sacrifice of Christ, exhibited in types and figures of the law, and of the knowledge of men's duty, the subjects of God's moral government given in its precepts, the law of Moses afforded the sinner no better hopes of pardon than the heathen religion. Like the law of nature, the law of Moses required a perfect obedience to all its precepts, under the penalty of death; consequently it subjected every sinner to death without mercy. It prescribed no better sacrifices and purifications than the heathen religions; consequently, it could not cleanse the conscience of the sinner from the guilt of sin; it afforded no assistance to enable men to obey its requisitions; in short, it was as incapable of saving sinners as any of the heathen religions whatever. Wherefore, in respect of its efficacy to procure the pardon of sin and eternal life for sinners, being precisely the same with the heathen religions, the apostle justly classes it with them in this argument; more especially, as its rites were of the same nature with the rites of heathenism. Such of the Galatians as had gone over to Judaism, are reproved by the apostle, ver. 9, as having turned back again to the weak and poor elements under which they had formerly been in bondage. The state of mankind under 'the elements of the world,' the apos-

COMMENTARY.

CHAP. IV.—1 *Now if ye ask, why the gospel dispensation was not introduced immediately after the fall? and why the heirs, during so many ages, were left to the guidance of the laws of nature and of Moses? I answer, As long as the heir is a child, he differeth nothing from a bond-man, although by right of inheritance he be proprietor of the whole estate:*

² *For he is put under instructors who teach him, and stewards who manage his estate, and supply him with necessaries, until the time before appointed of his father, for giving him the possession of his inheritance, arriveth.*

³ *So also we, the heirs of the promises, whilst we were children, were not put in possession of the promises, by the introduction of the gospel dispensation, immediately after the fall, but, to fit us for that dispensation, were placed in bondage under the elements of the world.*

⁴ *But when the time, before appointed of the Father for putting the heirs in possession of the promises, by introducing the gospel dispensation, was fully come, God sent forth, from heaven into our world, his Son, born of a woman, and born under the law;*

⁵ *That, by his obedience unto death, he might buy off Jews and Gentiles who were under law, that we might receive the adoption of sons; that we Gentiles might be made the people of God, and receive the blessings belonging to the people of God, by being introduced into the gospel church.*

tle in this verse termed *bondage*; because the rites by which the Jews, as well as the Gentiles, endeavoured to obtain pardon, were not only ineffectual, but intolerably burdensome and expensive. See Gal. iv. 24, note 2. Nevertheless, for the reasons mentioned in the Illustration, it was needful to continue mankind for many ages under that bondage; especially as the very efficacy of the rites of heathenism constrained the intelligent Gentiles to lead virtuous lives, as the best means in their power for obtaining the favour of God, and to trust to his mercy, of which they had some intimation in their most ancient traditions.—In like manner, the inefficacy of the Mosaic rites no doubt led the considerate among the Jews to seek the favour of God by piety and virtue, rather than by ritual services, and to trust for pardon to the mercy of God, made known to them in his covenant with their progenitor Abraham, wherein God promised to count the faith of believers to them for righteousness.—Thus, both the heathen superstition and the law of Moses were, as the apostle affirms, Gal. iii. 24, pedagogues to lead men to Christ.

Ver. 4.—1. The fulness of the time was come.]—It being necessary, before the gospel dispensation was introduced, to make trial whether human reason, aided by the law of Moses, could find out any effectual means of sanctifying and saving sinners, God was pleased to put the world under the direction of these instructors for many ages, resolving, after their inefficacy was shewed by a full trial, to put an end to these dispensations by introducing the gospel. The space of time in which this trial was made, the apostle calls 'the childhood of the heirs;' and the period at which an end was put to the direction of these laws, he calls, ver. 2, 'the time before appointed of the Father;' and here, 'the fulness of the time.'

2. Sent forth his Son born of a woman.]—The original word (γεννησας, nascor, orior; Scapula) properly signifies *born*, and ought to have been so translated in this passage: Because, although the Son of God, in respect of his body, might be said to have been made of a woman, and 'of the seed of David,' (Rom. i. 3.), no one can think that he derived his spirit from his mother. See Rom. i. 3, note 2.—By observing, that God sent forth his Son born of a woman, the apostle insinuates, that Christ is 'the seed of the woman,' promised at the fall to come and bruise the serpent's head.

3. Born under the law.]—This shews that the Son of God was one of Abraham's children; consequently, that he is the seed of Abraham, in which all the nations of the earth are to be blessed.—Also, it is mentioned that he was born under the law, to shew that he was subjected, not only to the precepts, but to the curse of the law of Moses, that is to death. But having never done any thing to merit that curse, it is added in the next verse, that he was thus born under the law, 'that he might buy off those under law.'

Ver. 5.—1. Buy off those under law.]—That the apostle had the Gentiles here in his view, as well the Jews, is evident from ver. 8, where the Gentiles are addressed in particular.—The law from which all are bought off, was not the law of Moses alone, but the law of nature as a rule of justification, (see chap. iii. 13, note 1.), and even the municipal laws of particular countries, which, though extremely imperfect, were the only rules of duty which the heathens enjoyed before the introduction of the gospel. From all these different laws and religious institutions, Christ hath bought off, that is, delivered mankind by his death, that he might place them under the gracious gospel dispensation, and thereby bestow on them all the privileges of the sons of God.

2. That we might receive the adoption of sons.]—The first clause of this verse directs us to consider both Jews and Gentiles as bought off from the law. Nevertheless, the persons in whose name he speaks, when in this clause he says, 'that we might receive the adoption of sons,' are the Gentiles, as is evident from the parallel passage, Rom. viii. 16. See the note on that verse.—The Israelites were the adopted sons of God from the beginning, by virtue of the covenant which God made with their father Abraham. See 1 John

6 And because ye are sons, God (*ἐξαιτίας*) hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. (See Rom. viii. 15. note 2.)

7 So that thou art no more a bond-man, but a son; (see Gal. iii. 2. note 1.); and if a son, then an heir of God¹ through Christ.

8 (*ἄλλω*, 81.) However, then indeed, not knowing God, ye served as slaves (*τοὺς ἀνθρώπους*) those WHO are not gods by nature.¹ See Eph. ii. 3. note 2.

9 But now, having acknowledged God, or rather, being acknowledged of God,¹ why turn ye back again to the weak and poor elements,² to which again, from the first,³ ye incline to be in bondage?

10 Ye carefully observe days, and moons, and seasons, and years.¹

11 I am afraid of you, lest perhaps I have laboured in vain among you.

12 Brethren, I pray you, Be as I am: for I AM as ye ARE.¹ Ye have injured me IN nothing.

13 Ye know, indeed, that (*διὰ*, 117.) in weakness of the flesh¹ I preached the gospel to you at first.

14 (*καὶ*, 211.) Yet my temptation which WAS in my flesh, ye did not despise, neither did ye reject ME;¹ but received me as an angel of God, *NAR*, as Christ Jesus.²

6 And because ye believing Jews and Gentiles are sons, God hath sent forth the Spirit of his Son into your hearts, by whose gifts, being assured that ye are God's sons, ye can address him in prayer with confidence, calling him, each in your own language, *Abba, Father*.

7 So that thou who possessest the gifts of the Spirit art no more a bond-man, under law as a rule of justification, and driven to obey by the fear of punishment; but, a son actuated by love: And if a son, then an heir of God through Christ.

8 However, that ye Gentiles may not foolishly renounce your privileges as the sons of God, ye ought to remember what your condition was whilst under the elements of the world, and compare it with your present happy state: That then, indeed, not knowing God, ye served slavishly, beings who are not gods by their own nature, but by human appointment.

9 But now, under the gospel, having acknowledged the true God as your father, (ver. 6.) or rather, being acknowledged by him as sons, why, by embracing Judaism turn ye back again to the unprofitable and low kind of worship formerly practised by you in your heathenish state, and to which again, ever since your conversion, ye incline to be in bondage?

10 Why do ye carefully observe days, and moons, and seasons, and years? These holidays, though enjoined by Moses, are equally ineffectual with the rites of the heathen religions, formerly practised by you, for procuring the favour of God.

11 Ye are so fond of these weak and poor elements, that I am afraid of you, lest perhaps I have preached in vain among you. For ye do not seem to understand and value the privileges of the gospel.

12 Brethren, I pray you to continue in friendship with me; for I am your true friend, having reprov'd you from love, and not from resentment. For all the time I was with you, ye injured me in nothing.

13 On the contrary, ye behaved towards me with the greatest respect and affection. Ye remember, certainly, that under a bodily infirmity, which might have rendered my labours ineffectual, I preached the gospel to you at first.

14 Yet my bodily infirmity, which was a temptation to me, ye did not ridicule, neither did ye reject me with abhorrence as an impostor, but received me as an angel of God; nay, ye received me with as much respect as if I had been Christ Jesus himself.

ii. 2. note. And as by their adoption they were made the church and people of God, and were entitled to all the privileges belonging to the church and people of God, the adoption of the Gentiles as the sons of God implies, that under the gospel they were made the church and people of God, and were entitled, equally with the Jews, to all the privileges of the church and people of God; and in particular, being the sons of God, they were heirs of God, as the apostle observes, ver. 7.—What is implied in a person's being an heir of God, see in the note on ver. 7.

Ver. 6. Sent forth the Spirit of his Son into your hearts.]—As the phrase *sent forth* is used, ver. 4, to express the coming down of Christ from heaven, many are of opinion, that the apostle is here speaking, not of God's infusing the temper of his Son into the hearts of the believing Gentiles, but of the effusion of the Holy Ghost upon them, whereby they were in their hearts assured of their acceptance with God, and of their being heirs of eternal life through faith, as he tells them in the next verse.—The Holy Spirit is called the Spirit of God's Son, for the reason mentioned John xiv. 26.—If by 'the Spirit of his Son sent forth into the hearts of the Gentiles,' the apostle meant the dispositions of God's Son infused into their hearts, his reasoning is equally conclusive.

Ver. 7. If a son, then an heir of God.]—Since, as was shewed, ver. 6, note 2, the adoption of the Gentiles who believed the gospel, consisted in their being made the church and people of God under the gospel dispensation, even as the adoption of the Israelites anciently consisted in their being made the church and people of God under the Mosaic economy, their being heirs of God means their being entitled to all the privileges belonging to the church and people of God in the gospel dispensation.—But as the adoption, when spoken of individuals, implies that they are the sons of God by possessing the dispositions of his sons, their being heirs of God means, that they are to be raised from the dead with incorruptible bodies, and to be immortal like God their Father. For their adoption is said, Rom. viii. 23, to consist in 'the redemption of their bodies,' namely, from the bondage of corruption, ver. 21. Farther, as heirs of God, his sons are to have the pardon of their sins, together with the everlasting possession of the joys of their father's house. And in the present life, they have the assurance of God's love, peace of conscience, protection from their spiritual enemies, assistance in times of trial and temptation, and the certain hope of eternal life.

Ver. 8. Who are not gods by nature.]—This is a true description of the idols worshipped by the heathens: for either they had no existence, being mere creatures of the imagination, or, if any of them existed, they were dead men, or evil spirits, or the luminaries of the heavens, deified by human folly; and being destitute of divine per-

fections, they were utterly incapable of bestowing any blessing whatever on their worshippers.

Ver. 9.—1. Or rather, being acknowledged of God.]—Beza translates this clause, 'edocti sitis a Deo—are taught of God;' supposing the Greek verb to be used in the sense of the Hebrew conjugation *Hiphil*. But the word *know*, in scripture, often signifies to acknowledge, Amos iii. 2.

2. The weak and poor elements.]—See ver. 3. note, for the meaning of *elements*. The apostle calls the law of Moses and the heathen religions *weak elements*, because they afforded men no assistance to overcome their corruption. He calls them also *poor elements*, because they gave to men no hope of a blessed immortality after death.

3. To which again, from the first.]—*Ἀπὸ τοῦ ἀρχαίου*, in most of the translations, is made to signify *again*. But *ἄνωθεν* hath that signification; and the word *ἄνωθεν* is emphatical, representing the Galatians as attached, ever since their conversion, to their former carnal worship.

Ver. 10. Ye carefully observe days, &c.]—By *days*, the apostle means the Jewish weekly Sabbaths; by *moons*, their new moons; by *seasons*, their annual festivals; and by *years*, their Sabbatical years and jubilees. See Col. ii. 16. note 4. This was directed to such of the Galatians as had embraced Judaism. Chandler thinks this verse should be read interrogatively, 'Do ye observe,' &c. because it insinuates a hope that it might be otherwise. As a question, it likewise expresses the apostle's surprise that the Galatians observed these days.

Ver. 12. Be as I am, for I am as ye are.]—See 2 Chron. xviii. 3, where these expressions denote the most strict friendship.—The apostle having sharply rebuked the Galatians for their attachment to Judaism, checked himself, and turned his discourse into the most affectionate entreaties and exhortations; in which he shewed himself to have had a great knowledge of the revelations which were mentioned such things as must have deeply affected the Galatians; especially as he expressed them in a simplicity and energy of language that is inimitable.

Ver. 13. In weakness of the flesh I preached the gospel to you.]—What the apostle here calls 'weakness of the flesh,' was probably 'the thorn in the flesh,' with which, after his rapture into the third heaven, he was afflicted, lest he should have been exalted above measure with the transcendence of the revelations which were given him, as mentioned 2 Cor. xii. 7. See note 1. on that verse, for an account of this weakness of the flesh of which the apostle speaks.

Ver. 14.—1. Neither did ye reject me.]—*Ἐξέσπασατε*, literally, ye did not spit me out with abhorrence, as one spits out meals which he abominates.

2. As an angel of God, nay, as Christ Jesus.]—The veneration with

15 *What then was your happiness?* ¹ for I bear you witness, that, if possible, plucking out your eyes, ye would have given them to me.

16 *So that I am become your enemy,* ¹ when I speak truth to you!

17 *They love you ardently,* ¹ not honourably; for they wish to exclude us, ² that ye may love them ardently.

18 *But it is honourable to be ardently in love with a good MAN at all times,* ¹ and not merely when I am present with you.

19 *My little children,* ¹ FOR whom I again travail in birth ² till Christ be formed in you,

20 (H3U11 31, 107.) *I could wish, indeed, to be present with you now, and to change my speech,* ¹ for I am exceedingly in doubt (n, 168.) concerning you.

21 *Tell me, ye who wish to be under the law, WHR (xx xxviii, 45.) do ye not understand the law?* ¹

22 *For it is written,* ¹ that Abraham had two sons; one by the bond-maid, and one by the free-woman.

23 *But he, verily, who was of the bond-maid, was begotten (xxxi) according to the flesh; but he who was of the free-woman, (dia) through the promise. (Gen. xviii. 10.)*

24 *Which things are an allegory?* ¹ for (xxxi) these WOMEN are the two covenants: The one, verily, from Mount Sinai, bringing forth

15 *Great then was your happiness, and much did ye think yourselves obliged to me for the doctrines I taught you: For I bear you witness, that if it had been a thing allowable, and could have done me any good, ye would have plucked out your eyes, and have given them to me.*

16 *So that, after all these expressions of affection and gratitude to me your spiritual father, ye think I am become your enemy now, when I inculcate the true doctrine of the gospel on you, and exhort you to adhere to it!*

17 *The teachers who have seduced you, pretend that they love you ardently; but they do not love you honourably; for they wish to exclude me, your spiritual father, from your affection, that ye may love them ardently, as the only faithful teachers of the gospel.*

18 *But ye should consider, that it is comely and commendable for you to be ardently in love with me, a good man, at all times, and not merely when I am present with you.*

19 *My beloved children in Christ, for whom I a second time travail in birth, till the knowledge, and temper, and virtues of Christ, be formed in you,*

20 *I could wish, indeed, to be present with you now, that I might suit my speech to your case; for I am altogether uncertain concerning you, how ye stand affected towards me; and feel the greatest anxiety on that account.*

21 *Tell me, ye who wish to be under the law of Moses as the rule of your justification, why do ye not understand the law, which teaches that Abraham's children by faith, who are heirs of the promises, are free from the bondage of the law?*

22 *For it is written in the law, that Abraham, the father of the people of God, had two sons; one by the bond-maid Hagar, and one by the free-woman Sarah, his wife.*

23 *But he, verily, who was of the bond-maid, was begotten by the natural strength of his parents, and being born a slave, had no title to inherit his father's estate: But he who was of the free-woman, was begotten through the strength supernaturally communicated to his parents by the promise, "Lo, Sarah thy wife shall have a son," and like his mother being free, was his father's heir.*

24 *Which things, concerning the sons and wives of Abraham, and the power by which these sons were begotten, and the state into which they were born, are an allegory. For these women, as the*

which the Galatians regarded the apostle at his first coming among them, cannot be more strongly painted than by these expressions.

Ver. 15. *What then was your happiness!*—Locke says, the word *μακαρις*, in this place, may be taken actively, 'What, or How great then was your blessing of me!' the blessings which ye gave me. But this sense of the phrase *μακαρις μου*, is unusual. In other passages of Paul's writings, the word is used to denote *blessedness or happiness*. Rom. iv. 6, 9.

Ver. 16. *So that I am become your enemy.*—The apostle's address, in putting the Galatians in mind of their former affection and gratitude to him as their spiritual father, and his contrasting it in this verse with their present temper of mind, is admirable.

Ver. 17.—*They love you ardently.*—For this translation of *ἀγαπᾷτε*, see 2 Cor. xi. 2. note 1. Here, by imputing the change of the Galatians' disposition towards him to the artifices of the false teachers, the apostle in some measure extenuates their fault.

2. *They wish to exclude us.*—Instead of *μᾶς*, *you*, which is the common reading, some MSS. and printed copies have *ἡμᾶς*, *us*: for which reason our translators have put it in the margin. I suppose it to be the true reading, because it agrees better than the other with the sense of the apostle's discourse.

Ver. 18. *It is honourable to be ardently in love, &c.*—Chandler paraphrases this verse in the following diffuse manner: "As you once thought yourselves happy in my friendship, and loved me with the strongest affection, when I was with you and preached the gospel to you, so I am still worthy of the same share of your affection, though I am absent from you; for I still bear you the tenderest love, and press on you nothing but your continuance in that gospel which at first I preached to you; and therefore, it is neither honourable nor decent for you to renounce my friendship, or exclude me from your own, for the sake of any other persons whatsoever."

Ver. 19.—*My little children.*—This is an expression of the tenderest affection. See 1 John ii. 1. note. But as coming from Paul, it likewise insinuates that he had been the instrument of their conversion.

2. *For whom I again travail in birth.*—According to Beza, *ἐν τῷ* signifies the pains of gestation. But, whether it signifies the pains of gestation or of child-bearing, it denotes the labour and sufferings which the apostle had undergone at the first, in converting the Galatians. The image is beautiful. He speaks to the Galatians in the character of a mother, who had once before suffered labour and pains equal to those of child-bearing, when he converted them. He now suffered these pains a second time, while he endeavoured to bring them back to the true faith of the gospel.—It is not possible

by words to express the anxiety of desire and affection more strongly than the apostle hath done by this image.

Ver. 20. *And to change my speech.*—The phrase *ἀλλὰ ἐγὼ* *ἐπεὶ* is taken from orators, who change their tone in speaking according to the subjects of their discourse. Here it signifies the framing of the apostle's discourse suitably to the circumstances of the Galatians. By this, I think, he insinuates, that if he had been certain of their good disposition, he would expressly have commanded them to cut off, by excommunication, the person who troubled them with his false doctrine; whereas, chap. v. 9, 10, 12, he only expressed a wish that they would do it.

Ver. 21. *Why do ye not understand the law?*—The argument the apostle is going to use, being taken from the law of Moses, was urged with much propriety, not only against the Judaizers, who affirmed that obedience to the law of Moses was necessary to men's salvation, but against those Gentiles also, whom the Judaizers had seduced to receive the law. For if the apostle made it evident from the law of Moses itself, that Abraham's children by faith were free from the bondage of the law, no farther argument was necessary to prove that obedience to the law is not necessary to justification.

Ver. 22. *For it is written.*—As the apostle hath said, ver. 21. that he was going to reason from the law, the expression, 'It is written,' certainly means, *written in the law*. Yet the passages quoted here and ver. 23. are taken, the one from Gen. xvi. 15. xxi. 3. the other from Isa. liv. 1. Wherefore, this is one of many examples, in which the word *law* is used for the whole body of the Jewish revelation. See Rom. ii. 12. note 1.

Ver. 24.—*Which things are an allegory.*—This clause (*τίνα τῶν ὧν λέγουσιν*) is translated by Pierce, *which things are allegorized*, namely, by the prophet Isaiah, chap. liv. 1. But as the Greek participles are sometimes put for their corresponding substantive nouns, (Ess. iv. 16. last paragraph), the common translation, 'which things are an allegory,' is abundantly just. Properly, an allegory is, when persons and events present, or near at hand, with their qualities and circumstances, are considered as types or representations of persons and events more remote, to which they have a resemblance. Of this kind were the histories of some persons and events recorded in the Old Testament, as was shewed page 232. For the qualities and circumstances of these persons were, it seems, so ordered by God, as to be apt representations of such future persons and events as God intended should attract the attention of mankind.—This, however, is to be laid down as a fixed rule, that no ancient history is to be considered as allegorical, but those which God himself, or persons inspired by him, have interpreted allegorically.

CHILDREN (αἱ, 141. 2.) into bondage,² which is Hagar.

25 (Τὸ γὰρ Ἀγὰς, For the NAME Hagar denotes Mount Sinai¹ in Arabia), and SHE answereth to the present Jerusalem,² (ἀἱ, 101.) and is in bondage with her children.³

26 (ἀἱ, 100.) But the Jerusalem above (ἡ ἐλευθέρα, see ver. 30.) is the free-woman,¹ who is the mother of us all. (See ver. 24. note 1.)

27 For it is written, (Isa. liv. 1.), Rejoice, O barren WOMAN, who didst not bring forth; break out and cry, THOU who travailest not in birth: for more are the children of the deserted,¹ than of her who had the husband OF THE DESERTE.

28 We therefore, brethren, (κατὰ Ἰσαὰκ, 226.) after the manner of Isaac, are children (sup. ἀἱ. See ver. 23.) BY promise.¹

Wherefore, since the apostle Paul tells us, that what Moses hath written concerning the wives of Abraham, the father of the people of God, is an allegorical representation of the two covenants by which men are made the church and people of God; and that his sons by these wives represent the persons born under the two covenants, together with the treatment they are to receive from God, he may be believed on account of the inspiration by which he wrote; especially as in ver. 27. he hath appealed to the prophet Isaiah, as giving the same account of these matters in his livth chapter, where, addressing Sarah, he says, ver. 1. 'Sing, O barren, thou that didst not bear: for more are the children of the desolate, than the children of the married wife.' For, since it is not true that Sarah's children by Isaac, according to the flesh, were more numerous than Hagar's children by Ishmael, the prophet certainly doth not speak of her children by Isaac, but of the children that were given her by the promise, Gen. xvii. 16. 'She shall be the mother of nations.' Now, seeing the prophet, as well as the apostle, ver. 26. considers Sarah as the mother of all believers, may we not suppose she was made to conceive her son supernaturally, that she might be a type of the covenant under which believers are regenerated by the power of God; and that her son might be a type of all who by regeneration become members of the invisible church of God, called ver. 26. 'the Jerusalem above,' which is free both from the bondage and from the curse of the law.—In like manner, Abraham's son by Hagar the bond-maid may have been begotten by the natural strength of his parents, and born in bondage, that he might be a proper representation of such of Abraham's children as are God's visible church, merely by being his children according to the flesh; consequently a type, or allegorical representation, of the Jerusalem which existed when the apostle wrote, or of the then present Jewish church, which was in bondage to the law, and which gave its members no title to the heavenly inheritance on account of the relation which they had to Abraham by natural descent.—In this view, Hagar herself is a representation of the covenant from Sinai, by which the Israelites were made the visible church of God, and put in bondage to the law, and were by its curse excluded from the inheritance of heaven, if they had no other relation to Abraham but that of natural descent. In farther confirmation of the allegorical meaning of the facts recorded by Moses, the apostle observes, ver. 29. That as Ishmael, who was begotten according to the flesh, persecuted Isaac, who was begotten according to the spirit, so the Jews, the natural seed of Abraham, persecuted the believing Jews and Gentiles, his spiritual seed. Wherefore, as in his birth and condition, so in his character and actions, Ishmael was a fit type of the unbelieving Jews, Abraham's natural seed. Lastly, from his interpretation of the allegory, the apostle draws this conclusion, ver. 31. That all believers are the children, not of the bond-woman, but of the free. St. Peter likewise gives the same interpretation of Abraham's wives and sons; for he calls all believing holy women, whether Jews or Gentiles, the daughters of Sarah, if they, like her, behave well, 1 Pet. iii. 6. And Christ himself tells us, that those only are the children of Abraham, who do the works of Abraham, John viii. 39.

2. Bringing forth children into bondage.—The Jews are very properly said to have been 'brought forth into bondage' by the covenant from Sinai, because the worship enjoined in that covenant was extremely troublesome and expensive; particularly their frequent separations on account of uncleanness, their purifications and washings, their numerous sacrifices, and especially their three annual journeys to Jerusalem; all which were the more grievous, that they were of no avail in procuring them the favour of God, as moral governors of the world. For, notwithstanding the anxious care and trouble with which the pious Jews performed these things, their conscience of sin and dread of punishment remained as great as before.

mothers of Abraham's children, are types of the two covenants, by which men become the church and people of God. The one is that, verily, which was given from Mount Sinai, which made Abraham's posterity by Isaac only the visible church and people of God, and bringeth forth its children into bondage to the law; which covenant is fitly represented by Hagar, who brought forth her son Ishmael into bondage.

25 Hagar, the bond-maid, is a fit type of the covenant from Sinai, (for Hagar is one of the names of Mount Sinai in Arabia, from whence that covenant was given); and she, with her son, representeth the present Jerusalem or Jewish church, which was formed on that covenant, and is in bondage to the law, with the Jews her children.

26 But the catholic church, consisting of believers of all nations, which is formed on the covenant published from Mount Zion, and which I call the Jerusalem above, because its most perfect state will be in heaven, is represented by the free-woman Sarah, who is the mother of us all who believe.

27 My interpretation of the things respecting Abraham's wives and sons is not new; it is alluded to by Isaiah: For (chap. liv. 1.) it is written, 'Sing, O barren, thou that didst not bear, break forth into singing and cry aloud, thou that didst not travail with child: for more are the children of the desolate, than the children of the married wife, saith the Lord.'

28 We therefore, brethren, who believe, even though we are not related to Abraham by natural descent, after the manner of Isaac, are children to Abraham and to Sarah by the promise, which made him the father, and her the mother of nations.

See chap. iv. 3. note. Besides, the covenant from Sinai rendered all its members slaves, by the rigour of its precepts and the terror of its curse. But the covenant or law which went forth from Mount Zion, (Isa. ii. 3.), the gospel covenant, by abolishing the Jewish church with its ineffectual rites of worship, and by erecting the Christian church with its spiritual worship, makes all its members free men and sons, who obey God from love, and who can address him with confidence by the endearing appellation of Father.

Ver. 25.—1. Hagar denotes Mount Sinai in Arabia.—The whole of that mountainous ridge in Arabia Petrea, of which Sinai was a part, was called Horeb, probably on account of its excessive dryness. It was called by Moses 'the mountain of God,' Exod. iii. 1. because on Sinai God gave the law to the Israelites.—Kuster, in the preface to his edition of Mill's Greek Testament, agrees with Bentley in thinking, that the clause, τὸ γὰρ Ἀγὰς Σινὰ ὀνομαζομένη ἐστὶν ἐν Ἀραβίᾳ, is an explanation, which at first was written on the margin of some copies, and afterwards was taken into the text by ignorant transcribers.—Grotius says, Sinai is called Hagar or Agar synecdochically, because in that mountain there was a city which bore Hagar's name. By Pliny, it is called Agara; and by Dio, Agara; and its inhabitants were called Hagarenes, Psal. lxxiii. 6. The later Greek writers likewise call them Agareni. Whitby thinks the allusion is taken from the meaning of the word hagar, which in the Hebrew language signifies a rock; for so Sinai is sometimes called, Exod. xxxiii. 22.

2. And she answereth to the present Jerusalem.—Σαρά, ἡ ἐλευθέρα, literally, 'I and she goeth with the present Jerusalem,' namely, in the allegory. I have supplied the relative αὐτῇ, to prevent the reader from imagining that Mount Sinai is that which answereth to the present Jerusalem; an inaccuracy found in all the translations, and into which Erasmus, Grotius, and others have fallen. Raphelius tells us, that Polybius uses σαρά and ελευθερία as synonymous words. If so, σαρά may be translated, is like the present Jerusalem. But this does not exactly represent the apostle's meaning. In my opinion, the true translation of the clause is, 'And she representeth the present Jerusalem.'

3. With her children.—The apostle calls the Israelites Hagar's children, because, like her son Ishmael, they were descended from Abraham according to the flesh, and, like her son, had no title to the inheritance by their fleshly descent from Abraham.

Ver. 26. Is the free-woman.—The judicious reader will perceive that if the apostle had formed the second member of the allegory agreeably to the first, it would have run in this manner: 'The other covenant or law, verily from Mount Zion, (Isa. ii. 3.), bringeth forth children into freedom, which is Sarah; and she answers to the Jerusalem above, and is in freedom with her children, viz. Abraham's children by promise.' The apostle, however, trusting that the account given of Hagar and her son Ishmael would lead his readers, of themselves, to form the second member of the allegory concerning Sarah and her son Isaac, contents himself with expressing it briefly thus: 'But the Jerusalem above is the free-woman, who is the mother of us all.'—The Jerusalem above, the spiritual Jerusalem or Catholic church, consisting of believers of all nations, with the covenant on which it is formed, is fitly typified by Isaac, and his mother Sarah the free-woman, because she was constituted by God the mother of all believers, on account of her bringing forth Isaac supernaturally, by virtue of the promise.

Ver. 27. More are the children of the deserted.—Isaiah calls Sarah the deserted wife; because with her own consent, when he found her absolutely barren, Abraham deserted her to cohabit with Hagar, who therefore is said to have possessed the husband, namely of the deserted.—By foretelling the conversion of the Gentiles, under the idea of their becoming Sarah's children, Isaiah alluded to Gen. xvii. 16. where God said concerning her, 'she shall be a mother of na-

29 But even as then, he who was begotten (γεννησας) according to the flesh, persecuted him WHO WAS BEGOTTEN according to the Spirit, so also now.

30 But, what saith the Scripture? (Gen. xxi. 10.) Cast out the bond-maid and her son; for the son of the bond-maid shall not inherit with the son of the free-woman.

31 Well then, brethren, we are not children of the bond-maid, but of the free-woman.

29 But even as it happened then, that Ishmael, who was begotten according to the flesh—begotten by the natural strength of his parents, and related to Abraham by natural descent only—persecuted Isaac, who was begotten according to the Spirit, and resembled his father Abraham in the dispositions of his mind, so also it hath happened now, the Jews the natural seed persecute us the spiritual seed.

30 But what saith the scripture? 'She said unto Abraham, cast out this bond-woman and her son; for the son of this bond-woman shall not be heir with my son, even with Isaac. And God said to Abraham, in all that Sarah hath said unto thee, hearken to her voice: For in Isaac shall thy seed be called.'

31 Well then, brethren, it appears from the law itself, that we who by faith are Abraham's sons, are not children of the bond-maid Hagar, but of the free-woman Sarah; and as her children, we are heirs of the promises, although not in bondage to the law.

tions;' and by changing her name from Sarai into Sarah, confirmed that promise, as he confirmed his promise to Abraham, 'that he should be the father of many nations,' by changing his name. See ver. 24. note 1.

Ver. 28. We therefore, brethren, after the manner of Isaac, are children by promise.)—If believers, after the manner of Isaac, are children begotten to Abraham by the divine power accompanying the promise. 'A father of many nations have I constituted thee,' can it be doubted that they are typified by Isaac, and that his procreation was deferred till the bodies of his parents were dead as to these things, that being supernaturally begotten, he might be a fit type of those who by the divine power became the seed of Abraham through faith? And seeing God called the Israelites his sons, Exod. iv. 22, on account of the supernatural begetting of Isaac their progenitor, may we not suppose, that believers of all nations are called the sons or children of God, on account of their being begotten to Abraham for seed by the power of God? Accordingly, the apostle told the Romans, chap. ix. 8. 'The children of the flesh, these are not the children of God; but the children of the promise are counted for seed.' In this light, the expressions in scripture, concerning believers being begotten of God, and of the Spirit, are allusions to the supernatural begetting of Isaac, and to what was typified thereby. For example, John i. 12. 'To as many as received him, to them gave he power to become the sons of God, (γινομενοι υιοι) who were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God.'—John iii. 6. 'Except a man be born of water, and of the Spirit,' &c. And seeing our Lord, when speaking of men's being born again, and of the Spirit, said to Nicodemus,

'Art thou a master in Israel, and knowest not these things?' he certainly supposed that the Jews might have known these things from their own scriptures. But where were they to find them, unless in those passages which speak of Abraham's seed or sons, namely, Ishmael and Isaac? Wherefore, if I mistake not Christ himself hath directed us to the very interpretation which St. Paul, in this passage, hath given of Abraham's wives and sons. See 1 John ii. 29. note.

Ver. 29. Persecuted him, &c.)—Ishmael's persecution of Isaac consisted in his mocking at the feast of his weaning, Gen. xxi. 9. No doubt he pretended, that by right of primogeniture he was his father's heir, and therefore he ridiculed the feast made in honour of Isaac as the heir, together with Sarah's laying claim to the whole of the inheritance for her son.—This action was typical of the contempt with which the Jews, Abraham's natural posterity, would treat his spiritual seed, and their hopes of salvation through faith: Typical also of the claim which the natural seed would set up, of being the only heirs of God, because they were first his people.

Ver. 30. The son of the bond-maid shall not inherit.)—In this transaction God declared, that all who have no relation to him, nor title to the inheritance of heaven, but that which arises from their being members of the visible church, shall be cast out of the family of God, and be for ever excluded from heaven. Perhaps also, in this transaction, God prefigured the rejection of the Jews, the natural seed, from being the church and people of God, for their persecuting the Christians, the spiritual seed of Abraham. These things, however, the apostle hath not pointed out to his readers, but left them to be investigated by their own sagacity.

CHAPTER V.

View and Illustration of the Matters contained in this Chapter.

THE apostle, in the third chapter, having, from Abraham's justification by faith, proved,—1. That all who believe are the seed of Abraham, whom God in the covenant promised to justify by faith:—2. That the law of Moses, which was given long after the covenant was ratified by the oath of God, could neither annul nor alter the covenant, by introducing a method of justification different from that which was so solemnly established in the covenant:—3. That men are heirs of the heavenly country, of which Canaan was the type, not meritoriously by obedience to the law, but by the free gift of God:—4. That the law was given to the Israelites, not to justify them, but to restrain them from transgressions, and by making them sensible of their sins, and of the demerit of their sins, to lead them to Christ for justification:—Further, having in the fourth chapter observed, that the method of justification by faith, established at the fall, was not universally published in the first ages, by immediately introducing the gospel dispensation, because the state of the world in the first ages did not admit thereof; and because it was proper that mankind should remain a while under the tuition of the light of nature, and of the law of Moses:—Also having declared, that the supernatural procreation of Isaac, and his birth in a state of freedom, was intended to typify the supernatural generation of Abraham's seed by faith, and their freedom from the bondage of the law of Moses as a term of salvation;—the apostle, in this fifth chapter, as the application of the whole of his doctrine, exhorted the Galatians to stand firm in that freedom from the law of Moses as a term of salvation, where-with Christ had freed them in the gospel dispensation:

and by no means to be again held fast in bondage to any ritual form of worship, ver. 1.—Then, with the authority of an inspired apostle, he solemnly declared, that if they sought salvation by receiving circumcision, Christ would be of no manner of use to them as a Saviour, ver. 2.

The Judaizing teachers, who enjoined obedience to the law of Moses as necessary to salvation, being sensible, that the burdensomeness of the services required by Moses might deter the Gentiles from receiving circumcision, had, it seems, made the Galatians believe, that circumcision did not bind those who lived out of Judea to obey the more troublesome and expensive services of the law; such as the offering of sacrifices, the paying of tithes, the going up to Jerusalem three times in the year, &c.; but to obey those precepts only which were of easy performance—namely, the keeping of the sabbaths, the new moons, and the other holy days enjoined in the law; the abstaining from unclean meats, the avoiding of the company of the uncircumcised, &c. Wherefore, to undeceive the Galatians, the apostle solemnly testified to them, that every circumcised person, who sought to be justified by the law of Moses, bound himself to obey all its precepts without exception, and subjected himself to its curse if he failed in the least particular, ver. 3.—In short, they separated themselves from Christ, who sought to be meritoriously justified by the law of Moses; and, to their unspeakable loss, excluded themselves from the grace offered in the gospel, ver. 4.—as they might know from this, that all who adhere to Christ are warranted, by the gifts of the Spirit bestowed on them, to hope for justification through faith, without the works of the law of Moses, ver. 5.—

Besides, in the gospel dispensation, neither circumcision, nor the want of it, availeth any thing to men's acceptance with God, but faith strongly working by love to God and to man, ver. 6.—Next, the apostle having observed, that at the first the Galatians made good proficiency in the doctrine of the gospel, he asked, who it was that now interrupted their progress, so as to make them forsake the truth? ver. 7-9.—And hoped, that when they considered what he had written, they would not think differently from him concerning the method of justification, ver. 10.—And because his enemies had said, that since he conversed with the apostles at Jerusalem, he had altered his doctrine, and now taught the necessity of circumcision, he desired to know how it came to pass that the Jews still persecuted him? For, if he preached circumcision, the stumbling-block of the cross of Christ was certainly removed out of their way, ver. 11.—Then concluded with wishing them to cut off by excommunication the person who had subverted them, ver. 12.

The doctrinal part of the epistle being finished, the apostle, in what remains, advised the Galatians not to use their freedom from the law of Moses with respect to meats, as a pretence for gratifying their sensual appetites, to the offence of their weaker Jewish brethren, who still thought the meats forbidden by Moses unclean, ver. 13.—Because, in so doing, they would break the great Christian law of love, ver. 14.—the Jews, by speaking of the Gentiles as profane persons, and the Gentiles, by representing the Jews as ignorant bigots. For, said the apostle, by thus giving occasion to the flesh to exercise its lusts in biting and devouring one another, ye will bring destruction on one another, ver. 15.—He therefore commanded them to

obey the dictates of their spirit, and not to fulfil the lusts of their flesh. Withal, to make them the more watchful in that respect, he told them that the inclinations of the spirit and of the flesh are oftentimes contrary the one to the other; and that, through the prevalence of the inclinations of the flesh, men are frequently hindered from doing what their spirit, that is, their reason and conscience, incline them to do. At the same time, to encourage them, he assured them, that if they followed the dictates of their reason enlightened by the Spirit, they would not fall under the curse of any law whatever, ver. 18.—Then, to shew what sort of actions the lust of the flesh would lead them to perform, he enumerated the works of the flesh; and, to make them sensible of the dangerous nature of these works, he foretold now, as he had done before, that they who do such things shall not inherit the kingdom of God, ver. 19-21.—Also he enumerated the fruits of the Spirit; and in their commendation took notice, that their excellency is so evident, that in no nation was there ever any law made against them, ver. 22, 23.—Farther, as a powerful motive to renounce the works of the flesh, he assured them that all Christ's faithful disciples have crucified the flesh with its passions and lusts, ver. 24.—In short, since the Galatians lived under the spiritual dispensation of the gospel, he commanded them to walk according to its rules, ver. 25.—And cautioned such as possessed the spiritual gifts, to avoid vain-glory in the exercise of them, that they might not provoke their brethren to anger and strife. And those who were destitute of the spiritual gifts, he exhorted not to envy those who were endowed with them ver. 26.

NEW TRANSLATION.

CHAP. V.—1 Stand fast, therefore, in the freedom wherewith Christ hath freed us, and be not again¹ held fast in the yoke of bondage.

2 Behold, I Paul say to you, that if ye be circumcised, Christ will profit you nothing.¹

3 (Μαγνημι δὲ πάλιν, 267.) And I testify, moreover, to every circumcised person, that he is a debtor to do the whole law.¹

4 Ye are loosed from Christ,¹ who are justified (Ess. iv. 1.) by the law; ye are fallen from grace.

5 (Γαζ, 98.) But we, through the Spirit, look for the hope of righteousness¹ by faith.

Ver. 1. Be not again held fast.]—The apostle, though writing to Gentiles, might say, Be not again held fast in the yoke of bondage, because the law of Moses, which he was cautioning them to avoid, was a yoke of the same kind with that under which they had groaned while heathens. See Gal. iv. 3. note.—By this precept, the apostle likewise condemns the superstitious bodily services enjoined by the church of Rome, which are really of the same nature with those prescribed by Moses, with this difference, that none of them are of divine appointment.

Ver. 2. If ye be circumcised, Christ will profit you nothing.]—This general expression must be limited, as in the commentary; because we cannot suppose that the circumcision of the Jewish believers incapacitated them from being profited by Christ.—Farther, as the preservation of Abraham's posterity, a distinct people from the rest of mankind, answered many important purposes in the divine government, (see Rom. xi. 15. note 1. Ess. v. sect. 4.), their observance of the rite of circumcision, declared by God himself to be the seal of his covenant with Abraham, was necessary to mark them as his descendants, as long as it was determined that they should be continued a distinct people. This sheweth, that the apostle's declaration is not to be considered as a prohibition of circumcision to the Jews as a national rite, but as a rite necessary to salvation. And therefore, while the Jews practised this rite, according to its original intention, for the purpose of distinguishing themselves as Abra-

COMMENTARY.

CHAP. V.—1 Because believers are the children of the free-woman, do ye Gentiles stand fast in the freedom from the law of Moses, wherewith Christ hath freed us in the gospel dispensation, and be not a second time held fast in the yoke of bondage, as if it were necessary to your salvation.

2 Behold, I Paul say to you, that if ye be circumcised as a condition necessary to your salvation, the death of Christ will profit you nothing.

3 And, though ye have been taught otherwise by the Judaizers, I testify, moreover, to every circumcised person who seeks justification by the law, that he is bound to perform the whole law of Moses perfectly; and if he fails, he subjects himself to the curse. (Gal. iii. 10.)

4 Ye have renounced Christ as a Saviour, who seek to be justified by the law of Moses; consequently ye shall receive no benefit from his death: Ye have excluded yourselves from the free gift of justification offered to you in the gospel.

5 But we believers, the spiritual seed of Abraham, whom God hath promised to justify through the gifts of the Spirit, which are the evidence of our adoption, look for the hoped righteousness by faith to be bestowed on us as a free gift at the general judgment.

ham's descendants, and not for obtaining salvation, they did what was right. But the Gentiles not being of Abraham's race, were under no political obligation to circumcise themselves; consequently, if they received that rite, it must have been because they thought it necessary to their salvation; for which reason, the apostle absolutely prohibited it to all the Gentiles.

Ver. 3. He is a debtor to do the whole law.]—See the Illustrat. ver. 3.—From chap. vi. 13. it appears, that the Judaizing teachers, who so earnestly enjoined obedience to the law of Moses as necessary to salvation, did not observe it themselves. This sheweth, that their sole motive in urging the Galatians to be circumcised, was, as the apostle in the passage just now cited observes, that they might avoid persecution from their unbelieving brethren, and have the honour of making the Galatians proselytes to Judaism.

Ver. 4. Ye are loosed from Christ.]—So the word ἀπολύομαι is rendered by our translators, Rom. vii. 2.—The Vulgate hath here, 'Vacui estis a Christo.' Beza, 'Evanuistis separati a Christo.' The apostle's meaning is, that whoever sought to be justified meritoriously by the law of Moses, and for that purpose received circumcision, dissolved his connexion with Christ, which had been established by his baptism, and renounced all relation to, and dependence on Christ as a Saviour.

Ver. 5. Look for the hope of righteousness.]—So the word ἀπεκδέχομεθα is translated, Philip. iii. 20.—Either this clause is elliptical,

6 For in *Christ Jesus* neither circumcision availeth any thing, nor uncircumcision,¹ but *faith strongly working by love*.²

7 Ye did run¹ well; who put a stop to you,² that ye should not obey the truth?

8 (H) This persuasion cometh not from him who called¹ you.

9 A little leaven¹ leaveneth the whole lump.

10 I am persuaded (α, 142.) concerning you (α κυριω, 165.) by the Lord, that ye will think nothing differently FROM ME: But he who troubleth you shall bear punishment,¹ whosoever he be.

11 (Δ) But I, brethren, if I (ετι, 193.) now preach circumcision, why am I (ετι) now persecuted? Certainly the offence of the cross is abolished.

12 I wish they were even cut off¹ who subvert you.²

13 (Γα, 97.) Now ye, brethren, have been called (α) into liberty, (ver. 1.); only use not this liberty for an occasion to the flesh;¹ but through love (αλλωτι) assiduously serve one another.

14 For the whole law¹ is fulfilled (εν λογω, 60.) by one precept, εβεν by this; Thou shalt love thy neighbour as thyself.²

15 But if ye bite and devour one another, have a care, lest ye be consumed by one another.¹

16 (Αε, 55.) I command then, Walk by the spirit,¹ (α, 212.) and so ye will not fulfil the lust of the flesh.

and must be supplied thus, *We look for the accomplishment of our hope of righteousness by faith; or, hope, the substantive noun, stands for the participle—'We through the Spirit look for the hoped righteousness by faith.'*

Ver. 6.—1. Nor uncircumcision.]—The apostle mentioned uncircumcision, lest the Galatians, from his speaking so much against circumcision, might have fancied there was something in it. In uncircumcision.

2. But faith strongly working by love.]—The account which the apostle gives here of faith deserves attention. He does not say that it consists in the mere speculative belief of the truths of the gospel; nor in a confident persuasion, taken up any how, that we are actually justified; or, that Christ hath died for us in particular. These things are nowhere in scripture represented as constituting justifying faith; and they who trust to them delude themselves. The faith which is counted for righteousness, according to St. Paul, is such a belief of the truth, as worketh in the mind of the believer by love, and maketh him 'a new creature,' chap. vi. 15. The apostle called the attention of the Galatians to this operation of faith, because they were deficient in love to each other, chap. v. 15.

Ver. 7.—1. Ye did run well.]—The exercises of faith and holiness enjoined in the gospel, are often in scripture compared to the ancient athletic exercises, especially to the race; because in that exercise the greatest exertions of activity and strength were necessary to obtain the prize, Heb. xii. 1.

2. Who put a stop to you?]—In this question, the apostle did not ask who the person was who had put a stop to them; but he expressed his surprise and grief at their being stopped. The word αμαρτια signifies one's going across the course, so as to jostle and stop another who is running.

Ver. 8. Cometh not from him who called you.]—So αλλωτι; should be translated, being the participle of the imperfect of the indicative. The apostle here described himself: for he was the person who converted the Galatians, as is plain from chap. i. 6. See Preface, sect. 1.

Ver. 9. A little leaven leaveneth the whole lump.]—This is a proverbial expression, in which the pernicious and infectious nature of erroneous doctrine and vicious example is set forth. Hence our Lord gave the name of leaven to the doctrine of the Pharisees and Sadducees, Matt. xvi. 11, 12. The same name the apostle gave to the doctrine of the Judaizers in this passage, and to the incestuous persons, 1 Cor. v. 7. See note 1. on that verse.

Ver. 10. Shall bear punishment.]—See 2 Cor. x. 6. 8. xiii. 10.; Tim. i. 20.; where in like manner the apostle threatens to punish false teachers.

Ver. 12.—1. Were even cut off.]—Jordin thinks οφθαλμοι αποκοπονται

6 For in the gospel dispensation, neither circumcision availeth any thing towards our acceptance with God, nor uncircumcision, but faith strongly working by love to God and to man.

7 At first ye made great progress in the doctrine and practice of the gospel: Who hath interrupted you in that good course, so as to make you now reject the truth?

8 This persuasion concerning the law, and the efficacy of its expiation, is not wrought in you by him who first called you.

9 A little leaven, that is, the errors of one teacher, are sufficient to corrupt a whole church.

10 However, to comfort you, I am persuaded concerning you by the Lord, that on reading what I have written, ye will not think differently from me concerning the doctrine of justification by faith: But the teacher who, by his falsehoods, hath given you so much trouble, shall, when I come, be punished for it, whosoever he be.

11 My enemies tell you, that I preach circumcision. But I, brethren, if I now preach circumcision, why am I now persecuted by the Jews? Having left off preaching salvation through a crucified Messiah, certainly the offence of the cross is removed, (1 Cor. i. 23.), and they should no longer persecute me.

12 I wish they were even cut off by excommunication, who subvert your faith by their malicious calumnies and false doctrines.

13 Now ye, brethren, have been called by the gospel into freedom from the law of Moses as the rule of your justification. Nevertheless, use not this liberty as a pretext for gratifying those appetites, and exercising those passions, which have their seat in the flesh. But, agreeably to the law of Christ, assiduously serve one another in all things innocent.

14 They who stickle for the law ought to be zealous in the offices of love. For the whole law, as it respects our neighbour, is fulfilled by obeying one precept, even this; Thou shalt love thy neighbour as sincerely as thou lovest thyself.

15 But if, from your zeal for, or your zeal against the law of Moses, ye wound and destroy one another's characters, have a care lest ye bring everlasting destruction on one another.

16 I command then, Walk according to the dictates of your spiritual part, and so you will not gratify the lust of your animal nature; particularly, ye will not gratify the sinful passions of envy, malice, anger, revenge.

may be translated, 'I wish they would cut themselves off;' namely, by leaving your society. But as the apostle had hinted at the excommunication of the false teachers, ver. 9. by comparing them to leaven which was to be purged out, that it might not leaven the whole lump; and had threatened, ver. 10. that those who subverted them should bear their punishment, I am inclined to think, that in this verse he desired the Galatians themselves to cut the false teachers off from their society. See 1 Cor. v. 2.

2. Who subvert you.]—The word ανατροπον properly signifies, to drive one from his habitation. The phrase, Act. xvii. 6. οικουμηνην αναστασαντες, is translated, 'who have turned the world upside down.'

Ver. 13. Only use not this liberty for an occasion to the flesh.]—Here, and in what follows, the apostle proposed to remedy the dissensions which had arisen in the churches of Galatia, as in other Gentile churches, where the Jewish converts insisted that the Gentiles should observe the distinction of meats and days prescribed by Moses, but the Gentiles strenuously maintained their Christian liberty. In carrying on these disputes, both parties, it seems, took such liberties with each other's characters, that the apostle termed it, ver. 15. 'a biting and devouring each other.'—In the expression, 'Use not your liberty as an occasion to the flesh,' the apostle insinuated, that the Gentile Christians indulged their sensual appetites, by eating those meats which their Jewish brethren reckoned unclean, without regarding the offence which they gave them by so doing; and that, on the other hand, the Jewish converts, enraged against the Gentiles, gave vent to their fleshly or angry passions, by speaking evil of them, and giving them opprobrious names.—See Rom. xiv. where the apostle hath treated of these disputes at great length.

Ver. 14.—1. For the whole law.]—Here law signifies those parts of the law of Moses which enjoined men's duty to their neighbours; as is plain from the use of the word, Rom. xiii. 8. 10.

2. Shalt love thy neighbour as thyself.]—As we cannot live comfortably without the assistance of our neighbour, he may on account of his necessary services be reckoned a part of ourselves; in the same manner that the wife, on account of her necessary services to her husband, is called 'his own body,' Eph. v. 23. Our neighbour, therefore, hath a title to be loved by us with as much sincerity as we love ourselves.

Ver. 15. Lest ye be consumed by one another.]—This Chandler interprets of their destroying the church of Christ; because it would prevent the progress of the gospel, when the first converts quarrelled amongst themselves, and manifested a bitter and angry spirit towards one another.

Ver. 16. Walk by the spirit.]—The apostle often uses the word spirit, to denote men's spiritual part, their reason and conscience

17 For the flesh¹ lusteth against the spirit, and the spirit against the flesh; and these are contrary to one another, so that the things which ye incline, these ye cannot do.²

18 But if ye are led by the spirit, ye are not (ὑπο νόμῳ) under law. See the note on ver. 23.

19 Now, the works of the flesh are manifest: which are τῆσδε; adultery,¹ fornication, uncleanness, lasciviousness,

20 Idolatry,¹ sorcery,² enmities, strifes,³ emulations, wrath, brawlings, (see 2 Cor. xii. 20. note), separations,⁴ heresies,⁵

21 Envyings, murders, drunkennesses, revellings, (Rom. xii. 13. note 1.), and such like: CONCERNING which I foretell you NOW, as I also have foretold, that they who practise such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit¹ is love, joy, peace, long-suffering, gentleness,² goodness, fidelity, (so πίσς is translated in our Bibles, Tit. ii. 10.)

23 Meekness, temperance: against such things there is no law.¹

24 (Δε,) Besides, they who are Christ's, have crucified¹ the flesh, with the passions² and lusts.

25 (Εἰ, 134.) Since we live in the spirit, let us also walk (sup. σ, 176.) BY the spirit.

enlightened by the doctrines and precepts of the gospel revealed by the Spirit of God; and more especially, when the spirit is opposed to the flesh, as in the following verse. See Gal. v. 25. where 'living in the spirit' signifies living in the gospel dispensation.

Ver. 17.—1. For the flesh.]—In scripture the flesh frequently denotes the natural depravity of the animal part of our nature, which is so prevalent in all, that even the regenerated are troubled with the relics of it.

2. So that the things which ye incline, these ye cannot do.]—'The things which ye incline,' are the things which reason and conscience incline. The expression 'ye cannot do,' does not mean ye cannot at any time do, but ye cannot at all times do; for as the apostle tells us, ver. 24. 'they who are Christ's have crucified the flesh with the passions and lusts;' so that for the most part they do the things which their better part inclines. Besides, how absurd would it have been for the apostle to command the Galatians not to fulfil the lusts of the flesh, for this reason, that they could not at any time do the things which their reason and conscience inclined.

Ver. 19. Adultery.]—This work of the flesh is mentioned first, as being the most prejudicial to society. It destroys conjugal happiness, ruins families, introduces a spurious breed, alienates the affection of parents from their children, and causes them to neglect their education.

Ver. 20.—1. Idolatry.]—is justly reckoned among the works of the flesh, because the worship paid to many of the heathen gods consisted in the most impure fleshly gratifications.

2. Sorcery.]—Φεμαξία, sorcery, being placed immediately after idolatry, means those arts of incantation and charming, and all the pretended communications with invisible malignant powers, whereby the heathen priests promoted the reverence and worship of their idol gods, and enriched themselves. In this sense the word is used concerning Babylon, Rev. xviii. 23. Εὐ τὴ φεμαξίᾳ οὖν, 'By this sorcery were all nations deceived;' that is, by a variety of wicked arts and cheats the nations were deluded to support Babylon in her idolatries and corruptions. The word φεμαξία, translated sorcery, comes from φεμαξεν, a drug, either salutary or noxious; so denotes, sometimes the art of curing diseases by salutary drugs, sometimes the art of poisoning by such drugs as are noxious. Hence it signifies, among other things, the cheats of such impostors as by noxious draughts and ointments pretend to govern men's passions, while in reality they do nothing but injure the bodies of those who use their prescriptions.

3. Strifes.]—Εξείς, as distinguished from Εξείς, enmities, may signify such law-suits as proceed from fleshly passions, rather than from the sober dictates of reason.

4. Separations.]—The word seditions, by which our translators

17 Ye have great need to subdue the lusts of the flesh: For the flesh strongly inclines men to act contrary to reason and conscience; and these principles are often contrary to one another, so that ye cannot always do the things which your better part inclines you to do. See Rom. vii. 18.

18 But, to encourage you to subdue the flesh, know, that if ye habitually follow the dictates of your better part, ye are not under the curse of any law, so as to be punished.

19 Now, the works produced by the lust of the flesh are manifest: namely, adultery, fornication, and all kinds of uncleanness; such as incest, sodomy, bestiality, the indulging lascivious thoughts, and the reading of lascivious books;

20 The worshipping of idols, sorcery, or a pretended communication with invisible malignant powers; enmities long kept up; quarrels issuing in unreasonable law-suits; ambitious emulations; violent anger; brawlings; causeless separations; the forming of sects in religion, for the sake of gain, in opposition to conscience;

21 Inward grievings at the happiness of others; the taking of men's lives unjustly, and the maiming of their members; drinkings to intoxication; lewd frolics, and running through the streets in the night-time; and such like evil practices: concerning which I foretell you now, as I have often done formerly, that they who practise such things shall not inherit the kingdom of God. Awful declaration!

22 But the fruit which reason enlightened by the Spirit of God produceth, is love to God and man; joy, occasioned by that excellent affection; peace with all men; the patient bearing of injuries; a soft and sweet manner of speaking; a beneficent disposition; fidelity in engagements, promises, and trusts;

23 Calmness under provocations; temperance in the use of meats and drinks. In praise of these virtues I observe, that there never was any law or religion by which they were prohibited, or the persons punished who practised them.

24 Besides, they who are Christ's brethren, (iii. 29.), have, from love to him, and admiration of his character, crucified the body with the passions and lusts proper to it.

25 Since we live in the spiritual dispensation of the gospel, and enjoy the spiritual gifts, let us also walk by the spirit; that is, by the rules prescribed in this spiritual dispensation.

have rendered the Greek word δεισιμασία, is of too limited a signification, denoting only a state crime; whereas the Greek word signifies those invariable and causeless separations, which break not only the civil but the religious ties whereby mankind are united; and which proceed from the prevalence of covetousness, pride, and other lusts of the flesh.

5. Heresies.]—being ranked among the works of the flesh, must be opinions in religion, embraced from pride of understanding, and factiously obtruded on others, in opposition to a man's own conviction, for the sake of worldly interest. See 2 Pet. ii. 1. note 2. and Titus iii. 10. note 1.

Ver. 22.—1. But the fruit of the Spirit, &c.]—The apostle calls the virtues mentioned in this verse the fruit rather than the works of the Spirit, to shew their excellency. For trees which produce fruit, are on that account valued and cultivated. It is not possible to give a higher praise to any temper of mind or course of life, than to say it is the fruit of the Spirit; whether by the spirit we understand the Spirit of God, or the spirit of man.

2. Gentleness.]—Χρηστότης, from χρηστός, suavis, jucundus, mitis. This, Crellius says, is "comitas seu suavitas quædam morum, quæ elucet in verbis, in cultu, atque rebus externis ob quam fiat ut sis amabilis." Sweetness of speech and manners. Gentleness differs from meekness in this respect, that meekness is a passive virtue, and consists in the bearing of injuries, insults, and provocations, without anger or resentment; whereas gentleness hath more of the nature of an active virtue, and exerts itself in a soft obliging manner of speaking and acting, even when necessitated to differ from, or oppose those with whom we converse.

Ver. 23. Against such things there is no law.]—Syriac, 'Adversus hos, lex non est posita.' By this observation the apostle insinuates, that the virtues here mentioned are so manifestly excellent, that there never hath been any nation which did not acknowledge their excellence, and give proofs that they did so, by making them objects either of their public or of their private institutions. Agreeably to this sentiment he says, ver. 18. 'If ye are led by the spirit, ye are not under the condemnation of any law whatever.'

Ver. 24.—1. Have crucified the flesh.]—This is a beautiful and affecting allusion to our Lord's sufferings on the cross. The restraining of our fleshly lusts may be very painful to us, as the word crucify implieth. But the same word, by putting us in mind of Christ's suffering much greater pains for us, touches all the generous feelings of the heart, and excites us, from gratitude to him, to disregard the pain which so necessary a duty may occasion to us.

2. With the passions.]—Παθήματα, the passions, as distinguished from the lusts of the flesh, are, malice, anger, revenge, envy, pride.

26 Let us not be vain-glorious, provoking one another, envying one another.

26 In particular, *let us who enjoy the spiritual gifts, beware of being puffed up with pride, lest we provoke one another to anger; and let us who want these gifts, abstain from envying those who possess them*

CHAPTER VI.

View and Illustration of the Exhortations in this Chapter.

THE apostle, in what follows, recommended to the spiritual men who were teachers in the Galatian churches, to restore, by meek exhortations and affectionate rebukes, those who were surprised into any fault, ver. 1.—And to sympathize with, and assist one another in every distress, whereby they would fulfil Christ's law of love, ver. 2.—And because men's neglecting others in their distresses, often proceeds from pride, or an high opinion of themselves, the apostle declared, that if any one, especially any teacher of religion, thinketh himself to be something, yet being nothing, in as much as he refuses to do works of love, he deceiveth himself, ver. 3.—Wherefore, that the Galatian teachers might form a just judgment of themselves, the apostle exhorted every one to try his own work; and if he found it good, he would have matter of boasting in what he himself is, and not in the inferiority of others, ver. 4.—This, he told them, was the only sure ground of boasting, because every one shall bear his own burden at the judgment, and be treated, not according to the opinion which he hath of himself, or which others have of him, but according to what he really is, ver. 5.

Having thus instructed the teachers in their duty to the people, he shewed the people their duty to their teachers; for he commanded every one who was instructed in the word, to impart some share of all the temporal good things which he enjoyed, to the person who instructed him, ver. 6.—And lest any of them might neglect to provide a proper maintenance for the ministers of the word, on the pretences which an immoderate selfishness is ready to suggest, he assured them, that as certainly as men reap the kind of grain which they sow, ver. 7.—so certainly he who, neglecting good works, soweth into his flesh, by employing himself in procuring the gratification of his fleshly appetites, shall from such a course reap corruption: whereas he who soweth into his spirit the good seed of knowledge and virtue, shall from that course reap life everlasting, ver. 8.—And therefore he exhorted the Galatians, whilst

they had opportunity, to do good to all, especially to them who were of the household of faith, ver. 9, 10.—Next, he desired them to consider what pains he had taken, in writing so large a letter to them with his own hand, to secure them against the sophistry of the false teachers, ver. 11.—And having recalled these impostors to his thoughts, he could not finish his letter without observing, that the earnestness with which they pressed circumcision, proceeded entirely from their desire to live in pleasure, and to avoid persecution for preaching salvation through a crucified Messiah, ver. 12.—To prove this, he assured the Galatians, that these circumcised teachers did not themselves keep the law; but they wished them to be circumcised, that they might boast among the unbelieving Jews of their having proselyted them to Judaism, ver. 13.—But with respect to himself, he told them, that he had no worldly views whatever in converting them, and never wished to boast in any thing, but in the doctrine of salvation through the cross of Christ, by which the world was crucified to him, and he to the world, ver. 14.—Then declared a second time, (see chap. v. 6.), that under the gospel, neither circumcision availeth any thing towards our acceptance with God, nor uncircumcision, but an entire change of principles, dispositions, and actions, ver. 15.—and wished peace and mercy to all who sought justification by that rule; namely, by becoming new creatures. For such were the Israel of God, the spiritual seed of Abraham, to whom the promises belonged, ver. 16.—And having in this epistle plainly declared, and fully established the doctrine of justification by faith, he forbade the false teachers to trouble him any more on account of that doctrine, as he bare on his body marks of his sufferings for the gospel, whereby his sincerity in the things which he preached was put beyond all doubt, ver. 17.—Then concluded with giving the Galatians his apostolical benediction, ver. 18.

NEW TRANSLATION.

CHAP. VI.—1 *Also, brethren, if a man be surprised¹ into any fault, ye, the spiritual MEN,² restore such a person in the spirit of meekness; taking a view of thyself,³ lest even thou be tempted.⁴*

2 *Bear ye one another's burdens, and so fulfil the law of Christ.*

3 *For if any one think himself to be something, being nothing, he deceiveth himself.*

4 *But let every one try his own work, and then he shall have boasting in himself alone, and not in another.¹*

Ver. 1.—1. If a man be surprised.]—Πεσσομεν here signifies, *taken before one considers what he is going to do*; consequently, the apostle is speaking of those sins which men commit without previous deliberation; as is plain likewise from the reason subjoined, 'Lest even thou be tempted.'

2. Ye, the spiritual men, restore.]—Καταστροφιζετε. See Eph. iv. 12. note 1.—According to Locke, Chandler, and others, πνευματικοι, the spiritual men, were those among the Galatians who were eminent for their knowledge and goodness. But I rather think they were persons who possessed the spiritual gifts, 1 Cor. xiv. 37. and to whom it belonged to instruct, admonish, and rebuke others. For the teachers and rulers were generally chosen from among the first converts, on whom the spiritual gifts were bestowed in the greatest plenty.

COMMENTARY.

CHAP. VI.—1 *Also, brethren, if any member of your churches, through the strength of temptation, or the frailty of his own nature, is surprised into any work of the flesh, ye who are teachers and rulers, restore such a person to his proper place in Christ's body, the church, by meek instructions and affectionate rebukes; and thou who readest, take a view of thine own frailty, lest even thou fall by temptation.*

2 *Instead of rebuking one another with harshness, sympathize with one another in every distress; and thus fulfil the law of Christ, which enjoins benevolence even to those who fall into sin.*

3 *For if any one, thinking highly of himself, is immoderately severe towards his brethren when they fall into sin, and does not assist the distressed, such a person, being nothing, deceiveth himself in thinking himself better than others.*

4 *But, the worth of a man being shewn by his works, let every one try his own work, rather than the work of others, and if good, then he shall have boasting in himself alone, and not in another, as worse than him.*

3. Taking a view of thyself.]—There is a great beauty in thus suddenly changing the discourse from the Galatian spiritual men to the reader himself. It rouses his attention, and carries the exhortation home to him with peculiar force.

4. Lest even thou be tempted.]—that is, fall by temptation; the cause being here put for the effect. The consciousness of our own frailty should dispose us to be merciful towards those of our sin.

Ver. 2. Bear ye one another's burdens.]—This is an allusion to the custom of travellers, who when too heavily laden with their baggage, relieve one another, by bearing the burdens of the weak or fatigued, and in that manner shew their good disposition towards each other.

Ver. 4. Have boasting in himself alone, and not in another.]—Locke thinks, 'the boasting in another,' here condemned, was the

5 For every one shall bear his own burden.

6 (*Δα*, 103.) *Now let him who is instructed in the word, communicate (σ, 166.) of all good things to the instructor.*¹

7 Do not deceive yourselves, God is not mocked: For whatever a man soweth, that also he shall reap.

8 (*Ὅτι*, 255.) *Therefore he who soweth (σ) into his own flesh,¹ shall (μ) from the flesh reap corruption: But he who soweth into HIS spirit, shall from the spirit reap life everlasting.*

9 (*Δα*, 106.) *Wherefore, let us not flag in well-doing; for in the proper season we shall reap, if we faint not.*

10 *Well then, while we have opportunity, let us work good to all, but especially¹ to them who are of the household of faith.*

11 Ye see how large a letter¹ I have written to you with my own hand.

12 As many as wish to appear fair by the flesh,¹ these constrain you to be circumcised, only that they may not be persecuted for the cross of Christ.²

13 For not even do the circumcised themselves keep the law, (see chap. v. Illust. ver. 3.), but they wish you to be circumcised, that they may boast in your flesh.

14 But let it never happen to me to boast, except in the cross of our Lord Jesus Christ, by which the world is crucified to me,¹ and I

5 To bring your actions to the trial, is absolutely necessary; for every one, at the judgment, shall answer for his own actions only.

6 *Now let him who is instructed in the doctrines and precepts of the gospel, impart a share of all the good things he enjoys to the instructor.* By this good work, ye may have matter of boasting in yourselves, ver. 4.

7 To maintain them who teach you, is your duty. Therefore, do not deceive yourselves, God will not be mocked: For, as in the natural, so in the moral world, whatever a man soweth, that also he shall reap.

8 *Therefore he who, by spending his time and wealth in gratifying his sensual desires, soweth into his own flesh, shall from such a sensual life reap corruption; the utter destruction of his soul and body. But he who, by spending his time and wealth in improving his mind, and in doing good to others, soweth into his spirit, shall, from such sowing into the spirit, assuredly reap life everlasting.*

9 *Wherefore, having such a prospect, let us not flag in improving our minds, and in doing good to others: For in the proper season, namely at the judgment, we shall reap (ver. 8.) the blessed harvest of everlasting life, if we faint not.*

10 *Certainly, then, while the season of sowing lasteth, let us work good to all men, whatever their country or their religion may be, but especially to them who are of the family of God by faith: for, considering our persecuted state, we ought to be very attentive in succouring one another.*

11 *Ye see how large a letter I have written to you with my own hand.* By this ye may understand my anxiety to preserve you in the true faith of the gospel.

12 *As many of your teachers as wish to appear fair in the eyes of their unbelieving brethren, by their attachment to the law, these strongly persuade you to be circumcised, not because they think circumcision necessary to salvation, but only that they may not be persecuted by the unbelieving Jews, for preaching salvation through a crucified Messiah.*

13 *These hypocrites do not enjoin circumcision on any conscientious motives; for not even do the circumcised themselves keep the law of Moses; but they wish you to be circumcised, merely that they may boast, among the unbelieving Jews, of having persuaded you to receive that rite in your flesh.*

14 *But let it never happen to me to boast, except in salvation through the cross of our Lord Jesus Christ, by which the world is crucified to me—*is rendered incapable, either of alluring me by its plea-

boasting of the false teachers in those they had persuaded to receive circumcision, ver. 13. But the context doth not favour that interpretation.

Ver. 6. Communicate of all good things to the instructor.]—If the teachers, who by the spiritual gifts were supernaturally qualified to instruct others, deserved to be liberally maintained, how much more is a liberal maintenance due to those who, not possessing the spiritual gifts, are obliged to spend a great deal of time and money in fitting themselves for their office, and who employ themselves assiduously in discharging it?

Ver. 8. Who soweth into his own flesh.]—In this passage the apostle considers the human body and mind as fields into which seed is cast, and which produce fruit according to the nature and measure of the seed sown on them; and by this similitude hath shewn, that there is an unalterable connexion between vice, continued in, here, and misery hereafter.

Ver. 10. Let us work good to all, but especially to them who are of the household of faith.]—Every man's first duty is to provide for those whom God hath more immediately committed to his care, namely, his wife and children, and near relations. And if, besides taking care of them, he is able to assist others, he should, when there is a competition between the objects to be relieved, prefer those who in their prosperity relieved others, and whose characters are virtuous. These are the members of the household of faith, of whom the apostle speaks.—Yet the vicious are not to be wholly overlooked in their distresses. They ought to be relieved by the charitable; but not in such a manner as to prevent them altogether from feeling the evil consequences of their sinful courses. For, as misery is appointed by God to follow vice, even in the present life, for the purpose of reclaiming the wicked, to relieve their wants in an abundant manner, would be to counteract the wise plan of the divine providence, and to encourage them in their wickedness.

Ver. 11. Ye see how large a letter.]—The phrase *ἡ ἐπιστολή* is rightly translated 'how large a letter.' For the first word, *ἡ ἐπιστολή*, properly signifies of what size; and the second word, *ἡ ἐπιστολή*, denotes an epistle, as well as the letters of the alphabet. See Acts xxviii. 21. This translation is adopted by Beza, Le Clerc, Beausobre, Wolf, and Lardner. But Whitby, Doddridge, and others, following Jerome, Chrysostom, and Theophylact, translate *ἡ ἐπιστολή* *ἡ ἐπιστολή*, with what kind of letters; supposing it to be an apology for the inelegance of the writing. For from the apostle's making use

of an amanuensis in his other letters, they infer that he was not accustomed to write Greek. The inference, however, does not follow. Eminent men, much engaged in affairs, commonly employ others to write for them, notwithstanding they are able to write very well themselves. I therefore prefer the translation in our Bible, which represents the apostle as informing the Galatians, that he wrote this large epistle with his own hand, to shew how anxious he was to reclaim them from their errors, and to give them the fullest assurance of the truth of the doctrines contained in it; and that he uniformly preached the same doctrine everywhere.

Ver. 12.—1. As many as wish to appear fair by the flesh.]—So the phrase *ὅσοι θέλουσι καλῶς ὡραῖοι εἶναι* may be translated; for *καλῶς ὡραῖοι* properly signifies, to have an handsome or lovely countenance. The apostle's meaning is, that the false teachers wished to appear well in the eyes of the Jews, on account of their attachment to the law of Moses, which the apostle in other passages terms *the flesh*, in opposition to the gospel, which he calls *the spirit*, Gal. iii. 3. note.

2. That they may not be persecuted for the cross of Christ.]—The Jewish chief priests and elders were great persecutors of the disciples of Christ, and began their persecution very early, John ix. 22. xii. 42. xix. 38. Even Paul himself, before his conversion, was employed by them in this hateful work, which he executed with great violence, not in Judea only, but in foreign cities. It seems the mandates of the council at Jerusalem were received with implicit submission, even by the synagogues in the Gentile countries, Acts ix. 2. Wherefore the false teachers, of whom the apostle speaks, to recommend themselves to the rulers at Jerusalem, who stirred up the unbelieving Jews everywhere against the Christians, fell upon the scheme of blending Judaism with the gospel; and as the apostle informs us, urged the Gentiles to receive circumcision, merely that they themselves might 'not be persecuted for the cross of Christ,' or gospel doctrine of salvation through a crucified Messiah.

Ver. 14.—1. By which the world is crucified to me, &c.]—As believers are nowhere said to be crucified by Christ, the words *ὑποτασσάμενοι* must be translated *by which*, and not *by whom*; for the pronoun *ὃ* is put for *ὑποτασσάμενοι*. The world is said to be crucified to believers by the cross of Christ, because Christ having been put to death for calling himself the Son of God, he was demonstrated to be really the Son of God by his resurrection from the dead. Consequently, by that great miracle, God confirmed all the promises which Christ made to mankind concerning the pardon of their sins through his death, and

to the world.²

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.¹ (See chap. v. 6. note 2.)

16 Now as many as shall walk by this rule, (xxiii. Philip. iii. 14. note 1.), peace be on them,¹ and mercy, and on the Israel of God.²

17 Henceforth let no one give me trouble; for I bear the marks¹ of the Lord Jesus in my body.

18 The grace of our Lord Jesus Christ be with your spirit, brethren.¹ Amen.

concerning his own return from heaven to raise the dead, and judge the world, and to bestow on the righteous eternal life. Now, by the firm expectation of these great events, and the assured hope of enjoying eternal happiness with Christ in heaven, founded on the cross, that is, on the death and resurrection of Christ, the world, like the dead carcass of a crucified malefactor, is stripped of all its vain allurements.—Farther, our Lord having on the cross endured, with the greatest patience and fortitude, extreme sufferings; and having received in his human nature the government of the world, as the reward of these sufferings, his followers are thereby taught, that the cause of God and religion often needs the sufferings of good men to support it; and that when they are called to suffer for his cause, they shall receive extraordinary assistances and consolations from God; and that distinguished rewards shall be bestowed on them who suffer courageously for righteousness' sake. By all which it comes to pass, as the apostle affirms, that the world with its terrors hath no more power to excite in the mind of believers undue fears, than the dead carcass of a crucified enemy.

2 And I to the world.—The cross of Christ likewise crucifies believers to the world. It inspires them with such principles, and leads them to such a course of life, as renders them in the eyes of the world as contemptible, and as unfit for their purposes, as if they were dead carcasses. All believers, therefore, after the apostle's example, justly glory in the crucifixion of their Master, not only as it is the foundation of that assured hope of pardon which they entertain, but as it is an effectual principle of their sanctification.

Ver. 15. A new creature.]—The phrases 'new creature, new man,' Col. iii. 10. and 'the putting on of Christ,' Gal. iii. 27. (see Eph. iv. 24. note), are often used by the apostle to denote an entire change of principles, dispositions, and actions. See 2 Cor. v. 17. notes 1, 2.

Ver. 16.—1. Peace be on them; or peace shall be on them.]—In this manner of translating the clause, it is a prediction or promise of happiness, rather than a benediction. For the meaning of peace, see Rom. i. 7. note 4.

2 Israel of God.]—Not the believing Jews only, but the believing Gentiles, are called the Israel of God, because they are the spiritual seed of Abraham, and the only children of God to whom the promises in their secondary and highest meaning belong. But

sure, or of terrifying me by its frowns—and I am crucified to the world: I am rendered incapable of its sinful practices, and sinful pleasures.

15 I boast in the cross of Christ, as the only foundation of my hope of salvation, and as the great principle of my sanctification: Because, under the gospel, neither circumcision nor uncircumcision is of any avail towards our acceptance with God, but the being a new creature.

16 Now as many of the believing Gentiles as walk by this rule, seeking acceptance with God, not by circumcision, but by becoming new creatures, may peace be their portion in this life, and pardon at the day of judgment. The same blessing I wish on the believing Jews.

17 Henceforth, let no one give me trouble, by calling my commission, my doctrine, or my faithfulness in question: For I bear the marks of the Lord Jesus's servant in my body.

18 May the love of our Lord Jesus Christ be always felt in your mind, brethren. Amen. See Eph. vi. 24. note.

here, the Israel of God, being distinguished from the believing Gentiles are plainly the Jewish believers.

Ver. 17. I bear the marks of the Lord Jesus in my body.]—Because the word *σημα* denotes marks made by burning, it is generally supposed that the apostle had in his eye those servants in the heathen temples, on whose foreheads the name of the god to whom they belonged was burned. After which, it was believed they were under the immediate protection of the god. Hence the beast, Rev. xiii. 1. had upon its head the name of Blasphemy; and the worshippers of the beast, ver. 16. 'had a mark on their right hand,' or 'on their foreheads,' whereby they were known to be its worshippers. In like manner, the servants of God have 'his name on their foreheads,' Rev. xxii. 4.—The apostle, in allusion to these customs, calls the scars of the wounds which he received, when stoned and left as dead on the street of Lystra, 'the marks of the Lord Jesus.' Farther, as he was five times scourged by the Jews, and thrice beaten with rods by the Romans, 2 Cor. xi. 24, 25. he may have suffered some of these punishments before this epistle was written. And if the wounds which he then received left scars in his body, he might call them likewise the marks by which he was distinguished as the servant of the Lord Jesus.—Chandler conjectures, that by forbidding any one to give him trouble, seeing he bore the marks of the Lord Jesus in his body, the apostle threatened to punish the Judaizing teachers with the rod; as if he had said, At his peril let any man from hence forth give me trouble, by calling my apostleship in question. Perhaps he meant likewise to insinuate, that the marks of the Lord Jesus in his body were much better proofs of his being Christ's servant, than the mark of circumcision, of which the false teachers boasted, was a proof of their being God's servants.

Ver. 18. Brethren.]—The attentive reader must have taken notice of the severity with which the apostle treated the Galatians. His rebukes were sharp, (chap. i. 6. iv. 11. v. 15.) and the language in which he gave them, cutting. For he twice called them *senseless Galatians*. Nevertheless, having expressed his persuasion that, after reading what he had written, they would not think differently from him in the great articles of the Christian doctrine, chap. v. 10. he shewed his love to them, not only by giving them his apostolical benediction, but by calling them *brethren*; and by making that appellation the last word of his letter but one.

CONCLUSION.

As it was the general belief of the Jewish nation, that salvation could only be obtained by obedience to the law of Moses, it is natural to suppose, that many of the Jews who embraced the gospel would teach the Gentiles, that unless they were circumcised they could not be saved: And, on the other hand, that such of them as knew the truth of the gospel, would oppose that false doctrine with a zeal equal to the magnitude of its pernicious consequences. The truth is, this controversy actually took place very early in the church, and occasioned such keen disputation and dissension among the brethren, that it became necessary to apply to the apostles and elders in Jerusalem to have it determined. Accordingly, after deliberating on the matter with the chief brethren of the church of Jerusalem, they unanimously decreed, that circumcision was by no means necessary to the salvation of the Gentiles; and sent copies of their decree to the churches in Antioch, and Syria, and Cilicia, by the hands of Barnabas and Paul. But the latter, who knew the extreme attachment of the Jews to the law, foreseeing, that notwithstanding the decision of the apostles and elders, some of the more zealous Jewish believers in every church would urge the Gentiles to receive the law as necessary to their salvation; and knowing, that by the prevalence of that doctrine the gospel would be overturned, he judged it proper that the brethren of the Gentiles should be secured from being drawn into an error so pernicious. He therefore wrote immediately to the churches of Galatia, where, as he was informed, some had already gone over to Judaism, the letter in the Canon which bears their name, in which he proved by the strongest reasoning, that circumcision was not necessary to the salvation of either Jews or Gentiles, but faith working by love. The same doctrine he inculcated in most of his other epistles; and by his zeal for the truth of the gospel, and earnest endeavours to maintain it, he at length banished Judaism out of the Christian church. The epistle to the Galatians, therefore, in which this matter was debated and settled, being, as Chandler observes, perfectly suited to the state of the Christian church in its most early period, carrieth, in the very nature of the question of which it treats, a strong internal evidence of its antiquity and authenticity. For it is not to be supposed, that any person in the second or third age of Christianity would be at the trouble to write such an elaborate letter, for the purpose of determining a controversy, which it is well known had no existence in the church after the apostle's days.

EPHESIANS.

PREFACE.

SECT. I.—*Of the Introduction of the Christian Religion at Ephesus.*

ST. PAUL's first coming to Corinth happened in the year 51, as was formerly shewed, Pref. to 1 Cor. sect. 1. On that occasion he abode among the Corinthians somewhat more than eighteen months, Acts xviii. 11. 18. then departed by sea for Judea. In his voyage, touching at Ephesus, a city famed for its commerce and riches, and for its being the metropolis of the province of Asia, he preached in the synagogue there with some prospect of success. But hastening to go to Jerusalem to keep the feast of Pentecost, he left Ephesus soon, Acts xviii. 19, 20, 21. His first visit, therefore, to the Ephesians, was in the year 53. From the history of the Acts it appears, that the Ephesians were a very dissolute people, and extremely addicted to magic; 'walking,' as the apostle expresseth it, chap. ii. 2. 'according to the prince of the power of the air, the spirit which worketh in the children of disobedience.'—Their city, also, was the very throne of idolatry; the worship of idols being performed in no part of the heathen world with greater splendour than at Ephesus, on account of the famous temple of Diana, which was built between the city and the harbour, at the expense of all Asia; and in which was an image of that goddess, said to have fallen down from Jupiter, Acts xix. 35. This image, as we may well suppose, was worshipped with the most pompous rites by a multitude of priests, and a vast concourse of votaries from every quarter, who, to gain the favour of Diana, came to Ephesus to offer sacrifice at her shrine.

Such being the state of religion and morals among the Ephesians, St. Paul, who was expressly commissioned by Christ to turn the Gentiles from darkness to light, and from the power of Satan to God, resolved, at his departure from their city, to return soon, Acts xviii. 21. that he might have an opportunity of attacking idolatry in this its chief seat. Accordingly, having celebrated the feast of Pentecost in Jerusalem, 'he went down to Antioch, and after he had spent some time there he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples,' Acts xviii. 22, 23. And having passed through the upper coasts, he came to Ephesus, Acts xix. 1. On this occasion he preached boldly in the synagogue for the space of three months, discoursing concerning, and proving the things which related to the kingdom of God, ver. 8. But the Jews, who had heard him with pleasure at his former visit, now opposed him violently, when they perceived that he preached salvation without requiring obedience to the law of Moses. They spake also with the greatest virulence against the gospel itself; in so much, that the apostle found it needless, and even dangerous, to frequent the synagogue any longer. Wherefore, separating the disciples from the unbelieving Jews, he discoursed daily in the school of one Tyrannus, who either was himself a disciple, or allowed the apostle the use of his school for hire: 'And this,' we are told, Acts xix. 10. 'continued for the space of two years; so that all they who dwelt in Asia heard the word of the Lord, both Jews and Greeks.'

After leaving the school of the philosopher Tyrannus, the apostle seems to have preached and worked miracles at Ephesus, in the places of most public resort; for his fame became so great, that 'from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them,' Acts xix. 12. About this time, also, the apostle's fame was greatly increased, by what happened to the seven sons of Sceva, one of the Jewish

chief priests, who went about pretending to cast out devils. In short, Paul's preaching and miracles were so blessed of God, that multitudes of the idolatrous inhabitants of Asia, strongly impressed by them, embraced the gospel; and among the rest, many who had practised the arts of magic and divination. These, to shew how sincerely they repented of their former evil practices, brought out the books which contained the secrets of their arts, and burned them publicly, notwithstanding they were of very great value: So mightily grew the word of the Lord, and prevailed in Ephesus itself. This extraordinary success determining the apostle to stay in Asia for a season, he sent Timothy and Erastus into Macedonia. But after they were gone, one Demetrius, a silversmith, who made shrines for Diana, calling together the workmen of like occupation with himself, said to them, 'Sirs, ye know that by this craft we have our wealth: Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people; saying, that they be no gods which are made with hands: So that not only this our craft is in danger to be set at nought; but also, that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.' By this artful speech Demetrius enraged the craftsmen to such a degree, that they made a great tumult, laid hold on Gaius and Aristarchus, Paul's companions, and rushed with them into the theatre, intending, no doubt, to throw them to the wild beasts which were kept there. But the town-clerk, speaking to the multitude with great calmness and prudence, quieted them and dismissed the assembly; so that the Christian preachers were let go in safety.

It is said, Acts xx. 1. That 'after the uproar was ceased, Paul departed for to go into Macedonia.' But as in the sacred history many events are narrated as in immediate succession, which happened at a considerable distance of time from each other, the passage just now quoted may be supposed an instance of that kind. For, if I am not mistaken, the apostle abode two or three months in Ephesus and its neighbourhood after the riot. This appears from his speech to the elders of Ephesus at Miletus, Acts xx. 31. 'Remember, that by the space of three years, I ceased not to warn every one,' &c. These three years were completed in the following manner:—At his first coming to Ephesus, he abode only a few weeks, Acts xviii. 19—21. When he returned, he preached in the synagogue three months, then taught in the school of Tyrannus two years. On leaving the school of Tyrannus, he preached and wrought miracles more publicly; the effect of which was, that many believed, and came and confessed their evil deeds, Acts xix. 18. Many also who used curious arts, being converted, brought their books and burned them, ver. 19. After which the apostle sent Timothy and Erastus into Macedonia, but he himself staid in Asia till the riot of Demetrius. The things which happened after Paul left the school of Tyrannus, to the riot of Demetrius, may have taken up five months; and these added to the two years and four months before mentioned, make his abode in Ephesus, from his first arrival to the riot, in whole, only two years and nine months. Wherefore, the remaining months of his three years' abode at Ephesus must have passed after the riot; unless we are of opinion, that his transactions, from the time of his leaving the school of Tyrannus to the riot, occupied eight months. However, as some of the Asiarchs were his friends, Acts xix. 31. there is nothing improbable in supposing, that he remained in safety at Ephesus, or in the country adjacent, even after the riot; especially if he no

longer taught publicly but contented himself with instructing and comforting the disciples in their own houses, and employed himself privately in settling the affairs of the churches of Asia, before his departure for Macedonia.

The apostle, during his long abode in Ephesus and its neighbourhood, gathered a very numerous Christian church, which was as remarkable for the quality, as for the number of its members. According to Strabo, Ephesus was the greatest trading town in Asia, on this side Mount Taurus. It was also the residence of the Roman Proconsul who governed the province of Asia, and the seat of the Courts of Justice; consequently, it was the place to which men of fortune, and learning, and genius resorted. Being thus inhabited, we cannot doubt, that among those whom Paul converted there were people of distinction. In particular, some of the converted, who had formerly been magicians, were men distinguished by their natural parts, and by their literature; as may be inferred from the value of their books, which they burned, amounting to fifty thousand pieces of silver, supposed to be equal to five thousand pounds of our money. The Asiarchs, also, or priests of Diana, who had the care of the games celebrated in her honour at Ephesus, and who are called Paul's friends, may have been converted, or in a disposition to be converted. Nay, the town-clerk, in his speech to the multitude, shewed that he entertained a good opinion of the Christian teachers, and of their doctrine, Acts xix. 37. The church at Ephesus, therefore, merited all the pains the apostle had bestowed in gathering it, and the care which he afterwards took to secure it against the erroneous doctrines, and vicious practices, which the false teachers endeavoured to introduce into it. See Pref. to 1 Tim. sect. 2.

From 2 Cor. ii. 12, 13. we learn, that on leaving Ephesus after the riot, the apostle did not go straightway into Macedonia, but abode a while at Troas, where also he had great success in preaching. Nevertheless, having no rest in his spirit, because he did not find Titus, whom he expected to meet in his way from Corinth to Ephesus, he took leave of his disciples at Troas, and went forward to Macedonia. There Titus, at length, came to him, and made him happy by the account which he gave him of the good disposition of the Corinthians towards him, their spiritual father. In Macedonia, the apostle received the collections which the churches in that province had made for the poor of the saints in Judea; then went to Corinth, where he remedied the disorders which had taken place in that church; and having received their contributions, with those of the other churches of Achaia, he proposed to sail from Cenchrea to Judea. But, understanding that the Jews lay in wait for him in Cenchrea, he altered his resolution, and returned through Macedonia. From Macedonia he went by sea to Miletus, and sent for the elders of Ephesus to meet him there; and when they came, he delivered to them the pathetic exhortation recorded Acts xx. 17—35, then sailed away to Syria. But he no sooner appeared in the temple at Jerusalem, than the unbelieving Jews who had come from Asia raised a great tumult against him, in which he must have been killed if he had not been rescued by the Romans; but which ended in his imprisonment, first in Jerusalem, after that in Cæsarea, and last of all in Rome.

SECT. II.—*Shewing that the Epistle, which, in our Canon, is inscribed to the Ephesians, was actually written to them, and was not originally inscribed to the Laodiceans.*

SINCE the publication of Mill's edition of the Greek New Testament, many learned men have adopted his opinion, that the epistle in our Canon inscribed *To the Ephesians*, was not written to the Ephesians, but to the Laodiceans. This opinion Mill hath endeavoured to sup-

port by the following arguments:—1. The testimony of Marcion the heretic, who, as Tertullian reports, 'said the Epistle to the Ephesians was written to the Laodiceans;' or 'called this the Epistle to the Laodiceans.'—2. St. Basil, in his second book against Eunomius, insinuates, that the first verse of the epistle to the Ephesians ran originally in this manner: 'To the saints who are, and to the faithful in Christ Jesus,' without the words 'in Ephesus.'—3. Certain passages in the epistle itself, which, in Mill's opinion, are neither suitable to the character of the Ephesians, nor to the habits which subsisted between them and their spiritual father Paul.

But to these arguments Lardner, who maintains the common opinion, opposes, 1. The agreeing testimony of all the ancient MSS. and versions of this epistle now extant; particularly the Syriac, Vulgate, Persian, and Arabic, all which, without exception, have the words *ἡ ἐφῆσοις*, in *Ephesus*, in the first verse. For, as he very well observes, "It is inconceivable how there should have been such a general agreement in this reading, if it was not the original inscription of the epistle."

2. The unanimous consent of all the ancient fathers, and Christian writers, who, without exception, bear witness that this epistle was written to the Ephesians, and never entertained the least doubt of it. This argument is well represented by Lardner, who, after the most accurate search into every thing pertaining to ecclesiastical antiquities, hath thus written, Can. vol. ii. page 394. "That this epistle was sent to the church at Ephesus, we are assured by the testimony of all catholic Christians of all past ages. This we can now say with confidence, having examined the principal Christian writers of the first ages, to the beginning of the twelfth century; in all which space of time, there appears not one who had any doubt about it." Of these testimonies, that of Ignatius, Bishop of Antioch, in the end of the first century, is very remarkable. In a letter which he wrote to the Ephesians from Smyrna, in his way to Rome, he says, chap. xii. "Ye are the companions in the mysteries of the gospel of Paul the sanctified, the martyr, deservedly most happy; at whose feet may I be found when I shall have attained unto God, who (*πᾶσι ἐπιστολῇ*, for *ἐπὶ ἅλλῃ ἐπιστολῇ*, as *πᾶσα ἐκκλησία*, Eph. ii. 21. is put for *ἐπὶ ἅλλῃ*), throughout all his epistle, makes mention of you in Christ." *Μνησθῆναι ὑμῶν*, 'makes honourable mention of you;' so the Greek phrase signifies, Matt. xxvi. 13. Mark xiv. 9. Acts x. 4. Ignatius means that Paul commended the Ephesians, and never blamed them throughout the whole of his epistle, as he did some others, in the letters which he wrote to them. This is exactly true of the present epistle to the Ephesians. Moreover, by calling them *συνμυστικοί*, *companions* or *partakers* of the mysteries of the gospel of Paul, he alluded to those passages in the present epistle to the Ephesians, where the gospel is represented as a mystery made known to the apostle, and by him to them. Ignatius having thus plainly described our epistle to the Ephesians, there can be no doubt of the genuineness of its inscription. For if that epistle was written in the 9th of Nero, and Ignatius's epistle in the 10th of Trajan, as Bishop Pearson supposes, the distance between the two epistles will be only forty-five years; consequently, Ignatius being of age at the time Paul is supposed to have written to the Ephesians, he could not be ignorant of the truth concerning it. But, without citing more testimonies, it is sufficient to observe with Lardner, in the general, "That Irenæus, Clement of Alexandria, Tertullian, Origen, and Cyprian, writers of the second and third centuries, quote this epistle as written to the Ephesians, as freely and plainly as they do his epistles to the Romans, Galatians, Corinthians, or any other of the acknowledged epistles of Paul; and that it is quoted, in like manner, by all the writers of every age, Latins, Greeks, and Syrians." Canon ii. page 408.

3. As to Marcion, on whose affirmation Mill lays so

great a stress, Lardner observes, that his credit is very little in an affair of this kind. For Tertullian, who says Marcion called this 'the Epistle to the Laodiceans,' says also that Marcion rejected the epistles of Paul to Timothy and Titus. And though Grotius has remarked, that in speaking of the epistle to the Ephesians, Marcion had no temptation to falsify, the answer is, All the catholic writers of that age have called this 'the Epistle to the Ephesians,' and they had no temptation to falsify; for they had no interest to serve by it: And if Marcion ever said this epistle was written to the Laodiceans, meaning thereby that it was written, not to the Ephesians, but to the Laodiceans, he affirmed what was false; as we are expressly assured, by the unanimous testimony of men who had no interest to deceive us in this matter, and who could not be deceived themselves.—Farther, though Tertullian hath said that Marcion called this 'the Epistle to the Laodiceans,' he hath not said that Marcion founded his opinion on the authority of any ancient MSS. he had ever seen. On the contrary, there is reason to believe, that the copy of this epistle which Marcion used, was inscribed, not to the Laodiceans, but to the Ephesians, as Lardner hath shewed. Besides, as it is not said that Marcion founded his opinion on any ancient MSS. he had ever seen, so neither is it said, that any person who had opportunity to know the matter, told him that this epistle was written, not to the Ephesians, but to the Laodiceans. We have good reason, therefore, to believe, with Lardner, that if this was Marcion's opinion, he took it up without inquiry; being led to it, perhaps, as others since his time have been, by the mention that is made, Col. iv. 16. of an epistle from Laodicea.

4. With respect to St. Basil's insinuation, that the words in *Ephesus* were wanting in the original inscription of this letter, Lardner hath observed, that if any ancient MSS. wanted these words, they were so little regarded as not to be followed by any of those who transcribed the scriptures. For there are no MSS. now extant, in which that reading is preserved. And even though it had been preserved in some, they could have no authority; because the omission of the words, in *Ephesus*, would make this a general epistle; contrary to chap. i. 15. which shews, that it was addressed to some particular church, of whose faith and love the apostle had heard good accounts, and whom he begged not to faint at his afflictions for them, chap. iii. 13. Contrary also to chap. vi. 21, 22. which shews, that the members of this particular church were well acquainted with the writer, and took such an interest in him as to be comforted by the knowledge of his affairs. Nay, contrary to ver. 23, 24. of the same chapter, where the benediction is given, first to the brethren of a particular church, and then to all who loved our Lord Jesus Christ in sincerity.

5. To the passages in this epistle quoted to prove that it could not be written to the Ephesians, Lardner opposes a variety of other passages, which agree better to the Ephesians than to any other people; particularly those which shew, that the apostle was well acquainted with the persons to whom he wrote. For example, chap. i. 13. where he says, 'By whom, (Christ), after ye believed, ye were sealed with the spirit of promise.'—Also in the end of chap. i. having spoken of Christ as filling all his members with his gifts and graces, he adds, chap. ii. 1. 'Even you who were dead in trespasses and sins.'—Chap. iv. 20. 'But ye have not so learned Christ. 21. Seeing ye have heard him, and have been taught concerning him, as the truth is in Jesus.' Now, could the apostle say these things, unless he had been well acquainted with the persons to whom he wrote? or rather, unless they had been instructed and endowed with the spiritual gifts by himself?—Farther, if the apostle had not been well acquainted with the persons to whom he was writing, and if they

had not been his own converts, would they have taken such an interest in him, as to make it proper for him to send Tychicus to make known all things to them concerning himself? chap. vi. 21, 22.—To all the former, add chap. ii. 20, 21, 22. iii. 18. in which there are evident allusions to the temple of Diana; which shews still more plainly, that the epistle under consideration was written to the inhabitants of Ephesus.

6. The passages in this epistle which are quoted to prove that it could not be written to the Ephesians, may easily be interpreted consistently with the supposition that it was inscribed to the Ephesians; as shall be shewn in the notes on the passages themselves, chap. i. 15. iii. 2—4.

7. The salutation sent to the brethren in Laodicea, Col. iv. 15. is a strong presumption, that the epistle in the canon, inscribed to the Ephesians, was not directed to the Laodiceans. For the epistle to the Colossians being written at the same time with the supposed epistle to the Laodiceans, and sent by the same messenger, Tychicus, Eph. vi. 21. Col. iv. 7, 8., is it probable, that, in the epistle to the Colossians, the apostle would think it needful to salute the brethren in Laodicea, to whom he had written a particular letter in which he had given them his apostolical benediction?

To conclude, the arguments on the one side and on the other of this question, being fairly weighed, every impartial person, I should think, must be sensible, that Mill's opinion stands on no solid foundation. And therefore I scruple not to affirm, with Dr. Lardner, that the epistle under consideration was not written to the Laodiceans, but to the Ephesians; as the inscription, which is undoubtedly genuine, expressly bears.—If any reader is of a different opinion, he may be indulged in it, because, as Chandler observes, "It is not material to whom the epistle was inscribed, whether to the Ephesians or Laodiceans, since the authority of the epistle doth not depend on the persons to whom it was written, but on the person who indited it; who was St. Paul, as the letter itself testifies, and all genuine antiquity confirms."

SECT. III.—Of the Occasion of Writing the Epistle to the Ephesians.

DURING the apostle's imprisonment at Rome, among others who were sent to inquire after his welfare, Epaphroditus came to him from the Philippian, and Epaphras from the Colossians. In return for the kindness of these churches, the apostle wrote to them the letters in the Canon of the New Testament, which bear their names. Now, as was observed in the last paragraph but one of the preceding section, seeing he sent his letter to the Ephesians by Tychicus, the bearer of his epistle to the Colossians, and left it to him to give the Ephesians an account of his state, (Eph. vi. 21.); and seeing Epaphroditus, (Philip. iv. 18.), and Epaphras, (Col. i. 7, 8), came from their respective churches, to give the apostle an account of their affairs, and to inquire how matters went with him, may we not suppose, that Tychicus also came on the same errand from Ephesus? especially as we have reason to think he was an Ephesian, from his being appointed by the churches of Asia, of which Ephesus was the metropolis, their messenger, along with Trophimus an Ephesian, (Acts xxi. 29.), to accompany Paul to Jerusalem with the collections, Acts xx. 4. Besides, it appears, that about the time the epistle to the Ephesians was written, some person had given the apostle an account of their affairs; for he tells them, chap. i. 15. 'That he had heard of their faith and love.' This person, I suppose, was Tychicus, who may have told him likewise of the insidious arts used by the Judaizing teachers, for persuading the Ephesians to join the law of Moses with the gospel. But whoever the person was who gave the information

he at the same time assured the apostle, that their arts had not succeeded. The Ephesians maintained the faith of Christ in purity, and lived suitably to their Christian profession.

This good news filled the apostle with joy. Nevertheless, knowing how indefatigable the false teachers were in spreading their errors, he wrote to the Ephesians the letter which bears their name, not to censure them for any irregularity of conduct, as he did the Corinthians, nor for any deviation from the doctrine of the gospel, as he did the Galatians, but merely to prevent them from being impressed with the plausible arguments which the Judaizers used to persuade them to embrace the law of Moses. Of these arguments, indeed, the apostle hath given us no particular account. But, from the things which he hath written, to establish the Ephesians in the faith and profession of the gospel, we may conjecture, that at Ephesus, as in all other places, the false teachers suited their arguments to the passions and prejudices of the persons they addressed. And therefore, because the Ephesians, before their conversion, had been captivated with an high admiration of the heathen mysteries, and with the magnificence of the temple of Diana, and with the splendour of her worship, and took great honour to themselves as keepers of the temple of that idol, and boasted of the privileges which her priests and votaries enjoyed; the Judaizers talked to them in the most pompous manner of the law of Moses, and of its wonderful discoveries concerning the being and attributes of God, the origin of things, the deluge, the general judgment, &c. as far exceeding the discoveries made in the most celebrated of the heathen mysteries. They described likewise the magnificence of the temple at Jerusalem, and the splendour of the worship performed there, according to a ritual of God's own appointment: They praised the efficacy of the atonements made by the Levitical sacrifices, and the advantages which the Jews derived from the oracles of the true God, contained in their sacred books: Withal, they extolled the Jews as the most honourable people on earth, because they were the keepers of the only temple the true God had on earth, and worshipped him in that temple, and had among them an order of men, made priests by God himself, to offer sacrifices for sin, and to perform all the other parts of the worship of God.

These discourses, I have said, are not formally stated by the apostle. Nevertheless, as was just now observed, the things which he hath written in this epistle imply, that the Judaizing teachers had amused the Ephesians with speeches of that sort. For, lest the admiration of the heathen mysteries might have made them fond of the law of Moses, whose discoveries they were told exceeded the discoveries in the mysteries; and lest their passion for a pompous worship might have inclined them to embrace the shewy rites of Judaism, or perhaps to relapse into heathenism, the apostle gave them such a sublime view of the Christian doctrine and worship, as could not fail to raise their admiration. Only, in giving it, he did not follow the didactic method, but filled his letter with rapturous thanksgivings to God for the great discoveries made to the Ephesians in the gospel. And having mentioned some of these discoveries, he called them, 'The mystery of God's will,' chap. i. 9.—and 'the mystery,' by way of eminence, chap. iii. 3.—and 'the mystery of Christ,' ver. 4.—and 'the mystery of the gospel,' chap. vi. 19. and observed, that that mystery was made known to the holy apostles and prophets by the Spirit, Eph. iii. 5. not to be concealed, like the heathen mysteries, but to be published, that Jews and Gentiles receiving it, might be gathered together into one church, ver. 10. or fellowship, which he called a *heavenly place*, on account of the discoveries of heavenly things that were made in it, chap. ii. 6. Next, the apostle prayed that God would enlighten

their understanding, that they might know the greatness and extent of the blessings promised to believers in the mystery of God's will, ver. 18, 19. Then spake of the dignity of Christ, whom God hath made head over all things to the church, and of his power to fill all the members of his church with spiritual gifts, ver. 20–23. And among the rest, even the idolatrous Gentiles themselves, who, notwithstanding the discoveries made in the heathen mysteries, were living in deplorable ignorance and wickedness, chap. ii. 1–13.

Next, with respect to the law of Moses, and the pompous worship performed in the temple of Jerusalem, the apostle told the Ephesians, that they and the rest of the Gentiles, while idolaters, had indeed been excluded from that worship, and of course were strangers to the covenants of promise, and without hope. But the want of these privileges was not to be regretted by them under the gospel; because Christ, by his death, had abolished the whole ordinances of the law of Moses, as of no farther use. And by joining Jews and Gentiles into one new society, or church, the Gentiles were become joint partakers with the Jews in all spiritual privileges, chap. ii. 11–18.: And were no longer strangers and foreigners, but fellow-citizens with the believing Jews, ver. 19.: And were built with them on the foundation of the prophets and apostles, into a great temple for an habitation of God, chap. ii. 22.—By representing the Christian church under the idea of a temple, the apostle, if I mistake not, insinuated, among other things, that it was intended to be the repository of the mystery of God's will, as the heathen temples were the repositories of the mysteries of the gods to whom they were consecrated.

Farther, the apostle assured the Ephesians, that the mystery of Christ had been made known to him and his brethren apostles, more fully than in former ages to the Jewish prophets; namely, that the Gentiles should be joint heirs, and a joint body, and joint partakers with the Jews, of God's promises in Christ, through the gospel, chap. iii. 3–6. And therefore, they were to give no heed to the Judaizing teachers, who excluded the Gentiles from these privileges, merely because they were not circumcised.—And to the united body of Jews and Gentiles, forming the Christian church, he gave the appellation of 'the fellowship of the mystery,' chap. iii. 9.; the honours and privileges of which he describes, ver. 15–19. as he doth likewise the bonds by which the members of this fellowship are united; namely, 'one Lord or head,' one faith, one baptism, and one object of worship,' chap. iv. 4–6.: Not omitting the supernatural gifts with which the members of this fellowship were endowed, chap. iv. 11, 12.—Lastly, he expressly prohibited the Ephesians from joining in any of the heathen fellowships, on account of the works of darkness committed in them, chap. v. 11.

Upon the whole, I submit it to my readers, whether the apostle, by representing the gospel in this epistle, no less than five times, under the idea of a *mystery*, did not mean to lead the Ephesians to compare it with their own mysteries, for the purpose of making them sensible,—1. That, in authority and importance, the discoveries contained in the gospel infinitely exceeded the discoveries made in the most celebrated of the heathen mysteries, and were much more effectual for comforting and directing mankind in their journey through life.—2. That Christ, the head of the Christian fellowship, was much more powerful than all the heads of the heathen fellowships joined together.—3. That the Christian church, in which the mystery of God's will was kept, was a far more excellent fabric than the temple of Diana at Ephesus.—4. That the honours and advantages which the members of the Christian church derived from Christ, their head, far surpassed the honours and advantages which the initiated

pretended to derive from the gods, the heads of their fellowships.—5. That the bonds by which the members of the Christian church were united, were more excellent and more effectual for promoting concord and love, than those by which the members of the heathen fellowships were united.—6. That the miraculous gifts bestowed on the apostles, and other inspired teachers in the Christian church, rendered them, as teachers, more respectable than any of the heathen mystagogues, and their teaching more worthy of the attention of mankind than theirs.—And therefore, 7. That it was far more honourable and advantageous to be a member of the Christian church, than to be initiated in the most celebrated of the heathen mysteries; consequently, that the condition of the Ephesians, as members of the church of Christ, was far more happy than their former state; even although they had been partakers in the best of the heathen mysteries, the Eleusinian not excepted.

The epistle to the Ephesians, viewed in the light wherein I have placed it, appears excellently calculated for repressing that vain admiration of the mysteries, which the Ephesian and other Gentile converts still entertained; and for enervating the specious arguments used by the Judaizers for seducing them to observe the law of Moses. This epistle, therefore, must have been of great use for confirming the whole body of the Gentile converts inhabiting the province of Asia, in the belief and profession of the gospel.

Before this section is concluded, it may be proper to observe, that the fourth, fifth, and six chapters of the epistle to the Ephesians are called, by Theodoret, *The moral admonition*; as containing a more complete system of precepts respecting the temper of mind which the disciples of Christ ought to possess, and respecting the duties which they owe to themselves and to each other, than is to be found in any other of St. Paul's epistles.

SECT. IV.—*Of the Persons for whom the Epistle to the Ephesians was designed.*

THAT the epistle to the Ephesians was designed for the use, not of the Ephesians alone, but of all the brethren in the proconsular Asia, not excepting those to whom the apostle was personally unknown, may be gathered from the inscription of the epistle, and from the benedictions with which it is concluded. The inscription runs thus, 'To the saints who are in Ephesus, and to the believers in Christ Jesus:' by which last expression, I understand persons different from 'the saints in Ephesus,' namely, all the believers in the province of Asia. In like manner, in the conclusion of the epistle, we have, first a particular benediction, chap. iv. 23. 'Peace be to the brethren,' namely, in Ephesus; then a general one, ver. 24. 'Grace be with all them who love our Lord Jesus Christ in sincerity,' that is, with all the faithful in the proconsular Asia. For that there was a considerable intercourse between the churches of the proconsular Asia and that at Ephesus, appears from the first epistle to the Corinthians, which was written from Ephesus; where, instead of mentioning the church at Ephesus by itself, as saluting the Corinthians, the salutation is from the churches of Asia in general, comprehending Ephesus among the rest: 1 Cor. xvi. 19. 'The churches of Asia salute you.'—Paul, indeed, commonly directed his letters to the churches in the great cities, because they were more numerous than the other churches. Yet that he designed them for all the brethren in the neighbourhood, appears from the inscriptions of his epistles to the Corinthians, as was observed, Prelim. Ess. ii. page 22. To these arguments add, that the fulness and perfection of the moral admonition delivered in the epistle to the Ephesians, as well as the catholic manner in which the

other matters contained in it are handled, shew clearly, that it was designed for others besides the brethren at Ephesus.

This remark, concerning the persons for whom the epistle to the Ephesians was designed, may be of considerable use in helping us to judge of some passages. For example, when we recollect that this epistle was directed 'to the faithful in Christ Jesus,' throughout the province of Asia, many of whom, it is to be supposed, had never seen Paul's face, we shall be sensible of the propriety of his saying to them, even according to the common translation, chap. iii. 2. 'If ye have heard of the dispensation of the grace of God given to me.' For although the brethren at Ephesus, with whom the apostle abode three years, and many of the inhabitants of the province of Asia, who had heard him preach in Ephesus, Acts xix. 10. must have known that he was appointed by Christ the apostle of the Gentiles, some of the churches of Asia, or at least some of the members of these churches, who had never seen him, may have been ignorant of the miraculous manner in which he was converted, and commissioned to be an apostle. And therefore, his mentioning these things, together with the revelations that were made to him of the mystery of God's will, in his epistle to the Ephesians, which was designed for their use likewise, may have been very necessary to many, to make them understand what his knowledge and authority as an apostle of Christ were. Accordingly, as if this part of the epistle had been written for a class of readers different from those to whom the foregoing part was addressed, he introduces it with his name: Eph. iii. 1. 'On account of this, I Paul am the prisoner of Jesus Christ, for you Gentiles,' &c. See, however, the new translation of the passage.—In like manner, by considering the epistle to the Ephesians as designed for all the brethren in the province of Asia, we see the reason why the apostle has handled his subjects in a general manner, without making any of those allusions to particular persons and affairs, which might have been expected in a letter to a church gathered by himself, and in which he had so long resided, and with the members of which he was so intimately acquainted. Such allusions would not easily have been understood by strangers, and therefore they were with great propriety avoided.

SECT. V.—*Of the Time and Place of writing the Epistle to the Ephesians.*

DURING the apostle Paul's imprisonment in Cæsarea, though it lasted more than two years, he wrote no letters, either to the churches which he had planted, or to particular persons; at least we know of none which he wrote. But during his confinement at Rome, having more liberty, he wrote several epistles which still remain. For when the news of his confinement in that city reached the provinces, some of the churches which he had gathered sent certain of their most respected members all the way to Rome, as formerly mentioned, to visit and comfort him, Philip. iv. 18. Col. i. 7, 8. These messengers having given him a particular account of the state of the churches from whence they came, their information gave rise to the letters which the apostle wrote at that time; and which may be distinguished from his other letters, by the mention made in them of his imprisonment and bonds. Wherefore, the apostle's bonds being frequently introduced in his epistle to the Ephesians, chap. iii. 1. 13 iv. 1. vi. 12. there can be little doubt of its being written during his confinement at Rome: But whether in the first or in the second year of that confinement, learned men are not agreed. Many, supposing it to have been written at the same time with the epistle to the Colossians have dated it in the end of the second year of the apostle's

confinement, at which time we know the epistle to the Colossians was written. And that these two epistles were written about the same time, they prove by observing, that there is a great similarity of sentiment and expression in them; and that they were sent by the same messenger, namely, Tychicus, Eph. vi. 21. Col. iv. 7. But in Lardner's opinion, these circumstances are not decisive; because Tychicus may have been sent twice from Rome into Asia by the apostle, with letters, during his two years' confinement; and because several reasons may have rendered it proper for him to write the same things to these churches, especially as a considerable space of time intervened between the writing of the letters in which they are contained. Rejecting, therefore, the late date of the epistle to the Ephesians, Lardner supposes it to have been written in the beginning of the first year of the apostle's imprisonment at Rome. And, in support of his opinion, he offers the two following arguments, Canon, chap. xii.

1. That Timothy, who joined the apostle in his letters to the Philippians, Colossians, and Philemon, did not join him in his epistle to the Ephesians. True. But might not Timothy, after joining the apostle in the letters mentioned, leave Rome on some necessary business before the epistle to the Ephesians was begun? That this was actually the case, we have reason to believe; for the apostle, in his letter to the Philippians, promised to send Timothy to them soon, chap. ii. 19. And in his epistle to the Hebrews, which was written after his release, he informed them that Timothy was sent away, Heb. xiii. 23. Wherefore, having left Rome before the letter to the Ephesians was begun, his name could not be inserted in the inscription, notwithstanding it was finished in such time as to be sent to Ephesus by the messenger who carried the letters to the Colossians and to Philemon.

2. Lardner's second argument for the early date of the epistle to the Ephesians is, that in his letters to the Philippians and to Philemon, the apostle expresses his hope of being soon released; whereas, in his letter to the Ephesians, he does not give the most distant insinuation of any such expectation. But the apostle, in his epistle to the Colossians, makes as little mention of his release as in his epistle to the Ephesians. And yet all allow that that epistle was written and sent along with the epistle to Philemon, in which the apostle expresseth the strongest hope of that event. He did not think it necessary, it seems, to mention his enlargement in his letter to the Colossians, because he had ordered Tychicus to inform them of it: Col. iv. 17. 'All things concerning me, Tychicus will make known to you.' For the same reason he may have omitted mentioning his release to the Ephesians, as may be inferred from Eph. vi. 21. 'Now, that ye also may know the things relating to me, and what I am doing, Tychicus will make known to you all things.' The phraseology here deserves notice, 'That ye also may know;' which I think implies, that at this time the apostle had ordered Tychicus to make known all things concerning him to some others, namely to the Colossians; consequently that the two epistles were written about the same time. And as Tychicus and Onesimus, to whom the apostle delivered his epistles to the Colossians and to Philemon, were to take Ephesus in their way, he gave them his letter to the Ephesians likewise, and ordered them, when they delivered it, to enjoin the Ephesians to send a copy of it to the Laodiceans, with directions to them to send a transcript taken from their copy to the Colossians. Tychicus, therefore, and Onesimus, taking Ephesus in their way, delivered the apostle's letter to the church in that city, as they were directed, then proceeded with the letters to the Colossians and to Philemon, which when they delivered, their commission was at an end.

If the epistle to the Ephesians was written, as I suppose,
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soon after the epistles to the Colossians and to Philemon, the mention which is made of the apostle's release in his letter to Philemon, will lead us to fix the writing of the three epistles to the end of the second year of the apostle's confinement at Rome, answering to A. D. 60 or 61.

SECT. VI.—Of the Style of the Epistle to the Ephesians.

THE critics have observed, that the style of the epistle to the Ephesians is exceedingly elevated, and that it corresponds to the state of the apostle's mind at the time of writing. Overjoyed with the account which their messenger brought him of their faith and holiness, chap. i. 15. and transported with the consideration of the unsearchable wisdom of God, displayed in the work of man's redemption, and of his astonishing love towards the Gentiles, in making them partakers through faith of all the benefits of Christ's death equally with the Jews, he soars high in his sentiments on these grand subjects, and gives his thoughts utterance in sublime and copious expressions. At the same time, he introduces various deep, and hitherto unknown doctrines, to which he gives the appellation of *mysteries*, in allusion to the occult doctrines which the Greeks dignified with the name of the mysteries of this or that god, and on the knowledge of which the initiated in these mysteries highly valued themselves. In short, this epistle is written as it were in a rapture. Hence Jerome, on chap. iii. says, "Nullam epistolam Pauli tanta habere mysteria, tam reconditis sensibus involuta, quos et apostolus nosse se gloriatur."

Grotius likewise entertained an high opinion of this epistle; for he says, it expresseth the sublime matters contained in it, in words more sublime than are to be found in any human language: "Rerum sublimitatem, adæquans verbis sublimioribus, quam ulla unquam habuit lingua humana." This character is so just, that no real Christian can read the doctrinal part of the epistle to the Ephesians, without being impressed and roused by it as by the sound of a trumpet.

SECT. VII.—Of the Eleusinian and other heathen Mysteries, alluded to in this Epistle.

I. THE apostle Paul, in this and in his other epistles, having often alluded to the heathen mysteries, and having condemned them all, on account of the shameful things practised in them, Eph. v. 11, 12. it is proper, both for understanding his allusions, and for shewing the propriety of his censure, to give, in this section, some account of these famed institutions.

Bishop Warburton, from whom I have taken the greatest part of this account, in his Divine Legation, b. ii. sect. 4. informs us, That each of the heathen gods, besides the worship paid to him in public, had a secret worship, to which none were admitted but those who were prepared by previous ceremonies. This secret worship was termed *the mysteries of the god*; which, however, were not performed in all places where he was publicly worshipped, but only where his chief residence was supposed to be. According to Herodotus, Diodorus, and Plutarch, who, in support of their opinion, appeal to the most ancient testimonies, these mysteries were first invented in Egypt, whence they spread themselves into most countries of Europe and Asia. In Egypt, they were celebrated to the honour of Isis and Osiris; in Asia, to Mystras; in Samothrace, to the mother of the gods; in Bœotia, to Bacchus; in Cyprus, to Venus; in Crete, to Jupiter; in Athens, to Ceres and Proserpine, thought to be the same with Isis and Osiris; and in other places to other gods, to an incredible number. The most noted of these

mysteries, however, were the Orphic, the Bacchic, the Eleusinian, the Samothracian, the Cabiric, and the Mythraic. But the Eleusinian mysteries, celebrated by the Athenians at Eleusis, a town of Attica, in honour of Ceres and her daughter Proserpine, in process of time swallowed up all the rest. For, as Zosimus tells us, lib. iv. "These most holy rites were then so extensive, as to take in the whole race of mankind." Accordingly, ancient authors have spoken most of the Eleusinian mysteries. However, as they all proceeded from one fountain, and consisted of similar rites, and had the same end in view, at least till they were corrupted, what we are told of any of them, Warburton thinks, may be understood of them all.

The general object of the mysteries was, by means of certain shows and representations, accompanied with hymns, to impress the senses and imaginations of the initiated with the belief of the doctrines of religion, according to the views of them which the contrivers of the mysteries, or those who introduced them into any country, entertained. And, that the mystic shows might make the deeper impression on the initiated, they were always exhibited in the darkness of night.

The mysteries were divided into two classes, the *lesser* and the *greater*. The *lesser mysteries* were intended for the common people; the *greater* for those in higher stations, and of more improved understandings. Plutarch seems to speak of a third class, called the *intuitive*, (see 2 Pet. i. 16. note 2.), though others give that name to the second class. In both the mysteries, the doctrines of providence and future retributions were inculcated; but in the *greater* there were, besides, revealed to the initiated, certain doctrines called *αποκρυφτα*, because they were never to be mentioned, except to such of the initiated as were capable of understanding them, and that under the most religious seal of secrecy.

In the celebration of the *lesser mysteries*, matters were so contrived, that the person to be initiated, at his entrance, was filled with an inexpressible horror. So Proclus, "In the most holy mysteries, before the scene of the mystic visions, there is a terror diffused into the minds of the initiated." So likewise Dion Chrysost. in his account of the initiation into the *lesser mysteries*: "Just so it is, as when one leads a Greek or a Barbarian to be initiated, in a certain mystic dome excelling in beauty and magnificence, where he sees many mystic sights, and hears, in the same manner, a multitude of voices; where darkness and light alternately affect his senses, and a thousand other uncommon things present themselves before him." It seems the darkness was dispelled by the sudden flashing of light, immediately succeeded by a dismal darkness.—Warburton, who thinks Virgil's description of Æneas's descent into hell, an allegorical relation of his initiation into the Eleusinian mysteries, supposes that the mystic vision, which occasioned the horror in the mind of the initiated of which Proclus speaks, is described, Æneid, lib. vi. 273., where, in the very entrance of hell, all the real and imaginary evils of life, together with many frightful forms, are said to be stationed.

Vestibulum ante ipsum, primisque in faucibus Orci,
Luctus, et ultrices posuere cubilia curæ:
Pallentesque habitant morbi, tristisque senectus:
Et Metus, et malesuada Fames, et turpis Egestas,
(Terribiles visu formæ) Lethumque Laborque:
Tum consanguineus Lethi Sopor: et mala mentis
Gaudia, mortiferumque adverso in limine Bellum:
Ferreique Eumenidum thalami, et Discordia demens,
Viperæum crinem vittis innexa cruentis, &c.

Corripit hic sabbatâ trepidus formidine ferrum. lin. 290.
Æneas, strictaque aciem venientibus offert.

—Farther, because Virgil represents Æneas, after passing the river Styx, and entering the *Lugentes campi*, or purgatory, as distressed with the cries of the shades of infants cut off in early life, Warburton supposes that they were

introduced into the mystic show, that by an exhibition of their miserable state, parents might be deterred from the barbarous practice of exposing their children, which prevailed anciently among the Greeks.—Among the uncommon things represented in the *lesser mysteries*, Warburton saith, there were men and women properly habited, who, personating the gods both supernal and infernal, passed in review before the initiated. And to each of them an hymn was sung, explaining their character, attributes, and actions. These hymns, Clemens Alexandrinus has termed, *the theology of images or idols*. Proclus likewise tells us, "In the celebration of the mysteries, it is said that the initiated meet many things of multiform shapes and species, which represent the first generation of the gods."

In the *lesser mysteries*, there were representations of Purgatory and Tartarus; and shows exhibited to the initiated, of persons suffering punishments in Tartarus, suitable to the nature of their crimes. And to represent the miserable state of the greatest criminals, men were introduced, who personated Theseus and Ixion, and Sisyphus and Phlegyas, suffering eternal punishments, and who, as they passed in review, gave each an admonition to the initiated, to beware of the crime for which he in particular was suffering: And for this Warburton appeals to that passage of the Æneid, where, as Æneas was passing by the gate of Tartarus, (for he was not permitted to enter), the Sybil gave him an account of the punishments of the wicked imprisoned in that place of torment for ever, by the sentence of Rhadamanthus.—Æneid, lib. vi. lin. 557.

Hinc exaudiri gemitus, et sæva sonare
Verbera: tum stridor ferri, tractæque catenæ.
Constitit Æneas, strepitumque exterritus hausit.
Quæ scelerum facies? (o virgo effare) quibusve
Urgentur pœnis? quis tantus plangor ad auras?
Tum vates sic orsa loqui: Dux inclyte Teucrum,
Nulli fas casto accleratum insistere limen.
Sed me, cum lucis Hecate præfecit Avernia,
Ipsa Deum pœnas docuit, perque omnia duxit. lin. 566.
Saxum ingens volvunt ahi: radiisque rotarum lin. 616.
Districti pendunt: sedet, æternumque sedebit
Infelix Theseus: Phlegyasque miserrimus omnes
Admonet, et magna testatur voce per umbras:
Discite justitiam moniti, et non temnere Divos.
Vendidit hic aurâ patriam, dominumque potentem
Imposuit: fixit leges pretio, atque refixit, &c.

But whatever impression these representations might make on the minds of the initiated, Warburton saith it was rendered in a great measure ineffectual, by the shows of the gods and goddesses who passed in review before them; and by the hymns which were sung to each, descriptive of his origin, his character, and his actions. For the vicious actions of the gods, celebrated in these hymns, must have led such of the initiated as were capable of reasoning on the subject, to consider the punishments inflicted on men for the very same crimes of which the gods themselves were guilty, as utterly unjust; consequently, to think the whole a fiction. So that the motives to virtue, arising from the representations of the punishment of the damned, were destroyed by the confirmation which the popular theology derived from the other parts of the shows in the *lesser mysteries*. The truth is, if a person was disposed to gratify any irregular passion, it was easy for him to excuse himself by the example of the gods, as we find one actually doing in Terence: "Ego homuncio, hoc non facerem!"

To remedy this inconvenience, Warburton saith the *greater mysteries* were contrived, in which such of the initiated as were judged capable of the discovery, were made acquainted with the whole delusion of the commonly received theology. The mystagogue, hierophant, or priest, who might be of either sex indifferently, and whose office it was to conduct the initiated through the preparatory ceremonies, and to explain to him the mystic shows, taught him, that Jupiter, Mercury, Venus, Mars, and the rest, were only dead men, who, while in life, were subject

to the same passion with themselves: But having been benefactors to mankind, grateful posterity had deified them; and with their virtues had canonized their vices also.—The fabulous divinities being thus discarded, the mystagogue discovered to the initiated the Supreme Creator of the universe, who pervades all things by his virtue, and governs all things by his providence, and who is *one*, having neither equal nor second to himself. From this time the initiated was called *Εἰσέτης*, a beholder, to intimate that he saw things as they are, without disguise; whereas before, he was only *Μυστικός*, from *μύω* το στόμα, one who was to keep his mouth shut, because he did not understand the true nature of things. This doctrine of the unity of God, taught in the greater mysteries, Warburton affirms, was the grand secret, *ἀρχή*, of which there is so much said in ancient authors.

The discovery of the Supreme Being was made in the greater mysteries, first of all by a mystic show or representation, which Psellus thus describes, "The *αὐτομα* is when he who is initiated beholds the divine lights." To the same purpose, Themistius—"It being thoroughly purified, he now displays to the initiated a region all over illuminated, and shining with a divine splendour. The clouds and thick darkness are dispersed, and the mind emerges into day, full of light and cheerfulness, as before of disconsolate obscurity." That which the priest thoroughly purified was *αὐτομα*, an image, which represented the Divine Being. When this was exhibited, the hierophant, habited like the Creator, sung a hymn in honour of the one only God; of which, according to Warburton, there is a fragment preserved by Clem. Alexand. and Eusebius, which begins thus: "I will declare a secret to the initiated. But let the doors be shut against the profane. But thou, *Μυσεύς*, the offspring of fair Selene, attend carefully to my song; for I shall speak of important truths. Suffer not, therefore, the former prepossessions of your mind to deprive you of that happy life which the knowledge of these mysterious truths will procure you. But look on the Divine Nature; incessantly contemplate it, and govern well the mind and heart: Go on in the right way, and see the sole Governor of the world. He is one, and of himself alone; and to that one all things owe their being. He operates through all, was never seen by mortal eyes, but does himself see every thing."

Because *Μυσεύς*, who had been hierophant at Athens, directed *Æneas* to the place in Elysium where his father's shade abode, Warburton thinks Anchises opened to him the doctrine of perfection in these sublime words,—

Principio cælum, ac terras, camposque liquentes, lin. 724.
Lucentemque globum Lunæ, Titaniaque astra,
Spiritus intus alit, totanique infusa per artus
Mens agit molem, et magno se corpore miscet.
Inde hominum pecudumque genus, vitæque volantum,
Et quæ marmoreo fert monstra sub æquore ponus, &c.

and that with this discovery of the unity, *Æneas's* initiation concluded. On this supposition it will follow, that before the unity of God was discovered to the initiated, the shows which represented the blessed in Elysium were exhibited to them. In the shows they saw legislators, and such as had brought mankind from a state of nature into a civilized state, enjoying happiness in the chief places of Elysium. Next to them the initiated beheld patriots, and those who had died for the good of their country. Virtuous and pious priests were represented as occupying the third place. And the lowest was assigned to the inventors of the mechanic and liberal arts.

The shows being ended, the initiated, as was observed above, were introduced to the sight of the *αὐτομα*, or shining image, which represented the Creator; and the hymn in which the *ἀρχή*, or secrets, concerning his nature, attributes, and operations, were delivered, being

sung, the assembly was dismissed with the two following barbarous words, *κὺς ἐμπαξ*, which, as *Le Clerc* thinks, are only a bad pronunciation of *kots* and *omphets*, which he says signify, in the Phœnician tongue, *Watch, and abstain from evil*.

If we may believe *Voltaire*, the initiated, at almost every celebration of their mysteries, confessed their sins. For in his *Essay on Universal History*, chap. xii. after telling us that *Aquinas* said of confession, 'It is not a downright sacrament, but a kind of sacrament;' he adds, "Confession may be looked upon as the greatest check to secret crimes. The sages of antiquity had in some measure embraced this salutary practice. The Egyptians and the Greeks made confession of sins at their expiations, and almost at every celebration of their mysteries. *Marcus Aurelius*, assisting at the mysteries of *Ceres Eleusina*, confessed to the hierophantes." But of the sins which the vulgar among the heathens confessed, those which the gods were supposed to commit, in whose honour the mysteries were celebrated, we may be sure made no part.

The nature of the greater mysteries being such as above described, the wisest of the ancients, Warburton says, spake of them as very useful in forming men to virtue, and as the source of their best consolation. For which reason, as *Zosimus* tells us, when the Emperor *Valentinian* resolved to suppress all nocturnal ceremonies, *Pretextatus*, who governed Greece as Proconsul, informed him, that such a law, by abolishing the mysteries, would cause the Greeks to lead *αἰώνιος βίος*, a lifeless life, a life absolutely void of comfort. Nor is it any wonder, saith Warburton, that the Greeks should have considered the abolition of the mysteries as the greatest evil, since the life of man, without the support of the doctrine taught in the mysteries, was thought by them as no better than a living death: On which account *Isocrates* called the mysteries, "the thing which human nature stood most in need of."

But notwithstanding, according to Warburton, the greater mysteries were contrived to correct the errors of the popular religion, inculcated by the shows in the lesser mysteries, and to impress the initiated with just notions of God, of providence, and of a future state, he acknowledges, that the discovery came too late to counteract the pernicious influence of the shows in the lesser mysteries; and that the Orgies of *Bacchus*, and the mysteries of the mother of the gods, and of *Venus*, and *Cupid*, being celebrated in honour of deities who inspired and presided over the sensual passions, it was natural for the initiated to believe that they honoured these divinities when they committed the vicious actions of which they were the patrons. He likewise acknowledges, that the mysteries of these deities being performed during the darkness of night, or in dark places, and under the seal of the greatest secrecy, the initiated indulged themselves on such occasions in all the debaucheries with which the patron god was supposed to be delighted. The truth is, the enormities committed in the mysteries of these impure deities came at length to be so intolerable, that their rites were proscribed in different countries; as were the rites of *Bacchus* at *Rome*. See *Livy*, B. 39. No. 8. 18.

The English translator of *Voltaire's Essay on Universal History*, hath subjoined the following note to the passage quoted above from that essay:—"These mysteries were so revered by the ancients, and kept with such secrecy, that the disclosing of them was reckoned the most impious action that could be committed. This, however, did not hinder several writers, in the first ages of Christianity, from prying into the great secret, and bringing it to light. *Tertullian* says of it, *Toto in adytis divinitas, &c. simulacrum membri viridis revelatur*.

Theodoret says it was, *Naturæ muliebris imago*." Induced by these and other testimonies, Warburton himself acknowledges, what he hath termed "that very flagitious part of the mysterious rites when at the worst," namely, the carrying of the *κτερ* and *φάλαξ* in procession. Concerning this obscene rite, Leland, who, as shall be shewed immediately, differs from Warburton in his account of the design of the mysteries, saith, (*Advantage and Necessity of the Christian Revelation*, vol. i. p. 195. note), that this obscene rite, instead of being introduced when the mysteries were at the worst, seems to have been one of those anciently used in the mysteries of Isis, from which the Eleusinian rites were derived. Warburton indeed saith, "it was introduced under the pretence of their being emblems of the mystical regeneration and new life into which the initiated had engaged themselves to enter." But Leland says, "it is no way probable that this was the original ground of introducing it, but a pretence invented for it after it was introduced; and observes, that Arnobius justly exposed the absurdity of couching holy mysteries under obscene representations, on pretence that they had a profound and sacred meaning."—Be this, however, as it may, the facts above mentioned, which are acknowledged by all, shew with what truth the apostle Paul styled the so much boasted heathen mysteries, Eph. v. 11. "The unfruitful works of darkness; works which produced no good, either to those who did them, or to society; and prohibited Christians from joining in them, because the things which were done in them, under the seal of secrecy, were such, that it was even base to mention them, ver. 12.

Warburton tells us, that while all the other mysteries became exceedingly corrupt, through the folly or wickedness of those who presided at their celebration, and gave occasion to many abominable impurities, whereby the manners of the heathens were entirely vitiated, the Eleusinian mysteries long preserved their original purity. But at last they also, yielding to the fate of all human institutions, partook of the common depravity, and had a very pernicious influence on the morals of mankind. Wherefore, in proportion as the gospel gained ground in the world, the Eleusinian mysteries themselves fell into disrepute, and, together with all the other Pagan solemnities, were at length suppressed; Rollin thinks, by the Emperor Theodosius. *Ancient Hist.* vol. v. p. 15.

II. It is now time to mention, that Bishop Warburton's account of the design of the mysteries hath been the subject of much controversy among the learned. His supposition, that Virgil's account of *Æneas's* descent into hell, in the sixth *Æneid*, is a description of the mysteries and of *Æneas's* initiation into them, hath been contradicted by some, who are of opinion that the poet contrived that episode merely to embellish his poem with an account of a future state; and that, by the apparition of the ghosts, which were afterwards to return to life, and become the great men of his country, he might have an opportunity of celebrating their praises.—In like manner, Warburton's doctrine concerning the design of the mysteries, that they were instituted to expose the falsehood of the vulgar polytheism, and to teach the doctrines of the unity, of providence, and of a future state, hath been opposed at great length by Dr. Leland, in his *Advantage and Necessity of the Christian Revelation*, vol. i. chap. viii. ix. For, page 189. having mentioned, that the most learned and zealous advocates for Paganism, as Apuleius, Iamblicus, Hierocles, Proclus, and others, after Christianity made its appearance, cried up the mysteries as the most effectual means for purifying the soul, and raising it to communion with the gods, Leland saith, "I cannot think that the legislators, in instituting the mysteries, concerned themselves much about restoring the soul to its original purity, in the Pythagorean or

Platonic sense. What they had in view, by Warburton's own acknowledgment, was, to promote the cause of virtue, as far as was necessary for the ends of civil society. As to any thing farther than this, they were not solicitous. The mysteries seem to have been originally designed to civilize the rude people, to form and polish their manners, and, by shows and representations which were fitted to strike the imagination, to bring them to a greater veneration for the laws and religion of their country, which, among the pagans, was always regarded as a necessary ingredient in a virtuous character."—Such is Leland's account of the mysteries, which he supports, page 190. by appealing to Diodorus, who saith, "That in the Sicilian feasts of Ceres, which lasted ten days, was represented the ancient manner of living, before men had learned the use and culture of bread-corn." This representation was evidently designed to make men sensible of the value of a civilized life. The same thing may be gathered from more ancient writers, who tell us, "The principal subject of the Eleusinian mysteries was the life of Ceres, her wanderings after her daughter, and her legislation in Sicily and Africa, where she taught the inhabitants agriculture, and gave them laws, and thereby reclaimed them from their rude manners." This, Leland saith, is what Cicero seems to have had in view, *De Legibus*, lib. ii. cap. 14. "Nam mihi cum multa divinaque videntur Athenæ peperisse, atque in vitâ hominum attulisse, tum nihil melius istis mysteriis, quibus ex agresti immanique vitâ, ex culti ad humanitatem et mitigati sumus; neque solum cum lætitiâ vivendi rationem accepimus; sed etiam cum spe meliore moriendi." With respect to what Cicero says of the mysteries, that they enabled men "to die with a better hope," Leland thinks it relates to what was inculcated in the mysteries, that those who were initiated and purified, enjoyed after death greater felicity than others, and were honoured with the first places in the Elysian abodes; whereas others were forced to wallow in perpetual dirt, stink, and nastiness, page 191.—The like account of the mysteries Cicero gives at the end of his fifth book against Verres, cap. 72. "Teque Ceres et Libera, quarum sacra, sicut opinionibus hominum et religionibus ferunt, longè maximis atque occultissimis cæremoniis continentur, a quibus initia vitæ atque victiis, legum, morum, mansuetudinis, humanitatis exempla, hominibus ac civitatibus data ac dispersita esso dicuntur: quorum sacra populus Romanus a Græciæ accepta et ascita, tantâ religione et publicè et privatim tuetur." On this passage Adrian Turnebus remarks, "*Initia* vocantur ab initiis vitæ, inventis a Cere legibus et frugibus, in quarum rerum memoriam (mysteria) fiebant, cum antea ferino ritu homines sibi vitam propagabant."

Having thus explained and proved his own account of the mysteries, Leland proceeds to examine the proofs which Warburton hath produced in support of his doctrine, that the mysteries were instituted to disclose the error of polytheism, page 197. The first proof is that passage from St. Austin, concerning an Egyptian hierophant who informed Alexander the Great, that even the deities of an higher order had once been men. This is followed by two quotations from Cicero, who, according to Warburton, tells us, not only that the Eleusinian mysteries, but the Samothracian and Lemnian, disclosed the error of polytheism. But Leland saith, "All that can be gathered from these two passages is, not that the error of the vulgar polytheism was taught in the mysteries, but only that the chief of the gods vulgarly adored, had been taken from the human race into heaven. But Cicero, who mentions this, neither gives it as his own opinion, nor represents it as the doctrine of the mysteries, that they were not to be regarded as gods on that account, nor worshipped. On the contrary, in one of these passages

e plainly approves the deification of famous and excellent men;—and the worship of such deities he expressly describes in his book of laws:” Lib. ii. c. 8. p. 100. and c. 11. p. 115. Edit. Davis. Leland saith, p. 198. “Nor do I believe any one passage can be produced from all Pagan antiquity, to shew that the design of the mysteries was to undeceive the people as to the vulgar polytheism, and to draw them off from the worship of the national gods.” All the ancients who have spoken of the mysteries, have represented them as instituted for the purpose of bringing the people to a greater veneration for the laws and religion of their country. “Some of the heathen, indeed,” p. 199. “were sensible, that if it was once allowed that their gods had been of human extraction, this might be turned to the disadvantage of the public religion. Hence it was, that the Roman pontiff, Scævola, was for having it concealed from the people, that even Hercules, Esculapius, Castor and Pollux, had been once mortal men, lest they should not regard and worship them as gods.” And Plutarch, De Isid. et Osir. speaking of those who represented some of the gods as having been originally famous men, saith, “This is to overturn and dissolve that religious persuasion, which hath taken possession of the minds of almost all men from their birth: it is to open a wide door to the atheistical crowd.”—But, saith Leland, page 200. “Whatever Plutarch and some others might think of it, those who conducted the mysteries seem to have been of another mind. For if they taught the initiated in the greater mysteries, that the gods commonly received had been once men, it is reasonable to suppose, that they took care the public religion should not suffer by it, by letting them know, that, notwithstanding this, they ought now to be regarded as gods, and to have that worship rendered to them which ancient tradition and the laws required.”

Next, with respect to the mysteries being instituted to teach the doctrines of providence, and of a future state, by that representation of rewards and punishments in the life to come which was made in the shows of the lesser mysteries, Leland observes, page 193. that the virtues rewarded and vices punished in the shows, being those which more immediately affected society, these representations might be intended, by the legislators and civil magistrates, to produce good effects for the benefit of the state. Nevertheless, saith he, “some eminent Pagans seem not to have entertained very advantageous thoughts of the mysteries, with regard to their moral tendency;” particularly Socrates, who always declined being initiated. “It is true he is introduced in Plato’s *Phædo*, as giving a favourable interpretation of the design of the mysteries;” for he saith concerning those who instituted them, “that they were no mean persons; and that they taught, that whosoever went to hades without being expiated, would lie in the dirt; or filthiness; but that those who went thither purged and initiated, would dwell with the gods.” The purification here referred to, seems to have been the ritual purification prescribed in the mysteries; concerning which, see Potter’s *Antiq.* vol. i. p. 355. This purification, Socrates supposed, was intended to signify that the soul must be purified by virtue: but he does not say this was declared in the mysteries. To pass, however, from that circumstance, if Socrates spoke of the mysteries at all, considering the veneration in which they were held by the people, and the support which they received from the magistrates, he could not speak of them otherwise than he did. Nevertheless, as Leland observes, “his neglecting to be initiated is a much stronger proof that he had no good opinion of the mysteries, than any thing which can be produced to the contrary.”

Leland proceeds, page 202. to examine the proofs produced by Warburton, to shew, that the doctrine of the

unity, or of the one God, the Creator and Governor of the world, was taught in the mysteries, and was the *αἰγιονόου*, or great secret, in all the mysteries throughout the Gentile world. The proofs of this are, *first*, two passages of Clemens Alexandrinus, and one of Chrysippus. But all that can be gathered from them, Leland saith, is, that the mysteries treated of the nature of the gods, and of the universe. In these passages, there is not one word to shew that the doctrine of the unity was taught in the mysteries.—Nor is the passage produced from Strabo more express. It is true he saith. “The secret celebration of the mysteries preserves the majesty due to the divinity; and, at the same time, imitates its nature, which hides itself from our senses.” But by the *divinity*, Leland thinks Strabo does not understand one supreme God, as distinguished from inferior deities, but the divinity to whose honour the mysteries were celebrated. Accordingly, he immediately after mentions Apollo, Ceres, and Bacchus, as the deities sacred among the Greeks; to each of which, according to the prevailing theology, divinity was ascribed.—The *third* testimony is from Galen, who, speaking of the benefit which would arise, not only to the physician, but to the philosopher who labours to investigate the universal nature by considering the parts of the human body, says, “Those who initiate themselves here, have nothing like it in the Eleusinian or Samothracian mysteries.” Now, though Leland allows that Galen, in this passage, intimates that the divine nature was treated of in the mysteries, he observes, that he saith nothing from whence we can form a judgment, whether the mysteries were designed to instruct men in the unity, or what kind of doctrine they taught; only that it was not to be compared to that which might be learned from considering the human body.—The *fourth* testimony is a passage from Eusebius, which, because some terms employed in the mysteries are used in it, is brought by Warburton to prove that the doctrine of the unity was taught in the mysteries. But this Leland thinks strange, as the contrary appears from the passage itself, where Eusebius expressly saith, “For the Hebrew people alone was reserved the honour of being initiated into the knowledge of the true God, the Creator of all things, and of being instructed in the practice of true piety towards him,” page 205.—The *fifth* testimony is a passage from Josephus, than which, Warburton saith, nothing can be more explicit. But Leland is not of his opinion. In his discourse against Appian, Josephus shewed “that the Jews enjoyed advantages for acquiring the knowledge and practice of religion, superior to other nations.” Wherefore, as the Gentiles boasted greatly of their mysteries in that respect, Josephus, who in all his works was careful not to give offence to the Gentiles, saith nothing to the disparagement of their mysteries; but, supposing them to be as holy as they would have them to be, he observes, that they only returned at certain seasons, and were solemnized for a few days; whereas the Jews, by the benefit of their sacred rites and laws, enjoyed all the advantages pretended to be in these mysteries, through the whole course of their lives. Leland adds, “It is observable, that Josephus doth not enter on the consideration of the nature and design of these mysteries, nor of the doctrines taught in them, though he is very plain and express in his account of the principles of the Jews, particularly relating to the one true God, the sole cause of all existence.”

But though Leland rejects the testimonies produced from ancient writers, as insufficient to prove that the doctrines of the unity, of providence, and of a future state, were taught in the mysteries, he acknowledges that the hymn of Orpheus, which Warburton hath quoted from Clem. Alexandr. is much more to his purpose, if it could be depended upon; because in it the doctrine of

the unity is plainly asserted. This hymn, Warburton endeavours to shew, was the very hymn which was sung to the initiated in the Eleusinian mysteries by the hierophant, habited like the Creator. But Leland saith, p. 207. it doth not appear from Clement, that that hymn made a part of the mysteries. "He takes notice, indeed, of a poem made by Orpheus on the mysteries, and which he supposes to have contained an account of the mysteries, and of the theology of idols. He also mentions the hymn in question, which he supposed likewise to have been composed by Orpheus, and which contained a quite contrary doctrine. But he doth not mean, that this hymn was a part of that poem in which Orpheus gave an account of the mysteries. He rather seems to have considered it as a distinct poem, composed by Orpheus afterwards, in which he supposes him to have recanted the doctrines he had taught in the former." To shew this, Leland appeals to Clement's account of the hymn, which is as follows: "The Thracian hierophant, and who was at the same time a poet, Orpheus the son of Œager, after he had opened or explained the mysteries and the theology of idols, introduces the truth, and makes his recantation; singing, though late, a truly holy song."—"Here," saith Leland, "Clement seems plainly to oppose these verses to the account which Orpheus had given of the mysteries, and makes them in effect a recantation of the whole theology of the mysteries, which he calls *the theology of idols*." But it is to be observed, that Clement represents him as late in making this recantation, and singing this holy song. Leland adds, "I do not well see upon what ground Clement could say this, if that very song made a part of the mysteries, and was sung by the hierophant himself, at the very time of the celebration of the mysteries, and before the assembly was dismissed. For in that case the verses were sung in the proper season in which they ought to have been sung, according to the order of the mysteries." Leland further observes, that Warburton, to shew that the hymn referred to belonged to the mysteries, and made the most venerable part of them, translates the latter part of the passage from Clement thus: "The sacreds then truly begin though late, and thus he enters on the matter." But Leland affirms, that there is nothing in the original answering to these words in his translation, "The sacreds then truly begin." Farther, he saith, page 208. "This hymn of Orpheus is very justly suspected; as would have appeared, if the whole had been produced. It is only the first part of it which is cited by Warburton from Clement's admonition to the Gentiles. But it is given more largely by the same Clement in his *Stromata*; and at still greater length by Eusebius, who quotes it from Aristobulus, a Jewish peripatetic philosopher, who produces it to shew that Orpheus and the Greeks took their doctrine of God, the Creator of the Universe, from the books of Moses."

As a direct confutation of Bishop Warburton's doctrine concerning the mysteries, Leland saith, chap. ix. page 223. If the design of the mysteries have been such as Warburton represents it, "it is inconceivable that the ancient Christian writers should have so universally exclaimed against them, as Warburton acknowledges they did." Many of them had been converted from heathenism to Christianity, and some of them, no doubt, had been admitted both to the lesser and to the greater mysteries. And therefore being well acquainted with the nature and design of the mysteries, "if they knew, that in the mysteries men were brought under the most solemn obligation to a holy and virtuous life, and that the secret doctrine taught in the greater mysteries, was intended to detect the error of polytheism, and to turn men from the worship of idols to the one true God, they must have had a good opinion of these mysteries as, so far at least, coin-

ciding with the design of Christianity." How then came they, in discourses addressed to the heathens themselves, "frequently to speak of the mysteries in terms of the utmost abhorrence, as impure and abominable, and as rather tending to confirm the people in their idolatry than to draw them off from it? The making such odious representations of the mysteries, supposing they knew the design of them to be what Warburton represents it, (and if it had been so, some of them must have known it), would have been absolutely inconsistent with common honesty. Nor can I believe," saith Leland, "that such excellent persons as many of the primitive Christians undoubtedly were, could have been capable of such a conduct."

Leland, page 225. mentions Clem. Alexandr. as one of the Christian writers who speaks of the representations in the mysteries as agreeable to the fables of the poets and mythologists concerning Jupiter, Ceres, Proserpine, Bacchus, and other deities; and calls "those who brought these mysteries from Egypt into Greece, The fathers of an execrable superstition, who sowed the seeds of wickedness and corruption in human life: and says, The mysteries were full of delusion and portentous representations, calculated to impose upon the people." He concludes his account of the mysteries with saying, "These are the mysteries of atheistical men. I may rightly call those atheists, who are destitute of the knowledge of him who is truly God, and most impudently worship a boy torn in pieces by the Titans, a woman lamenting, and the parts which modesty forbids to name."—Leland adds, "This whole account of the heathen mysteries given by Clement, is transcribed and approved by Eusebius, who introduces it by observing, that Clement knew these mysteries by his own experience." Farther, "the account which Arnobius gives of the Eleusinian mysteries celebrated at Athens, is perfectly agreeable to that of Clement."

To take off the force of the preceding argument, Leland observes, page 226. that Warburton endeavours to account for the ill opinion which the ancient Christian writers entertained of the mysteries, by observing, that they bore a secret grudge to the mysteries, because "the Christians, for their contempt of the national deities, were branded by the mystagogues as atheists, and in their solemn shows represented as in Tartarus." But Leland saith, "this is by no means a proper apology for the ancient Christians, if the charge which they brought against the mysteries was false;" because no ill treatment from the heathens could authorize them to give a false and calumnious representation of their mysteries.—The last thing Warburton has advanced, to take off the force of the argument arising from the testimony which the Christian writers have borne to the impurity of the mysteries, and which Warburton "calls the strange part of the story, is, that after all they have said against the mysteries, they should so studiously and formally have transferred the terms, phrases, rites, ceremonies, and discipline of these odious mysteries into our holy religion." He adds, "Sure, then, it was some more than ordinary veneration the people had for these mysteries, that could incline the fathers of the church to so fatal a council." To this Leland replies, page 227. "The veneration which the people had for the mysteries, affords not the least presumption, that the design of them was to overthrow the popular polytheism, but rather the contrary. Yet, because of the veneration which was so generally paid to them," the Christians adopted "the terms used in the mysteries, the better to gain upon the heathens, and to shew that Christianity effected that in reality which the heathen mysteries vainly pretended to do."

As an illustration of the foregoing answer, Leland, p. 228. produces a passage from the latter end of the

very discourse in which Clement shews that he had the worst opinion imaginable of the mysteries. He there speaks of the Christian religion, in allusion to the mysteries of Bacchus, and invites the heathens to quit the one, in order to embrace the other. He all along employs the terms which were made use of in these mysteries. He talks of celebrating "the venerable orgies of the word." To the hymns which were sung at the mysteries, he opposes a hymn sung to the great King of the Universe. He speaks of a Christian's being initiated, and cries out, "O true holy mysteries! Being initiated, I am made holy." He says, "The Lord himself acts the part of an hierophant," or interpreter of the mysteries; and he concludes, "These are the Bacchanalia of my mysteries: come then and be initiated."—But, saith Leland, can any one think that Clement makes this allusion to the mysteries, because he really took them to be holy and useful things? The contrary plainly appears from this very passage, as well as from what he had said before in the same discourse. But as they were accounted holy, and were considered as the most perfect means of purifying the soul, he takes occasion to shew, that that venerable purity was really to be found in the Christian religion, and in its sacred doctrines and rites, which the heathens falsely attributed to their mysteries. Yet, saith Leland, I agree with this learned writer in the judicious remark which he makes, that the affecting to transfer the terms, phrases, and ceremonies of the mysteries into our holy religion, had a bad effect. It contributed very early

to vitiate that religion which Ammianus Marcellinus, a Pagan writer, saw and acknowledged was *absoluta et simplex*, as it came out of the hands of its Author.

CONCLUSION.

These are the arguments which have been advanced on the one side and on the other in this controversy. I have given them nearly in Leland's own words, and suppose they are fairly stated. The learned reader will judge of them. I shall make no remarks, except to say, that the subject is of importance, and merits a place in a work of this kind. For if the doctrines of the unity, of providence, and of a future state, were not taught in the mysteries, there was the greater need of the Christian revelation, in which these things are clearly brought to light, and published to all the world.—On the other hand, if the knowledge of these doctrines was actually communicated in the mysteries, being communicated only to a small and select number, it could have no influence to enlighten the rest of mankind, from whom the initiated were bound, under the severest penalties, to conceal it. And with respect to the initiated themselves, it is allowed on all hands, that the knowledge communicated to them in the mysteries, whatever it was, had no influence on their public conduct; as it is well known that they continued as strongly attached to the vulgar superstition as before. Wherefore, in whatever way this controversy is determined, the Advantage and Necessity of the Christian Revelation stands firmly established.

CHAPTER I.

View and Illustration of the Matters contained in this Chapter.

BECAUSE the Ephesians, in their heathen state, had held the mysteries of their idol gods in the highest veneration, on account of the supposed importance of the discoveries which were made in them to the initiated; and because they esteemed the initiated, on account of these discoveries, more honourable and happy than the rest of mankind—the apostle began this epistle with displaying the great dignity and happiness of the members of the Christian church, whether Jews or Gentiles; not by a formal declaration of their honours and privileges, but by thanksgivings to God for having bestowed these great honours and privileges on them. Thus, first of all, he thanked God for his having blessed the Gentiles with every spiritual blessing in the Christian church, equally with the Jews, although they did not obey the law of Moses, ver. 3.—And because the Judaizing teachers affirmed, that this was contrary to God's purpose respecting the Jews, the apostle, in his thanksgiving, took notice, that God had bestowed these blessings on the Gentiles as well as on the Jews, agreeably to an election of them before the foundation of the world, that they might be holy through love to God, on account of his great goodness to them; and through love to man, from a regard to the commandment of God, ver. 4.—Next, he thanked God for his having predestinated holy persons of all nations to be his own children; that is, to be the objects of his love, and the heirs of his happiness; not through obedience to the law of Moses, but through faith in Jesus Christ, agreeably to his own benevolence, ver. 5.—which is now made known by the gospel, in order that men may gratefully praise him for his goodness, which is admirably displayed by the great favour shewed to them on account of his beloved Son, ver. 6.—by whose blood or death, and not through the sacrifices either of Judaism or of heathenism, we his sons shall obtain redemption, even the forgiveness of our sins, according to the greatness of his goodness, ver. 7.—the knowledge of which, Paul told the

Ephesians, God had made to abound in the apostles, together with sufficient wisdom and prudence to fit them for publishing it to the world, ver. 8.

Having mentioned the knowledge of the goodness of God in the redemption of the world, which was communicated to the apostles, St. Paul blessed God particularly for having made known to them the mystery of his will concerning his pardoning sins through the blood of Christ, and his making the Gentiles heirs of the inheritance of heaven through faith, equally with the Jews,—agreeably to his own benevolent purpose, which he had formed from the beginning of his own accord, ver. 9.—Here it is proper to observe, that the riches of God's goodness, in resolving to pardon men's sins through the blood or death of his Son, and to bestow that great blessing on the Gentiles equally with the Jews, are called in this place 'the mystery of God's will,' because, like the heathen mysteries, these things had hitherto been kept secret, Rom. xvi. 25. and because they were discoveries of infinitely greater importance to mankind, and much more certain, than all the discoveries made to the initiated in the most famed of the heathen mysteries. May we not, therefore, suppose, that this honourable appellation was given by the apostle to the gospel, to render it venerable in the eyes of the Ephesians, and of all the Gentiles who admired the heathen mysteries!—Farther, the apostle told them, that God's benevolent intention, in making known to him, and to his brethren apostles, the mystery of his will, was, that by their publishing it to the world, he might, in the gospel dispensation, gather together Jews and Gentiles into one church or fellowship under Christ, ver. 10.—that by faith in Him, and not by obedience to the law of Moses, the Jews themselves might inherit the blessings promised in the covenant to the spiritual seed of Abraham; to which blessings he had predestinated believers of all nations, agreeably to his purpose—who bringeth all things to pass, not according to the will of any man, or body of men,

but according to his own sovereign pleasure, ver. 11.—and, in particular, that the believing Jews, even before he came, might occasion praise to God for his goodness and truth in the performance of his promises, by receiving the inheritance as a free gift through faith, and not as a debt through the law, ver. 12.—By whom (namely, by the Christ) ye Gentiles also have inherited the promises made to the spiritual seed of Abraham, having believed the word of truth, even the good news of your salvation, which was preached to you: By whom, also, after ye believed, ye were sealed, as God's children and heirs, with the Holy Spirit; so that ye can have no doubt of your salvation by faith without obedience to the law of Moses, ver. 13.—Which Holy Spirit, therefore, to believers, whether they be Jews or Gentiles, is the earnest or assurance that the inheritance shall be bestowed on them; and is to continue in the church, until the actual redemption of the people whom Christ hath purchased with his blood, is accomplished by the general resurrection, ver. 14.—Thus it appears, that the honours and privileges belonging to believers as the children of God, and as members of the Christian church or fellowship, are infinitely greater and more valuable than those of which the initiated, or members of the heathen fellowships, boasted.

After displaying the great excellency of the gospel revelation, and the honours and privileges belonging to the members of the Christian church, and tacitly contrasting these with the heathen mysteries, and with the privileges of the initiated, the apostle told the Ephesians, that the good news which he had received of their faith and love, made him daily give thanks to God on account of their happy state, ver. 15, 16.—and pray to God to give them both natural wisdom and revealed knowledge, in order that they might continue to acknowledge Christ as their Saviour, notwithstanding they should be persecuted for so doing, ver. 17.—also enlightened eyes of their understanding, that they might know the greatness of those privileges, which, by calling them into his fellowship, he had taught them to expect; and know likewise the glory of the inheritance which he had prepared for his children the saints, ver. 18.—and what the exceeding greatness of his

power is with respect to believers, in making them at present alive from their trespasses and sins, (chap. ii. 5.), and in raising them hereafter from the dead to enjoy the inheritance; of which power, the apostle told them, God hath already given an illustrious example, in raising Christ, the head of the Christian fellowship, from the dead, and setting him down at his own right hand, ver. 19, 20.—far above all the different orders of angels in heaven, and potentates on earth, ver. 21.—and hath subjected all things under his feet, and hath given him to be head over all things, for the benefit of the church, ver. 22.—which being animated, governed, and protected by him, as the human body is by its head, it is his body, by which his character, as Lord and Saviour of the church or Christian fellowship, is rendered complete, and is filled by him with all manner of gifts and graces, in order that every member of his body or fellowship may grow, under him, in perfection and happiness, ver. 23.

This sublime account of the resurrection of Christ, the head of the Christian church or fellowship; and of God's setting him down at his own right hand, as ruler both of the angelical hosts and of the princes and potentates on earth; and of his putting all things under his feet; and of his making him head over all things for the benefit of the church; and of his being rendered complete as the head of the Christian fellowship, by the union of its members to him; and of his making them alive from the death of sin; and of his filling them with miraculous gifts and moral graces,—was, I think, designed by the apostle as a contrast, first, to the character and powers of the false gods worshipped by the heathens as the heads of their fellowships, and, secondly, to the honours, advantages, and privileges which the initiated derived from their participation in these mysteries—and all with a view to make the Ephesians sensible, how far inferior in dignity and happiness the members of the heathen fellowships were to the members of the Christian church, which is a fellowship protected and governed by so high and powerful an head as Christ, whom the only true God hath raised to the government of the Universe, for the purpose of making the members of this noble fellowship holy and happy through all eternity.

NEW TRANSLATION.

CHAP. I.—1 Paul, by the will of God, an apostle of Jesus Christ, to the saints (48.) who are in Ephesus,¹ and to the believers² in Christ Jesus:

2 Grace BE to you, and peace (see Rom. i. 7. note 4.) from God our Father, and FROM the Lord Jesus Christ.

3 Blessed BE the God and Father of our Lord Jesus Christ, (ὁ πατήρ) who hath blessed us with every spiritual blessing¹ in the heavenly PLACES,² (ἐν, 167.) through Christ;

4 (Καὶ) According as he hath elected us (ἐ) through him¹ before the foundation of the

COMMENTARY.

CHAP. I.—1 Paul, by the will of God, and not of man, an apostle of Jesus Christ, to the Christians who are in the city of Ephesus, now become the saints or people of God, and to all in the neighbourhood of Ephesus who are believers in Christ Jesus.

2 May divine assistance be given to you, and happiness both temporal and eternal from God, who is equally the Father of Jews and Gentiles, and from the Lord Jesus Christ, by whom the Father dispenses these blessings.

3 Praised be the God (Eph. i. 17.) and Father of our Lord Jesus Christ, who, not confining his favours to the Jews, hath blessed us Gentiles also with every spiritual gift in the church of God, through the mediation of Christ, and that without subjecting us to the law of Moses as a condition of salvation.

4 This he hath done, agreeably to his having elected us to be his people, through Christ, before the foundation of the world, in order

Ver. 1.—1. To the saints who are in Ephesus.]—That this is the genuine inscription of the present epistle, see proved in opposition to Mill, Pref. sect. 2.

2. To the believers.]—So the word πιστοί is translated, Acts x. 45. 2 Cor. vi. 15. 1 Tim. iv. 3. 10. 12. See Gal. iii. 9. note.

Ver. 3.—1. Every spiritual blessing.]—Spiritual blessings are such as are necessary to the perfection and happiness of our spirits, namely, the light of the gospel, the influences of the Spirit of God, both ordinary and extraordinary, the sanctification of our nature, the pardon of sin, and the everlasting possession of heaven.—Spiritual blessings are here opposed to the earthly blessings which were promised to the natural descendants of Abraham, the ancient church of God; and which consisted in the possession of Canaan, in victory over their enemies, fruitful seasons, &c. as described Deut. xxviii.—To the spiritual blessings just now mentioned, Abraham's seed by faith were entitled by the promise, 'In thy seed shall all the nations of the earth be blessed.'

2. In the heavenly places.]—Here, and in chap. ii. 6. οὐρανόθεν, heavenly places, means the Christian church, called by Christ himself 'the kingdom of heaven,' because the Christian church was foretold, Dan. ii. 44. under the character of 'a kingdom which the God of heaven would set up, and which shall never be destroyed.' It is true, the preposition ἐν, in the word οὐρανόθεν, may be thought to denote the higher local situation of the heavenly places. Yet this doth not hinder us to interpret them of the Christian church, in as much as that kingdom of God will not attain its perfect state, till it is translated to the regions above.—Beza thinks heavenly places denote heaven properly so called, because heavenly places signify heaven, Eph. iii. 10.; consequently, that the apostle's meaning is, every spiritual blessing necessary to fit men for heaven. According to this meaning the translation should be, 'every spiritual blessing for heavenly places.'

Ver. 4.—1. Elected us through him, before the foundation of the world.]—This being said of the Ephesian brethren in general, it can-

world, that we might be holy, and unblamable in his sight,² (w) through love. (See ver. 15.)

5 (Προορισας) *Who hath predestinated¹ us to the adoption of sons² to himself, (dia) through Jesus Christ, according to the benevolence³ of his own will,*

6 To the praise¹ of the glory of his grace, (w) whereby he hath highly favoured us (w, 167.) on account of the Beloved;

7 In whom we have redemption through his blood, *EVEN* the forgiveness of sins, according to the riches of his grace;²

8 (Ἡμετεπισγνωσεν, 7.) *THE KNOWLEDGE of which he hath made to abound (w, 141.) in us, (w) with all wisdom¹ and prudence.*

9 (Γνωσας) *Who hath made known to us the mystery¹ of his will, according to his own benevolence, which he purposed in himself;*

10 (Εκ) *In the dispensation of the fulness of the times,² (ανακαταστασας, John xi. 52.),*

not be an election of the whole of them, as individuals, to eternal life, see 1 Thess. i. 4. note 2. but must be that election which, before the foundation of the world, God made of holy persons of all nations, to be his children and people, and to enjoy the blessings promised to such. Concerning this election, see the view prefixed to Rom. v. second and fourth reflections.—The words *in whom*, which I have translated *through him*, may be translated *in himself*, to signify that his own good pleasure was the sole cause of this election.—Chandler observes, "That the word *καταστασας*, here rendered *foundation*, is used by the best Greek writers to signify the beginning of any thing; so that the phrase, 'before the foundation of the world,' signifies before the world began." See Heb. xi. 11. note. Farther, by telling the Jews that God chose the Gentiles to be his people through faith, before the creation of the world, the same author thinks the apostle intended to humble the pride of the Jews, who vainly boasted that the world was created for their sakes.

2. Holy and unblamable (κατ' ἁγιασμον αὐτου) in his sight;—that is, really holy and unblamable, though not perfectly so. As the election here described, is an election of men to be holy, all professing Christians ought frequently to recollect this end of their election, that they may be careful to make it sure.

Ver. 5.—1. *Who hath predestinated us.*—As προορισας in this verse, and προορισας, ver. 9. answer to ιουστους, ver. 3. the clause with which ver. 3. is introduced, 'Blessed be the God and Father of our Lord Jesus Christ,' as the critics justly observe, ought to be repeated at the beginning of the other verses, in manner following: 'Blessed be the God and Father of our Lord Jesus Christ, who hath predestinated us.' Ver. 9. 'Blessed be the Father and God of our Lord Jesus Christ, who hath made known to us.'—The original word, here translated *predestinated*, signifies God's predetermination to bestow on the Gentiles the blessings mentioned in this verse. Προορισας properly signifies, to determine, appoint, or decree any thing before hand. In this passage, according to Chandler, it denotes God's everlasting purpose, or his fixed resolution formed before the creation of the world, to admit the believing Gentiles, without circumcision, to the privileges of his church and people; for this is what he understands the apostle to mean by the *adoption of sons*. But in my opinion, the phrase hath an additional and higher meaning, for which see the next note.

2. The adoption of sons—*υιοθεσια*.—The Jews were God's sons, because they sprang from Isaac, who was called God's son, on account of his supernatural procreation. They had this appellation likewise, because they were God's visible church and people. Hence, the adoption is mentioned as one of their national privileges, Rom. ix. 8. See the note on that verse. But 'the adoption of sons,' in its higher meaning, belongs to believers of all nations, who, as our Lord tells us, 'are the children of God, being the children of the resurrection;' on which account, the redemption of the body from mortality, is called the adoption, Rom. viii. 23. Wherefore, 'the adoption of sons,' to which believers are predestinated through Christ, is their being delivered from the power of Satan, and made members of the catholic church of God by faith, and their being raised at the end of the world with glorious incorruptible bodies, to live with God their Father in heaven for ever. This latter event is called 'the redemption of the purchased people,' Eph. i. 14. See 1 John ii. 29. note 1. Because the Jews denied that the privileges of election and adoption belonged to the Gentiles, the apostle in this chapter strenuously maintains their title to these privileges in common with the Jews.

3. Benevolence.—*Soberitas* signifies, Luke ii. 14. Accordingly it is here rendered *good-will*.

Ver. 6. To the praise of the glory of his grace.—On this Guyse

that we might be holy and unblamable in his sight, not by the observance of any rites, whether heathenish or Jewish, but through the exercise of love to God and man.

5 Blessed be the God and Father of our Lord Jesus Christ, *who hath predestinated us Jews and Gentiles to a happy immortality*, (Rom. viii. 17.), not through initiation in the heathen mysteries, nor subjection to the law of Moses, but through obedience to Jesus Christ, agreeably to the benevolence of his own disposition towards men of all nations;

6 In order that praise may be to him for that glorious display of his goodness, (see ver. 7. note 2.), whereby he hath highly favoured us, (so the word is translated, Luke i. 28.), on account of him whom he declared his beloved Son, by voices from heaven, at his baptism and transfiguration:

7 In whose church we Gentiles have the promise of redemption, through his death as a propitiatory sacrifice; even the pardon of sins full and complete, according to the greatness of his goodness;

8 The knowledge of which he hath made to abound in us apostles, with all the wisdom and prudence necessary to the right manifestation of the same to the world. See Col. i. 9.

9 Blessed therefore be the God and Father of our Lord Jesus Christ, *who hath made known to us apostles the secret of his will concerning the pardon of sin, and concerning his making the Gentiles heirs of the everlasting inheritance equally with the Jews, through faith, agreeably to his own benevolent design which he formed within himself;*

10 Namely, in the gospel, which is a dispensation calculated for the advanced state of the world, by our publishing that secret to

makes the following remark: "Here is a noble, beautiful, and affecting gradation from his grace, to the glory of his grace, and from the glory of his grace, to the praise of its glory."—It may be of more use to observe, that the discovery of God's purposes respecting the salvation of mankind is here said to be made, that they should gratefully praise him for his amazing goodness.

Ver. 7.—1. In whom we have redemption,—even the forgiveness of sins.—Seeing redemption consists in the forgiveness of sins, it follows, that the redeemed shall be delivered from death, the punishment of sin, by a blessed resurrection; and, in consequence of that deliverance, they shall be put in possession of the eternal inheritance. These great blessings, the apostle assures us, believers obtain through the shedding of Christ's blood; and his intention in mentioning this was to convince the Ephesians, that the Judaizing teachers could promise them no advantage through the observation of the law, which they could not more effectually obtain by obeying the gospel. See Whitby's note on ver. 9. of this chapter, in which he shews the wisdom and propriety of the atonement made for sin by Christ's death, and of God's pardoning sin on account of that atonement.—The commentators observe, that *ανακαταστασας*, *redemption*, signifies sometimes *deliverance by power*; as when God said to the Israelites, Exod. vi. 6. 'I will redeem you with a stretched out arm, and with great judgments;' sometimes *deliverance by price*, as Lev. xxv. 23—32. and here, where we are said to 'have redemption through Christ's blood;' for which reason we are said, 1 Cor. vi. 20. 'to be bought with a price.' See 1 Tim. ii. 6. note 1.

2. According to the riches of his grace.—Here his grace may be either Christ's grace, who is the nearest antecedent, or God's grace, who is spoken of ver. 6. and whose grace is described in the progress of the discourse, ver. 8, 9, 10.—I think the apostle meant *God's grace*; because in scripture, and even by our Lord himself, our redemption, together with all the blessings which either precede or follow it, are said to have originated in God's grace or goodness, John iii. 16.

Ver. 8. With all wisdom.—Though *wisdom*, in the epistles of Paul, sometimes denotes that complete knowledge of the gospel doctrine which was communicated to the apostles by inspiration, I think, in this passage, it signifies the quality which commonly goes by the name of wisdom; because it is joined with prudence, and was an endowment very necessary to fit the apostles for discharging the duties of their office successfully, amidst so many enemies and opposers.

Ver. 9. The mystery of his will.—The whole doctrine of the gospel, taken complexly, is called 'The wisdom of God in a mystery,' 1 Cor. ii. 7. not because any part of it is unintelligible, but for the reasons mentioned in the note on that verse.—The same appellation is given to particular discoveries made in the gospel. For example, the salvation of the Gentiles through faith without obedience to the law of Moses, and the rejection, together with the future restoration of the Jews, are called 'a mystery,' Rom. xi. 25. xvi. 25.—So likewise is the great discovery, that such of the saints as are alive on the earth at the coming of Christ shall not die, but be changed: 1 Cor. xv. 51. 'Behold I shew you a mystery,' &c.—and 2 Thess. ii. 7. we have 'The mystery of iniquity,'—and Rev. i. 20. 'The mystery of the seven stars,'—and Rev. x. 7. 'The mystery of God,'—and Rev. xvii. 5. 7. 'Mystery, Babylon, the woman, the beast, and the false prophet.' To this latter group, the appellation of *mystery* is given with singular propriety: For as the initiated were instructed in the mysteries, by having certain mystic shows set before them, the visions in the revelation, of the seven stars, and of the woman, and the beast, and the false prophet, representing the future state of the church, are all very aptly termed *mysteries*.—For a particular account of the heathen mysteries, see Pref. sect. 7.

Ver. 10.—1. In the dispensation of the fulness of the times.—By

to gather together all things² (w, 175.) under Christ, both things in the heavens, and things upon the earth,³ *EVEN* under him,

11 (Ev) *By whom even we have inherited, having been predestinated* (ver. 5. note 1.) according to the purpose of him, who effectually worketh all things according to the counsel of his own will;¹

12 That we should be to the praise of his glory, (ver. 6-), who before hoped¹ in the Christ.

13 (Ev 'w) *By whom ye also HAVE INHERITED,*¹ (from ver. 11. *αὐτοῦ*, 45.) *having believed* the word of truth, the gospel of your salvation; (w 'w) *by whom also, after ye believed, ye were sealed with the Spirit of promise,*² *the Holy SPIRIT,*

14 *Who is the earnest of our inheritance,*¹ (w) *until the redemption of the purchased PEOPLE,*² to the praise of his glory. (Ver. 12.)

15 *For this reason, I also, having heard*¹ of the faith in the Lord Jesus which is among you,

gather together all believers into one body, society, or visible church, under Christ as their head, (see Col. i. 18. note), both Jews and Gentiles; I say, under him,

11 *By whom even we Jews have inherited* the promises that were made to the children of Abraham and of God, *having been predestinated* to the adoption of sons, (ver. 5.), not through obedience to the law, but through faith, *according to the gracious purpose of him, who effectually accomplisheth all his benevolent intentions, by the most proper means, according to the wise determination of his own will.*

12 The inheritance is bestowed even on us Jews, not through the law, but as a free gift through faith, chap. ii. 8. *that we should occasion praise to God for his goodness and truth, who, before he came, hoped in the Christ for salvation.*

13 *By whom ye Gentiles also have inherited* the promises, (see Heb. vi. 12.), *having believed the word of truth, the good news of your salvation: By whom also, after ye believed, ye were sealed, as children and heirs, with the Spirit promised by the Father, (Joel ii. 28. Acts i. 4.), even the Holy Spirit, whereby ye are more illustriously shewed to be the children of God, than the Jews by the seal of circumcision.*

14 *The Holy Spirit is the earnest of our title, who are Jews, to the eternal inheritance, as well as of your title who are Gentiles, until the deliverance of the whole of the purchased people from the grave, and till they are introduced by Christ into heaven, to the praise of his glory as Saviour.*

15 *For this reason, that all who believe have an undoubted right to the inheritance, I also, having heard of the uncorrupt faith in the*

this some understand the last dispensation of religion, in which all the former dispensations terminated; and which was erected when the time fixed for it by the prophets was fully come. The word *οἰκονομία* properly signifies, the plan which the master of a family, or his steward, hath established for the management of the family. Also it signifies, a plan formed for the management of any sort of business. In this passage it signifies, the plan which God had formed for accomplishing the salvation of believers, by gathering them together into one church, under Christ as their head or governor, chap. iii. 2.

2. To gather together (τὰ πάντα) all things.—Here, as in other passages of scripture, τὰ πάντα is put for τοὺς πάντας, *all men*; see Ess. iv. 21. 2. The word *ἀνεκτάλακτοσθε* properly signifies, to recapitulate the principal matters contained in a discourse. Here it is used metaphorically, to denote the gathering together of believers of all nations into one church, of which Christ is the head.

3. Both things in the heavens, and things upon the earth.—Because 'the powers of heaven,' Luke xxi. 26. denote the Jewish rulers; and 'the shaking of the heaven and of the earth,' foretold by Hagai, is interpreted by St. Paul, Heb. xii. 25. of the abolition of the Jewish and heathen religions, I am inclined, by 'things in the heavens and things upon the earth,' in this verse, to understand the Jews and the Gentiles. According to this interpretation, the gathering of all things under Christ means, not only the forming of Jews and Gentiles into one catholic church, but the bringing of them both into the heavenly country, through the mediation of Christ, as is evident from ver. 11.—13. Whitby and Chandler, by 'things in heaven,' both in this passage and Col. i. 20., understand the angelical hosts; and by 'things on earth,' believers of all nations; who, with the angels, shall at length be joined in one great society or church, for the purpose of worshipping God through all eternity, agreeably to Heb. xii. 22. Beza, by 'things in the heavens,' understands the saints in heaven who died before Christ came into the world, and who are not to be made perfect till the resurrection.

Ver. 11. According to the counsel of his own will.—The apostle makes this observation, to convince the believing Jews that God will bestow on them, and on the believing Gentiles, the inheritance of heaven through faith, whether their unbelieving brethren are pleased or displeased therewith.

Ver. 12. Τοὺς προηλπικότες ἐν τῷ Χριστῷ, Who before hoped in the Christ.—Chandler's note here is good. He saith, "This is a proper characteristic, or distinguishing mark of the Jews. They had the promises of the Messiah or Christ, and therefore hoped in him before the time of his actual appearance. Thus we find it was the common character of the devout Jews, that they waited 'for the consolation of Israel,' Luke ii. 25., and that 'they looked for redemption in Jerusalem,' ver. 38.; that is, they hoped in the Messiah before the time of his appearance." This circumstance therefore proves, that the apostle is speaking of the Jews in this verse; for the Gentiles had no hope in Christ before he actually came, Eph. ii. 12.

Ver. 13.—1. By whom ye also have inherited.—I have supplied the words 'have inherited,' from ver. 11. because that addition agrees better with the apostle's design, than the addition which our translators have taken from their translation of ver. 12. 'have trusted.'

2. Ye were sealed with the Spirit of promise.—This is an Hebraism for *the promised Spirit*. See 2 Cor. i. 22. note 1.—In allusion to the custom of merchants in the eastern countries, who marked their bales or parcels with seals, to distinguish them from the goods of others, Christ is said to have marked the Gentiles as the children of God, by bestowing on them the gifts of the Spirit. Hence, when Peter rehearsed to the brethren in Jerusalem, how the Holy Ghost

fell on Cornelius and his company, as on the Jewish believers at the beginning, they replied, Acts xi. 18. 'Then hath God also to the Gentiles granted repentance unto life.'—Others are of opinion, that the ordinary influences of the Spirit on the minds of believers are also included in this *sealing*, because thereby they acquire the image of God, and are prepared for eternal life. Accordingly, though the extraordinary gifts of the Spirit, whereby the believing Jews and Gentiles in the first age were sealed as heirs of the promises, have long ago been withdrawn, the ordinary influences of the Spirit of God still remain. And if they produce in any man a new nature, he is thereby marked or declared to be God's son; and that mark or seal is to him a stronger evidence of his title to the inheritance, than if he possessed the miraculous gifts; nay, than if an angel from heaven assured him of his title. How earnest then ought we to be in our endeavours to obtain this most excellent seal of the Spirit. See Eph. iv. 30. where likewise we are said to be 'sealed with the Holy Spirit to the day of redemption.'

Chandler tells us, that the initiated into the mysteries of Diana received from the priests a sacred seal or ring, with the figure of a he-goat, as the mark of their initiation. And it is well known that the servants in the temples of particular gods, and even the worshippers, had marks on their bodies, by which they were distinguished. Perhaps in this passage the apostle alluded to these marks also. See Gal. vi. 17. note 2.

Ver. 14.—1. Who is the earnest of our inheritance.—See 2 Cor. i. 22. note 2. At this passage Jerome exclaims, "Si arrhabo tantus, quanta erit possessio!—If the earnest is so great, how great must the possession be!" See Col. i. 12. where the inheritance here spoken of is called 'the inheritance of the saints in light,' the inheritance belonging to the believing Jews.—*Ἀρραβών*, *earnest*, is a small part of the price of a thing, given as an evidence that the bargain is concluded; and as a pledge that the whole price will be paid at the time agreed on.

2. Until the redemption of the purchased people.—Believers of all nations are justly called 'the purchased people,' because the same church which Christ hath purchased with his own blood, Acts xx. 28. Perhaps the apostle alludes to God's calling the Jews 'his purchased people.' See 1 Pet. ii. 9. Tit. ii. 14. notes.—*The redemption* here spoken of, being the redemption of the bodies of Christ's purchased people from death by the resurrection, Rom. viii. 23. 'the earnest of the Spirit,' which is to remain in the church till that glorious event is accomplished, must be principally the ordinary influences of the Spirit, producing in believers that holiness which is necessary to their inheriting heaven. See ver. 13. note 2.

Ver. 15.—Having heard of the faith in the Lord Jesus which is among you.—This does not imply that the Ephesians were strangers to the apostle. He wrote in the same terms to the Thessalonians who were his converts, 1 Thess. iii. 4. 'For even when we were with you, we foretold you that we were to be afflicted, as also happened, as ye know. 5. For this reason also, no longer bearing my anxiety, I sent to know your faith, lest by some means the tempter may have tempted you, and our labour have become in vain. 6. But now when Timothy came to us from you, and gave us the good news of your faith and love.—In like manner, writing to Philemon, his own convert, he saith, ver. 4. 'I give thanks to my God, making mention of thee always in my prayers. 6. Hearing of thy love and faith, which thou hast towards the Lord Jesus, and to all the saints.' Wherefore, as the apostle's hearing of the faith and love of the Thessalonians and of Philemon, does not mean that he was ignorant of these things till they were reported to him, but that he had heard of their persevering in the true faith of the gospel, and in their love to the saints; so the

and of the love which *IS* to all the saints,²

16 *Do not cease* (see 1 Thess. v. 17. note) to give thanks for you,¹ making mention of you in my prayers:

17 That the God¹ of our Lord Jesus Christ, the Father of glory, (Rom. i. 23. note 1.), *would give you the Spirit* (56.) of wisdom and revelation,² (v. 164.) *for the acknowledgment of him;*³

18 *Also*, the eyes of your understanding *enlightened*, (κτ) in order that ye may know what is the hope¹ of his calling,² and what the riches (52.) of the glory of his inheritance,³ *PREPARED* (v. 164.) *for the saints;*

19 And what the exceeding greatness of his power (κ, 142.) *with relation to us* who believe,¹ according to the *inworking of the strength of his force*, (see 2 Cor. iv. 17. note 2.),

20 Which he *inwrought* (v) in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,¹

21 Far above all government, and power, and might, and lordship,¹ and every name² that is named, not only in this world, but also in that which is to come;³

22 And subjected all things under his feet,¹ and (κ, Eph. iv. 11.) *appointed him head*

Lord Jesus which subsists among you Ephesians, and of the sincere love which ye bear to all the saints, whether they be Jews or Gentiles,

16 *Do not cease*, morning and evening, to give thanks to God for you, on account of your perseverance in the true faith of the gospel, and in love to all the saints; *making mention of you by name, in my daily prayers*, as sincere Christians;

17 Requesting, *that the God who is worshipped by our Lord Jesus Christ*, and who is the author of all the perfection and happiness that is in the universe, and more especially of that which we shall enjoy after death, (ver. 18.), *would give to you great natural wisdom, and revealed knowledge, for the continued acknowledgment of Jesus Christ as your Saviour.*

18 *Also*, I pray God to give to you Gentiles *the eyes of your understanding enlightened* by the discoveries of the gospel, in order that ye may know what blessings are the objects of the hope which ye justly entertain, in consequence of his calling you the seed of Abraham, (Rom. viii. 28. note), and what the variety and greatness of the glories of his heavenly inheritance are, which he hath prepared for all the faithful;

19 And what is the exceeding greatness of his power, with relation to us Jews and Gentiles who believe, in making us alive from our trespasses and sins, (chap. ii. 5.), and in raising us at the last day from the dead, to enjoy the glories of his inheritance, by an exertion similar to the inworking of the strength of his force,

20 Which he exerted in Christ, when he raised him from the dead, and set him at his own right hand in heaven, to shew that he hath appointed him chief governor, next to himself, in the kingdom of the universe, (see chap. ii. 6. where heavenly places denote the Christian church),

21 Far above all (αρχε) government, and (ἐξουια) power, and (δυναμις) might, and (κυριε) lordship of angels and men, both good and bad, (1 Pet. iii. 22.), and every name of authority that is known, not only in this world, but also in that which is to come; (see Philip. ii. 9.)

22 And subjected all things in the universe under his feet, (1 Cor. xv. 27.), and appointed him head or supreme lord over al-

faith of the Ephesians, which the apostle had heard of, was not their first faith, or conversion to Christianity, but their persevering in the true faith of the gospel concerning men's justification by faith, without the works of the law.

2. And of the love which is to all the saints.—By praising the Ephesians for their love to all the saints, the apostle insinuated that they were free from the narrow bigoted spirit which prevailed in some other churches, where difference in opinion about the necessity of circumcision had interrupted love. For the expression implies, that the Jewish and Gentile Christians in Ephesus sincerely loved one another; being created in Christ Jesus into one new man, or well agreeing church, chap. ii. 14–16.

Ver. 16. To give thanks for you.—By giving God thanks for the perseverance of the Ephesians, the apostle hath taught us that men's perseverance in the faith and practice of the gospel, is owing to the assistance and blessing of God.

Ver. 17.—1. That the God of our Lord Jesus Christ.—In this expression the apostle follows his Master; John xx. 17. 'Say unto them, I ascend to my God and your God.'

2. And revelation.—The apostle did not pray that God would give to all the Ephesians the knowledge of the doctrines of the gospel, by an immediate revelation made to themselves; but that he would enable them to understand the revelation of these doctrines which was made to the apostles, and which they preached to the world.

3. For the acknowledgment of him.—By 'the acknowledgment of him,' Estius understands the acknowledgment of the Father; because in the two following verses the Father alone is spoken of. According to this interpretation, the apostle prays that the Ephesians might always acknowledge and worship the true God. But the sense given in the commentary seems more natural.

Ver. 18.—1. The hope.—Here *hope* is put for the objects of hope: as it is likewise, Col. i. 5. Tit. ii. 13.

2. His calling.—This some understand of the conversion of the Ephesians. But it makes no alteration in the sense of the passage: For in consequence of their conversion, the Ephesians had the hope which God's 'calling them his sons' authorized them to entertain.

3. What the riches of the glory of his inheritance.—*Glory* here signifies not merely the outward glory and magnificence of the inheritance of the saints, but the whole of the felicity of that inheritance.

Ver. 19. His power with relation to us who believe.—That the apostle in this hath the resurrection of believers from the dead in his view is evident from ver. 20.—The resurrection of the whole human kind from the dead, is an amazing instance of the infinite power of God. But having been exemplified in the resurrection of Christ, it cannot be doubted.

Ver. 20. And set him at his own right hand in the heavenly places.]

This is a declaration, by inspiration, of the fact recorded Mark xvi. 19 'He was received up into heaven, and sat at the right hand of

God.' In both passages there is an allusion to Psal. cx. 1. 'Sit thou at my right hand, till I make thine enemies thy footstool.' Wherefore heavenly places, in this verse, does not, as Locke supposes, signify the church, as in chap. i. 8. ii. 6. but the habitation of God. And since Christ sat at the right hand of God after his resurrection and ascension, it implies that he was thus exalted in the human nature; and that in the human nature he exercises all the power belonging to his high dignity, agreeably to the description given thereof, ver. 21.

Ver. 21.—1. Far above all government, and power, and might, and lordship.—Chap. iii. 10. αἰχμα, and κυβερνηται, governments and powers, denote god angels. But chap. vi. 12. the same names are given to evil angels; and Luke xii. 11. to men. The four different names given to angels in this verse, intimate that there are different orders and degrees of government and subordination among good and bad angels in the invisible world, as among men in the visible world.—Chandler observes, that αἰχμα, the first word, signifies empire of the largest extent; being used by Greek authors to denote the empire of Alexander, after he had conquered the east; Ælian, Var. Hist. lib. 3. c. 29. and the empire of the Romans, Herodian, lib. 1. proem. and that κυβερνηται, the last word in the verse, signifies the lowest degree of power, power of the smallest extent; so that, as the same author farther observes, although we do not know precisely what kind or degree of power is marked by these different names, when applied to good and bad angels, yet we perceive the meaning in general to be, that to our Lord, in his human nature, are subjected the highest, the intermediate, and the lowest orders of beings in the universe having power, whether among angels or men. I add, that according to this view of Christ's dominion, he is placed above every created nature, however excellent it may be. See Col. i. 16. note 3.

2. And every name that is named.—Name is here, by an usual figure, put for the person who possesses the authority signified by that name.

3. But also in that which is to come.—The invisible world, in which the potentates mentioned in the former part of the verse rule, is called 'the world to come,' because though it exists at present, it is to come, as to us.

Ver. 22.—1. And subjected all things under his feet.—This is said in allusion to Psal. cx. 1. 'till I make thine enemies thy footstool.' The Psalm is a prophecy, not only of Christ's exaltation to universal dominion in the human nature, 1 Cor. xv. 27. but also of the entire subjection of all his enemies, 1 Cor. xv. 25. For in ancient times conquerors put their feet on the necks of their enemies, in token of their utter subjection, Josh. x. 23, 24. Or, as the apostle, in the preceding verse, hath described Christ's dominion over angels and men, the all things in this verse may be the material fabric of the world, together with the brute creation mentioned Psal. viii. 6, 7, 8. as subjected to Christ. For the apostle seems to have had this passage in his eye. See the following note.

over all THINGS (τὰ, 25.) for the church,²

93 Which is his body,¹ AND the fulness² of him who filleth all with all.³

things, for the formation, enlargement, and preservation of the church,

23 Which is his body, and the fulness of him who filleth all his members with all their spiritual gifts and graces, according to the place and office in his body which he hath assigned them. (See chap. iv. 10.)

2. And appointed him head over all things for the church.]—As it is here declared that Christ is raised to universal dominion for the noble purpose of erecting and establishing the church, that is, for uniting the angels who are in heaven, and all the good men who have lived, and are to live on earth, in one harmonious society, that they may worship and serve God, and be happy in one another's society to all eternity, it was necessary for accomplishing this grand purpose, that the evil angels should be subjected to him; and even that the material fabric of the world, with every thing it contains, should be under his direction, that he may order all the events befalling men, in such a manner as to promote their virtue, and prepare them for heaven.

Ver. 23.—1. Which is his body.]—The church is called 'the body of Christ,' to signify that the members thereof are united to, and animated by him; that they are under his direction, and the objects of his care; and that they are united to one another in love, after the manner of the members of the human body, which are governed by the head, and united to one another by mutual sympathy and care. See chap. ii. 16. and chap. v. 32. note.

2. And the fulness of him.]—By calling the church τὸ πληρωμα, 'the fulness of Christ,' the apostle insinuates, that he who is universal Lord would want a principal part of his subjects, if the church among men on earth were not united and subjected to him as its head.—For the meaning of πληρωμα, fulness, see Rom. xi. 12. note. Col. ii. 9. note

3. Who filleth all with all.]—See Col. ii. 10. note 1. The gifts and graces which Christ bestows on his members, are called, chap. iii. 19. 'the fulness of God,' because they all come from God. The persons who were more especially filled by Christ with his gifts, were his apostles, prophets, evangelists, &c. as mentioned chap. iv. 7—12. —For explaining the expressions, 'the body of Christ,' and 'the fulness of him who filleth all in all,' Chandler writes as follows:—"I doubt not but that in these expressions the apostle had respect to the famous statue of Diana, who was the great goddess of the Ephesians. Her image was that of a woman, and her body filled with the breasts of a woman, to denote, as St. Jerome on the place tells us, 'that she was the nurse, supporter, and life of all living creatures;' or as Macrobius informs us, Saturnal. lib. i. cap. 20. 'she represented the earth, or nature, by whose nourishment the whole universe is supported.' Now this gives a beautiful turn to the apostle's expression. The church of Christ is that body, that πληρωμα or fulness, which he upholds and enriches by his bounty. Diana, among the Ephesians, was esteemed the nurse and supporter of all things; and her many breasts denoted her various methods and sources by which she conveyed her nourishment to the universe. Such a one, the apostle tells the Ephesians, Christ really was, for 'he filleth all things with all things;' he filleth the church and all its members with a rich variety of blessings. For as St. John, who also lived long at Ephesus, tells us, in the very same manner of expression, 'and from his fulness we have all received grace for grace.'

CHAPTER II.

View and Illustration of the Doctrines in this Chapter.

THE apostle begins this chapter with observing, that even the Ephesians, though lying under the sentence of death on account of their trespasses and sins, Christ had filled with his gifts and graces, ver. 1.—Then describes the character and behaviour of the Ephesians in their heathen state, to make them sensible, that notwithstanding the advantages which they pretended to have derived from the heathen mysteries, all the Gentiles, not excepting the initiated themselves, were deeply sunk in the grossest ignorance and wickedness, ver. 2.—Then speaking in the name of the converted Jews, he acknowledged, that they likewise, before their conversion, had spent their life, after the manner of the Gentiles, in fulfilling the lusts of their flesh and their corrupt imaginations; so that they were naturally children of wrath, even as the Gentiles, ver. 3.—Consequently, they had not the least reason to expect any favour from God. Nevertheless, from the great love which he bare to the Jewish nation, God had made them, and the Gentiles, alive together by Christ, ver. 4, 5.—and had set them down together in the heavenly places of the Christian church, wherein salvation is promised as a free gift to all, through faith, and had sealed that promise to them by the gifts of the Spirit, ver. 6.—that future generations, knowing the exceeding greatness of God's grace, may be encouraged to expect pardon upon their repentance, ver. 7.—Then told the Ephesians, that the admission, not of the Gentiles only, but even of the Jews, into the Christian church, and their having the promise of salvation through faith sealed to them, were owing entirely to the unmerited benevolence of God, and not to their own good works, so that no one could boast of having merited salvation, ver. 8, 9.—At the same time he told them expressly, that these great favours were bestowed on them to fit them for good works, ver. 10.

The apostle having thus described the character and state of both Jews and Gentiles before their conversion, he desired the Gentiles to remember, that, in their heathen state, none of them, not even the initiated in the mysteries, had any knowledge of Christ the Saviour, or hope of the pardon of sin, being aliens from the commonwealth of Israel, and strangers from the covenants, and

without hope of pardon, nay, without the knowledge of the true God, ver. 11, 12.—But now, by the pure favour of God, being seated in Christ's church, they enjoyed equal knowledge, and hopes, and privileges with the Jews, God's ancient people; for, though not circumcised, God had brought them nigh to himself, and to the Jews, by the blood of Christ, ver. 13.—who is the author of peace both to Jews and Gentiles, and hath made of both one church or fellowship, in which the true God is to be worshipped; having thrown down the Jewish peculiarity, which was the partition wall that had hitherto separated the Jews from the Gentiles, ver. 14.—and, by his death in the flesh, hath taken away the cause of the enmity which subsisted between them, even the Levitical ordinances, that he might create the two into one new man, body, or well agreeing society, under himself as head or governor, thus making peace between them, ver. 15.—also that he might reconcile both in one body or visible church to God, having, through his cross, slain the cause of their enmity to God, even the wicked affections and passions of both, ver. 16.—and this peace with God, Christ preached by his apostles to the Gentiles, and to the Jews, ver. 17.—And therefore, through him, both have access in the Christian church to worship the Father of the universe, with hope of acceptance and pardon; a privilege much greater than any which the initiated in the heathen mysteries could claim, ver. 18.—Withal, that such of the asiarchs, or priests of Diana, as were now become members of the 'fellowship of the mystery of God's will' by faith, and all in the province of Asia who formerly were employed about the temple of that idol, might have no cause to regret their having forsaken her worship, the apostle assured them, that they were no longer strangers to the covenants, and foreigners, as they had been, in the commonwealth of the true God, (see ver. 12.); but, by the knowledge and belief of the mystery of God's will, they were become joint citizens in that commonwealth with the saints, and οικου, belonging to the house, or visible church of God, as constituent parts of that great fabric, which is constructed for the use, not of the inhabitants of Asia alone, but of believers of all nations, the true saints of God, ver. 19.—For they were built upon the founda-

tion of the apostles and prophets, Jesus Christ himself being the chief corner-stone, ver. 20.—by which the whole building, consisting of Jews and Gentiles, being fitly joined together, groweth into an holy temple, for the Lord Jesus to officiate in as high-priest, ver. 21.—And in regard the apostles and prophets, the foundations of the temple, of God, were supernaturally fitted for their office, as is mentioned afterwards, (chap. iv. 7-10.), this great temple of the Christian visible church, both in the manner in which it was built, and in the materials of which it is composed, as well as in its dimensions, described chap. iii. 18. greatly excelled the temples at Ephesus and at Jerusalem. Besides, being reared, not for the purpose of a ritual worship, and far less for celebrating the impure rites of an idol, like those performed in the temple of Diana, but for the holy spiritual worship of the true God according to the Christian manner, this temple greatly excelled the temples at Ephesus and at Jerusalem in the use for which it was built. To conclude, the apostle informed the Ephesians and the Judaizers, that this great temple, the Christian church, in which the believing Jews also were built as constituent parts, is rendered glorious, not, like the temple at Ephesus, by the presence of a lifeless image of an idol, vainly pretended

to have fallen down from Jupiter, nor even, like the ancient temple at Jerusalem, by any outward visible symbol of the presence of the true God; but by his real though invisible presence, filling every part of the fabric with the gifts and graces of his Spirit, ver. 22. See chap. i. 23. ii. 1.

By this grand figure the apostle hath taught us, that, under the gospel dispensation, the presence of God is not any longer manifested in a material temple, as under the Mosaic dispensation; neither is his worship limited to particular places and seasons; nor does it consist in ritual services. But any society of believers met for worshipping God in spirit and in truth, is a real temple of God, because in that society prayers and praises are publicly offered to God. Nay, every individual believer is a temple, because God is always inwardly worshipped and praised by him. And with respect to the Ephesians in particular, since they were constituent parts of the great temple of God, the Christian church, their honour as the keepers of this temple, and as worshippers therein, was far greater than their honour as priests and worshippers of Diana: Nay, greater than it would have been, had they become priests and worshippers in the temple at Jerusalem.

NEW TRANSLATION.

CHAP. II.—1 *Even you HE HATH FILLED,*¹ who were dead in trespasses and sins;²

2 (Εἰς αὐτὸν) *In which formerly ye walked according to the course of this world,*¹ according to the prince of the power of the air,² AND of the spirit which now inwardly worketh in the children of disobedience.³

3 (Εἰς αὐτὸν) *With whom also we all¹ had our conversation formerly in the lusts of our flesh, doing the inclinations of the flesh and of the imaginations,² and were by nature³ children⁴ of wrath, even as others.*

Ver. 1.—1. Even you he hath filled.]—I agree with Chandler in opinion, that this verse is strictly connected with the last clause of the last verse of the preceding chapter; and that the words necessary to complete this verse, are to be taken from that clause, and not from the following fifth verse, as our translators have done; 'Even you he hath filled,' (namely, with his spiritual gifts and influences), 'who were dead.'

2. Dead in trespasses and sins; or, Dead by trespasses and sins.]—For νεκροὶ τοῖς ἁμαρτίαις καὶ τοῖς ἁμαρτίαις, are datives of the cause, manner, or instrument, as the grammarians speak. See Rom. vi. 10, 11. notes.—This clause Locke paraphrases in the following words: "Ye were so entirely under the power of sin, that ye had no more power, nor hope, nor ability to get out of it, than men dead and buried have to get out of the grave."—According to Locke, therefore, 'dead in trespasses and sins,' signifies that incapacity of living virtuously, into which wicked men bring themselves by vicious habits; a sense in which the word *dead* is used by our Lord, Matt. viii. 22. 'Let the dead bury their dead;' and by heathen authors also.—The trespasses and sins in which the Ephesians, before their conversion, lay as persons dead, were their idolatry, and the vices into which they were led by their idolatry.—The Ephesians were dead likewise by trespasses and sins, as they were lying under the sentence of death for their trespasses and sins. But being filled by Christ with his gifts and graces, they were made spiritually alive, and were delivered from the sentence of death.—*Trespasses* are those sins which are committed through heedlessness or surprise. Hence παραπτώματα, *trespass or lapse*, is used to denote Adam and Eve's first transgression, Rom. v. 17.; but *sins* signify those acts of disobedience which are committed deliberately and habitually.—Here *sins* signify that continued idolatry and wickedness to which the heathens universally were addicted, as is plain from the following second verse.

Ver. 2.—1. According to the course of this world.]—Κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου. Chandler observes, that the Greek word αἰὼν, and the Latin word *ævum*, which corresponds to it, signify the *life of man*, and, by an easy figure, the *manner of man's living*. Here the word denotes those corrupt principles and practices which prevailed in the world, (see 1 John ii. 16. note 1.), and particularly the idolatry, and vices connected with idolatry, which then prevailed. In the Syriac version this clause is translated, 'J xta mundanitate mundi hujus,—According to the worldliness of this world.'

2. According to the prince (ἐξουρίας τοῦ αἵρος) of the power of the

COMMENTARY.

CHAP. II.—1 *Even you Ephesians Christ hath filled with his gifts and graces, and thereby hath made you alive, who, notwithstanding your knowledge of the mysteries, were dead in trespasses and sins:*

2 *In which trespasses and sins, before your conversion, ye lived after the course of the heathen world, according to the will of the devil, the leader of those powerful spirits now in rebellion against God, who have their residence in the air, and the author of the wicked disposition which now inwardly worketh in them who disobey God by their idolatry and opposition to the gospel.*

3 *With whom also we all of the Jewish nation who believe, had our conversation formerly, in this respect, that like them we lived in the lusts of the flesh, doing the inclinations of the flesh and of our corrupt imaginations; and by these wicked practices were naturally liable to punishment, even as the rest of mankind, notwithstanding our profession of the Jewish religion.*

air.]—Power being here put for those who exercise power, as it is likewise chap. i. 21. and Col. ii. 10. it signifies those powerful evil spirits, who, according to Jude, ver. 6. are confined in our atmosphere, as in a prison, 'unto the judgment of the great day.' Their confinement, however, is not of such nature as to hinder them from going to and fro on the earth. And therefore, being irreconcilable enemies of God and goodness, they use the liberty granted to them, in opposing God, and in ruining men by their temptations, 1 Pet. v. 8. And that they may do this the more effectually, they have ranged themselves under the direction of one chief, here called their Prince, but in other passages, *Satan and the Devil*.—Perhaps also he is called their Prince, because he instigated them to rebel against God, and was their leader in that rebellion. See 1 John v. 19. note 2.

3. And of the spirit which now inwardly worketh in the children of disobedience.]—See 2 Cor. iv. 4. note 2.—The words τοῦ πνεύματος, *of the spirit*, being governed by the preceding word, τὸν ἀρχόντα, *the prince*, is fitly translated, *and of the spirit*; that is, the prince or author of the spirit which reigns in the children of disobedience, the author of that idolatry and wickedness which prevails among the heathens. For the word *spirit*, in scripture, often denotes one's dispositions and actions.—The heathens are justly called 'children of disobedience,' because their life was one continued course of disobedience to God.—Some, by 'the children of disobedience,' understand the unbelieving Jews, called children of disobedience in allusion to Isa. lxxv. 2. 'I have spread out my hands all the day unto a rebellious people.' But I prefer the sense given in the commentary.

Ver. 3.—1. With whom also we all had our conversation.]—Or ὅς τις may be translated *after whom*, (Ess. iv. 174.), that is, *after whose example*.—Here the apostle speaks in name of the generality of the converted Jews, whose former character and state he affirmeth to have been the same, in respect of wickedness and misery, with the character and state of the children of disobedience; for ὅς τις, *with whom*, plainly refers to the heathens. But their having their conversation with the children of disobedience formerly, doth not imply that all the converted Jews lived among the heathens, and were guilty of idolatry; but that, like the heathens, they practised the vices mentioned in the subsequent part of the verse. Wherefore the common translation, *among whom*, is wrong.—The apostle gave this account of the former conversation of the converted Jews, first, to make the Ephesians sensible that the law of Moses was not such an effectual institution as the Judaizers represented it; secondly, to

4 But God being rich in mercy, (*διὰ*) through his great love with which he loved us,¹

5 Even us who were dead in trespasses, he hath made alive together (*τῷ Χριστῷ*, 25.) by Christ;¹ (by grace ye are saved);²

6 And hath raised us up together, and (*καθήμενοι*, transitive) hath set us down together in the heavenly places (*ἐν*) by Christ Jesus;¹ (see ver. 5. note.)

7 That he might show (*ὡς τὰς*) to the ages which ARE to come,¹ the exceeding riches of his grace, by his goodness² towards us, (*ἐν*) through Christ Jesus.

8 For by grace ye are saved¹ through faith; (*καὶ τῆς*) and this AFFAIR² IS not of yourselves; IT IS the gift of God;

9 Not by works, (*οὐκ*, 175.) so that¹ no one can boast.

10 (*ὡς*, 98.) Yet we are his workmanship,¹

convince the Jewish believers themselves, that they were equally dead in their trespasses and sins as the Gentiles, and equally needed to be made alive by the spiritual gifts and graces with which Christ filleth his members; consequently, that all owe their salvation to the grace or mercy of God, as the apostle affirms, ver. 6.

2. And of the imaginations.—*Διαφύσεις*. This word is used by the LXX. to denote the corrupt imaginations of the antediluvians: Gen. vi. 5. *Καὶ πᾶς τὰς διαφύσεις*, 'And every imagination of the thought of his heart is only evil continually.' Luke i. 51. 'He hath scattered the proud (*διανοίας*) in the imagination of their heart.'—Estius, 'by the inclinations of the flesh,' understands gluttony, drunkenness, and fornication; and by 'the inclinations of the imaginations,' ambition, revenge, covetousness, and whatever other evil appetite arises from sensual views of things. To the excessive wickedness of the Jews the apostle hath borne testimony in other passages, particularly Rom. ii. i. iii. 10–19.

3. And were by nature children of wrath.—*Nature* often signifies one's birth and education: Gal. ii. 15. 'We who are Jews by nature.'—Also men's natural reason and conscience: Rom. ii. 14. 'The Gentiles who have not a law, do by nature the things of the law, these,' &c.—Also the general sense and practice of mankind: 1 Cor. xi. 14. 'Doth not even nature itself teach you, that if a man have long hair,' &c.—Also the original constitution of any thing: Gal. iv. 8. 'Who are not gods by nature.'—Also a disposition formed by custom or habit: Thus Demetrius Phalerus said of the Lacedæmonians, *Φύσει ἁπλοῦς καὶ ἀκαταμάχητος*, 'The Lacedæmonians by nature speak shortly.' In the passage under consideration, *nature* is that second corrupt dead nature, which men form in themselves by habitually indulging vicious inclinations; for the apostle speaks of men's being 'by nature children of wrath,' as the effect of having their conversation in the lusts of the flesh.

4. Children of wrath.—This is the same kind of Hebraism as 'son of death, son of perdition,' and signifies, *liable to wrath*; or naturally the objects of God's displeasure on account of their wicked works.

Ver. 4. Through his great love with which he loved us.—*To love with love*, is the Hebrew superlative. Eas. iv. 27. Wherefore, to love with love, is to love without bounds.

Ver. 5.—1. He hath made alive together by Christ.—*Συνζωοποίησιν τῷ Χριστῷ*. See ver. 22. where *συνεκοινωνήσιν* denotes the building together of the Jews and Gentiles. The common translation of this clause is, 'He hath quickened together with Christ,' which Grotius hath adopted, because the apostle, after speaking of God's raising Christ from the dead, Col. ii. 12. describeth his raising those at the last day, together with Christ, who were dead through trespasses, as follows, ver. 13. 'You who were dead through trespasses and the uncircumcision of your flesh, (*συνζωοποίησιν σὺν Χριστῷ*) he hath made alive together with him.' For from this he infers, that the expression, Eph. ii. 5. *συνζωοποίησιν τῷ Χριστῷ*, may be translated, 'he hath made alive together with Christ,' namely, from the dead at the last day; the preterite tense, 'he hath made alive,' being used to show the certainty of our resurrection. And 'the ages to come,' mentioned ver. 7. he thinks, means the ages after the resurrection, in which the redeemed will contemplate with joy the display of the divine perfections which is made in their salvation. But this interpretation is liable to two objections:—1. The making alive of the Jews, of which the apostle speaks Eph. ii. 5. relates to their being made alive from the spiritual death described ver. 1, 2. Consequently, it is the making alive of their spirits of which he speaks, and not of their bodies: This making alive of the Jews, Christ accomplished by enlightening their understanding, invigorating their mental powers, subduing their passions, and directing their affections to right objects.—2. The common translation represents the Jews as made alive with Christ. But it is certain that Christ never was spi-

4 But God being exceedingly liberal in the exercise of his mercy, through his great love with which he loved us his ancient people,

5 Even us Jews, who like the Gentiles were spiritually dead through the power of our trespasses, he hath made alive together with the Gentiles by Christ, who hath filled us likewise with his spiritual gifts; (through the mere favour of God ye are saved from the ignorance and wickedness of your former state);

6 And hath raised us Jews up, together with the Gentiles, from the dead state in which we were, by reason of sin, before our conversion, and hath set us down together in the heavenly places, that is, in the Christian church, (see chap. i. 3. note 2.), where the pardon of sin is offered to believers of all nations, and will hereafter set us down together in heaven by Christ Jesus.

7 This God hath done, that he might show to the ages which are to come the exceeding greatness of his benevolence, by his goodness towards us, in making us spiritually alive, and pardoning us through Christ Jesus: So that, in every age, all who believe and repent of their sins, may expect pardon.

8 For, as I said, ver. 5. By the mere favour of God ye Jews and Gentiles are saved through faith; and this salvation is no work of yours; it is the free gift of God, who might have suffered the human race to perish.

9 Salvation is the gift of God through faith, and not by works meriting it, done previous to men's conversion; so that no one can boast that his salvation is of himself meritoriously.

10 Though we cannot save ourselves meritoriously by good

ritually dead, and therefore the Jewish converts could not be said to be made alive with him from that death.—Guyse, who adopts the common translation, being sensible of this objection, saith in his note on ver. 1. that Christ's being quickened 'may be understood, not only of his body's being quickened and raised from the grave, but likewise of his discharge, as the surety of his people, from the guilt and punishment of their sins.' But this sense of being made alive together with Christ cannot be admitted here, as the apostle evidently speaks of the Jews being made alive from the spiritual death, in the present life. I am therefore of opinion, that the apostle's meaning in this passage is, that God had made the Jewish converts alive, not with, but by Christ; *Χριστῷ* being the dative of the instrument, which, though often, is not always marked by the preposition *ἐν*. See Eas. iv. 176.—Beides, if the apostle had meant to say, 'made alive with Christ,' he would have added the preposition *σύν*, as he has done Col. ii. 13. See also Eph. ii. 20. where the preposition *ἐν* is repeated: *ἐν κοινῇ τῇ σὺν Χριστῷ*.

2. By grace ye are saved.—The Clermont and St. Germain MSS. and Vulgate have here *ἐν χάριτι*, 'By whose grace ye are saved.'

Ver. 6. Hath raised us up together, and hath set us down together, in the heavenly places by Christ Jesus.—Some understand this of the resurrection of believers from the dead, and of their introduction into heaven in the person of Christ, as their head and representative.—Others understand it of the resurrection of believers themselves at the last day. See ver. 5. note 1.

Ver. 7.—1. That he might show to the ages which are to come, &c.—This sentiment the apostle expresses more fully 1 Tim. i. 16. See note 3. on that verse.

2. The exceeding riches of his grace, by his goodness, &c.—The great blessings bestowed on Jews and Gentiles by Christ, are not the external privileges of the gospel only, but the blessings of pardon, justification, and eternal life, promised to all who believe.

Ver. 8.—1. By grace ye are saved.—Here, as in ver. 5. the discourse being directed to the Ephesians in general, that circumstance, as well as the connexion, leads us, by the Ephesians being saved, to understand their being delivered from the ignorance and wickedness of their former state; in which sense the word *σῶσιν* is used likewise Rom. xi. 26. 2 Tim. i. 9.—It is equally true of our eternal salvation, that it is not of ourselves, but by grace: For we do not merit salvation—it is the gift of God.

2. And this affair is not of yourselves.—The relative *τῆς*, as Chandler observes, being in the neuter gender, cannot stand for *πίστεως*, faith, which is feminine; but it has the whole sentence which goes before, as its antecedent. To shew this, I have supplied *ἡ σῶσις*, this affair, namely, 'your salvation through faith, is not of yourselves; it is the gift of God.' See ver. 9.—Or, though *τῆς* should be made to refer to *πίστις*, the meaning may be, that an opportunity of believing on Christ was bestowed on the Ephesians by God, who sent the apostle to preach Christ to them, and assisted them by his Spirit to believe on him. In like manner, St. Paul said to the Philippians, ch. i. 29. 'Unto you (*ἐν ὑμῖν*) it hath been graciously given for Christ's sake, not only to believe on him, but also to suffer for him.' An opportunity hath been given you, both to believe and suffer, and grace to enable you to do both. Some ancient MSS. instead of *μὴν*, yourselves, have here, *ὑμῶν*, us, which Mill thinks the true reading.

Ver. 9. So that no one can boast.—The translation of *οὐκ*, in our Bibles, represents God as appointing our salvation to be by faith, merely to prevent men's boasting, which certainly is an end unworthy of God in so great an affair. I therefore think, *οὐκ* should be translated *so that*, denoting the event simply.

Ver. 10.—1. Yet we are his (*ποίημα*, *factura*; Estius) workmanship, created through Christ Jesus unto good works.—Believers are called 'God's workmanship, created through Christ Jesus unto good

created (w, 167.) through Christ Jesus (wv) into good works; for which God before prepared us;² that we should walk in them.

11 Wherefore remember, that ye *WERE* formerly Gentiles by the flesh, who are called uncircumcision,¹ by that which is called circumcision made with hands² on the flesh;

12 *AND* that ye were at that time without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, (see Rom. ix. 4.), not having hope, and without God in the world:¹

13 But now, in Christ Jesus, ye who formerly were far off, are brought nigh¹ (w, 167.) through the blood of Christ.

14 For he is our peace,¹ who hath made both one,² and hath broken down the middle wall of separation;³

15 *AND* hath abolished (w) by his flesh¹ the enmity,² *EVEN* the law of the commandments³ (w, 168.) concerning ordinances,⁴ that the two he might create (w wv wv, 175.) under himself, into one new man, making peace: (see ver. 16. note 2. and Col. ii. 14.)

works,' because through the preaching of the gospel, and the influences of Christ's Spirit accompanying it, men are made alive from the spiritual death, and enabled to do good works.—This creation of believers through Christ Jesus unto good works, Taylor, in his key prefixed to Romans, No. 99. understands of the formation of believers into one body or church, under the government of Christ; because in the Christian church believers enjoy the greatest advantages for performing good works; and because this formation of the church is termed, ver. 15. *a creation of Jews and Gentiles into one new man under Christ.* The same account he gives of 'the making men alive,' mentioned ver. 5.—Others, however, with more reason think, that one's enjoying in the Christian church great advantages for becoming alive, and for doing good works, is not the whole of what the apostle means by being made alive, and by being created unto good works; but that these phrases denote the operation of the Holy Spirit in making men alive, and in enabling them to do good works, by means of the advantages which they enjoy in the Christian church.

2. For which God before prepared us.—This is the literal translation of *ὑπὲρ ἡμῶν ἡ προπαρασκευασμένη*. So that the rendering in our Bible, namely, 'which God hath before ordained,' is utterly wrong.—If the preparation here spoken of is thought to have happened before the believing Jews and Gentiles heard the gospel, it may signify that operation of God upon the minds of those who are sincere in their religion, by which he inclines them to do good works.

Ver. 11.—1. Called uncircumcision,]—that is, uncircumcised persons. By the same figure of speech, 'made the righteousness of God,' 2 Cor. v. 21. signifies 'made righteous persons in the sight of God.' See Ess. iv. 17.

2. Circumcision made with hands on the flesh.]—By this description of circumcision, the apostle puts his readers in mind of the inward circumcision, the circumcision of the heart made by the Spirit of God, of which the outward circumcision was only an emblem, Rom. ii. 23. and insinuated that the Jews had no reason to boast of the outward circumcision, unless it was accompanied with the circumcision of the heart.

Ver. 12. Without God in the world.]—In their heathen state, the Ephesians had not the true God for the object of their worship, and were ignorant both of his perfections and of his commandments.

Ver. 13. Who were formerly far off, are brought nigh;]—in allusion to Isa. lvi. 19. 'Peace, peace to him that is far off, and to him that is nigh, saith the Lord.'—Luke xviii. 10. 'Two men went up into the temple to pray.—13. And the publican standing afar off,' &c. See also Psal. cxlviii. 14.

Ver. 14.—1. He is our peace,]—that is, the author of our peace;

works, yet we who believe are God's workmanship, formed (ver. 15.) through Christ Jesus to do good works: for which God before prepared us by the knowledge of the gospel, and the influences of his Spirit, that we should live in the constant performance of them.

11 Wherefore, to strengthen your sense of God's goodness in saving you, and of the obligation he hath thereby laid on you to do good works, ye Ephesians should remember, that ye were formerly Gentiles by natural descent, who are called uncircumcised and unholy by that nation which is called circumcised with a circumcision made with men's hands on the flesh, and which esteems itself holy on that account, and entitled to the promises;

12 And that ye were at that time without the knowledge of Christ, being by your idolatry alienated from the Jewish nation, which alone had the knowledge of his coming, and of the blessings he was to bestow, and unacquainted with the covenants, namely, that made with Abraham, and that made with the Israelites at Sinai, which promised and prefigured Christ's coming to bestow these blessings: So that ye had no sure hope of the pardon of sin, nor of a blessed immortality; and were without the knowledge and worship of God while in the heathen world.

13 But now, in the Christian church, ye who formerly, after ye had attained the knowledge of the true God, were obliged to worship in the outward court of the temple, far off from the symbol of the divine presence, are brought nigh to God and to the Israelites in your acts of worship, through the death of Christ. whereby ye are entitled to all the privileges of the people of God.

14 For he is the author of our good agreement, who, by dying for the Gentiles as well as for the Jews, hath made both one people of God, and hath broken down the law of Moses, by which, as by the middle wall of separation in the temple, the Jews were fenced in as the people of God, and all others were excluded from that honour:

15 And hath abolished, by his death in the flesh, the cause of the enmity between the Jews and Gentiles, even the commandments of the law, concerning the ordinances of circumcision, sacrifices, meats, washings, and holy days; which being founded in the mere pleasure of God, might be abolished when he saw fit. These ordinances Jesus abolished, that he might create Jews and Gentiles, under himself as head, (chap. i. 23.), into one new man or church animated by new principles; thus making peace between them:

the effect being put for the cause. 1 Thess. ii. 20. 'Ye are our glory and joy,' that is, the cause of our glory and joy.

2. Who hath made both one.]—The union of the Jews and Gentiles, so as to make them one people, was foretold by Ezekiel, chap. xxxvii. 22 under the idea of making Judah and idolatrous Israel one nation, which was to be governed by David their king: ver. 24. 'David my servant shall be king over them, and they all shall have one shepherd.' Hence our Lord says, John x. 26. 'Other sheep I have, which are not of this fold; are not Jews.—And they shall hear my voice, and there shall be one fold and one shepherd.'

3. And hath broken down the middle wall of separation.]—Because the Jews were separated from all other nations, and made the people of God exclusively by the law of Moses, the apostle calls that law 'the middle wall of separation,' in allusion to the wall called *Chel*, which separated the court of Israel from the court of the Gentiles. Farther, he observes, that God hath broken down that wall; hath abolished the law of Moses with its rites, which could be performed nowhere but in the temple of Jerusalem; and that by prescribing, under the gospel, a spiritual form of worship, which may be performed everywhere, he hath joined Jews and Gentiles in one church, and made them all one people of God. Now this happy union could not have taken place, if the law of Moses had been continued. For the worship of God being limited by Moses to the temple at Jerusalem, the greatest part of the Gentiles could not come to Jerusalem to worship with the Jews.

Ver. 15.—1. And hath abolished (w wv wv wv, 175.) by his flesh,]—His flesh may signify either his coming in the flesh, or his death in the flesh. I understand it of the latter, because in other passages we are told, that an end was put to the law of Moses by Christ's death. See ver. 16.

2. The enmity,]—or cause of the enmity. The enmity which subsisted between the Jews and Gentiles, did not lie wholly with the Jews; for the rites of Moses were as odious to the Gentiles, as the rites of heathenism were to the Jews. Esther iii. 8. 'Their laws are divers from all people, neither keep they the king's laws,' &c.—Tacitus, Hist. lib. v. c. 4. 'Moses appointed them new rites, contrary to those of all other mortals; and they account as profane, every thing held sacred by us.'—This enmity between the Jews and Gentiles was so great, that the Jews not only excluded the Gentiles from their temple, and from their houses, but they would not enter the house of any heathen, or converse with him familiarly. So Peter told Cornelius, Acts x. 28.

3. Even the law of the commandments concerning ordinances.]—*Τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι*. According to Estius, who is followed by Bengelius, this clause should be translated 'hath abolished the

16 And might reconcile both in one body¹ to God, (112, 113.) through the cross, having slain the enmity² by it :

17 And coming, he brought good tidings of peace¹ to you the far off, and to us the nigh.

18 (Orti, 255.) Therefore, through him, we have introduction,¹ both of us, (w) by one Spirit to the Father.

19 Well, then, ye are (xuxi, 193.) not now strangers and sojourners, but joint citizens¹ with the saints, (xuxi xuxi) and belonging to the house of God :²

20 Being built¹ upon the foundation² of the apostles and prophets,³ Jesus Christ himself being the bottom corner-stone ;⁴

law of the commandments by precepts,¹ namely, the precepts of the gospel. See Estius's note on Col. ii. 14. But as *ἀγαπάω* comes from a word which signifies *to seen good*, or to be agreeable to one's own inclination, it properly denotes an injunction, founded in the mere pleasure of the person who enjoins it ; accordingly, it is used to denote Augustus's decree concerning the taxing. Luke ii. 1. In like manner, men's obeying the arbitrary injunctions of the Pythagorean philosophy, is called *dugmatizing*, Col. ii. 10. Wherefore the ritual ordinances of Moses, being founded in the pleasure of God, are fitly called *ordinances*, *ἀγνάσματα*. But this name cannot be applied with propriety to the precepts of the gospel, which are all founded in the nature and reason of things. In the Syriac version, the preposition *in* is translated *with*, so as to give the following sense : 'Hath abolished the law of the commandments, together with the ordinances which it enjoined.'

4. Concerning ordinances.]—The ordinances of the law, being designed to keep the Jews separated from the rest of mankind, that they might preserve the oracles of God concerning Christ ; designed also to prefigure the blessings which God was to bestow on all nations through Christ's death—they were wisely appointed to continue only till Christ came and died as a sacrifice for sin. After his death there was no longer any occasion to continue the ordinances and figure of the law, which were the cause of the enmity that had so long subsisted between the Jews and Gentiles. Wherefore they were all fitly abolished at Christ's death, agreeably to Daniel's prophecy, ix. 24. 'Seventy weeks are determined upon thy people—to make reconciliation for iniquity,' &c. Hence, in allusion to Daniel's prophecy, and to the other prophecies relating to himself, our Lord, before he expired, cried with a loud voice, 'It is finished.' And the apostle Paul, rightly understanding the influence of Christ's death in abolishing the Mosaic institutions, so far as they had a relation to religion, told the Colossians, chap. ii. 14. 'Christ hath blotted out the handwriting of ordinances' with his blood, and in its blotted out state 'nailed it to the cross,' that all might see that it was blotted out. See Col. ii. 14. note 5. So that from the time of Christ's death, the law had no influence, either to make or to continue men the people of God.—But though the death of Christ abolished the law of Moses, as the law of God's temporal dominion over the Jews, it remained in its full force as the municipal law of Judea, the gospel making no alteration in the laws of any country, which were not contrary to piety or morality. The Jews, therefore, after the death of Christ, were still bound, as before, to observe the institutions of Moses, as the law of their state. Hence the apostle told the Corinthians, 1 Cor. vii. 18. 'Hath any circumcised one been called, let him not be uncircumcised.' See Preface to the Galatians, sect. 4. No. 5. penult paragraph.

Ver. 16.—1. Reconcile both in one body.]—The Latins also used the word *corpus*, *body*, to denote a number of men united together by a common interest, and governed by the same laws. Cicero de Officiis, lib. 1. 'Totum corpus Reipublicæ,—The whole body of the Commonwealth.'

2. To God, having slain the enmity by it.]—The reconciliation described in this verse, being the reconciliation of Jews and Gentiles to God, the enmity which is said to have been slain by the cross of Christ, is that which subsisted between God and them, through the corruption of their nature. But the creation of the two into one new man, mentioned ver. 15. being the uniting of Jews and Gentiles into one visible church, the enmity spoken of in that verse as abolished, was the hatred which the Jews and Gentiles bore to one another on account of the rites of worship peculiar to each. Hence the propriety of the expressions used by the apostle. In the one case it is, 'having abolished the enmity,' the law of Moses, the cause of the enmity ; and in the other, 'having slain the enmity,' namely, men's lusts and sinful passions, the cause of their enmity to God. In other passages of scripture, likewise, these great effects are ascribed to the cross of Christ ; and, particularly, our sinful passions are with much propriety said to be crucified with Christ, Rom. vi. 6. Gal. vi. 14. For of all the arguments that can be offered to persuade sinners to return to God, those furnished by the death of Christ are the most powerful. It is the greatest expression of the love of God to sinners ; as a propitiation for sin, it gives penitent believers the sure hope of

16 And that he might reconcile both in one body, or visible church, to God through the cross, having slain the cause of their enmity to God by it ; that is, slain the sinful passions both of the Jews and Gentiles, which were the cause of their enmity to God, by his death on the cross.

17 And to accomplish our reconciliation to God coming by his apostles, he brought good tidings of peace with God, to you Gentiles who were far off from God, and to us Jews who were nigh to him as his people by profession.

18 Therefore, through him as our high-priest, we Jews and Gentiles have introduction, (chap. iii. 12.), both of us, by one Spirit to the Father of the universe, to worship with the hope of being accepted.

19 Well, then, being formed into one church with the Jews, ye Ephesians are not now strangers to the covenants of promise, nor sojourners (see ver. 12.) among the people of God ; but ye are joint citizens in the city of God with the Jews, and belonging to the temple of God, as constituent parts thereof ;

20 Being built, equally with the Jews, upon the foundation of the doctrine of the apostles and prophets, (see chap. iii. 5.), Jesus Christ himself being the bottom corner-stone, by which the two sides of the building are united, and on which the whole corner rests ;

pardon ; and as connected with Christ's resurrection, it is a certain pledge and pledge of our resurrection to a never-ending life, and of our being admitted into the heavenly country which Christ has gone to prepare for his people. See Gal. vi. 14. notes 1, 2.

Ver. 17. And coming, he brought good tidings of peace.]—This is a pleonasm, which signifies simply that Christ brought good tidings of peace. For although Christ came to the Jews, he did not come, or go to the Gentiles ; being a minister of the circumcision only, Rom. xv. 8. Nevertheless he may be said to have done what he did by his apostles. In like manner, he is said to have gone and preached to the antediluvians by his Spirit, because he preached to them by his prophet Noah, whom he inspired for that purpose, 1 Pet. iii. 19.

Ver. 18. Through him we have introduction, both of us, by one Spirit to the Father ;]—that is, through the merits of Christ's death, both Jews and Gentiles have liberty to worship the Father by the same spiritual form of worship, and by the assistance of the one Spirit of God.—*ἡ προσέλευσις, adductionem, sive introductionem, introduction.* Perhaps this is an allusion to the manners of earthly courts, where none have access to the prince, unless introduced by some of his servants or friends.

Ver. 19.—1. Not now strangers and sojourners, but joint citizens with the saints.]—The church, as Chandler observes, is here compared to a city which hath its peculiar privileges, immunities, and laws ; and where the inhabitants are all engaged in one common interest, and live under the protection of the same head, or governor. To shew these things, the church, in its perfect state, is called 'the city of the living God,' and 'the heavenly Jerusalem,' Heb. xii. 22.—and 'new Jerusalem,' Rev. xxi. 2. and 'Jerusalem which is above,' Gal. iv. 26. Of this grand city or community, all who believe are equally free, of whatever nation or country they may be. So that they are no more *παροίκιοι, dwellers or sojourners* in that city, who have no right to its immunities, but that they are fellow-citizens with the ancient people of God, and equally with them entitled to all its privileges.

2. And belonging to the house of God.]—The word *οἰκία*, signifies *of or belonging to a house or family*, as members or servants, Gal. vi. 10. in which sense our translators seem to have understood the word here. But as the temple is called, Micah iv. 2. 'The house of the God of Jacob ;' and as, Matt. xxiii. 38. 'your (οἰκος) house,' signifies 'your temple,' (see 1 Tim. iii. 15. note 1.), the word *οἰκία*, in this passage, may signify, 'belonging to the temple or visible church of God,' as constituent parts thereof ; as is evident from the subsequent verse.

Ver. 20.—1. Being built upon the foundation.]—This being mentioned to prove that the Ephesians belonged to the temple of God, the apostle's meaning in that expression is, that they belonged to it as constituent parts. For their being 'built on the foundation of the apostles,' &c. was no proof that they belonged to the temple of God, either as servants or worshippers ; but it was a clear proof that they were constituent parts of it. And if they were constituent parts of that temple, it was certainly a greater honour to the Ephesians, than their being either priests or worshippers in the house or temple of Diana, because thereby they were become an habitation of God by the Spirit, ver. 22.—*Being built.* Some translate the original word *ἰδομένης ὡς οὐρανόθεν*, being built together. But this is not the signification of the preposition *ἰδομένης* here, as is plain from ver. 22. where a different preposition, namely, *ἐν*, is compounded with the word *οἰκδομένης*, to express that idea.

2. Upon the foundation of the apostles.]—The apostles and superior Christian prophets are called the foundation of the church or temple of God, because they were inspired to declare the doctrine of the gospel, by the faith of which Jews and Gentiles were made one great temple, in which God will be worshipped to all eternity.—In like manner, the city of the living God, *new Jerusalem*, which is the church of God in its perfect state in the world to come, is said, Rev. xxi. 14. to be 'built on the foundation of the twelve apostles of the Lamb.'

3. And prophets.]—The Jewish prophets may be called the foundation of the church or temple of God, because they preached in an obscure manner most of the doctrines of the gospel. Nevertheless, as the prophets are here mentioned after the apostles, I rather think

21 *By which* (τὰς for ὧν) *the whole building being aptly joined together,*¹ *groweth* (ὡς αὐτὸν ἄγειν) *into an holy temple*² *for the Lord :*

22 (Εὖ εἰς) *In which ye also are builded together with THE GENTILES,* (ὡς κατὰ κτῆσιν) *for an habitation of God, (ὡς) by the Spirit.*

21 *By which* chief corner-stone, *the whole building being aptly joined together,* as the walls of an house by the corner-stone in the foundation, *groweth,* by the accession of new converts, *into an holy temple for the Lord Jesus* to officiate in as high-priest.

22 *In which temple, ye Jews also are builded together with the Gentiles, to be an habitation for God,* not by any visible symbol of his presence, as anciently, but *by the indwelling of the Spirit,* who is bestowed on you in the plenitude of his gifts, both ordinary and extraordinary.

the superior Christian prophets are meant, to whom, by a peculiar inspiration, the true meaning of the writings of Moses and the prophets was made known.

4 Jesus Christ himself being (ἀπὸ τοῦ ἑαυτοῦ) the bottom corner-stone;—the stone placed in the outward angle, by which the two sides of a building are united. This stone may be placed either at the top or at the bottom of the building. But the latter, I think, is here meant; because, in the following verse, the building is said to be aptly joined together by this stone, and to grow into an holy temple for the Lord. Accordingly we are told, 1 Cor. iii. 11. 'Other foundation no man can lay, than what is laid, which is Jesus the Christ.' See 1 Pet. ii. 6. note 2. Jesus Christ is also the head of the corner—the top corner-stone; for so he hath called himself, Matt. xxi. 42. Among the Hebrews, those who possessed chief authority in the state, and were its principal supports, were called *corners*, Isa. xix. 13. margin.

Ver. 21.—1. *Being aptly joined together.*—The enmity which subsisted between the Jews and Gentiles was so great, and of so long a standing, and their principles and manners were so opposite, that their union into an harmonious religious society seemed altogether improbable before it happened. Nevertheless, this happy union Christ accomplished, through that change which he wrought in the dispositions of both, by means of the gospel.

2. *Groweth into an holy temple for the Lord.*—The apostle's meaning is, that all believers being united into one church under Christ as their head or governor, make one living temple in which God is worshipped; which temple is gradually increasing by the addition of new members. Of this temple Christ is not only the head, but the high-priest or mediator, who presents to his Father the prayers and praises which are offered in it. It is therefore said 'to grow into an holy temple, for the Lord' Christ to officiate in as its high-priest.

That St. Paul in this passage had the temple of Diana at Ephesus in his eye, and meant to contrast the Christian church, as the temple of God, therewith, Lord Shaftesbury seems to have understood. For Miscell. ii. c. 2 speaking of the temple of Diana at Ephesus, he thus writes in a note: 'The magnificence and beauty of that temple is well known to all who have formed any idea of the ancient Grecian arts and workmanship. It seems to me to be remarkable

in our learned and elegant apostle, that though an enemy to this mechanical spirit of religion in the Ephesians, yet, according to his known character, he accommodates himself to their humour, and the natural turn of their enthusiasm, by writing to his converts in a kind of architect style, and almost with a perpetual allusion to building, and to that majesty, order, and beauty, of which their temple was a masterpiece.' His lordship, however, is mistaken in supposing, that St. Paul, in this noble figurative passage, accommodated himself to the peculiar enthusiasm of the Ephesians. For before this, in writing to the Corinthians, he affirmed, that their body was a temple of the Holy Ghost, 1 Cor. vi. 19.; and ch. iii. 11, 12. he represented the Christian church as a temple of God!—Ver. 16. 'Know ye not that ye are the temple of God.'—Ver. 17. 'Which temple ye are.'—Nor is this doctrine peculiar to Paul. It was taught by Peter likewise. For he represents Christians as *living stones*, built upon Christ, so as to be a *spiritual temple*. Nay, it was taught long before by Ezekiel, who hath given a prophetic description of the Christian church, under the figure of a great temple, chap. xl. 1.

Wherefore, although the apostle in this noble description alluded to the temple of Diana, it was not for the purpose of accommodating himself to the peculiar enthusiasm of the Ephesians, but to destroy that enthusiasm. The whole inhabitants of Ephesus gloried exceedingly in the honour which their city derived from its being adorned with so magnificent a structure; and were intoxicated with the splendour of the worship which was performed therein. The apostle, therefore, to lessen their admiration of that famous temple, and to wean them from the worship of the lifeless image of an idol, with great propriety showed them, that the Christian church is a temple much more magnificent and beautiful, being built, not upon the foundation of wooden piles driven deep in the earth, like the temple of Diana, see chap. iii. 17. note, but upon the more sure foundation of the apostles and prophets, Jesus Christ himself being the bottom corner-stone: That this great temple is built, not of stones and other dead materials, but of living men, whose minds are purified by faith: and that it is dedicated, not to any idol, but to the living and true God, who fills every part of it with his presence, ch. iii. 19. and is worshipped in it, not by impure rites, like those performed in the temple of Diana, but by holy affections and virtuous actions, produced in the worshippers by the operation of the Spirit.

CHAPTER III.

View and Illustration of the Discoveries contained in this Chapter.

THE apostle having formerly shewed, that the Gentiles, though uncircumcised, are predestinated to the adoption of sons unto God, chap. i. 5. and have redemption through Christ's blood, chap. i. 7. and, as the sons of God, are heirs of heaven, chap. i. 11. and made into one church with the Jews, so as to grow together into an holy temple for the Lord to officiate in, chap. ii. 21.; he, in this chapter, informed the Ephesians, that his doctrine concerning the Gentiles was so offensive to the Jews, that it had occasioned his imprisonment, first at Cæsarea, and then at Rome, ver. 1.—But he assured them, and all in the province of Asia who were not acquainted with his apostolic commission, ver. 2.—that by revelation God had made that doctrine known to him, as he had before told them in few words, chap. i. 9, 9. And to recommend it to the Ephesians, and the other brethren in Asia, he termed it, 'The mystery,' ver. 3.; and 'The mystery of Christ,' ver. 4.—and observed, that in other generations it was not made known to the sons of men, as it is now made known to his holy apostles and prophets by the Spirit, ver. 5.—The short account of which mystery is this, that the Gentiles are joint heirs with the Jews, and a joint body, and joint partakers of God's promise concerning Christ; that is, of all the blessings promised to the spiritual seed of Abraham through Christ, ver. 6.—which therefore he terms, 'the unsearchable riches of Christ,' ver. 8.—These riches the apostle was appointed, not to conceal, but to preach, that all men might know what a grand, and honourable, and advantageous society 'the fellowship of the

mystery of God and of Christ' is, which is now established by the building of the Christian church, ver. 9.—Nay, he assured the Ephesians, that the angelical hosts themselves have acquired a more comprehensive idea than formerly of the multiform wisdom of God, through 'the fellowship of the mystery' or church, ver. 10.—as it is now constituted, according to the arrangement which, from the beginning, God had made of the dispensations of religion, to prepare the world for the coming of Christ Jesus, ver. 11.—Next, as one of the chief privileges which all the members of the fellowship of the mystery of Christ enjoy in the present constitution of the church, the apostle mentioned liberty of praying to God through the mediation of Christ, and access to his presence at all times, with assurance of being heard, ver. 12.

But, as the apostle was now in bonds for maintaining the before-mentioned doctrine concerning the Gentiles, he entreated the Ephesians not to be discouraged on account of his sufferings for them, which were their glory, ver. 13.—and told them, that his prayer to God was, that Christ, the Head of the fellowship of the mystery, might dwell in the hearts of the Ephesians through faith; and that, as constituent parts of the temple of God, being rooted and founded in the love of Christ, they might be able to comprehend with all the saints, the different dimensions of that great fabric, the church, which is the temple of God, composed of believers of all nations, ver. 14—18.; and, as constituent parts of the temple of God, be themselves filled with all the fulness of God, ver. 19.

—To conclude, the honourableness of the fellowship of the mystery, and the inestimable worth of the unsearchable riches of Christ, which belong to the members of that fellowship, together with the grandeur of the spiritual temple of which they are the constituent parts, making a strong impression on the apostle's mind, he ended his account of these subjects with a sublime doxology to God, the original founder of that noble fellowship, who, by the power with which he now worketh in the members

thereof, hath shown himself able and willing, through Christ, to bestow on them, in the life to come, blessings exceeding abundantly beyond all that they can ask or conceive. For which reason the apostle devoutly prayed, that glory might be ascribed to him in the church, for Christ Jesus, the head of the church, and the dispenser of all the blessings belonging to the Christian fellowship and that during all the successions of eternal ages, ver 20, 21.

NEW TRANSLATION.

CHAP. III.—1 (Τὴν χάριν) *For the sake of this*, I Paul *am* a prisoner (τῇ χάριτι, 24.) *belonging to Christ Jesus*, (ἰμῳ, 309.) *on account of you Gentiles*!

2 (Εἶπε, 144.) *Seeing ye have heard¹ of the dispensation of the grace of God,² which was given me on your account*:

3 *That by revelation he made known to me the mystery,¹ as I wrote before in few words.²*

4 (Ἰμῳ) *By which*, when ye read,¹ ye may perceive my knowledge² (v, 166.) *of the mystery of Christ*,

5 *Which in other generations was not made known to the sons of men, as it is now revealed to his holy apostles and prophets by the Spirit*;

6 *That the Gentiles should be joint heirs, and (συνσωμα) a joint body, and joint partakers of his promise (v, 168.) concerning Christ, (διὰ) through the gospel*:

7 *Of which I was made a minister, accord-*

Ver. 1. On account of you Gentiles.]—The apostle mentions his imprisonment for preaching the privileges of the Gentiles, to convince the Ephesians that he firmly believed what he preached concerning the Gentiles.—From the account which Luke hath given, Acts xxi. 28, of Paul's imprisonment, it appears to have been occasioned by his doctrine concerning the freedom of the Gentiles from the law of Moses.

Ver. 2.—1. Seeing ye have heard of the dispensation.]—If the particle ὅτι, in this passage, is translated *scilicet*, *seeing*, as I have done, and as it will bear to be translated, (see chap. iv. 21.), what the apostle says will apply to the Ephesians, who, no doubt, were well acquainted with Paul's apostolical commission. The same address he used in writing to the Galatians, who were his converts, and well acquainted with his history, Gal. i. 13. 'For ye have heard of my conversation in times past.'

2. Of the dispensation of the grace of God.]—For the meaning of the word *ἐκκλήσις*, see chap. i. 10. note 1. Because in scripture *grace* sometimes signifies the apostolic office, Rom. i. 5. note 1, some are of opinion that 'the dispensation of the grace of God,' in this place means the apostolic office, which was bestowed on Paul for the purpose of converting the Gentiles. But, as in the subsequent verse he explains himself by saying, that by revelation God made known to him the mystery, I rather think, 'the dispensation of the grace of God' which was given him on account of the Gentiles, denotes the *knowledge* of the gracious plan which God was pleased to contrive for the salvation of the Gentiles.

Ver. 3.—1. By revelation he made known to me the mystery.]—That the Gentiles were made joint heirs with the Jews of the inheritance promised to Abraham and to his seed, and one body or church with the Jews, and partakers of his promise concerning Christ by faith, without being circumcised, is called a *mystery*, for the reasons mentioned chap. i. 9. note 2.—From what St. Paul says here, and in other passages, concerning the revelation which was made to him of this mystery, Locke in his preface to the Ephesians infers, that although the other apostles knew the freedom of the Gentiles from the law of Moses, all of them, except Paul, were ignorant that the Jews were freed from it, and that the law itself was abrogated. But in this certainly Locke was mistaken. For Paul himself expressly affirms, chap. iii. 5. that the mystery of which he speaks 'was revealed to the holy apostles and prophets by the Spirit.' Besides, what is said Acts xvi. 20, on which chiefly he builds his opinion, does not imply that James thought the observance of the law necessary to the Jews as a condition of their salvation; but he thought it necessary to their enjoying the privileges of Jewish citizens; in which opinion Paul agreed with him. And, therefore, to show that he never taught the Jews to forsake the law of Moses as the municipal law of Judea, he performed the rites which James advised him to perform. See Pref. to Gal. sect. 4. No. 4. end. Whereas, if he had thought they were recommended to him for the purpose of showing their necessity to salvation, he would not have complied; as may be known from his behaviour in the case of Titus, whose circumcision he would not consent to, because, as he told the Galatians, chap. ii. 5. it would

COMMENTARY.

CHAP. III.—1 *For the sake of this doctrine*, that the Gentiles are predestinated to the adoption of sons, (chap. i. 5.), and are made one church with the Jews, *I Paul am now a prisoner belonging to Christ Jesus, on account of you Gentiles*.

2 Ye cannot doubt of my being imprisoned for you Gentiles, *seeing ye have heard of the grace of God, which was given me on your account*, to preach the gospel to you, without requiring you to obey the law of Moses:

3 *That by revelation God made known to me the great secret concerning the Gentiles*, (see ver. 6.), *as I wrote before in few words*.

4 *By which*, when ye read it, together with what I now write, ye may perceive more perfectly than even by my former preaching, how well-founded, and how complete, my knowledge of the mystery of Christ respecting the Gentiles is;

5 *Which mystery in former times was not made known to the sons of men, in the full, particular, and clear manner in which it is now revealed to the holy apostles and prophets of Christ*, by the inspiration of the Spirit; (see Col. i. 26. note 2.)

6 Namely, that the Gentiles, without obedience to the law of Moses, should, by faith, be joint heirs with the Jews of the heavenly inheritance, and a joint body or church with them, and joint partakers of God's promise concerning the blessing of the nations in Christ, through the gospel:

7 *Of which gospel I was made a minister by Christ himself*, who

have been a renouncing of the truth of the gospel, most injurious to the Gentiles.

2. As I wrote before in few words.]—Προειργασα ἡν ὀλίγω. The apostle does not mean that he had written of the mystery in few words; for the greatest part of the preceding chapters is taken up in explaining that mystery; but his meaning is, that he had written before, namely, chap. i. 9, 10, in few words concerning the discovery of the mystery to him by revelation. See chap. i. 9. note.

Ver. 4.—1. By which, when ye read.]—The apostle's meaning is, that by reading what he had formerly written, and what he was now writing, concerning his having received the knowledge of the mystery of God's will by revelation, the Ephesians might perceive that his knowledge thereof was well-founded and complete.—This passage may have been designed more especially for some in the province of Asia, who were not personally acquainted with the apostle. For during his long abode at Ephesus, all who dwelt in Asia, by coming to Ephesus, 'heard the word of God, both Jews and Greeks,' Acts xix. 10. These, on their return home, no doubt preached the gospel, and converted many. To these, as well as to the inhabitants of Ephesus, this epistle was sent, chap. i. 1. And as many of them may have been in a great measure ignorant of Paul's history, the reading of what he hath written here, concerning his vocation and inspiration as an apostle, must have been of great use to such, in making them understand his authority and knowledge in the gospel. The commendation which the apostle gives here of the discoveries made in this epistle, Goodwin, vol. i. page 7., thinks was intended to make the Ephesians sensible, that it was a book of divine knowledge, incomparably more valuable than any of the curious books which they had burnt after their conversion.

2. Knowledge of the mystery of Christ.]—Paul's knowledge of the mystery of Christ is matter of perpetual joy to the whole Christian world, which has derived much of its knowledge and hopes from the revelations made to him.

Ver. 5. Which in other generations was not made known, &c.]—That the Gentiles were to be blessed in Abraham and his seed, was made known anciently in the covenant with him. But after what manner they were to be blessed in Abraham's seed, was not made known, either by Moses or by the prophets. The generality of Jews thought the nations were to be blessed in Abraham's seed, by their subjection to the law of Moses; an idea they were led to entertain by passages in the prophets, where the reception of the Gentiles into the church of God is foretold, under the images of their 'coming to the light of the Jews,' and of their being 'converted to them,' Isa. lx. 3. 5. and of their joining the Israelites in worshipping God, according to the rites of Moses. But none of the Jews imagined that the Gentiles were to be made partakers of the unsearchable riches of the Christ merely by faith, and that the middle wall of partition was to be broken down. The apostle, therefore, had good reason to affirm, that the mystery of Christ was not formerly made known, as it was now revealed to him and to the other holy apostles and prophets of Christ.

in: to the gift of the grace of God (1 Cor. xv. 10.) which was given to me, AND according to the inworking of his power:

8 Unto me, I SAY, who am less than the least of all the saints, was this grace (ver. 7.) given, to preach to the Gentiles the unsearchable riches of Christ;

9 And to make all MEN see what the fellowship is of the mystery, which was hid from the ages by God, who created all things by Jesus Christ:

10 That now to the governments and to the powers in the heavenly REGIONS, the manifold wisdom of God may be made known through the church;

11 According to the disposition of the ages (ἐν ταῖς αἰσιν) which he made for Christ Jesus our Lord:

12 By whom we have liberty of speech, (see Eph. ii. 19. note), and introduction with confidence through the faith of him.

13 Wherefore, (αὐτοῦ) I request that ye faint not at my afflictions (ὀνεί) for you, which are your glory.

appeared to me for that purpose; and holding rank as an apostle, according to the gifts of inspiration and miracles which were bestowed on me; and having success in my ministry, according to the inworking of God's power strengthening and directing me in the use of these gifts, for converting the Gentiles:

8 Unto me, I say, who, because I was a blasphemer, a persecutor, and injurious. (1 Tim. i. 13.), am less worthy of such an honour than the meanest believer, was this grace of inspiration and miracles given, to enable me to preach to the Gentiles the unsearchable riches of Christ;

9 And to make all men see what the nature and advantage of the fellowship is of the mystery (see ver. 6.) which was hid from the Jews under the Mosaic dispensation by God, who created all things by Jesus Christ, and now offers to save all men through him.

10 These things I am appointed to preach to the Gentiles, that now to the different orders of angels in heaven, whose greatest happiness consists in contemplating God's works, the infinitely various wisdom of God may be made known through the constitution and consummation of the church,

11 Now gathered from among both Jews and Gentiles, agreeably to the arrangement of the dispensations of religion, which he made to prepare the world for the coming of Christ Jesus our Lord.

12 By whose mediation we Gentiles have liberty to address God in prayer as our Father, without any servile dread and introduction into his presence, with full assurance of being heard through believing on him.

13 Wherefore I request, that ye Gentiles may not be discouraged at the afflictions which I am suffering for asserting your title to the riches of Christ; which afflictions are honourable for you, as they prove my firm persuasion of what I assert concerning you.

Ver. 9.—1. Who am less than the least.—Εἰμὶ ὁ ὀλιγώτερος. This is a comparative formed from the superlative ὀλιγώτερος, the force of which it is difficult to express in the English language. Paul speaks of himself in this humble manner, compared with the other apostles and ministers of the word, called the *apostles*, Eph. iv. 12. note 2 on account of his having been formerly a blasphemer of Christ, a persecutor of his disciples, and exceedingly injurious on so acting, as he himself tells us, 1 Tim. i. 13.

2 To preach to the Gentiles the unsearchable riches of Christ.—Those unsearchable perfections, Col. ii. 9. whereby Christ is qualified to be the Saviour of the world, and to bestow on all who believe the greatest spiritual blessings, which are the only true riches, because they render the possessors perfectly happy. See ver. 18, 19.—Here, as Chandler observes, St. Paul tacitly contrasts himself as an apostle with the priests of Diana. They, as all the inhabitants of Ephesus, were *ῥητορες*, 'keepers of the temple of Diana,' Acts xix. 35: He was *ῥητορ*, 'a minister of the gospel.' They had the custody of the treasures belonging to the goddess, which were deposited in her temple: To him, who was the least of all the saints employed in preaching the gospel, the unsearchable riches of Christ were intrusted; a treasure infinitely more precious than the riches amassed in Diana's temple. The priests of Diana were held in high esteem, because they had the knowledge of the mysteries of that goddess intrusted to them, by tradition, from their predecessors, with strict injunctions to conceal them from all but the initiated: whereas to Paul was committed the knowledge of 'the mystery of God's will,' the knowledge of the great blessings which God wills to bestow on mankind through Christ, called with great propriety, the unsearchable riches of Christ. And that knowledge was intrusted to him as a *μυστήριον*, not to be concealed, but to be published; that all men, as is observed ver. 9, may become sensible of the advantages of the fellowship of the mystery of God and of Christ, and be induced to enter into a fellowship wherein such great blessings may be obtained.

Ver. 9.—1. And to make all men see.—Φατέρασθαι πάντας, literally, to show light to all, so as to make them see.

2. What the fellowship is of the mystery.—Τὸ ἡ κοινὸν. This word (translated by Scapula, *communitas*, *consortium*, *societas*) was used by the Greeks to denote their religious societies or fellowships. See chap. v. 11. note 1.—Many ancient MSS. and versions read in this place *ῥητορ*, the *dispensation*. It seems the transcriber of this epistle, not observing that the apostle was contrasting the discoveries made in the gospel with the discoveries in the heathen mysteries, and the Christian church with the heathen fellowships, were at a loss to know what he meant by 'the fellowship of the mystery,' and substituted the word *dispensation* in its place.

3. Hid from the ages.—So the original phrase, *ἀπὸ τῶν αἰώνων* ought to be translated, as is plain from Col. i. 26. where *generations* are also mentioned: 'The mystery hid (ἀπὸ τῶν αἰώνων, ἀπὸ τῶν γενεῶν) from ages and generations.' See ver. 5. note.

4. Created all things by Jesus Christ.—Here the context leads us, by the creation of all things, to understand the formation of all the dispensations of religion by Christ. Chandler, however, is of opinion, that the creation of the heavens and the earth is included in the general expression *all things*, and that it adds a dignity to the sentiment, as it represents our Saviour as the author of the natural and moral creation, under the direction, and by the power, of God his Father. The parallel passage, Col. i. 16. confirms this opinion.

Ver. 10.—1. To the governments and to the powers in the heavenly regions.—These, according to Locke and others, were the Jewish chief priests, and scribes, and Pharisees, who, being members of the Jewish church, might be said to be in heavenly places, with as much propriety as the members of the Christian church are said to be in heavenly places, Eph. i. 3. But to show that Locke's interpretation is not well founded, we need only observe, that it does not accord with what follows in the verse. For surely the manifold wisdom of God was not made known to the Jewish rulers by the Christian church, which they believed to be no church of God, and endeavoured to destroy. Wherefore, I have no doubt that the *governments* and *powers* to whom the manifold wisdom of God was made known by the Christian church, were the different orders of angels in heaven, whose knowledge of God's dispensations must be as gradual as these dispensations themselves; consequently their knowledge of the manifold wisdom of God, must have been greatly increased by the constitution of the Christian church.

2. Manifold wisdom of God.—The apostle calls the wisdom of God *πολυτροπικὴς*, manifold, on account of the manifold varieties in which it displays itself. Esauus translates this *multivaria*, *variarum*. The Syriac, *plena varietatibus*, full of varieties.

3. May be made known through the church.—Though the angels, who, as the apostle Peter observes, 1 Pet. i. 12. desire to look into the types and figures of the law, may have had a general idea of the divine purposes respecting mankind from the ancient revelations, yet the actual execution of God's purposes, in the coming of his Son, in his death and resurrection, and in the constitution of the Christian church, by the union of the Jews and Gentiles therein through faith, must, as Paul here affirms, when explained in the preaching of the apostles, have increased the knowledge of the heavenly powers, by affording them new proofs of the wisdom of God, which is infinitely various, and which hath illustriously displayed itself in bringing these great events to pass.

Ver. 11. According to the disposition of the ages.—The words in the original, *κατὰ πρόθεσιν αἰώνων*, will not bear the translation given of them in the English Bible. For, as Chandler observes, the Greek word *προθεσιν*, properly denotes the manner or order in which a person places any thing, either in his intention or in his execution. In the latter sense it is used, Heb. ix. 2. to denote the placing of the shew-bread in due order in the tabernacle.—In the verse under consideration, it signifies both intention and execution.—*Αἰών*, *age*, is a word of various signification. Here, in the plural, it denotes the dispensations of religion under which mankind have been placed; namely, the *Patriarchal*, in which a Saviour was promised; the *Mosaic*, in which he was typified; and the *Christian*, in which he was manifested in the flesh, and preached to the world as come. All these *ages* or dispensations, the apostle saith, God planned and brought to pass for the sake of Christ Jesus; that is, to prepare mankind for his reception.—Rom. xvi. 25. Tit. i. 2. (see the note on that verse), *κατὰ καιροὺς* signifies the *ages* of the law, or Mosaic dispensation; and Eph. iii. 9. Col. i. 26. *αἰώνες* signifies the *Jews* living under that dispensation.

Ver. 12. *Εὐμενέσμετε*. With confidence through the faith of him.]—On this clause Estius remarks, that if confidence, or assurance of acceptance, is the effect of our faith, as the apostle here affirms, it cannot be the essence of faith, as some ignorantly and dangerously contend.

Ver. 13.—1. That ye faint not.—The word *ἀναισθητεῖτε*, translated

14 For the sake of this, I bow my knees to the father of our Lord Jesus Christ,¹

15 From whom the whole family¹ in heaven, and upon earth, is named,²

16 PRAYING, That according to the riches of his glory, he would grant you to be mightily strengthened through his Spirit, (see, 141.) in the inward man :

17 That Christ may dwell¹ (see) through faith in your hearts; AND, being rooted and founded² in love,

18 That ye may be thoroughly able to comprehend, with all the saints, what is the breadth, and length, and depth, and height;¹

19 And to know the love of Christ, which surpasseth knowledge;¹ ALSO, that ye may be filled (see, 143.) with all the fulness of God.²

20 (see) Now, to him who is able to do exceedingly abundantly beyond all that we ask or conceive, according to the power which strongly worketh in us,¹

14 That ye may be kept from fainting, I often bow my knees to God, who is greatly endeared to us by his being the Father of our Lord Jesus Christ.

15 From whom, as their Father likewise, the whole family of good angels in heaven, and of good men upon earth, is denominated the family of God,

16 Praying, that suitably to the greatness of his goodness, he would grant you to be mightily strengthened through his Spirit in the inward man, (see Rom. vii. 17. note 1.), endowing you with the knowledge of your privileges as believers, (chap. i. 18.), and with courage to maintain them :

17 That Christ, who hath procured you these great privileges, may dwell, not personally, but through faith in your hearts; that is, may be ever in your thoughts, through the strength of your faith and love, directing all your actions; and, as parts of the temple of God, being firmly rooted and founded in the love of Christ, (ver. 19.)

18 That ye may be thoroughly able to comprehend, with all the saints, what is the breadth and length of that great temple the Christian church, which covers the whole earth, and depth of its foundation in the love of God and of Christ, and height of its structure reaching to heaven, whereby it is capable of containing, not only believers of all nations, but the angelical hosts also; and is so firmly built that it never will be destroyed;

19 And, in particular, that ye may be able to know the greatness of the love of Christ, on which (ver. 17.) this temple is founded; which love surpasseth knowledge: Also I pray, (from ver. 14.), that ye may be filled with all the fulness of the presence of God, by means of those spiritual gifts with which he fills his people; chap. i. 23.

20 Now, to him who is able to make you Gentiles partakers at present of all his promises, and to do for you, in the life to come, far beyond all that we ask or conceive, agreeably to his power which strongly worketh in us, (see chap. i. 19.), by his gifts both ordinary and extraordinary;

faint, comes, as Beza observes, from *κατακλινω*, *cedere*, to give way, to draw back; and signifies to behave as a coward in time of battle, by deserting one's place or post.

2. My afflictions for you, (see) which are your glory.]—The relative *τις*, being placed between two nouns, *παθησεις* and *δοξης*, the one in the plural, and the other in the singular number, it may, according to the idiom both of the Hebrew and Greek languages, be made to agree with either. Here it agrees with *δοξης*, which is in the singular number.

Ver. 14. Of our Lord Jesus Christ.]—These words are wanting in the Alexdr. MS. and in some of the ancient versions. And Jerome in his commentary tells us, that they were wanting in the Greek copies, and were added by the Latins.—Mill acknowledges that they were wanting in some of the Greek copies before Jerome's time, but not in all; for they are in the most ancient Clermont MS. and in the Vulgate version; and that their meaning is agreeable to the apostle's doctrine in this and in his other epistles, concerning the dominion of Christ.—I add, that the doubted words are in the first Syriac version, and that they make no alteration in the sense of the following verse; which, according to the propriety of the Greek language, may be understood of the Father, because the relative *τις* may refer to him, and not to the nearest antecedent, our Lord Jesus Christ. See Ess. iv. 63.

Ver. 15.—1. The whole family.]—The word *πατρις*, family, signifies a number of people sprung from one father, and living together in one place. Here it signifies all rational creatures, called the family of God, because they derive their being from him, and are supported by him.

2. In heaven, and upon earth, is named.]—The Father of our Lord Jesus Christ being here declared the Father of all the intelligent beings in the universe, the heathen divinities are expressly excluded from having any hand in the creation and preservation, either of angels or of men.—Farther, the Father of our Lord Jesus Christ being the maker and governor of all rational beings, he is the object of their worship; and, on that account, is infinitely greater than Diana, the idol of the Ephesians, whose highest praise was, 'that all Asia and the world worshipped her,' Acts xix. 20. as their mother and protectress, Eph. i. 23. note 3.—Some think the apostle, in this passage, condemns likewise the fables of the Simonians and Valentinians, concerning the origin of things.

Ver. 17.—1. That Christ may dwell through faith in your hearts.]—The apostle had called the church 'the temple of God,' chap. ii. 21. Here he represents every individual believer as the habitation of Christ, who came from heaven that he might rule in the hearts of men. And surely the indwelling of Christ in our hearts, by the faith of his doctrines and promises, is a much greater honour than that which the temple of Ephesus was said to possess, through the residence of an image of Diana, falsely reported to have fallen down from Jupiter, Acts xix. 35.; also a better preservative from evil than the votaries of that idol pretended to possess, by carrying about her shrine, mentioned Acts xix. 24.

2. Rooted and founded in love.]—*Τεθεμελιωμένοι*, founded, is here used in its literal signification, agreeably to the apostle's representation of the Christian church as the temple of God, built not

of stones, but of men who believe and obey the gospel. See ver. 18. note.

Ver. 18. What is the breadth, and length, and depth, and height.]—These are properties of a building, and are applied to the Christian church as a temple, in allusion, as Chandler observes, to the temple of Diana, which Pliny, Nat. Hist. lib. xxxvi. c. 14. tells us, being built on marshy ground, uncommon pains were taken to secure a proper foundation for it. Its length was 425 feet, and its breadth 220: It was supported by 107 pillars, each of them 10 feet high: It was built at the expense of all Asia: And 20 years were spent in finishing it. With this magnificent fabric, the apostle here, as in chap. ii. 20—22. tacitly compared the vastly nobler fabric of the Christian church, whose dimensions are unspeakably greater, being composed of believers of all nations; whose foundations are stronger, being built on the unchangeable foundation of the love of God; whose contrivance is more exquisite, being the production, not of human art, but of the divine wisdom; and which is rendered august by the inhabitation of the fulness of God.—It deserves to be remarked, that the apostle, speaking of this magnificent temple, mentions all the different dimensions of a building, *breadth*, and *length*, and *height*, and *depth*, namely, of the foundations, to give us as grand an idea of the beauty, capaciousness, and strength of the catholic church, as possible.

Ver. 19.—1. And to know the love of Christ, which surpasseth knowledge.]—This prayer doth not imply any contradiction. For though the love of Christ is so great that it cannot be comprehended by the understanding of men, the apostle, with great propriety, prayed that the Ephesians might be made to know as much of it as the limitedness of their faculties permitted them to know, in order to their being sensible of the wisdom and power of God in gathering the Christian church, not only from among the Jews, but from among the idolatrous Gentiles also; and bestowing on the members of that church such unspeakable privileges.

2. Also, that ye may be filled with all the fulness of God.]—Having told the Ephesians, chap. ii. 21, 22. that Jews and Gentiles are formed into 'an holy temple, for an habitation of God, by the Spirit,' he prayed that this great temple might be filled with all the fulness of the presence of the true God, inhabiting every part of it by the gifts and graces of his Spirit, chap. iv. 6. For in that respect the Christian church far exceeded the temple at Ephesus, which had nothing in it pretending to divinity but the lifeless image of an idol placed in a corner of it. The apostle's idea, stripped of the metaphor in which it is clothed, besides the particulars mentioned in the view, signifies, that in the first age believers were fitted for the worship and service of God, by the operations of the Spirit, both ordinary and extraordinary; and that in all ages men are fitted for the society of God, by having the principles of religion, and the habits of virtue, wrought in them through the influence of the Spirit of God.

Ver. 20. The power which strongly worketh in us.]—The change which the Ephesians had already experienced, not only in their views of things, but in their temper, and disposition, through the strong working of the power of God in them, was a sufficient foundation on which to build their hope of receiving all the blessings promised to

21 To him be glory by the church (¶, 67.) for Christ Jesus, throughout all the endless successions of ages.² Amen.

21 I say, to him who is able and willing to do all this for you, be the highest praise ascribed by the church for Christ Jesus, his unspeakable gift, throughout all the endless successions of ages. Amen.

them in the gospel; and particularly, the blessing of a glorious resurrection to an eternal life of happiness with God in heaven.

Ver. 21.—1. To him be glory by the church for Christ Jesus.—The mediation of Christ being to end when he delivers up the kingdom to the Father, the glory to be ascribed to God by the church through all eternity, is not to be given through the mediation of Christ, but it is to be given for Christ, that is, for his having saved the church by his death, his resurrection, and his government, as mediator. Wherefore, the proper translation of this clause is not, *by or through Christ*, but *for Christ*.

This sublime doxology is to be considered, not only as a strong expression of the apostle's admiration of God's goodness to men, but also as a means of strengthening the faith of the Ephesians. For lest the great blessings which the apostle had taught them to expect, might seem too much for sinful creatures to receive, and more than God would be willing to bestow on them, he ends the doctrinal

part of his epistle, in which these blessings are described, with a doxology to God, as both able and willing to bestow on believers blessings far more and greater than they are able to ask, or even to conceive.

2. Throughout all the endless successions of ages.—Εἰς πᾶσας τὰς γενεάς του αἰῶνος τῆς αἰωνίου, literally, *throughout all the generations of the age of ages*. Blackwell, in his sacred classics, vol. i. c. 2, saith, "The variety and emphasis of the elegant and sublime repetitions in the 20th and 21st verses of this chapter, cannot be traced in any translation;" and adds, "that it is equal to that celebrated passage in Thucydides, where he describes, in a select variety of synonymous words, the utter overthrow of Nicias and all his forces in Sicily, in the following manner:—In all respects they were entirely defeated, and they suffered no small mischief in any particular, but they were cut off with an universal destruction, both army and fleet; there was nothing but what perished."

CHAPTER IV.

View and Illustration of the Precepts delivered in this Chapter, as founded on the foregoing Discoveries.

THE great discoveries in the foregoing part of this epistle, to which the apostle hath given the appellation of *the mystery of God, and of Christ*, were set forth by him, not merely for the purpose of weaning the Ephesians from the vain mysteries of their idol gods, and of fixing them in the belief and profession of the gospel; but also for giving them an elevation of sentiment and affection becoming those whose minds were enlightened with the knowledge of the mystery of God's will; and, at the same time, for leading them to a right behaviour in all the relations of life wherein they were placed. Accordingly, as a proper introduction to the excellent summary of morality contained in the remaining chapters of this epistle, the apostle, from the consideration of the great privileges which the Ephesians enjoyed in the Christian fellowship, earnestly besought them to live in a manner worthy of the calling by which they were called; that is, of the honourable appellations bestowed on them by God since their admission into the Christian fellowship, ver. 1.—And first of all, he commanded them to assist each other when in distress, from a principle of love, ver. 2.—and to live together in peace, because the disciples of Christ, the initiated into the mystery of God, make one body or society, are animated by one Spirit, have one hope of their calling, one Lord, one faith, one baptism, and worship one God, the supreme ruler of the universe, ver. 3–6.: whereas, none of the heathen fellowships had any such bonds of union, leading them to consult each other's interests.—Next he informed them, that for the right instruction and government of this well united body, or fellowship, various supernatural gifts were distributed to the different members thereof, by Christ the head of the fellowship, ver. 7.—And from Psal. lxxviii. proved, that the power of distributing these gifts to men, was conferred on Christ as the reward of his death, ver. 8.—and in confutation of the unbelieving Jews, who affirmed that the Christ was never to die, John xii. 34. he told them, that the expression in the Psalm, 'He ascended on high,' implies Messiah's descent from heaven and death on earth, ver. 9, 10.—Then observed, that by these gifts some were fitted to be Apostles, some Prophets, some Evangelists, and some Pastors and Teachers, ver. 12.—in order that they might build the church of Christ, ver. 13.—Wherefore, the fellowship of the mystery of God was a much more excellent and better regulated society than any of the heathen fellowships, on account of the extraordinary

endowments possessed by its directors and teachers. But lest the Ephesians might think that the miraculous gifts, with which Christ had endowed the directors and teachers in his fellowship, were always to remain, the apostle told them, they were to continue only till the doctrines and precepts of the gospel were so well understood, and the church had arrived at such maturity, that it could subsist by its own vigour without any supernatural aid, ver. 13, 14.—In the mean time, he commanded the whole teachers of the Christian fellowship to speak to the people the true doctrines of the gospel from love, that they might adhere closely to Christ the head of the body or fellowship, by holding the doctrine delivered to them by those teachers whom he had inspired and authorized, ver. 15, 16.

Having thus explained the bonds by which the members of the fellowship of the mystery of God are united, the principles by which they are actuated, the supernatural gifts with which many of them were endowed, especially those who were appointed to instruct and direct the whole body, and the duty of those who were appointed by Christ instructors, St. Paul, as an inspired apostle or mystagogue of the mystery of God, in the name and by the authority of Christ, the head of the fellowship, commanded the Ephesians to relinquish the vices which prevailed among the idolatrous Gentiles; and in particular, no longer to walk as the other Gentiles walked, in the foolishness of their minds. For although the Gentiles boasted that their mysteries were the only true wisdom, and the only effectual support of the soul, they were in reality foolishness, and led those who were guided by them into every kind of sensuality, ver. 17–19.—contrary both to the doctrine and to the example of Christ, ver. 20, 21.—Likewise, he commanded them to lay aside all their former lusts, and to be renewed in their mind after the image of God, which, he told them, consists in righteousness and true holiness; an idea of God very different from the representations of the heathen gods given in the mysteries, ver. 22–24.—and particularly, to abstain from lying, anger, theft, and obscene discourse; because these vices grieved the Spirit of God, who had sealed or marked them as persons belonging to the fellowship of Christ, and who were to be saved, ver. 25–30.—Then a second time prohibited anger in all its modes, and enjoined kindness, and forgiveness of injuries, after the example of Christ their head, ver. 31, 32.

NEW TRANSLATION.

CHAP. IV.—1 (*On*) Now I, the prisoner (¶, 164.) for the Lord, beseech you to walk

COMMENTARY.

CHAP. IV.—1 Now I, who am a prisoner for preaching the doctrine of the Lord concerning you Gentiles, beseech you, by the au-

worthy of the calling by which ye are called ;¹

2 With all *humbleness of mind*, and meekness, AND with long-suffering, (*αἰσχρογῆμις*, 15.) support one another in love.

3 Carefully endeavour to preserve the unity of the Spirit¹ (σ) by the bond of peace.

4 THERE is one body, and one Spirit, as also ye have been called (σ, 163.) to one hope of your calling ;

5 One Lord, (1 Cor. viii. 6.) one faith, one baptism,

6 One God and Father of all, who is (σς) over all, and (δε, 119.) with all, and (σ) in you all.¹

7 But to every one of us is given grace,¹ according to the measure of the gift of Christ.

8 (Δω, James iv. 6. 1 Pet. ii. 6.) For he saith, He ascended on high,¹ he took captivity captive, and gave gifts² to men. (See Col. ii. 15.)

9 (Το δε) Now this EXPRESSION, He ascended, what is it, unless that also he had descended first into the lower parts of the earth ?¹ (See John iii. 13.

Ver. 1. Walk worthy of the calling (σς, supply δε) by which ye are called.—This calling signifies those honourable appellations which God had bestowed on the Ephesians, by admitting them into his church. Of these the following were the chief: *Children of Abraham and of God; The true Israel of God; Heirs of Heaven; Fellow citizens with the saints.* For these honourable appellations implying the greatest dignity of character, were strong incitements to the Ephesians to walk in a manner becoming the dignity to which they were raised.—If the common translation of this clause is thought more agreeable to the use of the word called in ver. 4, 'the vocation wherewith the Ephesians were called' will mean, their being called to the knowledge and belief of the gospel; a sense of the word calling which may be admitted, the apostle's exhortation being equally well supported by that signification as by the other.

Ver. 3. Unity of the Spirit.—This is not so much an unity of sentiment as of affection. For it appears from ver. 4. that this unity is founded on the relation which subsists among persons who are members of one body, church, or society, of which Christ is the head; who worship one and the same God by the same religious rites; who enjoy the gifts and assistances of one and the same Spirit of God; and who have all an equal right to the same spiritual privileges. These, as well as their common wants, ought to endear Christians to one another, and beget in them the same temper of virtue. In this sense, they who are joined to the Lord by faith, are said to be one Spirit with him, 1 Cor. vi. 17.

Ver. 6. Who is over all, &c.—Malachi used the same argument to persuade the Jews to unanimity and love; chap. ii. 10. 'Have we not all one Father? Hath not one God created us?' &c.—Waterland, Defence, page 10 tells us, the ancients understood this verse of the whole Trinity, in the following manner: *Over all*, as Father; *Through all*, by the Word; and *in all*, by the Holy Ghost.

Ver. 7. Is given grace.—Here grace signifies a particular function; because being given 'according to the measure of the gift of Christ,' it must be different from that gift; consequently must be the function in the church for which such a spiritual gift was bestowed. Besides, in other passages, grace is used for a particular function, Rom. i. 5.—The stations and offices of men being thus appointed by Christ, and all their talents being his gifts, every one ought to be content with his own station and gifts, without envying or obstructing those of others.

Ver. 8.—1. For he saith, He ascended on high, &c.—This is a quotation from Psal. lxxiii. 18, and is part of a prediction of Messiah's ascension into heaven, which begins thus: 'The chariots of God twenty thousand and thousands of angels: The Lord among them, as in Sinai.' Messiah's triumphal chariot, in which he was to enter heaven, was to be infinitely more magnificent than those in which victorious generals ride in triumph. It was to be composed 'of angels, ten thousands of angels.' Thus the angels who carried up Elijah, 2 Kings ii. 2, are, on account of their shining appearance, metaphorically called 'a chariot of fire, and horses of fire.'—The next verse of the Psalm informs us, that after Christ's exaltation to the government of the world, evil angels shall be taken captive: ver. 18. 'Thou

thority I have acquired through suffering for you, to walk suitably to the honourable appellations by which ye are called; chap. ii. 19. 1 John iii. 1.

2 With the greatest humility and meekness, and with long-suffering, support one another under the miseries of life, by doing every good office in your power to each other, from a principle of unfeigned love.

3 Carefully endeavour to preserve the unity which should subsist among persons animated by the same Spirit; and do this by the bond of a peaceable disposition.

4 To this unity ye are bound by many strong ties: For there is one body or church which comprehends you all, and one Spirit which animates that body by his gifts; as also, ye have been called to one hope of the same blessings by your calling.

5 Ye all serve one Lord; have one and the same objects of faith; and have professed that faith by one form of baptism.

6 Ye worship one God and Father of all, whether ye be Jews or Gentiles, who is over all as supreme ruler, and is with all, taking care of them by his providence, and in you all who believe by his vital energy and graces.

7 But, though we are all equal in these respects, to every one of us are given functions suitable to the nature of the gifts bestowed on us by Christ; and each should exercise his own function, without envying others.

8 These gifts are bestowed by Christ: For the Psalmist saith, He ascended into heaven, and took those wicked spirits, who had held mankind in captivity, captive, and gave spiritual gifts, not to the Jews only, but to men of all nations.

9 Now, because the Jews deny that Jesus is the Christ, on account of his humiliation and death, (John xii. 34.), I observe that this expression, he ascended on high, can have no meaning, applied to the Christ, unless that he also first descended into the lower parts of the earth; that is, became man, and was put to death, and was buried.

hast ascended on high, Thou hast taken captivity captive.' This is explained, Col. ii. 15. 'Having spoiled principalities and powers, he made a shew of them openly, triumphing over them by it,' that is, by the cross. By dying on the cross, Christ having spoiled all the different orders of evil angels of their usurped dominion over mankind, he exposed them after his ascension, in that spoiled condition, to the derision and contempt of the good angels. This, however, is not to be understood literally, but as a figure of speech, importing the utter subjection of evil spirits to Christ, after his ascension, according to 1 Pet. iii. 22. 'Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being subjected to him.' Pierce says, 'the leading captivity captive,' is to be understood of the good angels, who he thinks were spoiled of their power in the government of the world, after Christ's ascension. But why they should be called captivity, and the depriving them of their office should be termed a leading them captive, I do not understand. See the translation and interpretation given above of this passage, supported Col. ii. 15. note 2. towards the end.

2. And gave gifts to men.—In our Bibles it is, 'Thou hast received gifts for men;' and in the LXX, ελαβες δαματα εν ανθρωποις. But in the Chaldee paraphrase, and in the Syriac and Arabic versions, this clause of the Psalm is translated as the apostle hath done; and their translation is equally literal with the other. For the Hebrew word *lakachta* signifies both to receive and to give. Thus Elijah said to the widow of Zarephath, 1 Kings xvii. 10. 'Fetch me a little water, that I may drink.' In the Hebrew text it is, 'Receive me a little water;' that is, 'give me a little water.' And, as the Hebrew preposition in the Psalm is often used as the sign of the dative case, the Hebrew text from which this quotation is made will easily bear the apostle's translation, 'And gave gifts to men.' Besides, that translation is very well confirmed by the 19th verse of the Psalm, where God is thanked for these gifts.—It is supposed that there is an allusion here to the custom of kings, who, after victories, and on other great occasions, distributed gifts among their subjects. Thus, when David brought up the ark, 1 Chron. xvi. 3. 'He dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.' In like manner, at the dedication of the temple, Solomon feasted all who came to that solemnity during seven days, 2 Kings viii. 65.—Messiah, after his triumphal entry into heaven, distributed to his subjects the gifts of his Spirit, whereby, as is observed ver. 2. some were made apostles, some prophets, some evangelists, &c.—Peter likewise agrees with Paul in his interpretation and application of Psal. lxxiii. 18. 'Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear,' Acts ii. 33.

Ver. 9. Unless that he also descended first into the lower parts of the earth.—Because the Psalmist, Psal. cxxxix. 15. speaks of his own conception as a thing done in the lowest parts of the earth, Beza conjectures, that the expression, 'descended first into the lower parts of the earth,' signifies Messiah's conception in the womb of his mother. But it is more natural to understand it of his

10 He who descended is the same who also ascended far above all the heavens,¹ that he might fill (τα πάντα, 20.) all.²

11 And he (αὐτός) appointed some, indeed, apostles;³ and some prophets;² and some evangelists;¹ and some pastors⁴ and teachers;⁵

12 (Περὶ, 289.) For the sake of fitting¹ the saints² (οἱ, 142. 2.) for the work of the ministry;³ (οἱ, 147.) in order to the building of the body of Christ:

13 Till we all come (οἱ τὴν ἑκκλησίαν) to the unity of the faith, and of the knowledge of the Son of God, to a perfect man,¹ EVEN to the measure of the stature of the fulness of Christ: (See 1 Cor. xii. 12.)

14 That we may no longer be children, tossed and whirled about with every wind of doctrine,¹ by the sleight of men,² and by craftiness;³ FORMED into a subtle method of deceit:⁴

10 He who descended is the same who also ascended into heaven, and is now exalted far above all the inhabitants of the heavens, that he might fill all, whether Jews or Gentiles, with the gifts (ver. 8.) necessary to the functions he has assigned them.

11 And he appointed some, indeed, apostles, and some prophets, and some evangelists, and some pastors, and teachers, and bestowed on them the supernatural gifts of inspiration, prophecy, miracles, languages, and interpretation of languages; and on some the power of communicating these gifts to others,

12 To enable them to fit the saints, even the believing Jews and Gentiles, for the ordinary work of the ministry, in order to the building of the body of Christ, which is the church, by converting unbelievers in every age.

13 These supernaturally endowed teachers are to continue in the church, until, being fully instructed by their discourses and writings, we all, who compose the church, come, through one faith and knowledge of the Son of God, to perfect manhood as a church, even to the measure of the stature which when full grown it ought to have; so that the church, thus instructed and enlarged, is able to direct and defend itself without supernatural aids.

14 So that, having recourse at all times to their writings, we may no longer be children, who, having no sure guide, are tossed like a ship by waves, and whirled about with every wind of doctrine, by the cunning arts of false teachers, and by craftiness formed into a subtle scheme of deceit

coming down from heaven to the earth, his taking on him the human nature, his living in the lowest condition, and his dying an ignominious death; even as its opposite, 'he ascended on high,' denotes his resurrection and glorious ascension into heaven, his sitting at the right hand of God, and his having 'angels and authorities and powers subjected to him,' 1 Pet. iii. 22. Some commentators suppose, that by Messiah's descending first into the lower parts of the earth, is meant his descending into the grave before he ascended up on high, because 'the lower parts of the earth' signifies the grave, Psal. lxxiii. 9. 'Those who seek my soul to destroy it, shall go into the lower parts of the earth.'

Ver. 10.—1. Far above all the heavens.]—This is an expression similar to that found Heb. vii. 26. 'Made higher than the heavens,' consequently means Messiah's exaltation above all the angelical hosts inhabiting the heavens. See Philip. ii. 9, 10, 11.

2. That he might fill all.]—ὅπως πληροῖται πάντα. St. Bernard translates this, 'that he might fulfil all things,' all the things foretold concerning himself. But as the apostle adds in the next verse, 'And he appointed some apostles,' &c. it is more natural, by τα πάντα, to understand the apostles, prophets, evangelists, and pastors, whom Christ filled with supernatural gifts, to fit them for their several offices in the church.

Ver. 11.—1. He appointed some apostles.—The office of an apostle was to declare, in an infallible manner, the whole gospel doctrine. Now, to qualify them for this high office, Christ gave them the inspiration called 'the word of wisdom,' 1 Cor. xii. 8. See the note on that verse.

2. And some prophets.]—The office of the superior Christian prophets was to explain infallibly the true meaning of the oracles contained in the writings of Moses and the prophets. To qualify the prophets for this office, Christ gave them the inspiration called 'the word of knowledge,' 1 Cor. xii. 8. See the note there.

3. And some evangelists.]—Their office was to preach the gospel to the different Gentile nations. To fit them for this, Christ gave them the gift of tongues, whereby they were enabled to preach to every nation in its own language; also the gift of miracles, for the confirmation of their doctrine; and the gift of faith, to enable them to encounter dangers. See 1 Cor. xii. 9. notes.—In this verse, the apostle does not mention all the spiritual men, but those only who were employed by Christ as teachers.

4. And some pastors,]—called bishops, Acts xx. 28. Their office was to discharge the ordinary duties of the ministry in particular churches, called their flocks. To fit them for this office, Christ bestowed even on them the gifts of miracles and tongues; also the gift of prudence, to enable them to govern their particular churches in a proper manner.

5. And teachers.]—whose office was to instruct the young and ignorant in the first principles of the Christian religion. And as they are mentioned both here and 1 Cor. xii. 28. among those who had supernatural gifts bestowed on them by Christ, they likewise must have been fitted for their work, by such gifts as were necessary to the right discharging thereof.—The things which the pastors and teachers uttered by inspiration, for the edification of the church, are called διδασκαλία, doctrine, 1 Cor. xiv. 6. 26; and 'the delivering of these things in inspired discourses is called διδασκαλία, teaching, Rom. xii. 7.

Ver. 12.—1. For the sake of fitting.]—Κατασκευάζειν, from which κατασκευάζω is derived, properly signifies to place the parts of any machine or body in their proper order, and to unite them in such a manner as to render the machine or body complete. Hence it is used to denote the reducing of a disjointed member to its due place. See 2 Cor. xiii. 9. note.—In the metaphorical sense κατασκευάζω signifies the fitting of a person, by proper instruction, for discharging any office or duty.

2. The saints.]—Before the introduction of the gospel dispensation,

the Jews being the only nation of the world who knew and worshipped the true God, were called by God himself his saints, to distinguish them from the worshippers of false gods and of images. But after the Jewish economy was abolished, and the gospel was put in its place, the name of saints, by which the Jews formerly had been distinguished from the heathens, was transferred to all, whether Jews or Gentiles, who worshipped the true God in the Christian church. Wherefore, when Paul tells the Ephesians that God appointed in the church, some apostles, some prophets, and some evangelists, for the sake of fitting the saints for the work of the ministry, and for the building of the body of Christ, his meaning is, that the different orders of inspired teachers which he mentions, were appointed, and supernaturally endowed by God, for the purpose of giving the believing Jews and Gentiles such a complete knowledge of the gospel, as should qualify them for preaching it to unbelievers, and for building the body of Christ, by converting them. Accordingly, after the apostles and other inspired teachers were dead, their disciples spread the knowledge of the gospel everywhere. Yet they were not the only saints who have been fitted for the work of the ministry by the apostles. All, in every age and country, who have devoted themselves to that work, have been fitted for it by them, in as much as from their writings alone they derive their knowledge of the gospel. by the preaching of which they build the body of Christ.

3. For the work of the ministry.]—Commentators observe, that the word διακονία, translated ministry, is used to denote the ministry of an apostle, Acts i. 17.—and of a prophet, Acts xiii. 1, 2.—and of an evangelist, 2 Tim. iv. 5. 11.—and of an ordinary pastor or teacher, Acts vi. 4. Accordingly we are told, 1 Cor. xii. 5. 'There are diversities of ministries.'—Here διακονία signifies the ordinary ministry of the word.

Ver. 13. To a perfect man.]—The apostle having represented the Christian church under the idea of Christ's body, ver. 4, he here speaks of it as in a state of childhood, whilst its members were few in number, and imperfect in knowledge; and told the Ephesians, that the supernaturally endowed teachers were to continue in the church, till it was so enlarged, and so well instructed in the doctrine of the gospel, as to be able to direct and defend itself without any supernatural aid. This advanced state of the church, the apostle termed 'perfect manhood,' and 'the measure of the stature of the fulness of Christ,' at which when the church arrived, the supernatural gifts of the Spirit were to be removed as no longer necessary.

Ver. 14.—1. Tossed and whirled about with every wind of doctrine.]—The apostle elegantly compares the efficacy of false doctrine upon minds not fully instructed, to the force of a storm upon ships without a helm, which are moved to and fro, as it happens to drive them.

2. By the sleight of men.]—Εν τῇ αἰσχροῦ των ἀνθρώπων. Beza translates this, 'in aleatoria ludificatione hominum.' Chandler says it may be translated, 'by the dicing of men.' The deceitful arts of false teachers are here compared to the arts of gamblers, who, by using false dice, cheat those with whom they play.—The men whose base arts the apostle described in this passage, were the unbelieving Jews, and the heathen philosophers, who opposed the gospel by sophistry and calumny; also such false teachers as arose in the church itself, and corrupted the doctrines of the gospel for worldly purposes; whilst at the same time, they assumed the appearance of great disinterestedness and piety.

3. And by craftiness.]—Παροργίζω, craftiness, signifies the doing of things by trick and sleight of hand.

4. A subtle method.]—Μετέσχηκε. We find this word Eph. vi. 11, where it denotes the wiles and subtle contrivances of the devil, in order to deceive and ruin men. Properly, the word signifies a regular plan of proceeding in any affair. Here it is used for a regular plan of deceit, formed for upholding the common people in their ignorance and opposition to the gospel.

25 Wherefore, putting off lying, speak the truth every one (*μετα*, 243.) to his neighbour; for we are members one of another.

26 Be angry, but do not sin.¹ Let not the sun go down on your wrath;²

27 Neither give (*τις*) space to the devil.¹

28 Let him who stole steal no more;¹ but rather let him labour, working with his hands² that which is good, that he may have to distribute to him who hath need.

29 Let no rotten speech come out of your mouth;¹ but if any² SPEECH be good for the use of edification,³ SPEAK IT, that it may minister pleasure to the hearers. (See chap. v. 4.)

30 And grieve¹ not the Holy Spirit of God, (*τῷ ᾧ*) with whom ye are sealed (*ω*) until the day of redemption. (See chap. i. 13, 14. notes.)

31 Let all bitterness, and anger and wrath,¹ and clamour, and evil speaking, be taken away from among you, with all malice: (see Col. iii. 8.)

32 But be ye to one another kind, tender-hearted,¹ forgiving (*ἁρταί*, 65. 2.) each other, even as God for Christ's sake hath forgiven you. (See Col. iii. 12, 13.)

but that the allusion is, either to the ancient theatrical representations, in which the actors assumed, and then laid aside, the characters and distinctive dresses of the persons introduced into the play; or to the festivals of Bacchus, in which the Ephesians ran about the streets disguised in masks, singing songs in honour of Bacchus, and committing many disorders and violences.

Ver. 26.—1. Be angry, but do not sin.—Anger, like all the other natural passions, is given for wise purposes; such as, 1. To make us exert ourselves vigorously in repelling the sudden assaults of enemies, robbers, and thieves.—2. Being the strongest expression of displeasure, it is exercised with propriety towards children, servants, and other inferiors, to make them sensible of their faults, and to restrain them from committing the like faults in future. The anger of superiors in such cases, if it is not excessive or too long continued, is not only allowable but commendable, especially if more gentle methods have been used to reclaim the offenders without effect. But if anger is excited by trivial or slight provocations, or if it buries the angry person to violent actions, or if it is long continued in, it is sinful, as the apostle hath insinuated in his precept concerning it.

2. Let not the sun go down on your wrath.—As the Jewish day ended at sun-setting, the meaning of the expression is, that wrath must not be long continued in, for the reason mentioned in the commentary.

Ver. 27. Neither give space to the devil. —*Διὰβολος* signifies any false accuser. Thus, 1 Tim. iii. 11. 'The women in like manner must be grave, (*μη διὰβολους*) not slanderers.' In this sense the Syriac translator took the word in the verse under consideration, 'Ut ne deus locum calumniatori.' So likewise did Erasmus. According to their translation, the apostle's meaning is, Give no occasion to infidels to speak evil of the holy religion which ye profess.

Ver. 28.—1. Let him who stole steal no more.—Stealing is a vice most pernicious to the thief himself. For the thief, finding it more easy to supply his necessities by stealing than by working, falls into an habit of idleness, which, among the lower classes of mankind, is an inlet to all manner of wickedness. Next, the ease with which the thief gets, disposes him to squander thoughtlessly his unjust gain, in the gratification of his lusts. Hence, such persons are commonly addicted to lewdness and drunkenness.—To society, stealing is absolutely ruinous, as by rendering property precarious, it discourages honest industry. For which reason, in all civilized countries, it is punished with death.

2. Working with his hands.—The same command the apostle gave to the Thessalonians, 2 Epist. iii. 11. "We hear that there are some who still walk disorderly, not working at all. 12 Now them

25 Being thus renewed, your actions should be the actions of renewed persons; wherefore, putting off lying, which many of your philosophers think allowable in certain cases, (see Whitty's note), speak every one the truth to his neighbour; for we are members one of another.

26 Be angry, when it is proper; but do not sin, either in the degree or duration of your anger. Let not your wrath outlive the day, lest it grow into confirmed malice.

27 Neither, by immoderate anger long continued, give time and opportunity to the devil, to tempt you to commit sin in your anger.

28 Let him who stole steal no more; but rather let him labour, working with his hands, which he formerly employed in stealing, something useful to society, that he may have to maintain himself, and to distribute to him who hath really need, and so be under no temptation to steal.

29 And with respect to the right ordering of your words, let no rotten speech come out of your mouth; but if any thing ye have to say be good for increasing the knowledge, the good disposition, or the joy of others, speak it, that your discourse may afford profit, or at least innocent pleasure, to them who hear it.

30 And do not, by rotten speech or wicked actions, displease the Holy Spirit of God, so as to banish him from you with whose gifts and graces ye are marked, as persons to be redeemed from eternal death, until the day of redemption.

31 In particular, let all peevishness of temper, and anger, and wrath, and that reviling and evil speaking which often takes place even after anger hath subsided, be taken away from among you, with every degree of ill-will towards others. For these things are displeasing to the Spirit:

32 But be ye to one another kind, and tender-hearted, especially when any one of you is in distress; forgiving one another the injuries done you, after the example of God, who, for Christ's sake, hath forgiven you much greater offences committed against himself.

who are such, we command and beseech by our Lord Jesus Christ, that with quietness they work, and eat their own bread.'

Ver. 29.—1. Let no rotten speech come out of your mouth.—That is, speech offensive to the hearers, or which tends to corrupt their mind. This is the kind of speech called obscenity, and double meanings, Eph. v. 4. Wherefore, obscene discourse of every kind is chiefly intended in this prohibition. The character of rotten speech, however, is applicable likewise to flattery, calumny, railing, boasting, tattling, commendations of vice, and profane jestings on religion and its ministers; because all such speech is not only offensive to virtuous ears, but tends to corrupt them to whom it is addressed, by lessening their abhorrence of vice. (See Tillotson, serm. 160.) In the parallel passage, Col. iv. 6. the apostle commands that our discourse be 'seasoned with salt,' to preserve it from putrefaction.

2. But if any.—L'Enfant is of opinion, that *τις* here is put for *ὅτι*, *whatevcr*. But that supposition does not remove the ellipsis; for to complete the sentence, the words, 'Let that go forth from your mouth,' must be supplied.

3. Use of edification.—In the Greek it is, 'the edification of use.' But it is an hypallage of the same kind with Isa. i. 3. 'The ox knoweth his owner, and the ass his master's crib,' for, knoweth the master of his crib.

Ver. 30. And grieve not the Holy Spirit of God.—Some are of opinion, that the grief of the Holy Spirit here mentioned is that which he feels, when the pious persons with whom he dwells are hurt with the obscene speech and other vices of the wicked. But I understand the apostle as declaring, that the Holy Spirit is himself grieved or displeased with the behaviour of wicked men, without regard to the effect which it hath on the good.—Grief is ascribed to the Holy Spirit metaphorically; for he is incapable of pain or disquiet of any kind. But he acts on the occasion mentioned, as men do who are grieved. The expression conveys a strong idea of the love which the Spirit bears to men, and of his desire to promote their salvation. See Philip. ii. 13. note 1. for an account of his operation.

Ver. 31. Anger and wrath.—*Θυμός*, anger, is the passion begun, but *οργή*, wrath, is the passion carried to its height, accompanied with a desire of punishment, and leading the enraged person to revile, and even to curse his adversary.

Ver. 32. Tender-hearted.—*Ευπλάγητοι*, literally having good bowels. (See Ess. iv. 34.) This precept is very different from that of Epictetus, who speaks to this purpose, "If one is in affliction, thou may say to him, Thou hast pity on him, but take care not to feel any pity."

CHAPTER V.

View and Illustration of the Precepts in this Chapter.

BECAUSE the characters and actions of the heathen deities, according to the notions which were entertained of them, were vicious in the extreme, and had a most pernicious influence in corrupting the manners of their worshippers, the apostle, in different parts of this epistle, but in a more solemn manner in the beginning of this chapter, held up to the Ephesians the characters of *God* and of *Christ*, as truly venerable, and worthy of imitation. For he commanded the Ephesians, now become the children of God through faith, chap. i. 5. to be imitators of God, as his beloved children, and to walk in love to one another after the example of Christ, the head of their fellowship, who had loved them so exceedingly as to give himself a sacrifice for their sins, ver. 1, 2.—Next, he ordered them to avoid whoring; a vice which the heathens practised without restraint; and to abstain from obscene discourse; because the persons guilty of these impurities are so odious to God, that they shall have no inheritance in the kingdom of Christ and of God, ver. 3, 4, 5.—And because the heathens pretended to justify these practices by the example of their false deities, the apostle cautioned the Ephesians against being deceived with false speeches; and told them, that God had declared his disapprobation of such enormities, by his judgments brought on the nations who were guilty of them, ver. 6.—The Ephesians therefore were not now to be partakers with the heathens in these vices, ver. 7.—Because, though formerly such of them as were initiated in the mysteries thought themselves enlightened, they were really in darkness as to matters of religion and morality. Whereas, being truly enlightened by the gospel, it became them to walk as persons rightly instructed, ver. 8.—Withal, to lead them to a proper behaviour, he pointed out to them the virtues which are the natural fruits of minds well enlightened, ver. 9, 10.—And forbade them to join in any of the fellowships of the heathen mysteries, which he justly termed ‘the unfruitful

works of darkness,’ because they produced no fruit to those who continued in them, except external death, ver. 11.—He added, that the things done in the mysteries during the darkness of the night were so abominable, that it was an offence against modesty so much as to mention them, ver. 12.—Besides, the gospel expressly condemns these base actions, by which its excellent nature is clearly manifested, ver. 13, 14.—Next, he ordered the Ephesian brethren to walk correctly, that they might not, by an unseasonable ostentation of their religion, provoke their persecutors to put them to death, ver. 15.—But rather, by their prudent conduct, to prolong their lives, ver. 16.—Yet they were not to conciliate the good-will of their heathen neighbours, by becoming, like them, madmen, running about the streets in the frantic manner of the Bacchanals, ver. 17.—Nor, like them, drinking to excess, which would lead them to all manner of dissoluteness, ver. 18.—Nor singing lewd songs in their social meetings, on pretence of their being inspired: But when filled with the Spirit in these meetings, they were to sing psalms, and hymns, and spiritual odes, ver. 19.—Especially hymns of thanksgiving, addressed, through Jesus Christ, to the true God, the real author of all the good things mankind enjoy, ver. 20.

With respect to relative duties, the apostle in a general manner exhorted the Ephesians to be subject to one another in the fear of God; that is, to perform to each other, from a principle of piety, all the duties of social life, according to their different stations, and according to the relations and subordinations in which they stood to each other, ver. 21.—Then proceeding to particulars, in the natural order of these relations, he began with the duties of wives and husbands, which he illustrated by the example of Christ and the church; and on that occasion explained a very deep mystery relating to Christ and the church, couched in the formation of Eve, and in her marriage with Adam, ver. 22—30.

NEW TRANSLATION.

CHAP. V.—1 Be ye, therefore, imitators of God, as children beloved;

2 And walk in love, even as Christ loved us, and gave himself for us, an offering and a sacrifice¹ to God, (as) for a sweet-smelling savour.²

3 But whoredom, and all uncleanness, (as, 195.) and covetousness,¹ let them not even be named² among you, as it becometh saints.

4 Also (αἰσχρύνει) obscenity, and foolish talking,¹ and double meanings,² ARE things not

Ver. 2.—1. An offering and a sacrifice;—that is, both a peace-offering and a sin-offering.—Christ's love in dying for us, is a strong reason for our loving one another; because, if we do not love one another, we are destitute of that disposition which rendered Christ so acceptable to his Father; and do not deserve to be called his disciples, nor to share in the inheritance of God's children.

2. For a sweet-smelling savour.—This epithet was given to the sin-offering, Lev. iv. 31. as well as to the burnt-offering, Gen. vii. 21. It denotes the acceptableness of these offerings to God. For in the warm eastern climes, nothing is more refreshing than fragrant odours. And as in the highly figurative language of the ancient Hebrews, *smelling* is used to denote one's perceiving a moral quality in another, God is said ‘to smell a sweet savour’ from sacrifice, to signify that he perceived with pleasure the good disposition which the offerer expressed by such an act of worship. Wherefore, when the apostle tells us, that ‘Christ gave himself for us, an offering and a sacrifice to God, for a sweet-smelling savour,’ he teaches us, that Christ's sacrifice for us was highly acceptable to God, not only as a signal instance of obedience to his Father's will, and a great expression of his love to mankind, but also on account of its happy influence in establishing the moral government of God.

Ver. 3.—1. All uncleanness and covetousness.—Because αἰσχροτης, *covetousness*, is placed between *uncleanness* in this verse,

COMMENTARY.

CHAP. V.—1 *Be ye, therefore*, in respect of this forgiving disposition, *imitators*, not of the heathen deities, but of the true God, as *children beloved* of him on account of your constant care to imitate him in all his moral perfections.

2 *And that ye may be imitators of Christ also, live in the exercise of love towards all men, even as Christ our head loved us, and gave himself to die for us, an offering and sacrifice to God highly acceptable*, to obtain for us the pardon of sin.

3 What I recommend is not carnal love, but that benevolence which leads men to do good offices to others: *Therefore, whoredom, and all uncleanness, and covetousness, let them not even be mentioned among you with approbation, as it becometh saints.*

4 *Also obscenity, and buffoonery, and speech which may be turned into an obscene meaning, are things most improper for Christians.*

and *obscenity* in the next, some commentators think, that in this passage it denotes the lusts of the flesh carried to the greatest excess. And it must be acknowledged, that αἰσχροτης is used in scripture for all those inordinate desires which are never satisfied with the enjoyment of their objects. See Eph. iv. 19. note 2.—However, as an unsatiable desire of money is sometimes the parent of whoredom and uncleanness, covetousness in this passage may be understood in its ordinary acceptance. See ver. 5. of this chapter.—The influence of covetousness to lead men into all kinds of vice, was acknowledged even by the heathens.

Inde fere scelorum causæ.—Sæva cupido

Indomiti census,—ed quæ reverentia legum 1

Quis metus, aut pudor est unquam propter avaritiam 1

Juven. Sat. xiv. lin. 173.

2. Let them not even be named among you.—If the simple naming of the vices here mentioned had been unlawful, certainly the apostle would not, contrary to his own precept, have introduced their names into his letter, to be read by Christians in all ages. We must, therefore, by the word *naming*, understand a naming with approbation and delight; in which sense it is used likewise, 1 Cor. v. 1. note 2.

Ver. 4.—1. And foolish (talking).—Μωρολογία is that kind of speech by which one's neighbour is rendered ridiculous and contemptible,

*proper,*³ but *thanksgiving* rather *IS PROPER*.

5 For this ye know, that no fornicator,¹ nor unclean person, nor covetous man,² who is an idolater, hath inheritance in the kingdom of Christ, and of God. (1 Cor. vi. 9, 10. xv. 24.)

6 Let no one deceive you (*μὴ τις ὑμᾶς*, 1 Thess. ii. 1. note 1.) with false speeches; for, on account of these things, the wrath of God cometh upon the children of disobedience. (Col. iii. 6.)

7 Wherefore, be not joint partakers with them.

8 For ye were formerly darkness, (1 John i. 5. note 3.), but now *YE ARE* light in the Lord, (see ver. 13. note): Walk as children of light.¹

9 (Γὰρ, 97.) Now, the fruit of the Spirit¹ consists in all goodness, and righteousness, and truth (Gal. v. 22.)

10 (ἀπομεινότες, Ess. iv. 16.) Approve what is well pleasing to the Lord;

11 And have no fellowship¹ with the unfruitful works² of darkness,³ but rather even reprove¹ *τὴν*.

12 For the things which are secretly done by them, it is base even to mention.¹

13 Now, all things (*ἅλα*, 97.) to be reprov'd are made manifest by the light; (*γὰρ*, 97.) and every thing (*το φαίνεσθαι*, mid. voice) which maketh manifest, is light.¹

But, in your social meetings, *thanksgiving* to God, (ver. 19, 20.), for the benefits he hath bestowed on you, is more proper.

5 For this ye know, by the light of the gospel, (ver. 8.), that no fornicator, nor unclean person, nor covetous man, who, because he trusts in his riches, is really an idolater, hath inheritance in the country which Christ hath gone to prepare for us, and over which God will reign for ever.

6 Let no one, no legislator, philosopher, or teacher, deceive you with false speeches, importing that our prohibitions of fornication and uncleanness are mere ceremonial precepts derived from the law of Moses. For, on account of these crimes, the wrath (see chap. iv. 31. note) of God hath come, and will come on the heathen nations.

7 Wherefore, be not joint partakers with them in their crimes, lest ye share also with them in their punishment.

8 For ye were formerly, when heathens, darkness itself, notwithstanding the light ye pretended to derive from your boasted mysteries. But now ye are truly enlightened by Christ: behave as persons enlightened.

9 Now, the fruit of the Spirit, by which ye are enlightened, consists in doing all good offices to your neighbours, and in righteousness in your dealings, and truth in your speech.

10 In the whole of your behaviour, shew that ye approve what is acceptable to the Lord Christ;

11 And have no fellowship with those who celebrate the heathen mysteries, which being transacted in the darkness of night, are really the unfruitful works of darkness, as they bring no fruit to the initiated, except eternal death: But rather even reprove them.

12 For the impure and wicked actions which are secretly done in the mysteries by the initiated, are so abominable, that it is base even to mention them.

13 Now, all these reprobable actions, which are practised in celebrating the mysteries, are made manifest as sinful by the gospel: and seeing every thing which discovers the true nature of actions is light, the gospel, which discovers the evil nature of the actions performed in the mysteries, is light.

called in our language *buffoonery*, and in Latin *scurrilitas*, *scurrilis jocus*.—In the preceding verse, the apostle prohibited impure actions: in this verse, he cautioned the Ephesians against obscene language.

2. And double meanings.]—The word *κατασκευάζω* denotes *artfully turned discourse*; and is used either in a good or bad sense. In the good sense, it denotes *urbanity* or *complaisance* in discourse. Here it is used in the bad sense, for such artfully turned discourse as, in chaste expressions, conveys lewd meanings.

3. Are things not proper.]—*Τὰ οὐκ ὀφειλόμενα*, things not to be borne: But the phrase *not proper* is equally strong, as it signifies things most improper in Christians.

4. But thanksgiving rather is proper.]—By *thanksgiving* the apostle means, discourses concerning the order and harmony of God's work of creation, the deliverances wrought for us, and the benefits conferred on us by the providence of God; the great blessing of redemption from sin and misery, and the gift of eternal life consequent thereon, with whatever is necessary to prepare us for these blessings. Discourses on these subjects will naturally produce thanksgiving to God from the hearers, and give them unspeakably more delight than can be derived from obscene discourse, however artfully turned. According to this interpretation, thanksgiving, the effect, stands for such discourses as are the causes of thanksgiving. See the parallel passage, Col. iii. 15, 17.—Some critics are of opinion, that *κατασκευάζω* here means *innocently pleasant discourse*. See chap. iv. 29.

Ver. 5.—1. No fornicator, nor unclean person.]—In this, and his other epistles, the apostle in the most express manner condemned fornication, and uncleanness of all sorts, because the heathens avowedly practised these things, even in their temples, as acts of worship which rendered them acceptable to their gods. See Rom. i. 27. note 1. How different from heathenism is the gospel, which teaches, that they who continue in these vices, shall for ever be excluded from the presence and kingdom of God!

2. Nor covetous man, who is an idolater.]—The covetous man is he whose chief care is to amass money, whether he spends it on his lusts, or hoards it. Such a person is justly reckoned an idolater, because, instead of trusting in God for the support of his life, and for his enjoyments, his whole dependence is on his riches; they are the objects of his strongest affection, and all his cares are employed about them. See the parallel passage, Col. iii. 5.

3. Hath inheritance in the kingdom of Christ, and of God.]—The kingdom, even after Christ had delivered it up to the Father, 1 Cor. xv. 24. is called his kingdom, as well as the kingdom of God, because it was erected and established by him, and because, though he does not any longer govern it, he will possess the chief pre-eminence in it under God for ever.

Ver. 6. The wrath of God cometh.]—The word *cometh*, being the present of the indicative, which is sometimes put for the future, (see Ess. iv. 12.), the apostle's meaning may be, that severe punishment will come on the children of disobedience at the day of judgment.

Or his meaning may be, that the wrath of God hath already come, and will come on the children of disobedience: consequently he had in his eye the punishment already inflicted on the Sodomites, the Canaanites, the Assyrians, and the Babylonians, who, as nations have all been destroyed on account of their enormous sensualities, as well as that destruction which the apostle knew was in the course of providence yet to come on such nations as disobeyed God by their idolatry and licentiousness.

Ver. 8. Children of light.]—'Children of disobedience,' ver. 6. and 'children of light' in this verse, are Hebraisms. For the Hebrews denominated persons, children of the qualities which they were supposed to possess in an eminent degree; because it is usual for children to possess the dispositions of their parents.

Ver. 9. Now, the fruit of the Spirit.]—The gospel is often called the Spirit, see Gal. iii. 3. note. Some MSS. together with the Syriac and Vulgate versions, read here, 'But the fruit of the light,' which Estius, Grotius, and Mill, think the true reading, because there is no mention made of the Spirit, either in what goes before, or in what follows. The common reading, they suppose, hath been taken from Gal. v. 22. See the note there.

Ver. 11.—1. Have no fellowship.]—*Μὴ συνανέσθαι*. Chandler observes, that the Greeks used this word to denote "a participation in their religious rites and mysteries." Wherefore, by this precept the Ephesians were forbidden to enter into any of the heathen fellowships; a sense of the precept which is confirmed by the following verse.

2. Unfruitful works;—that is, works which produced no good, either to those who wrought them, or to society.

3. Works of darkness.]—The apostle calls the heathen mysteries works of darkness, because the impure actions which the initiated performed in them, under the notion of religious rites, were done in the night time; and by the secrecy in which they were acted, were acknowledged by the perpetrators to be evil.

4. But rather even reprove them.]—The word *κατασκευάζω* signifies to reprove, 1 Tim. v. 20.; to confute, 2 Tim. iv. 2.; to convict, John viii. 46.; and to convince, because the effect of reproof and confutation, properly administered, is to convince.—The apostle wished the Ephesians to use their superior knowledge, derived from the gospel, in shewing the initiated the absurdity of the mysteries, and the sinfulness of the things done in them.

Ver. 12. It is base even to mention.]—The initiated were taken engaged not to divulge the mysteries. Here the apostle insinuates, that the engagement was prudent, because it was base even to mention the things that were done in these mysteries.

Ver. 13. Every thing which maketh manifest is light.]—By this observation the apostle hath shewed how absurdly the heathens gave to their mysteries the appellation of light, and to the initiated the appellation of enlightened persons. For if these mysteries had been really light, they would have made the evil actions of the initiated, especially those which were done in the mysteries themselves, manifest in their true colours. The honourable appellation of light

14 Wherefore it saith, Awake¹ thou who sleepest, (Rom. xiii. 11.), and arise from the dead, (Eph. ii. 1.), and Christ will shine upon thee.²

15 See then that ye walk accurately, not as (σφαλι) unwise, but as wise MEN: (See Col. iv. 5.)

16 Gaining time,¹ because the days are evil. (See Col. iv. 5.)

17 (Δια τῆτο) For this, do not become (αφρονικ) madmen;¹ but understand ye what the will of the Lord is.

18 And be not drunk with wine,¹ (σ' α) by which cometh dissoluteness;² but be ye filled (σ, 162.) with the Spirit.³

19 (Δαλυντικ, 65. 2.) Speak to one another in psalms, and hymns, and spiritual songs,¹ singing and making melody in your heart to the Lord.² (See Col. iii. 16.)

20 Give thanks at all times for all things, in the name of our Lord Jesus Christ, to God, even the Father.¹

21 Be subject to one another¹ in the fear of God.

14 Because the gospel sheweth the true nature of every human action, it saith to all the Gentiles, and even to the initiated in the mysteries, *Awake thou who sleepest* in the darkness of heathenish ignorance, and arise from the dead state in which thou liest through trespasses and sins; and Christ will shine upon thee with the light of truth, whereby all thy faculties shall be enlivened.

15 See then that ye, upon whom Christ now shines, walk accurately according to his precepts; not as unwise men, provoking your heathen neighbours by imprudent rebukes, (ver. 11.), but as wise men, avoiding their vices, and endeavouring to reclaim them by the influence of your example.

16 Prolonging your time in the world through this prudent conduct. For the days in which ye live are full of trouble, Gen. xlvii. 9.

17 Yet, for the sake of gaining time, do not become madmen, by joining the votaries of Bacchus in their frantic rites; but understand ye what the will of Christ is; that he does not allow you to partake in these impurities.

18 And be not drunk with wine, as the heathens are when they celebrate the feasts of Bacchus their god of wine, by which drunkenness cometh dissoluteness of manners, (whoredoms, brawlings, riots). But when ye propose to be joyful, be ye filled with the Spirit; with those grand discoveries which by the Spirit are made to you in the gospel.

19 Instead of singing lewd songs, like the heathens in the festivals of their gods, repeat to one another, in the seasons of your joy, the Psalms of David, and those hymns and spiritual songs which are dictated to you by the Spirit, singing them, and making melody in your heart by accompanying them with devout affection, a melody most pleasing to the Lord.

20 Give thanks at all times for all things in your lot, whether they be prosperous or adverse, through the mediation of our Lord Jesus Christ, to God the only real Father of all the happiness that is in the universe.

21 With respect to relative duties, my exhortation in general is, Be subject to one another, in the various relations wherein ye stand to one another; and do it from a regard to the authority of God, who hath appointed these relations.

belonged only to the gospel, the mystery of Christ; and of enlightened persons, to the initiated into that excellent mystery. See 1 John i. 5. note 3.

Ver. 14.—1. Wherefore it saith, Awake, &c.]—The apostle doth not here quote any saying recorded in the Jewish scriptures; but by a rhetorical figure, he introduces the gospel as addressing an exhortation to the Gentiles, to awake out of the lethargy of sin.—A remarkable instance of this kind of personification, see Rom. x. 6. note 1.

2. And Christ will shine upon thee.]—In this speech, which the apostle attributes to the gospel, there is an allusion to Isa. lx. 1. 'Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.'—Επιφανει is the future of επιφανω.

Ver. 16. Gaining time.]—Εξαγοραζομενοι, literally, buying time, as debtors do, who, by giving some valuable consideration to their creditors, obtain farther time for paying their debts. That the sense given in the commentary is the true meaning of the precept, appears from the parallel passage, Col. iv. 5. 'Walk in wisdom towards them that are without, buying, that is, gaining time.' The word is used in this sense, Dan. ii. 8. Επ' αληθειας οιδω εγω οτι κειρον: μοις εξαγοραζειται, 'I know of certainty that ye would gain the time.'—Others understand this phrase of recovering the time we have lost through negligence, by a careful improvement of what remains.

Ver. 17. Madmen.]—So the word αφρονικ properly signifies; being compounded of a privative, and φρον, mind or reason; persons deprived of their reason.

Ver. 18.—1. Be not drunk with wine.]—Here the apostle condemns the Bacchanalian rites, of which the heathens were immoderately fond. In the worship of Bacchus, his votaries made themselves mad with wine, as Ovid informs us, Metam. lib. iii. ver. 536. "Est nota insaniam vino." And in their madness they ran about the streets and fields, committing all sorts of extravagancies.

2. By which cometh dissoluteness.]—The word σφαλις signifies entire dissoluteness of mind and manners. Compare in the original, Luke xv. 13. with ver. 30. of that chapter. Literally, this word denotes such a course of life as is void of counsel and good intention, like the behaviour of persons who are continually drunk. See Prov. xxiii. 29. where the pernicious effects of drunkenness are admirably described.

3. But be ye filled with the Spirit.]—Chandler understands this of the spiritual gifts bestowed on the first Christians, which, as appears from other passages of scripture, might be invited and strengthened by temperance and purity of behaviour; see 1 Thess. v. 19. note. But I prefer the sense given in the commentary, because the great discovery made in the gospel through the inspiration of the Spirit, may very properly be called the Spirit; especially as in other pas-

sages the gospel itself is called the Spirit. Farther, the joy arising from these discoveries is, to well disposed minds, unspeakably more delightful, exhilarating, and permanent, than that which is produced by the fumes of wine.—The antithesis found in this passage is beautiful: The lewd votaries of Bacchus fill themselves with wine; but be ye filled with the Spirit. In which precept there is this remarkable propriety, that our Lord had represented the discoveries that were to be made through the inspiration of the Spirit bestowed on his apostles, by 'rivers of living waters,' of which he commanded believers to drink plentifully, John vii. 37—39.

Ver. 19.—1. Speak to one another in psalms, and hymns, and spiritual songs.]—Estius says, ψαλμοι, psalms, in profane authors, denote songs in general, especially those which were sung with the harp; and that υμνοι, hymns, are those which were sung in honour of the gods. Beza thinks psalms, in this passage, denote those poetical compositions in which David uttered his own complaints and prayers; also those metrical historical narrations by which he instructed the people; and that hymns are his other compositions in which he celebrated the praises of God.—By ωδαι, πνευματικαι, spiritual odes, Estius understands those songs which were dictated to the spiritual men by the Holy Ghost, 1 Cor. xiv. 26; and which, after being uttered in the church, were committed to memory, or perhaps to writing, by others. Of this kind were the songs of Elizabeth, of Mary, and of Zecharias, recorded by Luke, chap. i. 42. 46. 67.—The same author is of opinion, that in this passage the Ephesians were directed to sing alternately,—a custom which was early practised in the church; and that the apostle recommended it to them to sing psalms, and hymns, and spiritual songs, not only in their assemblies for worship, but in their houses, mentioning, as an example, Paul and Silas singing the praises of God in the prison of Philippi, so as to be heard by their fellow-prisoners.

2. To the Lord,]—that is, to the Father, as is plain from the following verse.

Ver. 20. Give thanks—for all things to God—even the Father.]—In the festivals of Ceres and Bacchus, the heathens used to sing hymns in honour of these supposed divinities, in which they thanked and praised them for their benefits to mankind, as if all the blessings men enjoy were derived from these idols. Hence, they dignified Bacchus with the appellation of Liber Pater. In opposition to this idolatrous practice, which was founded in error, the apostle, as Chandler observes, commanded the Ephesians to ascribe all the blessings which mankind enjoy to the true God, who is the only real Father or original Author of these blessings.—Barrow's translation of πνευματικαις is, for all men. And, without doubt, it is the duty of the devout worshippers of God to give him thanks for all the blessings he hath bestowed on their fellow-creatures, it being a very proper ex-

22 Wives, be subject to your own husbands, as to the Lord.¹ (1 Cor. xiv. 34.)

23 For the husband is the head of the wife, even as Christ is the head of the church (*καὶ*, 207.) because he is the saviour of the body.

24 (*ἁλλὰ*, 79.) Therefore, as the church is subject to Christ, so also let the wives be to their own husbands in every thing.

25 Husbands, love your own wives,¹ even as Christ also loved the church, and gave himself for her;

26 That he might sanctify her, having cleansed her with a bath¹ of water, AND with the word.²

27 That he might present her to himself, glorious,¹ a church not having spot, or wrinkle, or any such thing;² but that she might be holy, and without blemish.

28 So ought husbands to love their own wives, as their own bodies:¹ He who loveth his own wife, loveth himself.²

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, as even the Lord the church.

30 (*ὅτι*, 254.) Because we are members of his body, of his flesh, and of his bones. (See ver. 32. note.)

31 (*ἀπὸ τῆς*) For this reason shall a man leave his father and mother, and shall be glued to his wife, and the two shall become one flesh.

32 This mystery¹ is great, but I speak (*καὶ*, 142.) concerning Christ, and (*καὶ*) concerning the church.

22 In particular, wives, be subject to your own husbands, in the same manner that ye are subject to the Lord Christ.

23 For the husband is the head of the wife, and is entitled to direct her, because he nourishes and cherishes her, (ver. 29.), even as Christ is the head of the church, and is entitled to govern it, because he is the saviour of the body: He bestows all blessings on the church.

24 Therefore, as the church is subject to Christ in every thing, because he is its head and saviour, so also let wives be subject to their own husbands in every thing pertaining to the management of the family, because he supports it.

25 On the other hand, husbands, love your own wives, and not other women, cherishing and nourishing them, (ver. 29.), even as Christ also loved his spouse the church, and gave himself to die for her;

26 That he might sanctify her, and fit her for becoming his spouse, having cleansed her emblematically by baptism, as brides are wont to be cleansed with a bath of water, and with the word, from the superstitions of Judaism and heathenism.

27 Christ thus cleanses the church, that at the day of judgment (Rev. xix. 7.) he may present her to himself, glorious, not with attire but with the beauty of holiness, a church not having spot, or wrinkle, or any imperfection; but that she may be perfectly amiable, both in mind and body, being holy, and without any blemish.

28 Since Christ loves the church as his own body, so ought husbands to love their own wives as their own bodies, on account of their affectionate services. He who loveth his wife, loveth himself: He promotes his own happiness.

29 The wife being a part of the husband's person, he ought to love her as himself. For no man in his right wits ever yet hated his own body, but nourisheth it with food, and cherisheth it with clothing, as even the Lord, by his powerful government, nourishes and defends the church.

30 This he does, because he can say of his church what Adam said of Eve, that we are members of his body, being of his flesh, and of his bones.

31 For this reason, that the woman is of the man's flesh and of his bones, shall a man leave his father and his mother, and shall be closely united to his wife, and by this union the two shall become one person, loving one another entirely, and having the same inclinations, and the same interests.

32 This close union of the first man with the first woman, on account of her being formed of his bones and flesh, is a great secret. But in so saying, I speak of these things as they are emblems of Christ, and of the church.

pression of that benevolence which they owe to all men. Yet I think the common translation of the clause more truly represents the apostle's meaning in this passage. See 1 Thess. v. 18. note.

Ver. 21. Be subject to one another.]—It is natural to suppose, that some of the Ephesian believers had infidel wives, or children, or slaves; as, on the other hand, some believing wives, or children, or slaves, may have had infidel husbands, or parents, or masters. Wherefore, as the apostle, in treating of relative duties, hath enjoined them universally, he intimated to the Ephesians that these duties were to be performed, from a regard to the will of God, with equal fidelity towards their heathen relations as towards those who were Christians.

Ver. 22. As to the Lord.]—This expression implies, that in all civil affairs, and more especially in the management of the common family, the husband stands in the same relation to his wife, as Christ does to his church. First, as Christ is the head or governor of the church, so the husband is the head or governor of the wife. And therefore, in guiding the house, the wife ought to conduct herself according to the will of her husband. Next, the husband's authority over the wife, like Christ's authority over the church, is founded in the love which he bears to her, the protection which he affords her, and the provision which he makes for her of all the necessities and conveniences of life. This sentiment the apostle expresses more fully in the following 23d and 24th verses.—The apostle's reasoning in this passage plainly implies, that if a husband refuses to his wife that love, and friendship, and protection, which her relation to him as a wife entitles her to, he thereby vacates the obligation on which her submission to him is founded.

Ver. 25. Husbands, love your own wives, even as Christ also loved the church.]—In what follows, we are told that Christ gave himself for the church, that he might sanctify her. Wherefore, if husbands are to love their wives, as Christ loved the church, they must endeavour to promote their faith and piety, and not separate from them because they are of a different religion. On the contrary, by affectionately performing every duty towards the unbelieving or wicked party, they may hope to gain them to the ways of God. See 1 Cor. vii. 14, 16, where this argument is pressed.

Ver. 26.—1. Having cleansed her (*καὶ* with a bath.)—In this sense Josephus uses the word *λουεῖν*, Bell. vii. 6. §3. where, speak-

ing of the hot and cold springs near the castle Machærus, he says, that 'being mixed they make (*λουεῖν ἡδύνον*) a most pleasant bath.'

2. With the word.]—In other passages of scripture, likewise, the word, that is, the truths contained in the word, are represented as the great means of cleansing men from sin. Tit. iii. 5. 1 Pet. i. 23.—In this sentiment our Lord led the way to his apostles, John xv. 3. xvii. 14, 17, 19.

Ver. 27.—1. That he might present her to himself, glorious, &c.]—Other brides recommend themselves by adorning their bodies with glorious or splendid apparel, Psal. xlv. 13. But Christ by his own blood, and by his word, having purified the mind of the church, hath thereby rendered her most beautiful, and a fit object of his affection.—This presentation of the church without spot or wrinkle will happen at the general judgment. Hence the apostle tells the Corinthians, 'I have fitted you for one husband, that I might present you as a chaste virgin to Christ,' 2 Cor. xi. 2.

2. Not having spot or wrinkle, &c.]—In this description, may not the perfection of the bodies of the saints be included, as well as the perfection of their minds? On this Doddridge observes, that the object of the gospel is to bring all the millions of which the church consists to such a state of virtue and glory, that when Christ shall survey it, there shall not be one having spot or wrinkle, or any such thing, to impair its beauty or offend his sight. What a grand idea is this!

Ver. 28.—1. As their own bodies.]—This is an allusion to the formation of Eve from a part of Adam's body, and an explication of the instruction God intended to convey to mankind by forming Eve in that manner.

2. He who loveth his own wife, loveth himself.]—The husband whose love leads him, after Christ's example, not only to protect and cherish his wife, by giving her the necessities and conveniences of life, but also to cleanse her, that is, to form her mind, and assist her in making progress in virtue, really loves himself, and promotes his own happiness in the best manner: for his wife being thus loved and cared for, will be strengthened for performing her duty; and her mind being improved, her conversation will give him the greater pleasure. Withal, having an high esteem of her husband, she will submit to the hardships of her inferior station with cheerfulness.—

33 (Rom. 286.) *Therefore, also, let every one of you in particular, so love his own wife as himself; and the wife see that she reverence her husband.*

33 *Therefore, also, let the consideration of what God himself said at Adam's marriage with Eve, lead every one of you in particular so to love his wife as himself, avoiding every thing in speech and behaviour towards her which is tyrannical, harsh, and bitter; and, on the other hand, let the wife take care to reverence and obey her husband.*

The apostle urged the Ephesians to love their wives, because the Asiatic nations being extremely addicted to whoredom, many of them held their wives in little estimation.

Ver. 32. This mystery is great, but I speak concerning Christ, and concerning the church.—In the Vulgate version the first clause is thus translated: 'Sacramentum hoc inagnum est'; and it is the sole foundation on which the papists have set up marriage as a sacrament.—The apostle calls the formation of Eve from Adam's body, and his marriage with her, and the intimate union established between them by that marriage, a *great mystery*, because it contained an important emblematical meaning concerning the regeneration of believers, and their union with Christ, which hitherto had been kept secret, but which he had discovered in the 30th verse; for there, in allusion to what Adam said concerning Eve, 'This now is bone of my bones, and flesh of my flesh,' the apostle says concerning Christ and believers, 'We are bone of his bones, and flesh of his flesh'; that is, we are parts of his body, the church; and by this application of Adam's words concerning Eve, to Christ and to his church, he insinuates, First, That the formation of Eve, of a rib taken out of Adam's body, was a figure of the regeneration of believers, by the breaking of Christ's body, mentioned ver. 25. Secondly, That Adam's love to Eve, on account of her being formed of his body, was a figure of Christ's love to believers, because they are become his body, as is observed ver. 30. Thirdly, That Adam's marriage with Eve was a figure of the eternal union of Christ with believers in heaven, mentioned ver. 27; for he left his Father to be united to his church.

In giving this emblematical representation of these ancient facts, the apostle has not exceeded the bounds of probability. In the first age, neither the art of writing, nor any permanent method of conveying instruction being invented, it was necessary to make such striking actions and events as could not easily be forgotten, emblems of the instruction intended to be perpetuated. See Ess. v. page 252. On this supposition, Adam, in whom the human race began, was a natural image of Christ, in whom the human race was to be restored; and his deep sleep, the opening of his side, and the formation of Eve of a rib taken out of his side, were fit emblems of Christ's death, of the opening of his side on the cross, and of the regeneration of believers by his death. The love which Adam expressed towards Eve, and his union with her by marriage, were lively images of Christ's love to believers, and of his eternal union with them in one society after their resurrection. And Eve herself, who was formed of a rib taken from Adam's side, was a natural image of believers, who are regenerated both in their body and in their mind, by the breaking of Christ's side on the cross. Thus the circumstances which accompanied the formation of Eve, being fit emblems of the formation of the church, we may suppose they were brought to pass to prefigure that great event; and, by prefiguring it, to shew that it was decreed of God from the very beginning.

The aptness, however, of these images, is not the only reason for supposing that the formation of Eve, and her marriage with Adam in paradise, were emblems of the regeneration of believers by the death of Christ, and of their eternal union with him in heaven. The singular manner in which Eve was formed, and the declaration at her marriage with Adam, 'Therefore shall a man leave his father and his mother, and cleave to his wife, and they shall be one flesh,' strongly lead to that conclusion. Eve was not formed of the dust of the earth, as all other living things were made, (not excepting Adam himself), but of a rib taken from Adam's side while he was in a deep sleep. Now, for this diversity, what reason can be assigned, if that which the apostle hath suggested is not admitted? Farther, unless some deep instruction were couched under the formation of Eve, what occasion was there for Adam, at his marriage with her, to

declare, 'This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man; therefore shall a man leave,' &c. For although the taking of Eve out of Adam might be a reason for Adam's affection towards her, it was no reason for the affection of his posterity towards their wives, who were not so formed. The reason of their love to their wives, then, being creatures of the same species with themselves. This Eve might have been, though, like Adam, she had been formed of the dust of the earth. Wherefore, Adam's declaration concerning Eve's being taken out of his body, and concerning his love to her on that account, was intended for some purpose peculiar to himself; namely, as he was a type of him who was to restore the human race by the breaking of his body on the cross, and who, on that account, loves them, and will unite them to himself for ever.—Upon the whole, the formation of Eve, and her marriage with Adam, and his love to and union with her, because she was taken out of his side, and the declaration, that on that account all his posterity should love their wives, and continue united to them through life, an union which does not subsist among other animals, are events so singular, that I do not see what account can be given of them, unless with the apostle Paul we suppose, that, agreeably to the most ancient method of instruction, God intended these things as figurative representations of the regeneration of believers by the death of Christ, and of his eternal union with them in heaven, and that Adam and Eve were taught by God himself to consider them as such.

It is no small confirmation of the apostle's emblematical interpretation of the formation and marriage of Eve, that in scripture we find a variety of images and expressions founded on that interpretation. For example, Rom. v. 14. Adam is expressly called 'a type of him who was to come,' on which account, 1 Cor. xv. 45. Christ is called 'the last Adam.'—Next, the catholic church, consisting of believers of all nations, is called 'the body of Christ,' and the members thereof are said to be 'members of his body, of his flesh, and of his bones,' in allusion to the formation of Eve, the emblem of the church. For as Eve was formed of a rib taken out of Adam's body during his deep sleep, so believers are regenerated both in mind and body, and formed into one great society, and united to Christ as his head and governor, by the breaking of his body on the cross. Thirdly, To this emblematical meaning of the formation of Eve, our Lord I think alluded, when he instituted his supper. For, instead of appointing one symbol only of his death, he appointed two. And in explaining the first of them, he expressed himself in such a manner as to shew that he had his eye on what happened to Adam when Eve was formed, 'This is my body which is broken for you,' for your regeneration.—Fourthly, The eternal union of the regenerate with Christ, after the resurrection, is called 'a marriage,' Rev. xix. 7; and the New Jerusalem, that is, the inhabitants of the New Jerusalem, the society of the redeemed, is termed 'the bride, the Lamb's wife'; and the preparing of men for that happy union, by introducing them into the church on earth through faith, and by sanctifying them through the word, is called, 2 Cor. xi. 2. 'a fitting them for one husband, that (at the resurrection) they may be presented a chaste virgin to Christ,' in allusion, I suppose, to the presenting of Eve to Adam, in order to her marriage with him. And to shew that in this expression the apostle had the figurative meaning of Eve's marriage in his mind, he mentions, ver. 3. the subtlety of the devil in deceiving Eve.—Finally, the union of the Jewish church with God, as the figure of the catholic church, consisting of the regenerate of all nations, is by God himself termed 'a marriage,' Jer. iii. 14. Ezek. xvi. 8, 32; and God is called 'the husband of that people,' Isa. liv. 5. and their union to him by the law of Moses is termed 'the day of their espousals,' Jer. ii. 2.

CHAPTER VI.

View and Illustration of the Precepts and Discoveries in this Chapter.

THE apostle having explained the duties of wives and husbands, proceeds to the duties of children and parents, ver. 1-4.; then to those of slaves and masters, ver. 5-9.; and with this he finishes his account of relative duties; wherein it is observable, that here, and Col. iii. 18. &c. he begins all along with the duty of the inferior, as Peter likewise doth, 1 Pet. iii. 1-7.; perhaps to teach us, that the right behaviour of the inferior towards his superior, is not only a matter of greater difficulty, but is necessary to entitle the inferior to the regard of his superior.

Having delivered these precepts, the apostle added a general exhortation to the Ephesians, to be strong in the performance of all their duties; which he enforced by the discovery of another deep article of the mystery of God, namely, that evil angels are leagued together against men, and continually occupied in tempting them to sin, with a view to ruin them, ver. 10-12.—But that the Ephesians might not be too much terrified with this discovery,

the apostle shewed them what an excellent defence against the attacks of the devil God had furnished them with, in the complete armour which he had provided for them, ver. 13-18. called therefore 'the complete armour of God.'

Next, the apostle begged the Ephesians to pray for him, that he might be enabled to speak plainly and boldly in support of the gospel, when brought before the emperor and his ministers, which it seems he expected would happen soon, ver. 19, 20.—But to free them from their anxiety on account of the danger he was exposed to, he told them that he had sent Tychicus to give them information concerning his affairs, ver. 21, 22.—Then, as a token of his love, he gave to them, and to all the brethren of Asia who were sincere in their attachment to the Lord Jesus Christ, his apostolical benediction, ver. 23, 24.

NEW TRANSLATION.

CHAP. VI.—1 Children, obey your parents in the Lord, for this is *just*.¹

2 Honour thy father and mother, which is the first commandment (¶, 162.) with a promise.¹

3 That it may be well with thee, and *THAT* thou mayest be long lived in the land.

4 Now, fathers, do not provoke your children to wrath; but bring them up in the correction and instruction of the Lord.

5 (Δουλοι) Servants, (see Col. iii. 22. note), obey your masters according to the flesh, with fear and trembling, in the integrity of your heart, as to Christ.¹

6 Not (κατ', 230.) with eye-service, as men-pleasers, but, as servants of Christ, do the will of God from the soul; (Col. iii. 22.)

7 With good-will, acting as servants to the Lord, and not to men *ONLY*.

8 Knowing, that *whatever* good *WORK* any one doth, *FOR* that he shall receive of the Lord, whether he be a slave or a freeman.¹ (See Col. iii. 21.)

9 And, masters, do the same things (περὶ) to them, moderating threatening, knowing that the master even of you yourselves is in heaven, and respect of persons is not with him.² (See Col. iii. 25. note.)

10 Finally, my brethren, be strong (¶, 167.) through the Lord, and (¶) through the power of his might.

11 Put on the complete armour of God,¹ that ye may be able to stand against the crafty ways² of the devil.

12 For we wrestle¹ not (μετὰ) with flesh and

Ver. 1. This is just.—That children should obey their parents in every thing lawful, is right in itself, even although the parents be unbelievers; as it is a proper return for the maintenance and education which they receive from their parents, and as it is enjoined by the laws of every well regulated state.

Ver. 2. Which is the first commandment with a promise.—In the second commandment there is a promise of mercy to them who keep the commandments in general; but the fifth is the first commandment which hath a promise annexed to it in particular. This observation concerning the promise in the law to those who honoured their parents, the apostle made, to shew that the honouring of parents is a matter of the greatest importance to the well-being of society, and highly acceptable to God.

Ver. 5. As to Christ.—By mentioning three different times in this and the following verses the slave's subjection to Christ, the apostle hath mitigated the hardship of slavery; for he hath shewn that both the master's power of commanding, and the slave's obligation to obedience, are limited by the law of Christ. See 1 Cor. vii. 21. note.

Ver. 8. Or a freeman.—By this appellation Guyse understands a servant who is not a slave; a hired servant.

Ver. 9.—1. Moderating threatening.—Αἰτιολογίας τὴν ἀπειλήν. Some translate this, 'forgiving the threatening,' the punishment ye threatened: The Syriac version hath here, 'Remittite illis delicta.'

2. Respect of persons is not with him.—See Rom. ii. 11. note. The apostle's meaning is, that in judging men, Christ will shew no favour to any one on account of his former condition or station, but will punish every tyrannical unjust action, by whomsoever committed, whether they lived in or out of his church.

Ver. 11.—1. Put on the complete armour of God.—By calling the Christian virtues πανοπλία τοῦ Θεοῦ, 'the complete armour of God,' the apostle represents the disciples of Christ, whose enemies and persecutors were many, as engaged in a dangerous warfare, and, I

COMMENTARY.

CHAP. VI.—1 Children, obey even your unbelieving parents in every thing consistent with your duty to the Lord; for this is *just*.

2 In particular, the law of Moses saith, Honour with obedience, and if need be, with maintenance, thy father and mother, which, I observe, is the first commandment in the decalogue with a promise.

3 For to this commandment these promises are annexed: That it may be well with thee; and that thou mayest be long lived in the land of Canaan.

4 Now, fathers, do not provoke your children to wrath, by cruel usage, (Col. iii. 21.); but bring them up in that wholesome discipline and instruction which the Lord hath prescribed; consisting in moderate correction and affectionate persuasion.

5 As the gospel does not cancel the civil rights of mankind, I say to bond-servants, obey your masters who have the property of your body, with fear and trembling, as liable to be punished by them for disobedience: Obey also from the integrity of your own disposition, as obeying Christ.

6 Do this, not merely when their eye is on you, or they are to examine your work, as those do whose sole care is to please men; but as bond-men of Christ, doing the will of God in this matter from the soul; that is, diligently.

7 With cheerfulness do your duty to your earthly masters, as servants to the Lord Christ; for in serving them faithfully, ye serve him; and therefore do not consider yourselves as servants to men only.

8 And that ye may be supported under the hardships of your lot, recollect what your religion teaches you, that whatever good action any man does, for that, though he should receive no reward from men, he shall receive at the judgment a reward from Christ, whether he be a slave or a freeman.

9 And, masters, behave in the same benevolent conscientious manner towards your slaves; give them all things necessary with good-will, not aggravating the miseries of their condition by the terror of punishment, but moderating threatening, knowing that the Lord even of you yourselves is in heaven on the throne of God, and that in judging his servants, respect of persons is not with him: He will reward or punish every one according to his real character.

10 Finally, my brethren, be strong in the performance of your relative duties, through the assistance of the Lord Christ, and through his mighty power exercised in the government of the world, for the purpose of defending you from your enemies, and enabling you to overcome them.

11 Put on the complete armour prepared by God for you, that, being covered therewith from head to foot, ye may be able to stand firm in the day of battle against the subtle methods of the devil, contrived for your destruction.

12 To be thus completely armed, is absolutely necessary. For

think, contrasts their virtues with the complete armour fabled by the heathen poets to have been fabricated by the gods, and bestowed on their favourite heroes. That armour was vastly inferior to the complete armour of God; for, in the first place, The Christian's complete armour is really of divine workmanship, and is actually bestowed on the Christian soldier, whereas the other is mere fiction. In the second place, The armour said to have been given by the heathen gods, consisting of brass and steel, could only defend the body of the hero who was covered with it; but the complete armour given by the true God, consisting of the Christian virtues, is useful for defending the mind of the faithful against all the temptations with which their enemies attack them. In the third place, The complete armour of God gives strength to the Christian soldier in the battle, and therefore is far preferable to any armour made of metals, which may defend, but cannot strengthen the body of the warrior. See 1 Thess. v. 8. notes.

2. Against the crafty ways of the devil.—Μετὰ τὰς. By 'crafty ways of the devil,' the apostle means, not simply the temptations which arise from the motions of the flesh, the love of pleasure, the fear of persecution, the contagion of evil example, the solicitations of the wicked, the sophisms of the philosophers, and of the unbelieving Jews, and the false glosses of heretical teachers in the church itself; but all these temptations, as prepared and pointed against men by such skillful, experienced, and malicious enemies as the devil and his angels. Accordingly it is added in the following verse, 'We wrestle not with flesh and blood only, but with governments, with powers,' &c. of whom the devil is the head.

Ver. 12.—1. We wrestle.—As the apostle, by exhorting the Ephesians, ver. 11. 13. to put on the whole armour of God, represented them as about to engage in battle, the wrestling mentioned in this verse must mean, not wrestling, properly so called, but fighting. For instead of wrestling clad in armour, the Greeks always wrestled naked.

blood² ONLY, but with governments, with powers,³ with the rulers of the darkness of this world,⁴ AND with (literally, spiritual things of wickedness) wicked spirits⁵ in the heavenly REGIONS.⁶

13 For this reason, take up the complete armour of God, that ye may be able to resist in the evil day, and; *THEY* having fully wrought every thing, to stand.

14 Stand, then, having your loins¹ girded about with truth, and having on the breast-plate of righteousness² (See Isa. lix. 17.)

15 And having your feet shod (*συναρμια*) with the preparation¹ of the gospel of peace.

16 Over all, take up the shield of faith, with which ye will be able to extinguish all the fiery darts¹ of the wicked one.² (See 1 Pet. v. 9.)

17 And receive the helmet of salvation,¹ (see 1 Thess. v. 8. note 2.), and the sword of the Spirit, which is the word of God.²

2. Flesh and blood]—is an Hebraism denoting mankind in general. Thus, Matt. xvi. 17. 'Flesh and blood hath not revealed it to thee, but my Father which is in heaven;' that is, no man hath revealed it to thee. Wherefore, in the verse under consideration, *flesh and blood*, as standing in opposition to governments, and powers, and wicked spirits, signifies wicked men in general, who everywhere opposed the gospel, and persecuted its professors.

3. But with governments, with powers.]—These being distinguished from *flesh and blood*, which is an Hebraism for mankind, see ver. 12. note 2. cannot be the governments and powers of the earth, but the evil angels, who have these appellations given them here, and Rom. viii. 38. either on account of the power which they exercise as the rulers of the darkness of this world, or on account of the station and authority which they possessed before they were cast out of heaven.

4. With the rulers of the darkness of this world.]—See 1 John i. 6. note 3.—Syriac, 'Adversus possessores mundi hujus tenebrosi.' *Κυριοκρατορες, mundipotentis*. God is called *παντοκρατωρ, omnipotens, Ruler over all*, because of his uncontrollable power in governing the universe. But evil spirits are called *κυριοκρατορες, rulers of this world*, because the dominion which by the permission of God they exercise, is limited to the 'darkness of this world;' that is, this world darkened by ignorance, wickedness, and misery, and which is the habitation or prison assigned them, until the judgment of the great day, Jude, ver. 6.—By 'the rulers of the darkness of this world,' Doubridge understands the heathen rulers; and 'by flesh and blood,' the lower ranks of mankind.

5. And with wicked spirits.]—Syriac, *spiritus malos*: So the phrase *πνευματικα της ανομιας* should be translated; for *πνευματικα, spiritual*, is here put for *πνευματα, spirits*.—See Ess. iv. 20.—*Πονηρια, wickedness*, properly signifies malice joined with cunning, and is fitly mentioned as the characteristic of those wicked spirits with whom we fight; and is a quality so much the more dangerous, that it exists in beings whose natural faculties are very great.—By 'spiritual wickednesses in heavenly places,' Chandler understands false pretensions to inspiration in the church.—The critics observe, that the repetition of the preposition *μεσ, with*, five times in this verse, is very emphatical, as it shews the length and difficulty of the battle.

6. In the heavenly regions.]—*Εν τοις ουραναιοις*. This I think is the region of the air, because, chap. ii. 2. evil spirits are represented as inhabiting the air, which the Hebrews called *heaven*, and the first heaven.—The account of the spiritual enemies of mankind given by the apostle in this passage, is agreeable to the doctrine of the other inspired writers; particularly John, who represents the heathen world, given up to idolatry and wickedness, as lying under the dominion of the devil, 1 John v. 19. And without doubt, it was by the suggestions and temptations of evil spirits, that mankind were so universally seduced to idolatry. Wherefore, since the professed design of the gospel was to destroy these evils, it is certain that the devil and his angels would oppose its progress, by stirring up their adherents to persecute both the preachers and the believers of the new revelation.—The combat which the first Christians were maintaining against the devil and his subjects, the abettors of idolatry, was with great propriety ascribed to the Ephesians, as their city was the very throne of idolatry, by means of the worship of Diana there performed with the greatest splendour and celebrity of rites, in the most magnificent temple in the world, and with a vast concourse of priests, votaries, and retainers of all sorts. Besides, magical works, the peculiar contrivance of the devil, seem, at the time the apostle wrote this epistle, to have been practised at

we fight not with flesh and blood only, the idolatrous rulers and other wicked men of the present age, but with the highest orders of evil angels; with such of them, in particular, as rule over the blind idolaters of this world, and with such inferior wicked spirits, as by the permission of God, have taken up their residence in the aerial regions, that they may the more conveniently assault us. See chap. ii. 2. note 2. and 2 Pet. iii. 5. note 1.

13 For this reason, that ye wrestle with evil spirits, as well as with wicked men, take up the complete armour of God's providing, that ye may be able to resist these malicious adversaries in the evil day of temptation, chap. v. 16. and they having fully practised every stratagem to ruin you, that ye may be able to stand firm.

14 Stand, then, having your loins girded about with truth, as soldiers are girded with the military belt, and having on the breast-plate of righteousness, as a defence against the calumnies with which the wicked attack your reputation;

15 And, like soldiers who defend their legs and feet with greaves, have your feet shod with the preparation necessary for preaching the gospel of peace.

16 As soldiers have their shields, which they turn every way for the defence of their whole body, so, over your whole body, take up the shield of faith; the firm belief of the doctrines and promises of the gospel; with which ye will be able to extinguish all the fiery darts, that is, the most deadly temptations, of the devil.

17 And, as soldiers have helmets to secure their heads against strokes, and swords to annoy their enemies, receive the helmet of the hope of salvation, which will defend you against the fear of death, and the spiritual sword, which is the word of God, that therewith ye may put your enemies to flight.

Ephesus more than in any other city or country in the world, Acts xix. 18, 19.

Ver. 14.—1. Loins girded about with truth.]—Since *faith* is mentioned afterwards as a distinct part of the Christian armour, *truth*, cannot mean in this place those truths which are the objects of the Christian's faith, but a true or unfeigned profession of the Christian faith in opposition to that which is hypocritical. For by sincerity in the profession of their faith, the whole faculties of their mind would be invigorated, and themselves put in a constant readiness for action; just as a soldier who is girded with the military belt, is fitted either for fighting or for retreating.

2. Having on the breast-plate of righteousness.]—In the parallel passage, 1 Thess. v. 8. this is called the 'breast-plate of faith and love.' See the note there. Perhaps the apostle in this passage alluded to Isa. lix. 17. where Messiah is said to have put on 'righteousness as a breast-plate;' that is, by the uprightness of his conduct, and his consciousness thereof, he defended himself from being moved by the calumnies and reproaches of the wicked.

Ver. 15. The preparation of the gospel of peace,]—means the virtues which in the first age were necessary to those who travelled through the world to preach the gospel; namely, fortitude, perseverance, self-government, and peaceableness: for these qualities were a great preservative against the evils to which they were exposed.—Chandler thinks *συναρμια* should be translated *activity*.

Ver. 16.—1. Extinguish all the fiery darts.]—Anciently they used small firebrands in the form of darts and arrows, which they kindled and shot among their enemies. These were called *τελα ignita, fiery darts*; and in battle they were received by the soldiers on their shields, which were covered with brass or iron, in order to extinguish them, or prevent their effect.

2. Of the wicked one.]—The devil is called *ο πονηρος, the wicked one*, by way of eminence, because in him the most consummate malice and cunning are joined. See ver. 12. note 6.

Ver. 17.—1. And receive the helmet of salvation.]—In the parallel passage, 1 Thess. v. 8. it is, 'And for an helmet the hope of salvation.' Chandler's note on this is, 'The helmet was for the defence of the head, to preserve it from deadly blows. And in like manner, 'the hope of salvation,' built on the promises of God, and arising from the consciousness of integrity, will ward off, or preserve from the fatal effects of all temptations from worldly terrors and evils, so that they shall not disorder the imagination, or pervert the judgment, or cause men to desert the path of duty to their final destruction.' See 1 Thess. v. 8. note 2.

2. And the sword of the Spirit, which is the word of God.]—Here the apostle calls the word of God 'the sword of the Spirit,' because it was given by inspiration of the Spirit, and because the doctrines, promises, and precepts of the word of God, are the most effectual means of putting our spiritual enemies to flight. Of this efficacy of the word of God, we have an illustrious example in our Lord's temptation in the wilderness, who put the devil to flight by quotations from the scriptures of the Old Testament.—Beza observes, that all the parts of the complete armour of the ancients are elegantly introduced in the apostle's account of the Christian's complete armour; for there is first the *military belt*, called by the Greeks *ζωνη*, and by the Latins *baltus*. This covered the two parts of the breast-plate where they joined.—The *breast-plate* was the second article of the complete armour, and consisted of two pieces, the one reaching from the neck to the navel, and the other hanging from thence to the knees. The former was called *θυρεξ*, the latter *ζυνε*.

18 (Δα, 119.) *With all supplication and deprecation, pray at all seasons* (σ πνευματι, 36.) *in spirit; and for this very purpose, watch* (κατ' ἐκτακτως) *with all perseverance and prayer for all the saints;* (see Col. iv. 2.)

19 (Κα, 220.) *Especially for me, that* (λογος) *eloquence may be given me in the opening of my mouth, with boldness, to make known the mystery of the gospel:*

20 *For which I execute the office of an ambassador* (σ ἀποστολῆς) *in a chain, that I may speak boldly* (σ, 168.) *concerning it, as it becometh me to speak.* (See Col. iii. 4.)

21 *Now, that ye also may know the things relating to me, and what I am doing,* Tychicus, a beloved brother, and faithful minister in the Lord, *will make known to you all things:*

22 *Whom I have sent to you for this very purpose, that ye may know our affairs, and that he may comfort your hearts.*

23 *Peace to the brethren, and love, with faith, from God the Father and the Lord Jesus Christ.*

Accordingly, in the parallel passage, 1 Thess. v. 8. the breast-plate is said to consist of two parts, *faith and love*.—Next to the breast-plate were the *greaves*, which made the third article of the complete armour. They were called by the Greeks *σπινθιδες*, and by the Latins *ocreae*, and were made of gold, or silver, or brass, or iron, and were designed to defend the legs and feet against the strokes of stones and arrows. Thus Goliath 'had greaves of brass upon his legs.' 1 Sam. xvii. 6.—The fourth article of the complete armour was the *helmet*, which likewise was made of metals of different sorts, and was used to defend the head against the strokes of swords and missile weapons.—Add, in the fifth place, the *shield*, and the whole body is completely covered. The shield was sometimes round, and sometimes square, and was made of strong thick leather. Thus the shield of Ajax consisted of seven fells of bulls' hides. Sometimes the shield was made of wood, covered with plates of brass or steel.

But besides the defensive armour just now described, offensive weapons were likewise necessary to render the soldier's armour complete; particularly the *sword*, which was used with the right hand, while the shield was held on the left arm. They had darts likewise, or javelins, mentioned ver. 16.

Ver. 18.—1. *With all supplication and deprecation.*—The words *ἐκτακτως*, and *πνευματι*, which I have translated *supplication and deprecation*, seem naturally, as Chandler remarks, "to denote the asking of what is good, and the deprecating what is evil, from their two roots; the first of which signifies *wishing*, and the latter *fearing*. And this they were to do 'in the Spirit'; that is, either with their heart and mind, sincerely and fervently, (Eph. iv. 56), or according as the Spirit of God should excite and move them."

2. *Pray at all seasons in Spirit.*—In confirmation of the interpretation in the commentary, I observe, that our Lord himself directed Ananias to distinguish Saul as his disciple, by the watch-word or token of his praying: Acts ix. 11. 'Inquire in the house of Judas, for one called Saul of Tarsus, for behold he prayeth' in my name.

3. *For this very purpose watch, with all perseverance and prayer, for all the saints.*—The first Christians constantly prayed for each other. Thus, when Peter was cast into prison, 'prayer was made, without ceasing, of the church unto God for him,' Acts xii. 5. And their prayer was answered; for he was miraculously delivered by an angel. This, with other instances, led the disciples to expect great benefit from the prayers of the faithful. Hence Paul himself often begged the brethren to pray for him, as in ver. 19. See Col. iv. 2. note.

Ver. 20. *For which I execute the office of an ambassador in a chain.*—The apostle being accused of no crime against society; but only of heresy in the Jewish religion, Acts xxiv. 5. xxvi. 31. he was allowed at Rome to live in his own hired house, with a soldier who kept him, Acts xxviii. 16. To this soldier he was tied with a chain, fixed on his right wrist, and fastened to the soldier's left arm; and the chain being of a convenient length, the two could walk together with ease, whithersoever the apostle's affairs called him. The soldiers who were thus employed, no doubt reaped great benefit from the apostle's conversation and preaching.

Ver. 21.—1. *That ye also may know the things relating to me, &c.*—*Τα κατ' ἐμε.* We have this expression likewise Philip. i. 12. The apostle means, that he wished the Ephesians, as well as the Philippians and Colossians, to know what success he had had in preaching at Rome, what opposition he had met with, what comfort he enjoyed under his sufferings, what converts he had made to Christ, and 'in what manner the evidences of the gospel affected the minds of the inhabitants of Rome.'

18 And as soldiers distinguish each other by watch-words, let your token of distinction, as fellow-soldiers of Christ, be prayer in the name of Christ. Therefore, *with all supplication for what is good, and deprecation of evil, pray at all seasons with earnestness; and for this very purpose, watch*, like soldiers on guard, *with the greatest perseverance in prayer, for all the faithful.*

19 *Especially for me, that, when I open my mouth in my own defence before my judges, eloquence may be given me, with boldness, to make known the mystery of the gospel,* (chap. i. 8. note); the doctrine of the gospel hitherto a secret; namely, that men are to be saved through faith, without obeying the law of Moses as necessary to salvation.

20 *For publishing which mystery, I execute the office of an ambassador of Christ chained: I say, that I may speak boldly concerning the divine original of the gospel, and concerning the salvation of mankind through faith; as it becometh me to speak, who am the ambassador of so great a Prince.*

21 *Now, that ye Ephesians also may know the things which have happened to me, and what I am doing at present, Tychicus, a Christian brother greatly beloved by me for his many excellent qualities, and who besides is a faithful minister of Christ, will make known to you all things.*

22 *This person, so estimable on account of his character, I have sent to you for this very purpose, that ye may know my affairs, and that he may comfort your hearts by the account he shall give you of every thing relating to me.*

23 *After the manner of the priests of old, I bless the church at Ephesus: Peace be to the brethren there, and mutual love, with increasing faith from God the Father and the Lord Jesus Christ.*

2. Tychicus—will make known to you all things, &c.)—This passage is a clear confutation of those who hold, that this epistle originally had a general inscription, and was directed to no particular church. For how could Tychicus be sent 'to the saints which are, and to the believers in Christ Jesus' in all countries, to make them know the apostle's affairs, and thereby to comfort their hearts? It is evident, therefore, that this epistle was sent to the saints of some particular place. And who should they be, but the saints at Ephesus, to whom, as Dr. Lardner hath shewed, by the consent of all the ancient MSS. and versions, it was inscribed?

Tychicus and Trophimus are mentioned Acts xx. 4. among those who accompanied Paul to Jerusalem. Wherefore, as he was then on his way thither with the collections which he had received from the Gentile churches for the poor of the saints in Judea, we may suppose, that Tychicus and Trophimus were of the number of the messengers whom the churches had deputed to attend the apostle when he performed that ministry. In the above quoted passage these two are said to be of Asia: 'And of Asia, Tychicus and Trophimus.'—Acts xxi. 19. Trophimus is called an Ephesian. Perhaps Tychicus was of the same city, which may have been the reason why the apostle sent his letter to the Ephesians by him, 'that he might comfort their hearts,' by making known to them the things which had happened to him in Rome, and what he was doing there. But whether he was an Ephesian or not, the character given of Tychicus, that he was 'a beloved brother and faithful minister in the Lord,' sheweth, that he was deservedly honoured with this commission. The same character Paul gave of Tychicus to the Colossians, chap. iv. 7. 'All things concerning me, Tychicus, a beloved brother and faithful minister and fellow-servant in the Lord, will make known to you.'—When the apostle, after being released from his first confinement in Rome, visited the churches of Asia, he desired Titus to come to him from Crete, when he should send to him Artemas or Tychicus, to supply his place to the Cretan brethren: Tit. iii. 12. 'When I shall send Artemas to thee, or Tychicus, make haste to come to me at Nicopolis, for there I have determined to winter.'—In like manner, during the apostle's second imprisonment at Rome, when he desired Timothy to come to him from Ephesus, he wrote to him, 2 Tim. iv. 12. 'Tychicus I have sent to Ephesus,' probably to direct the church there during Timothy's absence.—These are all the particulars which the scriptures have mentioned concerning Tychicus. They are few in number, but they are sufficient proofs of the great confidence which the apostle placed in him, on account of his ability, faithfulness, and zeal in the cause of Christ.

Ver. 23. *Peace to the brethren.*—It hath been said, that if this epistle was directed to the Ephesians, it is difficult to understand how the apostle contented himself with giving them a general salutation, without mentioning any of his numerous acquaintance and friends, with whom he had been intimate during his long residence at Ephesus. But the answer is, there are no particular salutations in the apostle's first epistle to Timothy, notwithstanding Timothy was in Ephesus when it was written. And in the second, there are only salutations to Priscilla and Aquila, the apostle's fellow-labourers, who were in Ephesus occasionally, and to the household of Onesiphorus, on account of the great respect which the head of that family had shewed to the apostle during his second imprisonment in Rome, 2 Tim. i. 16.—In like manner, there are no particular salutations in the epistle to the Galatians, the Philippians, the Thessalonians, and to Titus; because, to have sent salutations to individuals in churches where the apostle was so generally and intimately acquainted, unless there had been some very special reasons for such

24 Grace **BE** with all them *who love* our Lord Jesus Christ in sincerity. Amen.² (See Pref. sect. iv. at the beginning.)

24 I give my benediction also to the brethren in Asia. *The favour of God be with all them who love our Lord Jesus Christ in sincerity.* And, in testimony that all I have written and prayed in this letter is my real sentiments, I conclude with an *Amen*.

salutations, it might have offended those who were neglected. On the other hand, to have mentioned every person of note in these churches, would have taken up too much room. In writing to the Romans, the case was different. The apostle was personally unknown to the most of them; and therefore he could, without offence to the rest, take particular notice of all his acquaintance. See Illust. prefixed to Rom. xvi.

Ver. 24.—1. Who love our Lord Jesus Christ in sincerity :—*Ἐν ἀσφάλειᾳ*, literally *in incorruption*. Our love of Christ, like our love of God, is founded in our knowledge of the excellencies of his cha-

acter, and of the benefits he has conferred on us; and consists in esteem and gratitude; and shews itself by our imitating him, and obeying his commandments. This is the import of loving our Lord Jesus Christ in incorruption, or in sincerity.

2. Amen;—This is an Hebrew word, signifying *truth*. With this word the Jews ended all their prayers and most solemn speeches; in which they were followed by the first Christians, who thus signified, that the things which they had spoken, whether to God or men, were their real sentiments and desires. See 2 Pet. iii. 18. note 2.

PHILIPPIANS.

ESSAY VII.—ON THE MEDIATION OF CHRIST.

ONE cannot view the present state of the world, without taking notice of the misery and sin which prevail in it. The earth would be a wilderness, were it not cultivated with great care and labour. It nourisheth a number of plants and animals noxious to man. The fruits forced from it by human labour, are oftentimes destroyed by inclement seasons. Men, its chief inhabitants, are many of them excessively wicked, and their wickedness is productive of much misery to themselves in the present life, and to others who are affected by it. Besides, all of them are naturally liable to a variety of painful diseases, and to death.

This disordered state of the world hath been the occasion of much anxious speculation, to those who, fancying that things might have been so ordered as to exclude all evil, both natural and moral, have considered the admission of sin and misery into any system formed by an infinitely powerful, wise, and benevolent Being, as absolutely impossible. Hence the ancient Persians, and after them the Manicheans, to account for the present disordered constitution of things, affirmed, that the world was the work of two independent infinitely powerful Principles, the one good and the other evil.—Others of the Easterns accounted for the evils which are in the world, by supposing that mankind had existed in some prior state, and are punished here for the sins which they committed in their pre-existent state, and that their punishment is intended to purify and reform them. This was the doctrine of the Pythagoreans, and of some of the Jews, John ix. 1, 2.—But a third sort of reasoners, not satisfied with either of these solutions, maintained, that the world hath existed from eternity by successive generations and corruptions, in the manner we see it at present, without any first cause at all. This was the opinion of the Aristotelian atheists.—A fourth sort affirmed, that the world owes its origin to what they termed the fortuitous concourse of atoms, and that it is not governed by any intelligent principle whatever. This was the scheme of the Epicureans, who, to avoid the odium of the populace, pretended indeed to acknowledge the existence of gods, but denied that they made the world, or took any concern whatever in its affairs.

In this uncertainty, or rather darkness, concerning the origin of the world, revelation hath seasonably interposed. For it assureth us, That there is but one first Cause of all things, who is not only infinitely powerful, but infinitely good: That all the beings in the universe derive their existence from him, are absolutely dependent on him, and subject to his government: That whatever evil exists in the world, is the natural consequence of that freedom

of will with which God originally endowed his rational creatures, in order to render them moral and accountable agents: And that the first parents of mankind, abusing their liberty of action, subjected themselves and their posterity to sin and death by one single act of disobedience: But that, for remedying these evils, God was graciously pleased, in his original plan, to appoint the mediation of his Son, whereby the penal consequences of sin are so far prevented, that they do not take place in all cases; for as many of mankind as are delivered by him from the power of sin, shall at length be also delivered from its punishment, and be raised to a degree of perfection and happiness, greater than if they never had sinned. The mediation therefore of Christ, by which God remedies the evils which were introduced into the world through the disobedience of the parents of the human race, hath for its object to deliver mankind, *first*, from the power, and, *secondly*, from the punishment of sin.

SECT. I.—*Of the Mediation of Christ as a Priest, whereby the penal consequences of Sin are so far prevented, that they do not take place among Mankind universally.*

To prevent the penal consequences of sin from taking place among mankind universally, revelation assureth us, that the Son of God, by the appointment of his Father, made propitiation for the sins of mankind by his sufferings and death in the human nature; that is, by his sufferings and death he hath rendered it consistent with the character of God, as the moral governor of the world, in certain cases to pardon sinners: For we are told, Rom. v. 12. that 'as by the disobedience of one man, (Adam), sin entered into the world, and by sin death;—so by the obedience of one man, (Christ), righteousness entered into the world, and by righteousness life;' that is, an opportunity of becoming righteous, and of obtaining life, was granted to mankind on account of the obedience of Christ.

To this account of the ruin and recovery of the human species, various objections have been made. And, *first*, it hath been loudly urged, That to involve all mankind in sin and misery, on account of a disobedience to which they were nowise accessary, and to bestow righteousness and life, or an opportunity of obtaining these blessings, through an obedience in which they had no concern, are both of them contrary to our natural ideas of the justice and goodness of God.

To this objection, however, it is a sufficient answer to observe, that the very same constitution taketh place in the present state of things. For we see evils brought on the innocent, and favours communicated to the guilty, through actions in which neither the one nor the other

had any hand. Thus, the misconduct of kings and rulers brings misery on their subjects, who are not accessory to their follies. The sins of parents, in like manner, bring poverty, diseases, and even death, on their innocent children.—On the other hand, the wisdom and justice of princes are productive of happiness to their people: The virtues also, and heroic deeds of parents, bring honours and riches to their descendants, which remain with them often to the latest posterity.

This constitution of God, whereby evils are brought on innocent persons, for the faults of others in which they were nowise concerned; and blessings are conveyed to the unworthy, for the good deeds of others to which they contributed nothing—is not repugnant to the ideas which mankind entertain of justice and goodness. For, by universal consent, in all well regulated human governments, without any imputation of injustice, a similar constitution is established by law, through which, on the one hand, children are involved in the punishment inflicted on their parents, for crimes of which the children are entirely innocent; and, on the other, are made to share in the honours and rewards conferred on their parents, for virtues to which the children contributed nothing.

Since, then, by the appointment of men, so many evils befall the innocent, and so many benefits come to the undeserving, on account of actions performed by others, in which they had not the least concern, why should it be thought inconsistent with the justice and goodness of God, as moral governor of the world, to have subjected Adam's posterity to sin and death on account of his offence, notwithstanding they were in no respect accessory thereto? And having subjected them to these evils, it certainly must appear both proper and just, that he should have provided a remedy for them by the obedience of his Son, although the persons benefited by it contributed nothing to his obedience. Wherefore, the account which revelation hath given of the introduction of sin and misery into the world, and of the method in which these evils are remedied, cannot be found fault with, although in either case no regard was had to the personal demerit of the individuals affected thereby; but, in both, God acted agreeably to the sovereignty of his own will.

To prevent any mistake, however, on this head, let it be observed, that from what hath been advanced it by no means follows, that mankind are not to be rewarded or punished according to the nature of their own deeds. For, as B. Butler hath observed, Analogy, part ii. chap. 5. sect. 7. "The world's being under the righteous government of God, does indeed imply, that, finally and upon the whole, every one shall receive according to his personal deserts: And the general doctrine of the whole scripture is, That this shall be the completion of the divine government. But during the progress, and, for aught we know, even in order to the completion of this moral scheme, vicarious punishments may be fit and absolutely necessary." And if so, vicarious rewards may also be necessary for the same end.

Secondly, To the foregoing vindication of the account given in revelation of the ruin and recovery of the human species, it may be objected, that the evils which, according to the present constitution of things, are brought on the innocent by the vices of the guilty, and the benefits which the undeserving receive through the good deeds of the virtuous, are things merely accidental, owing to the natural relations by which mankind are connected: Consequently, that no argument can be drawn from such a constitution, to prove that it was consistent with the justice and goodness of God to subject Christ, an innocent person, to sufferings and death, for the sake either of saving the guilty from the penal consequences of their transgressions, or of bestowing favours on the undeserv-

ing. True. Such an argument does not follow from that part of the constitution of things just now explained: But it follows from another part of the same constitution, equally original and equally evident. For, to use Butler's words immediately following these already quoted, "Men by their follies run themselves into extreme distress, into difficulties which would be absolutely fatal to them, were it not for the interposition and assistance of others. God commands by the law of nature, that we afford them this assistance, in many cases where we cannot do it without very great pains and labour and sufferings to ourselves. And we see in what variety of ways one person's sufferings contribute to the relief of another; and how or by what particular means this comes to pass, or follows, from the constitution and laws of nature which come under our notice; and being familiarized to it, men are not shocked with it." For example, many, by their vices and follies, bring on themselves diseases, and a variety of accidents, which would often prove fatal to them, were it not for the timely assistance afforded to them by others, who, in lending them that assistance, sometimes expose themselves to great dangers, and sometimes subject themselves to long and painful sufferings. Having therefore, in the present constitution of things, instances of innocent persons suffering voluntarily, by the express appointment of God, extreme evils, for the sake of alleviating or removing the temporal penal consequences of the sins of others, it cannot be thought inconsistent with the justice and goodness of God, in his original plan of the government of our world, to have provided that the eternal penal consequences which he hath connected with sin, shall not in every case, and to every person, inevitably follow their transgression; and even that this deliverance should be accomplished by a person different from the sinner himself, who, for a purpose so benevolent, voluntarily exposed himself to the greatest sufferings for a time. To object against this appointment, is in reality to object against God's original constitution of nature, and against the daily course of his providence in the government of the world. For, as the before mentioned excellent author hath observed, Anal. part ii. ch. 5. sect. 7. "The world is a constitution or system, whose parts have a mutual reference to each other: And there is a scheme of things gradually carrying on, called the course of nature, to the carrying on of which God has appointed us, in various ways, to contribute. And when, in the daily course of natural providence, it is appointed that innocent people should suffer for the faults of the guilty, this is liable to the very same objection as the instance we are now considering. The infinitely greater importance of that appointment of Christianity which is objected against, does not hinder but it may be, as it plainly is, an appointment of the very same kind with what the world affords us daily examples of. Nay, if there were any force at all in the objection, it would be stronger, in one respect, against natural providence than against Christianity: Because, under the former, we are in many cases commanded, and even necessitated, whether we will or no, to suffer for the faults of others; whereas the sufferings of Christ were voluntary."

Thirdly, To the efficacy of the sufferings and death of Christ in preventing the future penal consequences of sin, it hath been objected, That we do not understand how they can have any such efficacy. True; we do not understand this, because revelation hath only discovered to us the fact, without explaining the manner in which it is brought to pass. Nevertheless, from the silence of scripture, and from our ignorance of the manner in which Christ's sufferings and death operate in preventing the future penal consequences of sin, it doth not follow, that his sufferings and death have that efficacy, by an arbitrary and tyrannical appointment. They may have it in

the way of natural consequence. For, to use B. Butler's words, Anal. part ii. c. 5. sect. 7. "What has been often alleged in justification of this doctrine, even from the apparent natural tendency of this method of our redemption—its tendency to vindicate the authority of God's laws, and deter his creatures from sin; this has never yet been answered, and is, I think, plainly unanswerable: though I am far from thinking it an account of the whole of the case. But without taking this into consideration, it abundantly appears, from the observations above made, that this objection is not an objection against Christianity, but against the whole general constitution of nature. And if it were to be considered as an objection against Christianity, or, considering it as it is, an objection against the constitution of nature, it amounts to no more in conclusion than this, That a divine appointment cannot be necessary or expedient, because the objector does not discern it to be so; though he must own, that the nature of the case is such as renders him incapable of judging whether it be so or not, or of seeing it to be necessary, though it were so."—Farther, as the same excellent reasoner observes in the same page, "Though it is highly right, and the most pious exercise of our understanding, to inquire with due reverence into the ends and reasons of God's dispensations; yet, when those reasons are concealed, to argue from our ignorance, that such dispensations cannot be from God, is infinitely absurd. The presumption of this kind of objections, seems almost lost in the folly of them: And the folly of them is yet greater, when they are urged, as usually they are, against things in Christianity, analogous or like to those natural dispensations of providence which are matter of experience. Let reason be kept to, and if any part of the scripture account of the redemption of the world by Christ, can be shewn to be really contrary to it, let the scripture, in the name of God, be given up. But let not such poor creatures as we, go on in objecting against an infinite scheme, that we do not see the necessity or usefulness of all its parts, and call this reasoning."

Fourthly, To the efficacy of the sufferings and death of Christ in preventing the future penal consequences of sin, it hath been objected that it is unnecessary; because, sinners being rendered capable of pardon by repentance, God, whose goodness is infinite, will pardon them without any atonement: that is, he will, in consequence of the sinner's repentance, prevent the future penal consequences of his sins from befalling him. But, before an objection of this kind is urged, the objector ought to know, whether there are any reasons which make the punishment of sin necessary under the moral government of God: And if there are such reasons, whether they may be dispensed with in every case where repentance takes place: And what effect the dispensing with these reasons, and the pardoning of the sinner simply on his repentance, would have on the other subjects of God. To the determining of these questions, such a knowledge of the whole plan of God's moral government, and of the relation of its various parts to each other, and of the purposes for which, and the means by which he carries on his government, is necessary, as doth not fall within the comprehension of human reason. In such a state of ignorance, for any one to determine, in opposition to the scheme of salvation made known in revelation, that God may and will pardon sinners simply on their repentance, seems not little presumptuous.

Were we to judge of this matter by what happens in the present life, we should be led to believe, that repentance will not, by itself, prevent the penal consequences of sin in the life to come. For when men ruin their fortunes by extravagance, or their health by excess in sensual indulgences, it is well known, that repentance alone doth not remove these evil consequences of their follies and

excesses. In like manner, when individuals incur the penalties of human laws, no wise governor finds it either reasonable in itself, or expedient for the good of the community, to free the criminal from the punishment which the wholesome laws of the state have annexed to such crimes, merely because he hath repented of them. The punishment of criminals is necessary to deter others from committing the like offences. Wherefore, if in the present life repentance is never found of itself to remove the temporal evil consequences which God hath connected with vice; also, if men themselves being judges, repentance ought not to prevent the punishment of crimes injurious to society, what reason hath any person, from the present constitution of things, to expect that repentance of itself will prevent those penal consequences which God may have thought fit to annex to vice in the life to come? Much more, what reason hath any one, from the present constitution of things, to expect that repentance and reformation will put the sinner into the condition he would have been in, if he had always preserved his innocence? The prevalence of propitiatory sacrifices in every age and country of the world, certainly sheweth it to be the general sense of mankind, that repentance is not of itself sufficient to procure the pardon of sin; but that something besides is necessary to induce the Deity to be propitious, even to the penitent sinner.

I acknowledge, indeed, that the prevention of the bad consequences of vice, and the removal of these consequences when they happen, which in the present constitution of things sometimes takes place through the timely assistance of others, affords a presumption, that the connexion between sin and punishment is not so rigid, but that in certain cases it may be broken. This presumption, however, goeth no farther than to afford a slight hope, that punishment, even in the life to come, may possibly be avoided through some foreign assistance. But whether any such assistance be actually provided, and what that assistance is, and by whom it is to be afforded, cannot be known from the present constitution of things. It is God alone who can discover these things to us. Wherefore, if revelation teacheth that God hath been pleased, through the vicarious sufferings of his Son, to prevent those penal consequences from coming on sinners in the future life; which in the original constitution of things he hath connected with sin, these things should not be objected against because they are not discoverable by human reason. The only thing proper for us to do is, to inquire whether it be really a doctrine of revelation, that through the sufferings of Christ the penal consequences of sin are, in the life to come, to be prevented from coming on the sinner, who, having repented of his sins and reformed his conduct, is capable of being pardoned? And if, on inquiry, this is found to be a doctrine of revelation, "our wisdom is," as Butler observes, "thankfully to accept the benefit, by performing the conditions upon which it is offered, without disputing how it was procured on the part of Christ."

SECT. II.—*Shewing it to be a Doctrine of Revelation, that Christ hath made atonement for the sin of the world by his death.*

THAT Christ hath made atonement for the sins of men by his sufferings and death, is revealed in all those passages of scripture where his death is represented as a propitiatory sacrifice. For since, according to the ideas which, in every age and nation, mankind have entertained of propitiatory sacrifices, they were believed to have a real efficacy in procuring the pardon of sin, the scriptures, by calling Christ's death *a sacrifice for sin*, have declared it to have that efficacy; and have taught us to expect pardon, through the efficacy of that sacrifice.

To recite all the passages of the Jewish and Christian revelations, in which the sufferings and death of Christ are spoken of as a propitiatory sacrifice, and the pardon of sin is represented as owing to the efficacy of that sacrifice, would lengthen this Essay beyond bounds. The following appear to be some of the principal passages, and therefore they merit the reader's attention:—Isa. liii. 6. 'The Lord hath laid on him the iniquity of us all.' 10. 'When thou shalt make his soul an offering for sin, he shall see his seed.'—John i. 29. 'Behold the Lamb of God, which taketh away the sin of the world.'—Rom. iii. 26. 'Whom God hath set forth as a propitiation through faith in his blood, for a proof of his own righteousness in passing by the sins which were before committed through the forbearance of God: 26. For a proof also of his righteousness in the present time, in order that he may be just, when justifying him who is of the faith of Jesus.'—Rom. iv. 25. 'Who was delivered to death for our offences, and was raised again for our justification.'—Gal. iii. 13. 'Christ hath bought us off from the curse of the law, having become a curse for us.'—Eph. i. 7. 'By whom we have redemption through his blood, even the forgiveness of sins.'—Heb. ii. 14. 'Since then the children partake of flesh and blood, even he in like manner partook of these, that through death he might render ineffectual him who had the power of death, that is, the devil.'—Heb. ix. 25. 'Not, however, that he should offer himself often, as the high-priest entereth into the holy places every year with other blood. 26. For then he must often have suffered since the formation of the world: but now once, at the conclusion of the ages, he hath been manifested to abolish sin-offering by the sacrifice of himself. 27. And for as much as it is appointed to men once to die, and after that the judgment; 28. So also Christ, being once offered in order to carry away the sins of many, will, to them who wait for him, appear a second time without sin-offering, in order to salvation.'—Heb. x. 10. 'By which will we are sanctified, through the offering of the body of Christ once.'—1 Pet. iii. 18. 'For Christ also hath once suffered for sin, the just for the unjust, that he might bring us to God.'

These passages, with many others which might be mentioned, taken according to their plain meaning, in conjunction with what Christ said to his disciples, when he instituted his supper, to prevent his death, and the ends for which he died, from being forgotten in the world; namely, 'This is my blood of the new covenant which is shed for many for the remission of sins,' Matt. xxvi. 28. I say, these passages teach us, That Christ's sufferings and death have, as B. Butler expresses it, "an efficacy additional to, and beyond mere instruction, example, and government."

To elude, however, the force of the argument taken from the account given in the scriptures of the end for which Christ suffered and died, some have affirmed,

First, That Christ's death is called a *sacrifice for sin*, not because it was really such a sacrifice, but merely in accommodation to the prejudices of mankind, who from the beginning of the world, expected the pardon of their sins through the efficacy of sacrifice. To this the answer is, 1. We know that Christ's death is not called a sacrifice for sin, in accommodation to the prejudices of the Jews, and in conformity to the Mosaic phraseology; but that the Mosaic phraseology was founded on the Levitical sacrifices being types or prefigurations of the sacrifice of Christ. So we are assured, Heb. viii. 5. 'These serve with a representation and shadow of heavenly things, since Moses, when about to construct the tabernacle, was admonished of God—See now, saith he, that thou make all things according to the pattern which was shewed thee in the Mount.' For from this it appears, that as the tabernacle which Moses finished was a copy of the taber-

nacle shewed to him on the Mount, so the Levitical priesthood, which he appointed, was a type of the priesthood of Christ; and the service of the Levitical priests, which he appointed to be performed in the earthly tabernacle, agreeably to the pattern shewed to him in the Mount, was a type of the service of Christ, as an high-priest, in the heavenly holy places. The same thing appears from many other passages in the Epistle to the Hebrews. Wherefore, the death of Christ was not called by the inspired writers a *sacrifice for sin*, in allusion to the Levitical sin-offerings; but these were called *sacrifices for sin*, because they were types or prefigurations of the real sacrifice of Christ. 2. If, in the account which the inspired writers have given of Christ's death as a sacrifice for sin, they have not alluded to the Levitical sacrifices, it will readily be allowed, that they have far less alluded to the heathen sacrifices. For these not being of divine institution, as the Levitical sacrifices were, the sacred writers have called Christ's death a sacrifice for sin, in allusion to the heathen sacrifices, they have given to those superstitions an importance to which they were by no means entitled. 3. If Christ, in speaking of his blood as shed for the remission of sin, and his apostles, in ascribing to his death all the efficacy which the sacrifices for sin were supposed, both by the Jews and Gentiles, to possess, have not expressed what is true in fact, but only have accommodated their language to the ill-founded prejudices and hopes of mankind, they have deceived us in a matter of the greatest importance. And the Epistle to the Hebrews, which was written professedly to prove that Christ really offered himself a sacrifice for sin, is a pernicious writing; because, by establishing a false fact, it had led mankind to trust for the pardon of their sins to a lie.

Secondly, To destroy the argument by which Christ's death is proved to be a real sacrifice for sin, taken from the account given of it in scripture, there are some who contend that it is called a sacrifice for sin in a metaphorical sense only; because he died for the confirmation of his doctrine concerning the pardon of sin to be obtained through repentance, and as an example of patience and fortitude in suffering for righteousness' sake, whereby his disciples are strongly excited to virtue. The persons of whom I speak, supposing, it seems, that to the pardon of a sinner nothing is requisite but his repentance and reformation, affirm, that Christ's death, by which the reformation and virtue of the world are so effectually promoted, may be called a sacrifice for the sin of the world in a metaphorical sense, with as much propriety as prayer, and praise, and almsgiving, are called sacrifices 'with which God is well-pleased.' But not to insist on what is well known, that prayer, and praise, and almsgiving, are nowhere called sacrifices for sin, I reply, 1. That if Christ's death had no other efficacy in procuring pardon for sinners, but by promoting their reformation, and exciting them to virtue, the sufferings and death of any other prophet or martyr may, with as much truth and propriety as the sufferings and death of Christ, be called a sacrifice for sin; and the salvation of penitents may as truly be ascribed to their sufferings and death, as to Christ's; at least, in as far as their sufferings added weight to their doctrine; and in proportion to the influence which their doctrine, in conjunction with their example, hath had in exciting others to virtue. Yet nowhere in scripture are the sufferings of any prophet or martyr termed a *sacrifice for the sin of the world*; nor is the salvation of sinners ascribed to any of them; nor are any of them called *saviours*. In particular, the apostle Paul, who, next to his Master, suffered the greatest evils for the confirmation of the gospel, and who exhibited an illustrious example of all the virtues, both active and passive, hath nowhere spoken of his own sufferings and death as a sacrifice for sin. He speaks, indeed, Philip.

ii. 17. of his willingness to be 'poured out upon the sacrifices and service of the faith' of the Philippians. But not to mention, that the *faith* of the Philippians is called the sacrifice, the allusion is not to the sin-offering, but to the meat-offering, on which oil was commonly poured, Lev. vi. 15. Consequently, the apostle's meaning, stripped of the metaphor, is simply, that he was willing to die for the confirmation of the faith of the Philippians, that, being made strong, it might be rendered acceptable to God; as is evident from 2 Tim. iv. 6. where the same expression is introduced and applied to the apostle's dying: *Ἦδη σπένδμι*, 'I am already poured out, and the time of my departure hath come.' In short, so far was Paul from considering his own sufferings as a sacrifice for sin, that he rejected the idea with abhorrence: 1 Cor. i. 13. 'Was Paul crucified for you?'—2. If the efficacy of the death of Christ in saving mankind, consisted only in its being a confirmation of his doctrine, and in its being an illustrious example of courageous suffering for truth, whereby mankind are powerfully excited to virtue, How can those be saved by his death who lived before he came into the world, most of whom never heard that he was to come and die, and could know nothing either of his doctrine or example? In like manner, How can those be saved by his doctrine and death, who, although they have lived since his coming, never have heard of either? And yet, in the scriptures, all who shall be saved from the beginning to the end of the world, are expressly declared to be saved through the efficacy of his death: 1 John ii. 2. 'He is the propitiation for our sins; and not for ours only, but for the sins of the whole world.'—John xi. 51. 'This he spake not of himself; but being high-priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God who were scattered abroad.'—3. Although it be true that Christ's death hath a powerful influence in promoting the practice of virtue among those to whom it is made known, that influence cannot be the only reason of its being called 'a propitiation for the sins of the whole world.' To merit that appellation, it must, as was formerly observed, have some efficacy additional to, and beyond mere instruction, example, and government, of which many of mankind are to have the benefit, although they have never heard of Christ's death.—What that influence is, and how it operates in procuring pardon for penitent sinners, God hath nowhere told us; but its effects he hath clearly enough revealed from the beginning. For, in the sentence which he passed on the serpent after it seduced our first parents, Gen. iii. 15. by foretelling that 'the seed of the woman would bruise the serpent's head,' and in so doing have his 'own heel bruised,' God declared, that the seed of the woman, by dying, would render the malicious contrivance of the devil for destroying the human species abortive. Accordingly, in the sentence which God passed on Adam and Eve, by saying, that she was 'to bring forth children in sorrow,' and that he was 'to eat bread in the sweat of his face, till he returned to the ground,' God intimated, that he permitted them to live and beget children: and placed them and their posterity, from that time forward to the end of the world, under a law better suited to their weakened nature, than that which they had lately broken; and that he granted them this grace, or favour, on account of the seed of the woman having his heel bruised when he should bruise the serpent's head. In this first instance, therefore, the death of Christ in prospect had the efficacy to suspend the chief temporal penal consequence of Adam's sin. And by procuring for him, and all his posterity, a new trial under a more gracious law than the first, it will, in the second instance, prevent the eternal penal consequences of sin, with respect to all who, through faith and repent-

ance, are capable of being pardoned. Such, then, according to revelation, is the efficacy of the sufferings and death of Christ as a sacrifice for sin, in preventing the penal consequences of men's transgressions, both in this life and in that which is to come.

SECT. III.—*Of the Mediation of Christ as a Prophet and King, whereby mankind are delivered from the power of sin.*

HAVING described and defended the mediation of Christ as a priest, whereby sinners are freed from the punishment of sin, it remains to treat of his mediation as a prophet and king, by which they are delivered from the power of sin.

After mankind had remained under the guidance of their own reason, as long as was necessary for making them sensible, by experience, of its insufficiency to lead them to the knowledge and practice of their duty; and after the most learned heathen nations had actually lost the knowledge of God, and were become excessively corrupted, it pleased God to send his Son into the world, as a prophet divinely commissioned and inspired, to teach them the doctrines and precepts of religion, and to make known to them the rewards and punishments of a future state.

Christ's mediation as a *prophet*, Butler hath described, Anal. part ii. chap. 5. sect. 6. in the following terms:—"He published anew the law of nature, which men had corrupted, and the very knowledge of which, to some degree, was lost among them. He taught mankind, taught us authoritatively, to live soberly, righteously, and godly, in this present world, in expectation of the future judgment of God. He confirmed the truth of this moral system of nature, and gave us additional evidence of it; the evidence of testimony. He distinctly revealed the manner in which God would be worshipped, the efficacy of repentance, and the rewards and punishments of a future life. Thus, he was a prophet in a sense in which no other ever was. To which is to be added, that he set us a perfect example, that we should follow his steps."

To this mediation of Christ as a prophet it may perhaps be objected, that it was not necessary, because, by his own immediate operation, God might have communicated to mankind, at their birth, whatever knowledge of the doctrines, and precepts, and sanctions of religion, was requisite. True; he could have done this: but the objector should recollect, that to instruct mankind in the knowledge of religion by the mediation of his Son, is analogous to the method in which God instructs them in the knowledge of the things pertaining to the present life. For, notwithstanding he could easily have brought the whole human species into the world with the knowledge and experience of full-grown men, he hath not thought fit to adopt that constitution, but bringeth them all into the world infants, ignorant of every thing; and maketh use of the mediation of their parents and teachers, for conveying to them the knowledge necessary to their conducting the affairs of the present life properly. Just so, God hath not thought fit to bring the human species into the world, endowed with the complete knowledge of spiritual and divine things; but, for their instruction in these matters, maketh use of the mediation of Christ, that is, maketh use of the labours of the holy prophets, apostles, and ministers of Christ, seconded by the influences of his Spirit. And where the instruction of prophets and apostles, and of the ministers of the gospel, is withheld, Christ, in the course of his providence, raiseth up in every nation teachers from time to time, whose labours, likewise, he rendereth successful to a certain degree, by the influences of his Spirit. Wherefore, this method of instructing mankind in matters of religion and morality, by the

mediation of Christ, being similar to the method in which God instructs them in the matters which relate to the present life, by the mediation of parents and teachers, it cannot be objected against as unworthy of God.

Secondly, For delivering mankind from the power of sin, and leading them to the practice of virtue, God appointed his Son's mediation as a *king*; that is, he hath made him governor of the world, and appointed him to erect a kingdom in it which is not of this world, and authorized him to govern it, not by force, but by methods suited to that rational nature, and that liberty of action, wherewith he hath endowed men, that, becoming his subjects willingly, they may obey his laws from choice.—This spiritual kingdom Christ hath erected, by uniting into one church, or religious community, all those, who through his mediation as a prophet, being enlightened with the knowledge of true religion, have received his laws as the rule of their conduct. To this church Christ hath committed all those revelations which God hath been pleased to make to mankind, both in early and in later times, to be preserved for the benefit of the world. In this church also, Christ hath appointed the pure spiritual worship of God to be performed publicly, and a standing invitation to religion to be given to sinners to the end of the world, by ministers specially set apart to that office, 'to open their eyes, to turn them from darkness to light, and from the power of Satan to God.' This church, or religious community, Christ governs not only by laws written on the hearts of individuals, but also by laws written explicitly in his word. With this church Christ is ever present in an invisible manner; and is gradually enlarging it, and thereby is extending his kingdom through the world; and hath promised to protect it by his providence against its enemies, so that the gates of hell shall never prevail against it in such a manner as to destroy it.—Besides this outward visible church, consisting of all who are favoured with an external revelation, and who profess to believe that revelation, Christ hath another church or kingdom, which likewise is not of this world, called his *catholic invisible church*, consisting of all persons, scattered over the face of the earth, who live in obedience to his laws written on their hearts, and who worship God by those natural acts of piety which right reason dictates. This church also Christ protects by his providence, so that it shall never perish. To the end of the world there shall still be men in every age and nation, who make conscience of knowing and doing the will of God according to the light afforded them by their own natural powers, and by such instructors as from time to time Christ raiseth up to teach them.—Lastly, Though great numbers of mankind, both in his visible church and out of it; do not obey the laws of Christ sincerely, yet as all are bound to obey him, they shall all be judged by him at last; and in such a manner, that his government will issue in infinite and endless happiness to the obedient, but in unspeakable misery to the obstinately rebellious. For Christ is gone 'to prepare a place for his people, and will return to take them to himself, that where he is, there they may be also.' At which time likewise he will 'send everlasting destruction on them who know not God,' as well as on them 'who obey not the gospel of his Son.'

To the mediation of Christ as a king, for the purpose of delivering mankind from the power of sin, and of training them to virtue, it hath been objected, that it is unnecessary, because, as God might have brought every individual of the human species into the world perfect in knowledge, so he might have brought them into the world perfect in virtue; and if, afterwards, any of them had fallen into vice, he might have restored them by an immediate exertion of his own power, without having recourse to such a complicated constitution as the mediation of his Son. True: But it should be considered, that

in the natural world nothing is brought to pass by an immediate exertion of the power of God, excepting what are called the *laws of nature*. All other things are accomplished by the intervention of means. For instance, Whatever hath life, is brought into the world by the instrumentality of parents, although God could have brought them into life merely by willing it. In like manner, he might have supported the life of animals by his own power, without the intervention of means, if he had so pleased. Yet he hath chosen to do it by food, to the production whereof a great variety of means are employed; in each of which his wisdom, and power, and goodness, are as much exerted and displayed, as they would have been if the life of animals had been supported by an immediate exertion of his power, without any means.—This being the course which God follows in the administration of his natural kingdom, why should it be thought proper for him to follow a different course in the government of the moral world? As Taylor justly observes, In accomplishing his purposes, in the moral as well as in the natural world, by the instrumentality of means, God hath multiplied and beautifully diversified the displays of his perfections, in such a sensible manner, that the attention of his intelligent creatures is roused, their powers of contemplation are exercised, their admiration and gratitude are excited to a much higher degree, than if every thing in the natural and moral world had been produced without means. In this constitution, therefore, there is the greatest propriety; since it is impossible to turn our eyes to any part of either world, without beholding God in those multiplied and varied exertions of his perfections, by which he accomplisheth his purposes. So that in both worlds God employs means, not because he is deficient either in wisdom or in power, but to multiply the instances of both; and to set these before his rational creatures, as the most engaging subjects of contemplation, and the most powerful motives of action:—A method of exerting his perfections more proper in the moral world than even in the natural; because to render men accountable, it is necessary that they be induced by rational considerations to become virtuous from choice.

Thus, as Butler observes, it appears, that against the mediation of Christ as a prophet and king, there lieth no objection, but what may be urged with equal force against the natural providence of God.

SECT. IV.—Of the Objection to the Mediation of Christ, taken from the Dignity of his Person.

NOTWITHSTANDING all that hath been said in vindication of the mediation of Christ, there still remaineth one objection, which I have not hitherto mentioned, but which I have reserved last of all, to be treated of by itself, because being levelled, not against any one part of the mediation of Christ, but against the whole thereof, it requires to be completely discussed. The objection of which I speak, is that taken from the dignity of the Mediator, and the meanness of the creatures for whom his mediation was appointed.

In scripture, the Mediator is said to be the only begotten Son of God, the brightness of his Father's glory, and the express image of his person; the Maker of all things in heaven and on earth, visible and invisible; and who having made all things, upholdeth them by the word of his power, and governs the whole as its Lord or proprietor. This great personage is said to have divested himself of the form of God, and to have appeared on earth in the likeness of man, and to have humbled himself still farther, by suffering the painful and ignominious death of the cross as a malefactor; and all for the purpose of saving the sinful inhabitants of this earth, which, in comparison of the immensity of the universe, is as

nothing; and who being, as is supposed, the lowest order of God's rational creatures, their salvation, it is affirmed, was an end too inconsiderable to merit that a person of such dignity should assume the human nature, and therein die as a malefactor to accomplish it; and that, after his resurrection, he should continue united to the human nature for ever. These things, it is said, are so astonishing, that our understanding, dazzled and confounded by them, cannot conceive them to be possible.

This objection being considered by infidels as sufficient to overturn the gospel from the foundation, merits our attention; especially as it is plausible, and at times hath occasioned doubts in the minds even of enlightened believers.—To remove this embarrassing objection, let it be observed, that notwithstanding the mediation of so great a person as the only begotten Son of God, for the salvation of the human species, may at first sight appear a transaction unworthy of him, on account of the low rank mankind hold in the creation, and on account of the small dimensions of the earth, their present habitation, in comparison with the other orbs which are supposed to be inhabited, and which compose the great system of the universe, the mediation of the Son of God for the salvation of such creatures will not appear unworthy of him, if the importance of the human species, as rational creatures, is justly estimated, and the constitution of the earth, their present dwelling-place, is duly attended to.

And first, to begin with the earth, the habitation of the human species, for whose salvation the mediation of Christ was appointed, it is acknowledged, that, in respect of its magnitude, it holds but a middle rank even among the orbs of which our solar system consists. Nevertheless its importance, as the dwelling-place of mankind, may depend, not so much on its relative magnitude, as on the exquisite contrivance of its parts, their nice arrangement, their apt union, and their suitableness to produce the ends for which they were designed. Judging of the earth according to this rule, although it now lieth under the curse of God, and bringeth forth to man nothing spontaneously but thorns and thistles, Gen. iii. 18. it was, in its primitive state, more excellent in many respects than it appears to be at present; as may be gathered from the excellence of its productions before it was cursed of God. Gen. ii. 9. 'Out of the ground' made the Lord God to grow every tree that is pleasant to the sight, and good for fruit; the tree of life also in the midst of the garden,' whose fruit, by the operation of God, possessed the noble quality of rendering those who ate of it immortal; just as the present fruits of the earth, by the same operation, keep men alive for a time; also it produced 'the tree of knowledge of good and evil,' which may be called *the tree of death*, because its fruit was of such malignancy, that it not only introduced diseases and death into the body of him who ate of it, but also corrupted his mind by inflaming his passions; as our first parents by fatal experience found. Farther, the importance of our globe in the mundane system may be learned from this, that one of the purposes for which the mediation of the Son of God was appointed, is declared in scripture to be, to put the righteous in possession of an habitation similar to the earth in its primitive state, that that illustrious display of the perfections of God which was made in its original constitution, may not perish from the universe. Hence, the habitation of the righteous after the resurrection, is called 'a new heaven and a new earth;' and the creation thereof is termed, by the apostle Peter, Acts iii. 21. 'The restitution of all things, which God hath spoken (or promised) by the mouth of all his holy prophets since the world began.' In this new earth, wherein the righteous are to live for ever in an embodied state, there will be no curse to spoil its contexture, or to mar its productions, or to blast its beauty,

as in this earth; but it will remain, without any change, an illustrious monument of the great Creator's wisdom, power, and goodness, to all eternity; as was just now observed. And if so, are we not warranted to suppose, that, in the view of God, our earth had a pre-eminence above many other parts of the universe?

2. With respect to the human species, for whose salvation the mediation of Christ was appointed, although their habitation be but of small dimensions, considered in relation to the immensity of the universe, they may be of more account for their numbers than the inhabitants of any other world in the system, however great its dimensions may be. For who can tell, whether rational beings anywhere else propagate their kind, as the human species doth? and whether, anywhere else, the constitution taketh place which subsists in our world, in which multitudes die almost as soon as born, and multitudes live only a few years, then are removed, and their places are filled by new comers, who in like manner die and are succeeded. And, for as much as all who die, whether in early infancy or in advanced age, are to be brought a second time into life, namely by a general resurrection, and on that occasion are all to be finally disposed of, according to their different capacities and deserts; I say, when *the mystery or secret purpose of God* in creating mankind is in this manner completed, the human species may be found more considerable for their number, than the inhabitants of other orbs whose dimensions are greater, but who do not die. And on account of their immense number, this our species may have been judged by God worthy to be redeemed, or saved from perishing, by the mediation of so great a person as his only begotten Son.

The multiplication of the human kind by generation, which takes place in our system, is a thing so wonderful, whether, their bodies or their souls are considered, that were it not a matter of daily experience, it would be thought an absolute impossibility. Wherefore, if generation takes place in no other system of rational beings, the human species, to which that faculty hath been imparted, may be of more importance in the sight of God, than any other species which doth not possess the same faculty; and on account of their number, the *new earth*, or material habitation, which is to be assigned to them who are saved after they are restored to life, will probably be of greater magnitude than any earth or material habitation existing at present in the universe.

3. As the human species, the inhabitants of this earth, may, in respect of their number, be more considerable than the inhabitants of any other habitable globe, they may be more considerable even in respect of their nature. For as Taylor hath observed, in his *Key to Romans*, No. 133. the human body, though it is now contaminated with disease and subjected to death, having been created in its original state capable of immortality, it may have been the chief of all the organized material works of God; the work in which his wisdom and power shine most illustriously. For, as it is composed of a dense or gross fleshly substance, its structure must on that account be the more exquisite, in order to its being united to, and animated by a rational spirit, in such a manner that its organs of sensation should convey to that spirit ideas of things external; and its members, being acted upon by the volitions of that spirit, should become fit instruments of its operations during its union with the body. The superior excellence of the mechanism of the human body, may likewise be understood from God's declared resolution to raise the bodies of the righteous at the last day, incorruptible and immortal; which, it is supposed, is the state in which the human body would have been continued by the use of the *tree of life*, if our first parents had not violated the law of their creation. And

having raised them in this excellent form, reunited to their spirits, he will continue them so united for ever, that this most admirable piece of material mechanism may remain an eternal monument of his divine skill in its formation.

Next, with respect to the human spirit, although its faculties are greatly weakened, and their operations are exceedingly obstructed, through the disorder introduced into the human frame by our first parents eating the forbidden fruit, its faculties are of such a nature, and its operations are so excellent, as plainly to demonstrate, not only that man was originally made after the image of God, but that at the resurrection, when the human spirit is joined to a body fashioned like to the glorious body of Christ, its faculties will appear vastly superior to what they are now supposed to be. Wherefore, in respect of their spirits, the human species may be beings of an order eminently excellent. The sin which hath been, and still is in the world, is no proof of the meanness of the human nature; otherwise, as Taylor justly observes, No. 133. the angels who sinned will be proved to be as mean and contemptible in their nature as men. As little will the weakness of infancy, the imperfections of our views in the first stages of life, and our being subject to pain, disease, and death, prove us to be an inconsiderable part of the creation; since, as the same author remarks, the Son of God experienced in our nature all these disadvantages, and yet lost nothing of his original excellence. In short, for any thing that appears, there may be in the human mind powers and faculties equal to those of the highest angels, which, in the future state, when the soul is united to its glorified body, will display themselves in an admirable manner; agreeably to our Lord's declaration, Matt. xiii. 43, 'Then shall the righteous shine forth as the sun in the kingdom of their Father.'—The human species, both in respect of their body and spirit, being of a nature so excellent, their preservation must be acknowledged an end not unworthy of the infinite wisdom of God to accomplish, even by so great an interposition as the mediation of his own Son.

4. Although mankind, through the disobedience of their first parents, have been degraded below their natural rank, who, as Taylor suggests, can tell, whether the trials which in this degraded state they are exposed to, may not be more severe than the trials allotted to any other species of the rational creatures of God? The corrupted diseased bodies in which our spirits are lodged, and which have a great influence, not only on our passions, but on our powers of perception and reasoning; the state of infancy and childhood, in which we remain so long subject to animal appetites and passions, without the aids of experience and reason, and in which habits of sensuality are early formed; the pernicious influence of the evil examples which continually surround us; with many other disadvantages, all concurring to render a right conduct in our present state extremely difficult;—I say, these things considered, the virtue of beings placed in such unfavourable circumstances, though it be not a perfect virtue, may in some respects excel the more perfect virtue of other beings who are not exposed to such a long and severe course of trial as that to which mankind are subjected: Wherefore, to produce a virtue thus tried, may have been an end not unworthy of the mediation of the Son of God: especially if we add,

5. That the virtue of beings circumstanced as men are, and exercised under such embarrassing difficulties and temptations, being superior to the virtue of other intelligent creatures who have not been so exercised and tried, 'is far from being unreasonable to suppose with Taylor, that, by their trials and acquirements, the redeemed of the human species may be fitted for nobler employments and higher charges than other beings, who, perhaps, were naturally superior to them, but who are their

inferiors in this second stage of their existence, not having been exercised and improved as they have been. 'To use the before-mentioned excellent author's words:—"Who can tell, how widely such as have honourably passed through the trials of this state may be dispersed through the universe; how much their capacities shall be enlarged; what offices and trusts will be put into their hands; how far their influence shall extend; and how much their salvation may contribute to the good order and happiness of the universe?" Something of this kind seems to be intimated in those expressions of scripture, in which the redeemed of the human species are represented as made 'kings and priests unto God, even the Father;' and in those passages where it is promised to him who overcometh, that 'he shall sit with Christ on his throne, even as he overcame, and is set down with his Father on his throne.' And since we know by revelation, that some of the angels are at present employed as ministering spirits to such of the human race as shall be heirs of salvation, may not the redeemed of the human species, now raised to an high degree of perfection, be themselves employed, according to their different capacities, in the like offices to beings of an inferior nature? And notwithstanding the number of mankind, who from the beginning to the end of the world are to be thus exalted and rewarded, though great, may be but small in comparison of those who shall perish, this, instead of being an objection to the foregoing conjecture, is rather a confirmation thereof; because, being a proof of the severity of the trial to which mankind are exposed, it enhances the virtue of those who pass through that trial with honour, and sheweth, that notwithstanding their number should be comparatively small, it was not below the dignity of the Son of God, for the sake of saving them, to assume the human nature, and to continue united to it for ever, as an eternal monument of what he did and suffered for their salvation.

6. We may even ask with Taylor, "Who can determine how far the scheme of redemption may exceed any scheme of the divine wisdom in other parts of the universe? Or how far it may affect the improvement and happiness of other intelligent creatures, even in the remotest regions?" The divine dispensations towards men may be made known in other systems by revelation, even as the sin and punishment of the angels have been made known to us. Besides, we are told expressly, Eph. iii. 10. 'That now to the governments, and to the powers in the heavenly regions, the manifold wisdom of God is made known through the church.' And St. Peter assures us, 1 Epist. i. 12. that 'these things the angels desire to look into.' It is therefore the sense of revelation, that the heavenly hosts study the wisdom and grace manifested in our redemption; and that they increase their stock of knowledge, by contemplating those displays which God hath made of his love in his dealings with mankind. If so, is it unreasonable to suppose, that the mediation of the Son of God for the salvation of men, will be made known to other systems of God's reasonable creatures; to whom also, if they stand in need of it, the benefit of Christ's death may be extended? And although they should not need any atonement, because they have not sinned, the knowledge that such an atonement was required and made for others, may have an influence in supporting God's government even among them, and in confirming them in their obedience for ever.

7. Lastly, As there is but one God who made and ruleth the universe, however different the methods may be by which he governs his rational creatures dispersed through the immense regions of space, it is reasonable to conclude, that these methods are all connected by some general principle, which hath such influence in them all, as to form one great and effectual plan for promoting the virtue and happiness of the whole. Now, who can tell

whether the mediation of Christ for the salvation of the human species may not be a principle of the kind just now described? and whether it may not contribute to promote the virtue and happiness of all the rational creatures of God to whom it shall be made known, as well as to promote the virtue and happiness of the human species, for whom it was more immediately intended? It is true, we are ignorant at present of the manner in which Christ's mediation will operate among the various systems of God's rational creatures. But when a communication is opened among the different orders of intelligent beings dispersed through the universe, it is reasonable to think, that the manner in which the mediation of Christ operateth in promoting the virtue and happiness of the rational creatures which compose these different systems, will be discovered. And when that period arriveth, the mediation of Christ for the salvation of the human species will doubtless appear a transaction highly worthy of God to have appointed, and of the Son of God to have accomplished, even by a method so unexpected as his sufferings and death in the human nature.

Upon the whole, from the foregoing views of the human species, which are by no means irrational, this our system, in which the purposes of God respecting us are brought to pass by trials and by a scheme of providence, which, for aught we know, have no place anywhere else in the universe, may exceed all the other systems, so far as to render the scheme of our redemption, and the mediation of so great a person as the only begotten Son of God for accomplishing it, highly worthy of the divine wisdom, notwithstanding the dimensions of the earth, our present dwelling-place, be inconsiderable, compared with the immensity of the creation; and notwithstanding our species may, at first sight, appear inferior to the other rational creatures of God. For, as hath been already showed, the effects of the mediation of Christ for our salvation, may in many respects be highly beneficial to all God's rational creatures to whom it is made known; to those who inhabit the remotest regions of the universe, and even to such of them as hold the highest ranks in the scale of the creation.

PREFACE TO PHILIPPIANS.

SECT. I.—Of the founding of the Church at Philippi.

PAUL, with his assistants, Silas and Timothy, after having preached in most of the countries of the Lesser Asia, were directed by the Holy Ghost to pass over into Europe, in the spring of the year 51, for the purpose of offering salvation to the Greeks, at that time the most celebrated people in the world for their genius and learning. These messengers of God, therefore, loosing from Troas, landed at Neapolis, a city of Macedonia; but making no stay there, they went directly to Philippi, at that time a Roman colony. At Philippi, as the writer of the Acts of the Apostles informs us, chap. xvi. 18. they abode a considerable time, and converted many; among whom was Lydia, a native of the city of Thyatira, who now resided in Philippi for the sake of commerce; and the jailor of the prison into which Paul and Silas were cast. These, with the rest of the converted, afterwards rendered themselves remarkable by their love to the apostle, and their zeal to advance the progress of the gospel. Feeling themselves unspeakably happy in being brought out of the darkness of heathenism, they conceived, it seems, a strong desire that their countrymen should share in the same felicity; for while the apostle preached in Thessalonica, the metropolis of Macedonia, the brethren at Philippi sent him money twice, that the success of the gospel might not be hindered by its preachers becoming burdensome to the Thessalonians. The same attention they showed to the apostle, and for the same reason, while he preached the gospel in Corinth, 2 Cor. xi. 9.—These, however, were not the only proofs which the Philippians gave of their good disposition. Their behaviour in other respects was every way worthy of their profession. They maintained the doctrine of the gospel in purity, and walked in the holy manner required by its precepts. The Christians at Philippi, therefore, were deservedly much beloved of the apostle. He visited them often as he passed to and from Greece, and in these visits confirmed them in the faith, and gave them much spiritual consolation.

SECT. II.—Of the Occasion of Writing the Epistle to the Philippians.

THE brethren at Philippi having heard of their spiritual father's imprisonment at Rome, sent Epaphroditus,

one of their most esteemed pastors, to that city, to comfort him, by making known to him their love, and by supplying him with money, that he might want nothing necessary to render his confinement easy, chap. iv. 18. In making this present to the apostle, all the brethren of that church, no doubt, contributed according to their ability; but none more liberally, we may believe, than Lydia, who was the apostle's first convert there, and who showed such attachment to Christ, and such regard to his servants, that she constrained them to lodge in her house all the time of their first abode at Philippi.—The bishops, likewise, and deacons, (of whom it seems there were several now in that church,) showed equal forwardness with the other brethren in expressing their respect for the apostle by so seasonable a gift; as may be gathered from his mentioning them particularly in the address of his letter.

This new instance of the Philippians' love to their spiritual father, and of their zeal for the gospel, making a deep impression on his mind, he wrote to them the letter in the canon bearing their name, in which he first of all praised them for their faith, and for their earnest desire to contribute to the spreading of the gospel. Next, as news which he knew would be most acceptable to the Philippians, he informed them, that he had preached with great success in Rome, and that his imprisonment, instead of hindering, had furthered the gospel, by making it known even in the palace itself. Then he expressed his hopes of being soon released: in which case he promised to visit them; but in the mean time he would send Timothy to comfort them. Also he thanked them in the most handsome manner for their kind remembrance of him, and for their care in supplying his wants. And to make them easy, he told them, that through their liberal gift he had every thing which his present situation rendered necessary.

From the manner in which the apostle expressed himself on this occasion it appears, that before he received the Philippians' present he was in great want even of necessaries; which may seem strange, considering how numerous and rich the brethren in Rome must have been. But we should remember, that as Paul had not converted the Romans, he did not think himself entitled to maintenance from them: That being a prisoner, he could not work, as in other places, for his own support: That from

the churches where enemies and opposers had raised a faction against him, he never would take any thing : And that the Philippians were the only church with which he communicated, as concerning giving and receiving. This honour he did them, because they loved him exceedingly, had preserved his doctrine in purity, and always had behaved as sincere Christians.

The excellent character of the Philippians may be understood from the manner in which this epistle is written. For while most of his other letters contain reprehensions of some for their errors, and of others for their bad conduct, throughout the whole of the Epistle to the Philippians no fault is found with any of them ; unless the caution, chap. ii. 3, 4. to avoid strife and vain-glory in the exercise of their spiritual gifts, can be called a reprehension. But his letter is employed entirely in commending them, or in giving them exhortations and encouragements, which, as Chrysostom long ago observed, "is a strong proof of the virtue of the Philippians, who gave their teacher no subject of complaint whatever." However, though the apostle entertained a good opinion of the Philippians, he by no means wished them to rest satisfied with their present attainments. For he told them, that he himself constantly endeavoured to make farther progress in virtue, and ordered them all to walk by the same rule.

The affectionate and encouraging strain in which the letter to the Philippians is written, was owing in part to the good account which Epaphroditus their pastor had given of their behaviour. But having brought word also, that the Judaizing teachers were endeavouring to introduce themselves among the Philippians, the apostle judged it necessary to put them on their guard against persons, whose whole business was to destroy the purity and peace of the churches. And therefore, in chap. iii. it is observable that the apostle's zeal for the truth, and his great love to the Philippians, led him to speak of these corrupters of the gospel with more bitterness than in any of his other letters. Perhaps, also, he was directed to do so by a particular impulse of the Spirit, who judged it proper that this sharpness should be used for opening the eyes of the faithful, and making them sensible of the malignancy of the false teachers, and of the pernicious tendency of their doctrine.

SECT. III.—*Of the Person by whom the Epistle to the Philippians was sent, and of the Time when it was written.*

AFTER Epaphroditus came to Rome, he employed himself with such assiduity in preaching the gospel, and in ministering to the apostle, that through mere fatigue he fell into a dangerous disease, which had well nigh cost him his life. He recovered indeed : But his sickness was of such continuance, and his recovery was so slow, that, before his health was established, the distress his friends at Philippi were in on his account was reported to him in Rome, and had made him extremely desirous of returning to them. As soon, therefore, as it was safe for him to undertake the journey, the apostle dismissed him with this letter, in which he informed the Philippians of Epaphroditus's sickness, and of his longing to return to them. At the same time, bearing testimony to the worthiness of his character, and to his faithful services in the gospel, he not only made apology to the Philippians for their pastor's long absence, but recommended him more than ever to their esteem, and secured him an affectionate reception when he should return. See chap. ii. 25—30. These circumstances would have proved Epaphroditus the bearer of this letter, although the apostle had not said expressly, ver. 25. 'that he judged it necessary to send unto them Epaphroditus.'

As to the time when the epistle to the Philippians was written, it is generally believed to have been towards the end of the apostle's confinement. For when he wrote it, he had good hope of being released, chap. i. 25. ii. 24. but did not expect to be set at liberty immediately. For, said he, chap. ii. 19. 'I hope in the Lord Jesus to send Timothy to you soon, that I also may have good courage when I know your affairs.' Wherefore, since Timothy was to bring him an account of the affairs of the Philippians, the apostle certainly expected his return before he himself was released, or at least before he left Italy. From Heb. xiii. 23. we learn that Timothy was actually sent to Philippi, consequently we may suppose that the apostle, who was released according to his expectation, waited for Timothy's return at some place in Italy, that they might set out together for Judea. And the apostle's release happening as is generally believed in the spring of A. D. 62, the epistle to the Philippians may have been written in the summer or autumn of A. D. 61.

CHAPTER I.

View and Illustration of the Matters contained in this Chapter.

AFTER giving the Philippians, with their bishops and deacons, his apostolical benediction, St. Paul thanked God for their conversion ; declared his persuasion that God would preserve them in the faith to the end of their lives, through the confirmation which the gospel would derive from his sufferings ; expressed the most tender affection for them ; and prayed God to bestow upon them spiritual blessings, that they might be filled with the fruits of righteousness, ver. 1—11.—In the next place, lest they might have been afraid that his long imprisonment had been hurtful to the gospel of Christ, he assured them that it had contributed to advance that good cause, ver. 12.—in so much that the gospel was now known in the palace itself, ver. 13.—That the indulgence shewn to him had made many of the brethren more bold in preaching than formerly, ver. 14.—Yet they were not all actuated by laudable motives, ver. 15.—for some preached publicly, merely to enrage the priests and magistrates against him, as the ringleader of the Christians, ver. 16.—But he told the Philippians, he knew that this, through the direction

of the Spirit of Christ, would rather contribute to his enlargement, ver. 19.—At the same time he declared his resolution boldly to defend the gospel when brought before the emperor, even although it were to bring death upon himself, ver. 20.—To be continued in life, he told them, would promote the cause of Christ, but to die would be more for his own advantage, ver. 21.—Therefore he was in a strait whether to choose life or death, ver. 23.—Only knowing that his continuing in life would be more for their interest, ver. 24.—he was persuaded he should still live, ver. 25.—In which case he promised to visit them, ver. 26.—In the mean time he exhorted them all to behave suitably to the gospel ; and, in particular, strenuously to maintain the true doctrine of the gospel, both against the unbelieving Jews and against the heathens, ver. 27.—And to be in no respect terrified by their threatenings, ver. 28.—But to suffer cheerfully for their faith in Christ, ver. 29.—after the apostle's example, ver. 30.

NEW TRANSLATION.

CHAP. I.—I Paul and Timothy,¹ servants² of Jesus Christ, to all the saints (48.) in Christ Jesus who are in Philippi, with bishops and deacons:³

2 Grace to you, and peace (Rom. i. 7. notes 3, 4.) from God our Father, and from the Lord Jesus Christ.

3 I thank my God upon every remembrance of you.¹

4 (Always in every prayer of mine for you all, with joy making prayer),

5 (Επὶ, 190.) For your fellowship¹ in the gospel from the first day till now:

6 Being persuaded of this very thing, that he who hath begun in you a good work, will be completing it until the day of Jesus Christ.¹

7 As it is just for me to think this (ὡς, 307.) concerning you all, because I have you in my heart, both in my bonds, and my defence, and confirmation of the gospel;¹ ye all being joint partakers of my grace.

8 For God is my witness that I vehemently long after you all, with the bowels of Jesus Christ. (See Ess. iv. 34.)

9 And this I pray, that your love still more and more may abound,¹ through knowledge, (καὶ πλεονάζουσα) and all MORAL feeling;

10 In order that ye may approve the things

Ver. 1.—I Paul and Timothy.—See preface to 1 Thessalonians, sect. 3, where the reason of Paul's inserting Timothy's name in the inscription of several of his epistles, although he was no apostle, is explained.—For Timothy's history and character, see preface to 1 Timothy.

2. Servants of Jesus Christ.]—Δουλοὶ, literally *bondmen, slaves*. This appellation was given to the chief ministers of the eastern princes. Wherefore it may be considered as an honourable title, as was observed Rom. i. 1. note 1.: Or this appellation Paul and Timothy took, perhaps to express the labours and hardships which they were undergoing in the service of Christ.—In writing to the Philippians, Paul had no occasion to assert his apostolical authority. There were no dissensions among them, and all of them loved and obeyed him sincerely as an apostle of Christ.

3. With the bishops and deacons.]—The Syriac translator hath rendered this, 'Senioribus et ministris.' That the apostle ordained bishops and deacons in all the churches which he planted, I think evident from Acts xiv. 23. where they are called by the general name of *elders*. That there were such at Ephesus appears from Acts xx. 17. 28. where the elders of that church are expressly called *bishops*. Farther, Gal. vi. 6. the *instructor* is mentioned as a stated office in the church: And, 1 Thess. v. 12. 13. the *presidents* are spoken of: And Col. iv. 17. Archippus is said to have received 'a ministry in the Lord' among the Colossians.—The apostle did not mention the bishops and deacons in the inscription of his other epistles. But there were reasons for mentioning them in this epistle, and for omitting them in the rest: It was a letter of thanks to the church at Philippi for the present of money they had sent him; and in making the collections for that purpose, the bishops and deacons may have shown such forwardness as merited this mark of respect and gratitude. His letters to the other churches were all concerning points of faith and practice; and therefore they were not addressed to the bishops and deacons, lest they might have imagined these writings were their property, and that it belonged to them to communicate what part of them to the people they thought fit; or at least to interpret them according to their own fancy; a claim which the bishops in after times set up. To prevent that abuse, and to give the people the property of his inspired epistles, and to teach them to read them, and to judge for themselves concerning their true meaning, they were all inscribed to the churches, or to the saints in general. Besides, though they were first delivered to the bishops, or presidents, of the particular churches for whose use they were designed, it was not left to them to communicate the contents of these letters to the people by word of mouth; but they were ordered to read them in the apostle's own words to all the holy brethren, 1 Thess. v. 27.; and such as chose it, might no doubt take copies of them for their own use.

Ver. 3. Upon every remembrance of you.]—Επὶ παντὶ τῇ ἀνάμνησιν. This *Pierce* thinks should be translated 'For all your kind remembrance (namely) of me.' And in his note he saith, "Paul

COMMENTARY.

CHAP. I.—I Paul and Timothy, servants of Jesus Christ in the gospel, to all the believers in Christ Jesus who are in Philippi, with the bishops and deacons:

2 May grace be to you, and peace from God, our common Father, whether we be Jews or Gentiles, and from the Lord Jesus Christ, by whom the Father dispenses these blessings.

3 I thank the true God, who is the object of my worship, as often as I think of you, (Rom. i. 8. note 1.),

4 Always in every prayer of mine for you all, with joy making prayer to God that he would bestow on you every blessing;

5 In particular, I thank God for your perseverance in the gospel from the first day till now, ye having neither through fear of persecution relapsed into heathenism, nor through the arts of false teachers gone over to Judaism.

6 And that you will persevere I have no doubt; being persuaded of this very thing, that God, who hath begun in you a good work of faith and love, will be completing it till the day of death; when Christ will release you from your trial. (Pref. 2 Thess. sect. iv.)

7 I express my charitable persuasion of your perseverance with the more boldness, as it is reasonable for me to entertain this hope concerning you all; because I have your perseverance sincerely in view, both in my sufferings, and in my defence before the emperor, and in the confirmation of the gospel by miracles: Ye all being thus joint partakers of the benefits of my grace of apostleship faithfully executed.

8 Ye cannot doubt that in the whole of my conduct I have your perseverance in view: For I call God to witness that I vehemently love you all, with an affection like that wherewith Jesus Christ loved mankind.

9 Moreover, this I pray, that your good work of love to Christ and to all mankind still more and more may increase, through your increasing knowledge of the doctrines of the gospel, and through your increasing sense of the excellency of its precepts;

10 In order that ye may approve the things which are excellent;

seems to me to thank God, not for his own remembrance of them, or the mention made of them to him, but for their remembrance of him, and the kind supplies they had sent him."

Ver. 5. For your fellowship in the gospel.]—The apostle thanked God for the attention with which the Philippians heard the gospel; and for the readiness of mind with which they embraced it; and for their perseverance in the profession of it, in opposition both to the heathens and to the Jews; for I think all this is included in the phrase, 'fellowship in the gospel.'—The Greek commentators, by κοινωνία τῆς τοῦ εὐαγγελίου, 'fellowship in the gospel,' understand the presents of money sent by the Philippians to the apostle, whereby he was enabled to preach the gospel to the Thessalonians without expense. This sense of the phrase *Pierce* hath adopted. And it must be acknowledged that good works of this sort are called by Paul κοινωνία, 2 Cor. viii. 4. Yet as the readiness of mind with which the Philippians received the gospel, and their stedfastness in the profession of it, were subjects of thanksgiving which better deserved to be often mentioned by the apostle in his prayers, than their present of money to him, though very liberally bestowed, I have no doubt that it is what he meant by their fellowship in the gospel. Besides, this interpretation agrees better with the context than the other. See ver. 6. note.

Ver. 6. Who hath begun in you a good work, will be completing it until the day of Jesus Christ.]—According to *Pierce*, the good work of which the apostle speaks, is that which the Philippians performed by sending him money once and again while he preached in Thessalonica, Philip. iv. 16. But the hope and wish which he here expressed, that God who had begun that good work in the Philippians, would continue completing it until the day of Jesus Christ, forbids this interpretation. For so far was the apostle from wishing to have more money from the Philippians, that he wrote to them, chap. iv. 18. 'Now I have all things and abound. I am filled, having received from Epaphroditus the things sent by you.'

Ver. 7. Because I have you in my heart, both in my bonds and my defence, and confirmation of the gospel.]—Here the apostle declared that his sincere desire of the perseverance of the Philippians, and of all his other converts, in the true faith of the gospel, animated him both to suffer imprisonment, and to defend his own character, and to confirm the doctrine of the gospel with boldness before the emperor, to whom he had appealed, because he knew they all would reap great benefit from his executing his apostolical office with faithfulness; and, in particular, that it would contribute to the perseverance of the Philippians in the faith of the gospel, through the assistance of Christ, of which he had expressed the strongest persuasion.

Ver. 9. Your love still more and more may abound.]—The Philippians had shewed great love to mankind, in so earnestly desiring the conversion of the Thessalonians. Here the apostle prayed that their love to mankind might still more and more abound.

which are excellent; AND that ye may be sincere,² and without occasioning stumbling,³ until the day of Christ;

11 Filled with the fruits of righteousness, which ARE through Jesus Christ, to the glory and praise of God.

12 Now, I wish you to know, brethren, that the things which have befallen me¹ have turned out rather to the advancement of the gospel.

13 (Νῆα, 330.) For my bonds, (σ, 164.) on account of Christ, are become manifest in the whole palace,¹ and in all other places.²

14 And many of the brethren in the Lord, being assured by my bonds, have become much more bold to speak the word¹ without fear.

15 Some, indeed, even from envy and strife, and some also from good-will, preach Christ.¹

16 Now, they who from strife preach Christ, DO IT not sincerely, thinking to add affliction to my bonds.

17 But they who PREACH from love DO IT SINCERELY; (see ver. 16.) knowing¹ that I am placed for the defence of the gospel.²

and that ye may continue sincere in the profession and practice of the gospel, and without occasioning others to stumble by your apostasy, until the day of Christ; the day of your death;

11 And then, like trees of righteousness planted of the Lord Isa. lxi. 3. be laden with the fruits of righteousness, which are produced through faith in Jesus Christ, to the glory and praise of God, who by that faith makes men fruitful in righteous works.

12 Now, lest ye should be grieved at my confinement, thinking the cause of Christ will suffer thereby, I wish you to know, brethren, that the things which have befallen me have turned out rather to the advancement of the gospel than to its hindrance.

13 For my bonds, on account of preaching Christ, and not on account of any crime, are well known in the whole palace, and in all other places of the city, by means of the persons I have converted in the palace and elsewhere.

14 And many of the brethren in the Lord, (πικροθῶτα,) being assured of the truth of the gospel by my courage in suffering imprisonment for it, have themselves become much more bold than before to preach the gospel without fear.

15 But they are not all equally sincere: For some, indeed, even from envy of my success, and from a contentious disposition, and some also from good-will to the cause itself, preach Jesus Christ as the king expected by the Jews.

16 Now, they who from contention preach Christ, do it not with the holy design of advancing the cause of Christ, but thinking to increase the miseries of my imprisonment, by enraging the magistrates against me as drawing the people from their allegiance to Cæsar.

17 But they who preach from love do it with the holy design of spreading the gospel, not regarding the evils which may befall me, well knowing that I am placed here to defend the gospel by suffering as well as by preaching.

Ver. 10.—1. That ye may approve the things which are excellent.] Εἰς τὸ δοκιμασθῆναι τὰ διαφέροντα. This Pierce thinks should be translated, 'That ye may try the things which differ;' the apostle's meaning being, 'that the Philippians should compare his doctrine and course of life and the Judaizers' together, that they might judge to which of them to adhere.'

2. And that ye may be sincere.] Εὐλαβεῖσθαι, from εὖλα, or εὐλα, the shining or splendour of the sun, and σεῖναι, Parkhurst's Dict. Properly it denotes such things as, on being examined by the brightest light, are found pure and without fault. In the New Testament, it is applied both to men's temper of mind and to their conduct: Elsner hath shewed that it is used in that sense also by heathen writers.—Having said, ver. 9. 'This I pray (ἵνα) that your love may yet more and more abound,' &c. he adds a new petition in this verse, ἵνα, 'that ye may be sincere:' for the word σεμνολογεῖσθαι, I pray, must be understood as repeated. This is shewed by adding the word and in the translation.

3. Without occasioning stumbling.]—This transitive sense ἀποστασίου; hath 1 Cor. x. 32. ἀποστασίου γινώσκοντες, 'Be ye no occasion of stumbling; neither to the Jews, nor to the Greeks, nor to the church of God.' See 2 Cor. vi. 3.

Ver. 12. The things which have befallen me.]—Τὰ κατ' ἐμὲ, literally, 'the things relating to me.' The apostle means his being sent a prisoner to Rome, and his being kept in bonds there, together with all the evils which had befallen him during his confinement.

Ver. 13.—1. Are well known in the whole palace.]—Πανταχοῦ. In Rome, the prætorium was the place where the prætor determined causes. More commonly, however, it signified a place without the city, where the prætorian cohorts or regiments of guards were lodged. In the provinces, the governor's palace was called the prætorium, Mark xv. 16. both because the governors administered justice in their own palaces, and because they had their guards stationed there. Of this use of the word we have an example, Mark xv. 16. See also Acts xxiii. 35. Wherefore, though the apostle was himself at Rome when he wrote this, and though the matters of which he wrote were done in Rome, he uses the word prætorium, in the provincial sense, to denote the emperor's palace, because he wrote to persons in the provinces.—The knowledge of the true cause of the apostle's confinement may have been spread through the palace by some Jewish slaves in the emperor's family, who happening to hear Paul in his own hired house, were converted by him. At this time Rome was full of Jewish slaves. And that some such belonged to the palace, or had access to it, we learn from Josephus, De vita sua, who tells us he was introduced to the empress Poppæa by means of a Jewish comedian.—Such of the slaves in the palace, who had embraced the gospel, whether heathens or Jews, would not fail to shew the officers of the court whom they served, the true nature of the Christian faith, and the real cause of the apostle's imprisonment; that it was for no crime, but only for preaching a new scheme of doctrine. And as it was now fashionable among the Romans to indulge a passion for philosophy, and many of them had a strong curiosity to be informed of every new doctrine which was broached, and every strange occurrence which had happened in the provinces, it is not unreasonable to suppose that the brethren in the palace would explain the Christian religion to the emperor's domestics, and relate to them the resurrection of its author from the dead, and that some of them

who were of high rank, strongly impressed with their relation, embraced the gospel. These, with the persons who converted them, are 'the saints of Cæsar's household,' mentioned chap. iv. 22. as saluting the Philippians.

2. And in all other places.]—The Christians at Rome were numerous before the apostle's arrival; but their number was greatly increased by his preaching, and by the preaching of his assistants. It is no wonder, then, that in all places of the city the real cause of the apostle's imprisonment, and the true nature of the gospel, were so well known.

Ver. 14. The word.]—The Alexandrian, Clermont, and other MSS, together with the Syriac and Vulgate versions, read λόγον τοῦ Θεοῦ, 'the word of God.'

Ver. 15. Some, indeed, even from envy and strife—preach Christ.]—By Christ, here, we are not to understand that corrupt gospel which the Judaizers preached, who made circumcision necessary to salvation. For of that gospel the apostle would not say, as he does, ver. 18. 'I rejoice that Christ is preached.' Neither would he call it the word, as in ver. 14. Wherefore, by preaching Christ, I think he meant their preaching Jesus as the Christ; that is, as the long expected Messiah or King of the Jews. Of all the doctrines of the gospel, this was the most offensive to the Romans; for which reason the unbelieving Jews commonly made use of it to enrage the heathen rulers against the Christian preachers: Acts xvii. 7. 'These all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus.' 8. And they troubled the people and the rulers of the city when they heard these things.' According to this sense of preaching Christ, what the apostle saith, ver. 16. is easily understood: 'They who from strife preach Christ, do it not purely, thinking to add affliction to my bonds.' The Judaizing teachers preached Jesus truly, saying, as Paul himself said in the synagogue of Thessalonica, Acts xvii. 3. 'This Jesus whom I preach to you is the Christ.' But they did this not purely, but with an intention to enrage the Roman magistrates against Paul their prisoner, as the ringleader of the Christians, that, being put to death, they might without opposition inculcate the necessity of circumcision.

It seems the liberty which the apostle at this time enjoyed in Rome, of preaching in his own hired house, and the indulgence granted to him in other respects, emboldened many to preach the gospel in Rome more publicly than they had hitherto done. But the motives which animated some of these preachers were not holy. They envied the apostle's success, and wished to rival him in recommending their own corrupt form of the gospel. Besides, being enraged against him as an enemy to the law, they hoped, by preaching Jesus as Christ the king of the Jews, to provoke the Roman magistrates to put Paul to death. Thus they preached Christ both from envy and from strife.

Ver. 17.—1. Knowing.]—The Judaizers thought to add affliction to the apostle's bonds, ver. 16. but were disappointed: Whereas, they who preached purely knew certainly that the apostle was sent to Rome to defend the gospel by suffering for it.

2. For the defence of the gospel.]—As the apostle's imprisonment was occasioned by the hatred which the unbelieving Jews bore to him, on account of his preaching salvation to the Gentiles through faith, without requiring them to obey the law of Moses, some are of opinion, that the gospel, in this passage, means the doctrine of sal-

18 What then? *AM I SORRY?* No. But in whatever manner, whether in pretence or in truth,¹ Christ is preached, even in this I rejoice, yea, and will rejoice.²

19 For I know that this will turn out to me for salvation¹ through your prayer, and *ἐνχοινωνία*, (the leading) the direction of the Spirit of Jesus Christ:

20 Agreeably to my earnest expectation and hope, that in nothing I shall be ashamed, but THAT with all boldness, as at all times, so now also, Christ will be magnified in my body, whether by life, or by death.¹

21 For to me to live is Christ, (*αἰ*, 205.) but to die is gain.

22 Now, if I live in the flesh,¹ this is the fruit of my work. (*Κα*, 211.) Yet what I should choose, I do not know.²

23 For I am straitened of the two, having a strong desire to depart,¹ and be with Christ, (*γὰρ*, 90.) because THAT is by much far better.²

24 (*Δ*, 100.) Nevertheless, to abide in the flesh is more needful for you.

25 And, being firmly persuaded of this, I know that I shall live¹ and abide some time with you all, (*ὡς τὴν ὕμνον προκρίπτει καὶ χάριν τῆς πίστεως*, 19.) for the advancement of the joy of your faith;

vation through faith, without obedience to the law. But although that doctrine is in other passages called the gospel, I rather think the gospel, in this verse, means what the apostle had expressed, ver. 15. by 'preaching Christ,' preaching him as the king expected by the Jews. For the preaching Christ in this sense, might, as the apostle supposed, be done by some from strife, with a view to render him obnoxious to the Roman magistrates; an end which they could not accomplish by preaching salvation through faith: And others might preach Christ from love, although they foresaw it would increase the apostle's affliction, because they knew he was appointed to defend the gospel by his sufferings, as well as by his preaching. He therefore added, ver. 18. That from whatever motive Christ was preached as Messiah the prince, it was matter of rejoicing to him.

Ver. 18.—1. Whether in pretence or in truth.]—Because truth is here opposed to pretence, it does not follow, that preaching Christ in pretence, means preaching false doctrine concerning Christ: For the apostle could not rejoice that Christ was preached in that manner. Truth and pretence here, relate not to the matters preached, but to the views of the preachers. The Judaizers preached the truth concerning Christ, when they affirmed him to be the Jewish Messiah. But they did this, not sincerely to bring the Jews to believe on him, but to provoke the magistrates to put Paul, the chief preacher of that doctrine, to death. Others, however, preached Christ as the Jewish Messiah, sincerely intending to bring both Jews and Gentiles to believe on him. But from whatever motive Christ was preached according to his true character, it was matter of joy to the apostle.

2. Even in this I rejoice, yea, and will rejoice.]—The love which the apostle bore to Christ, had extinguished in his mind resentment, pride, self-love, and all other evil passions; in so much that his greatest joy resulted from the advancement of the gospel, even though it was promoted by his enemies.

Ver. 19. Will turn out to me (*εἰς σωτηρίαν*) for salvation.]—This is one of the instances in which the word *σωτηρία*, salvation, is used by the inspired writers for deliverance from temporal evils. See Acts vii. 25. xxvii. 34.—In this verse the apostle expressed an hope, that when the preaching of Christ as the king of the Jews came to be reported in the palace, the emperor's domestics who were Christians, would take occasion to explain the spiritual nature of Christ's kingdom, and make all in the palace sensible that Paul was no enemy to Cæsar, nor a mover of sedition; and so contribute to his release.

Ver. 20. Christ will be magnified in my body, &c.]—The apostle's meaning is, that the power of Christ would be magnified in his body, either by delivering him from so great a danger of death, or by enabling him to suffer martyrdom with fortitude.

Ver. 22.—1. Now, if I live in the flesh.]—In the scripture style, *flesh* includes the idea of weakness and affliction: Ess. iv. 43.

18 What then? (See Essay iv. N^o. 98.) *Am I grieved because the Judaizing brethren preach the gospel with an intention to increase my sufferings?* No. For in whatever manner, whether hypocritically or sincerely, Christ is preached, even in this, that Christ is preached, I rejoice, yea, and will rejoice.

19 For I know that this preaching of Christ, instead of increasing my afflictions, will turn out to me for deliverance through your prayer, and the direction of the Spirit of Jesus Christ, who will stir up some who are converted by these preachers to use means for my release.

20 I say so, agreeably to my earnest expectation and hope, that in no part of my conduct I shall be ashamed; but that with all boldness preaching the kingship of Christ, as at all former times, so now also in presence of the emperor, Christ will be magnified in my body; whether by preserving my life, that I may publish still more extensively his authority as king; or by allowing me to be put to death for the confirmation of that doctrine.

21 For to me to live is for the honour of Christ who preserves me, and for the advancement of his cause, but to die will be gain to myself.

22 Now, if I live in the flesh afflicted and persecuted, this which I have mentioned concerning the honour of Christ, and the advancement of his cause, is the fruit of my work in the flesh. Yet what I should choose, whether life or death, I do not know.

23 For I am straitened of the two, having a strong desire to be with Christ, because that is by much far better for me, than to continue in life, bearing the toils and evils to which I am daily exposed while preaching the gospel.

24 Nevertheless, to abide in the body is more needful for you and the rest who have embraced the gospel; on which account I am willing to forego my own interest.

25 And being firmly persuaded of this, that it is for your advantage that I live a while in the body, I know that I shall live and abide some time occasionally with you all, in order to the advancement of the joy arising from your faith, which will be strengthened by my deliverance from confinement, and by my continuing my apostolical labours among you, as opportunity offers:

Wherefore, 'to live in the flesh,' is to live burdened with those afflictions to which men are subject by means of the body.

2. Yet what I should choose I do not know.]—The original word *γινώσκω*, commonly signifies to make known. But here, as in Job xxxiv. 25. LXX, it simply signifies to know; as it doth likewise in a passage of Isocrates, Ad Nicoclem, which Pierce hath quoted in his note on this verse. The apostle knew that it was far better for him, in respect of immediate happiness, to be with Christ, than to remain in the flesh. Yet he was in a strait what he ought to choose, because his life, though burdensome to himself, was very necessary to the Philippians, and to all the Gentile churches, of whose privileges he was the strenuous defender.

Ver. 23.—1. Having a strong desire (*εἰς τὸ ἀναλυσθαι*) to depart.]—The simple word *λυεῖν* signifies to loose from a port, and the compound word *ἀναλυσιν*, to return to port. Hence it is used to express one's returning from a feast, Luke xii. And because on such occasions people were commonly joyful, the stoics, whose philosophy taught them to die cheerfully, made use of the word *ἀναλυσιν* to signify to die, in which sense it is used, likewise, 2 Tim. iv. 6. Or it may be translated, to return; namely, to God.

2. And be with Christ, which is (*πολλὴ μᾶλλον κρείσσει*) by much far better.]—Vulgate, *Multo magis melius*. This is the highest superlative which it is possible to form in any language.—From what the apostle saith here, we may infer that he had no knowledge nor expectation of a middle state of insensibility between death and the resurrection. For if he had known of any such state, he would have thought it better to live and promote the cause of Christ and of religion, than by dying to fall into a state of absolute insensibility.—Besides, how could he say that he had a desire to be with Christ, if he knew he was not to be with him till after the resurrection? See 2 Cor. v. 8. note; Rom. xiv. 9. note 2. The use of philosophy, it hath been said, is to teach men to die. But as Fielding has observed, one page of the gospel is more effectual for that purpose than volumes of philosophy. The assurance which the gospel gives us of another life, is, to a good mind, a support much stronger than the stibical consolation drawn from the necessity of nature, the order of things, the emptiness of our enjoyments, the satiety which they occasion, and many other such topics, which, though they may arid the mind with a stubborn patience in bearing the thought of death, can never raise it to a fixed contempt thereof; much less can they make us consider it as a real good, and inspire us with the desire of dying; such as the apostle on this occasion strongly expressed.

Ver. 25. I know that I shall live and abide some time with you all.]—His expectation of living, is a proof that the apostle wrote this letter towards the end of the second year of his imprisonment. See also chap. ii. 24. Perhaps his hope arose from his knowing that the Christians in Cæsar's household were now endeavouring to procure his release: Or it might be discovered to him by revelation that he would be released.—In the commentary, I have explained *ὡς*—

26 *AND* that your boasting concerning me in Christ Jesus may abound, through my coming again to you.¹

27 Only (*πολιτωσθε*) behave ye worthy of the gospel of Christ; that, whether coming and seeing you, or being absent I shall hear of your affairs, I *MAY FIND* that ye stand fast in one spirit,¹ with one soul, jointly contending² for the faith³ of the gospel;

28 And not terrified in any thing by your adversaries: which to them indeed is a demonstration of perdition,¹ but to you of salvation, and that² (*απὸ*) from God.

29 For to you (*τοῖς ὑμῖν Χριστῷ*, 71. 310.) this with respect to Christ¹ hath been graciously given,² not only to believe on him, but also to suffer for him.

30 Having the very same conflict¹ as ye saw² in me, and now hear *ΤΟ ΒΕ* in me.³

παρεμὶν παρ' ὑμῖν, thus, 'I shall abide some time occasionally with you all;' because, as Pierce observes, it is not to be thought that the apostle meant to tell the Philippians, that he would fix his abode with them, and leave off travelling among the churches which he had planted.

Ver. 26. That your boasting concerning me in Christ Jesus may abound, through my coming again to you. — When the Philippians boasted in Paul as a chief apostle of Christ, the Judaizers, as Pierce observes, affirmed, perhaps, that his long imprisonment was a proof of his being deserted of Christ. If so, his coming to them again would effectually overturn that argument, and shew that their boasting in him as an approved apostle was well founded.

Ver. 27.—1. That ye stand fast in one Spirit. — Beza's note on this clause is, "*Standi verbum athletis convenit gradum servantibus, a quibus sumpta est translatio*;" then adds, "by the Spirit I understand the Holy Spirit." But the subsequent clause doth not suit this interpretation.

2. Jointly contending. — *Συναθλοντες*. This word denotes the action of the combatants in the Olympic games called *ἀθληταί*, *athletai*. It signifies the greatest exertion of courage and strength.

3. For the faith of the gospel. — So *τῆ πίστεως* is rightly translated in our English version; being the dative of the object, and not of the instrument. By 'the faith of the gospel,' some understand the doctrine of salvation by faith, without obedience to the law of Moses. But I think the apostle's expression is to be understood, in a more general sense, for the whole of the gospel taken complexly, which the unbelieving Jews and heathens endeavoured to overturn, not only by argument, but by persecuting the Christians.

Ver. 28.—1. Which to them indeed is demonstration of perdition. — The firmness with which the Philippians refused to obey the law of Moses, was considered, not only by the unbelieving Jews, but by the Judaizing Christians, as a proof of their damnation. — In like manner, the resolution with which the Christians refused to join the heathens in their worship, was considered by

26 *And* that your boasting concerning me as an apostle of Christ Jesus may be the greater, through my coming again to you: For it will shew, that I have defended the gospel successfully before my judges, and will afford me a farther opportunity of instructing you.

27 Only, in gratitude to God for advancing your faith and joy by continuing me in life, behave suitably to the gospel of Christ, that whether coming and seeing you, or being absent I shall hear of your affairs, I may find that ye stand firm in one mind, and as animated with one soul, jointly wrestling for the faith of the gospel against the Jews, who would seduce you to obey the law; and against the heathens, who by persecution endeavoured to make you relapse into idolatry;

28 And shew that ye are not terrified in any shape by the unbelieving Jews and Gentiles your adversaries, though numerous and powerful: which fortitude to them indeed is a demonstration of your damnation, because they consider it as obstinacy in error, but to you it is a clear proof of your salvation, and that from God himself.

29 For to you, this with respect to Christ hath been graciously given, by God, not only to believe on him, but also to suffer for him; so that, being thus enlightened and strengthened of God, ye can have no doubt of your salvation.

30 Your sufferings, though common, are not light. Ye sustain the very same persecution as ye saw me suffer in your city, and now hear I suffer in Rome.

the heathens as an obstinacy in atheism which would bring on them eternal punishment in Tartarus.

2. And that. — *Καὶ τοῦτο* supply *παρεμὶν*, and that thing, that clear proof. See ii. 8. note 2.

Ver. 29.—1. This with respect to Christ. — So the clause *τῷ Χριστῷ* may be translated, the article *τῷ* being put for the demonstrative pronoun, *Ess. iv. 71.* — Or *τῷ Χριστῷ* may be translated, for Christ; that is, for the honour of Christ.

2. Hath been graciously given; or, given as a favour. — So *ἐχαρίσθη* properly signifies. St. Paul wished the Philippians to consider their sufferings for Christ as an honour, and to rejoice in them. Thus it is said of the apostles, *Acts v. 41.* 'They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.'

Ver. 30.—1. Having the very same conflict. — *Ἀλυσσ.* This is the generic name by which the Greeks expressed all the different combats in their sacred games. And because in these combats the athletes struggled long and hard for victory, the word was applied to express any sort of evil to which men exposed themselves in the course of their pursuits.

2. As ye saw. — *Ὅτιον ἑσται*, As ye see. But the present is put for the past time. See *Ess. iv. 12.* — The conflict which the Philippians saw in the apostle, was that which he sustained on account of the damsel who had the spirit of divination, and whose masters got the apostle scourged and put in the stocks. Besides, on his second coming to Philippi, after his long residence at Ephesus, he suffered other afflictions, of which the Philippians also were witnesses, *2 Cor. vii. 6.*

3. And now hear to be in me. — Of the apostle's present conflict with the unbelieving Jews, the Judaizing teachers, and the heathen magistrates in Rome, the Philippians had heard a full account from some of the brethren who had come from Rome to Philippi. — The very same conflict the Philippians themselves sustained; for they were persecuted for the gospel; and their bitterest persecutors were their own countrymen.

CHAPTER II.

View and Illustration of the Matters contained in this Chapter.

THE apostle, in the preceding chapter, having exhorted the Philippians to walk worthy of their Christian profession, by maintaining the faith of the gospel, and by living in concord with one another, he, in the beginning of this chapter, besought them all, by every thing most affecting in the Christian religion, to complete his joy, ver. 1.—by being alike disposed to maintain the faith of the gospel, and by cultivating the same mutual love, and by minding one thing, namely, the promoting the honour of Christ, ver. 2.—and for that purpose he counselled them, in the exercise of their spiritual gifts, to avoid strife and vain-glory, and to cultivate an humble disinterested temper of mind, ver. 3. 4.—after the example of Christ, ver. 5.—who, though he was in the form of God, and knew that he was entitled to like worship with God, ver. 6.—divested himself of these honours, and took the form of a servant, by becoming man, ver. 7.—In which state he humbled himself still farther, by suffering death, even the death of the cross, for the salvation of the world, ver. 8.—But on that account God hath exalted him in

the human nature to the dignity of, *Saviour*, which is above every dignity possessed by angels in heaven, or by men upon earth, ver. 9.—and in the same nature hath exalted him to the office of *Lord*, or governor, over every thing in heaven, and earth, and hell, ver. 10.—But all to the glory of God the Father who exalted him, ver. 11.

After proposing this great example of humility, obedience, and reward, the apostle very properly exhorted the Philippians to work out their own salvation, by imitating Christ's humility and obedience, ver. 12.—Not discouraged with the difficulty of the undertaking, because God worketh in men both to will and to work effectually, ver. 13.—Then mentioned certain duties, to which the Philippians were to be especially attentive, ver. 14—16.—Assuring them, if it were necessary for the perfecting of their faith and holiness, that he was willing to die for them, ver. 17, 18.

Next he informed them, that he hoped to be able to send Timothy to them soon, who, by bringing back who

of their perseverance in the faith, and of their progress in holiness, would comfort him in his bonds, ver. 19-23.—and that he was firmly persuaded he should come himself to them, ver. 24.—In the mean time he judged it necessary to send Epaphroditus with this letter, ver. 25.—because he longed to see them, being grieved that they had heard of his sickness, ver. 26.—of which the apostle gave them a particular account, ver. 27.—and

told them that he had dismissed Epaphroditus, as soon as he was fit for the journey, that they might rejoice on seeing him again, ver. 28.—Having thus apologized for their pastor's long absence, the apostle exhorted the Philippians to receive him with joy, and to esteem him highly, ver. 29.—on account of the zeal and diligence he had shewed in the work of the gospel, and in ministering to the apostle's necessities, ver. 30.

NEW TRANSLATION.

CHAP. II.—1. (Οὐν) *Wherefore*, if there be any consolation in Christ,¹ if any comfort of love, if any fellowship of the Spirit, (see Rom. xv. 30.), if any bowels (34.) and tender mercies,

2 (Πληρωσάτε, see Col. ii. 9. note 1.) *Complete ye my joy BY THIS*, (ἵνα) that ye be alike disposed,¹ having the same love, joined in soul, minding one thing.²

3 *Do nothing* through strife or vain-glory;¹ but in humbleness of mind reckon one another better² than yourselves.

4 Look not every one on his own things, but every one also on the things of others.

5 (Ἐγ, 93.) *Wherefore*, let this disposition¹ be in you which was even in Christ Jesus;

6 Who being in the form¹ of God, did not think it robbery² to be like God.³

Ver. 1. If there be any consolation in Christ.—This is not an expression of doubt, but the strongest affirmation that there is the greatest consolation in Christ, 2 Cor. i. 4.

Ver. 2.—1. That ye be alike disposed.—Beza, supposing to αὐτο φρονεῖν to be the same with ἐν φρονέουσιν; in the end of the verse, considers the former phrase as a general direction, of which the clauses which follow are the particulars. But, in my opinion, the direction in the beginning of the verse refers to ver. 27. of the preceding chapter, where the Philippians were exhorted 'with one soul jointly to contend for the faith of the gospel:' whereas their 'minding one thing,' refers to their avoiding strife and vain-glory in the exercise of their spiritual gifts, as mentioned ver. 3. of this chapter. See the following note.

2. Minding one thing.—The word φρονεῖν sometimes denotes an act of the understanding, Acts xxviii. 22. 'We desire to hear of thee (ὁ φρονεῖς) what thou thinkest.'—Gal. v. 10. 'That (ὁ φρονεῖς) ye will think nothing differently.'—Sometimes it denotes an act of the will. Philip. iv. 2. 'Enodia I beseech, and Syntyche I beseech, (το αὐτο φρονεῖν) to be of the same good disposition.—Philip. ii. 5. Τοῦτο γὰρ φρονεῖτε, 'Let this disposition be in you which was even in Christ.' Hence the Greeks used the word φρονεῖν to denote the affections.—Farther, as an operation of the will, φρονεῖν signifies to set one's affections on an object, so as to use every means in one's power to obtain it: Col. iii. 2. Ταπεινωθῆναι, 'Set your affections on things above,' and endeavour to obtain them.—Philip. iv. 10. 'I rejoiced—that now at length περισσεύετε το υπερ μου φρονεῖν) ye have made your care of me to flourish again.' In such cases φρονεῖν hath the same meaning with φρονεῖν, curo. See Tit. iii. 8.

Ver. 3.—1. Do nothing through strife or vain-glory.—This, with what follows, was written to caution the Philippians against strife and vain-glory in the exercise of their spiritual gifts; faults which the brethren at Corinth and Rome had fallen into.

2. But by humility reckon one another better than yourselves.—The apostle does not mean that we should reckon every person without distinction superior to ourselves in natural talents, acquired gifts, or even in goodness; but that we should, by a humble behaviour, acknowledge the superiority of those who are above us in station or office; or who we are sensible excel us in gifts and graces: for general expressions are always to be limited by the nature of the subject to which they are applied. Besides, we cannot suppose that the apostle requires us to judge falsely, either of ourselves or others.

Ver. 5.—Wherefore, let this disposition, &c.—Τοῦτο γὰρ φρονεῖτε ἐν τῷ ὁ καὶ ἐν Χριστῷ, literally, 'Let this be desired by you, which was desired even by Christ.' See ver. 2. note 2.

Ver. 6.—1. Who being in the form of God.—As the apostle is speaking of what Christ was before he took the form of a bond-man, 'the form of God,' of which he is said, ver. 7. to have divested himself when he became man, cannot be any thing which he possessed during his incarnation, or in his divested state; consequently, neither Erasmus's opinion, that 'the form of God' con-

COMMENTARY.

CHAP. II.—1. *Wherefore*, since ye saw me suffer in your city for the gospel, and hear that I am now suffering for it in Rome, if there be any consolation in Christ to them who suffer for him, if such receive any alleviation of their griefs from the love which their brethren bear to them, if any relation be established among the disciples of Christ by their partaking of the gifts of the Spirit, if there be in his disciples any affectionate sympathy, and tender feelings of compassion towards the afflicted for his sake,

2 Ye ought to complete my joy, who have suffered so much to make you partakers of these blessings: And do it by this, that ye be alike disposed to maintain the faith of the gospel, having the same sincere love towards one another, and being united in soul, so as to mind this one thing, the honour of Christ your master.

3 For which end, do nothing in the exercise of your spiritual gifts through strife or vain-glory, but by a humble behaviour towards every one, shew that ye reckon others better than yourselves, especially if they fill higher stations, or possess more eminent gifts.

4 Look not every one on his own good qualities only, so as to fancy that he ought to regard his own interest preferably to that of others; but every one should also look on the good qualities of others, and advance their interest.

5 Wherefore, in your behaviour towards others, let this humble benevolent disposition be in you which was even in Christ Jesus,

6 Who, before he was made flesh, being in the form of God, did not think it a robbing God of his glory to be, like God, an object of worship to angels and men in his original state.

sisted in those sparks of divinity by which Christ, during his incarnation, manifested his Godhead; nor the opinion of the Socinians, that it consisted in the power of working miracles—is well founded. For Christ did not divest himself either of the one or the other, but possessed both all the time of his public ministry. In like manner, the opinion of those, who by 'the form of God,' understand the divine nature, and the government of the world, cannot be admitted; since Christ when he became man could not divest himself of the nature of God. And with respect to the government of the world, we are led by what the apostle tells us, Heb. i. 3. to believe he did not part even with that; but in his divested state still upheld all things by the word of his power. Wherefore the opinion of Whitby and others seems better founded, who by 'the form of God' understand that visible glorious light in which the Deity is said to dwell, 1 Tim. vi. 16. and by which he manifested himself to the patriarchs of old, Deut. v. 22. 24. and which was commonly accompanied with a numerous retinue of angels, Psal. lxxviii. 17. and which in scripture is called the similitude, Numb. xii. 8. the face, Psal. xxxi. 16.; the presence, Exod. xxxiii. 15.; and the shape (John v. 37.) of God. This interpretation is supported by the term μορφή, form, here used, which signifies a person's external shape or appearance, and not his nature or essence. Thus we are told, Mark xvi. 12. that Jesus appeared to his disciples in another (μορφή) shape 'or form'; and Matt. xvii. 2. Μεταμορφώσθη, 'He was transfigured before them,' his outward appearance or form was changed. Farther, this interpretation agrees with the fact. 'The form of God,' that is, the visible glory, and the attendance of angels above described, the Son of God enjoyed with his Father before the world was, John xvii. 5.; and on that, as on other accounts, he is 'the brightness of the Father's glory,' Heb. i. 3. But he divested himself thereof when he became flesh. However, having resumed it after his ascension, he will come with it in the human nature to judge the world. So he told his disciples, Matt. xvi. 27. 'The Son of Man shall come in the glory of his Father, with his angels, and then he shall reward,' &c. Lastly, this sense of μορφή Θεοῦ, is confirmed by the meaning of μορφή δουλοῦ, ver. 7. which evidently denotes the appearance and behaviour of a bond-man, not that Christ was actually any person's bond-man or slave.

2. Did not think it robbery.—Οὐκ ἀρεπαζόμεν ἡγοῦντο. Whitby observes that Heliodorus in his Ethiopics uses the word ἀρεπαζόμεν to denote a thing to be immediately seized as extremely desirable; and therefore he translates the clause, 'He did not covet to appear as God.—Pierce affirms, that ἀρεπαζόμεν, the word in the text, is used by no author but Paul, and by him only in this place. And therefore, in the persuasion that the scope of the passage requires ἀρεπαζόμεν to have the same signification with ἀρεπαζόμεν, he translates, or rather paraphrases, the clauses thus: 'He was not eager or tenacious in retaining that likeness to God,' of which he was in possession. In support of this interpretation he observes, that if any thing future had been signified here, the expression would have been σπερμα, and not ἡγοῦντο. He also observes,

7 (ΑΛΛΑ, 81.) *Nevertheless he divested himself, when he took (μεθ' ὃν) the form of a bond-man, (ἑταμίονος, Gal. iv. 4. note 2.) being born in the likeness of men.*

8 And being¹ in fashion² as a man,³ he humbled himself, becoming obedient (μῆξι) to death, (δθ, 102.) even the death of the cross, the punishment of a slave.

9 (Δ: κα.) *And therefore God (ἰσχυφας) hath exceedingly exalted him,¹ and hath bestow-*

7 The form of God, with the worship due to God, Christ might have retained. *Nevertheless, he divested himself* of both, *when he took the form of a bond-man, by being born in the likeness of men,* and *contented himself with the honour due to a man eminently good in the lowest station of life.*

8 *Moreover, being on earth in fashion as a man, subject to all the evils incident to men, he humbled himself, still farther by becoming obedient to death, even the ignominious death of the cross, the punishment of a slave.*

9 *And therefore, in reward of his humility, (John v. 27.), obedience, and love of righteousness, (Heb. i. 9.), God hath exceedingly*

that the apostle is not cautioning the Philippians against coveting what they were not in possession of, but exhorting them, after the example of Christ, to give up for the benefit of others, what they were in possession of, or had a right to. These observations, which are very just, prove that ἀφαισῶν cannot, as Whitby contends, denote a thing to be seized as desirable; for Christ being in possession of the form of God, if the 'being equal with God,' is the same with possessing the form of God, he could with no propriety be said to seize or even to covet the being equal with God. Pierce, therefore, is of opinion, that ἀφαισῶν signifies a prey, or something already in one's possession, and which he is eager in retaining. Accordingly, as was mentioned above, he translates the passage, 'Who being in the form of God, was not eager or tenacious in retaining,' τὸ ἵνα ἴσθαι εἴη. But since in the passages of Heliodorus quoted by Whitby, the word used is αἵματι, not ἀφαισῶν, which, according to its etymology, signifies, as Scapula observes, *ipsa rapienda actio, directio*, I think our translators, who have rendered ἀφαισῶν, *robbery*, have given to this contested word its true signification, and thereby have rendered the sense of the passage clear and consistent, as follows: 'Christ being in the form of God, did not think it a robbing God of his glory, to be, like God, an object of worship to angels and men;' which glory he actually possessed, before he was born in the likeness of man. But he divested himself thereof, and of the form of God, when he took the form of a bond-man.

3. To be like God.—So τὸ ἵνα ἴσθαι εἴη, literally signifies. For Whitby hath proved in the clearest manner, that ἴσθαι is used adverbially by the LXX to express *likeness*, but not *equality*, the proper term for which is ἴσος. So that if the apostle had meant to say, *equal with God*, the phrase would have been ἴσος εἴη, as we have it John v. 18. ἴσος εἶναι τοῦ θεοῦ, making himself equal with God.—Elsner contends, that τὸ ἵνα ἴσθαι εἴη is the same with τὴν αὐτὴν ἴσθαι εἴη: a phrase found Odys. xi. ver. 304. τὴν αὐτὴν δὲ λαοῦ γὰρ ἴσθαι εἴη, and in other passages quoted by Parkhurst, voce ἴσος. According to this interpretation, the apostle's meaning will be, that the Son being in the form of God when he made the world, and appeared to the patriarchs and prophets, he thought it his right, and no derogation from the honour due to God, that he then received from angels and men like worship with God. This sense, however, results more naturally and clearly from the translation which I have given of the clause, 'He did not think it robbery to be like God,' namely, as an object of worship to angels and men. That this is the true meaning of the clause τὸ ἵνα ἴσθαι εἴη, I think evident, because if μὲντι εἴη signifies the *nature of God*, and ἴσθαι εἴη the being *equal with God*, the apostle hath said of Christ, 'Who having the same nature and perfections with God, thought it no robbery to be equal with God in nature and perfections.' But this is a tautology which cannot be imputed to so accurate a writer as St. Paul.—Farther, that τὸ ἵνα ἴσθαι εἴη signifies *to be like God*, as an object of worship, appears from ver. 9, 10. where the exaltation of Jesus, after he had divested himself of the form of God, and of the being like God as an object of worship, by being born in the likeness of men, is said to consist in this, that angels of every denomination, and men whether living or dead, shall worship him as Saviour and Lord. For that is evidently the meaning of 'At the name of Jesus every knee shall bow, of things in heaven,' &c. Wherefore, though he parted with the form of God, and the worship due to him as God, by becoming man, the Son lost nothing in the issue. *The form of God*, that is, the whole honour and glory which belonged to him as God, was restored to him in the human nature, after his ascension, with the addition of the new dignity of Saviour of mankind.—This account of the matter is consonant to what Christ himself hath told us, John v. 22. 'The Father judgeth no man, but hath committed all judgment to his Son.' 23. That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father who hath sent him.

Ver. 7.—1 He divested himself.—Εἰς τὸν κόσμον, literally, *he emptied himself*. The word εἰς signifies, to turn the inhabitants out of a house, city, or country; to make it empty, to lay it waste. Hence it is used, 1 Cor. i. 17. to express the depriving the doctrine of salvation through the cross of Christ, of its efficacy as a revelation from God.—Christ divested himself both of the form of God, and of the worship due to God, when he was born in the likeness of men. See ver. 6. notes 1, 3.

3. When he took the form of a bond-man.—So μεθ' ὃν δουλοῦ λαβὼν, literally signifies. The apostle doth not mean that Christ, whilst he lived on earth, was an actual bond-man, or even a servant to any person whatever, but that he acted as a bond-man: he served all among whom he lived, with the greatest assiduity, agreeably to what he said of himself, Luke xxii. 27. 'I am among you as (ὡς δούλος) he who serveth.' Also, that as a bond-man he had no property, lived in poverty, was treated with the greatest contempt, especially by those in higher stations; and that at length he died the death of a condemned slave, being publicly scourged and crucified.—It is worthy of notice, that Isaiah like-

wise hath called Christ God's servant, chap. xlii. 1. 'Behold my servant (παις μου) whom I uphold.'

3. Being born in the likeness of men.—Ομοιωματι γεννησθαι. This does not imply that Christ had only the *appearance* of a man; for the word ομοιωμα often denotes *sameness of nature*. Thus, Adam is said, Gen. v. 3. to beget a son, κατὰ τὴν εἰκονα αὐτοῦ, 'in his own image'; and Christ, 1 Cor. ii. 8, 'to be made like his brethren in all things,' by partaking of flesh and blood, Heb. ii. 14—17. Or, 'in the likeness of men' may mean, *in the likeness of sinful men*, as it is expressed, Rom. viii. 3. made subject to all those pains, diseases, and evils which sinful men endure.—But Pierce is of opinion, that the likeness of men, in which Christ was born, belonged only to the τὸ ὑπομοιχεῖσθαι, that is, to his *rational spirit*, wherein he was vastly more than man.—The Word, or Λόγος, according to Pierce, 'being transcendently superior to the most noble soul that ever inhabited any other human flesh,' he thought with Apollinaris, that the *Logos* supplied the place of the human soul in Christ's body. But, I prefer the first mentioned sense of the phrase, *likeness of men*, not only because it hath that sense in other passages of scripture, but because, if I mistake not, in that expression the apostle alluded to Dan. vii. 13. where the coming of the Son of God in the flesh, and his receiving the universal kingdom in the human nature, are foretold in a vision, by 'the coming of one like the Son of man in the clouds of heaven,' &c. The antithesis in this passage is elegant. Formerly Christ was 'in the form of God'; but when born into the world, he appeared, 'in the form of a bond-man,' and 'in the likeness of men,' and 'in fashion as a man.'

Ver. 8.—1. And being.—So καὶ ἵνα ἴσθαι εἴη may be translated here: For as Estius tells us in his note on 1 Pct. ii. 22. 'Neither was guile found in his mouth.' To find, is an Hebraism for *to be*. Of this we have an undoubted example, Matt. i. 18: 'When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost;' that is, *she was with child*. For if she had been found with child of the Holy Ghost, either by Joseph or by any other person, Joseph would not have thought of putting her away.

2. In fashion.—The word σχημα includes all the particulars of one's outward appearance; such as his figure, looks, air, clothing, and gait. It is applied likewise to things inanimate, 1 Cor. vii. 31. 'The form (σχημα) of this world passeth by.'

3. As a man.—According to Grotius, the apostle's meaning is, that Christ was in fashion like the first man Adam, having dominion over all the parts of nature. But in this sense the expression does not suit the case in hand. For Christ had a much more extensive empire over the creatures than Adam. He commanded the wind and the sea, and they obeyed him; he created food for thousands; he cured diseases, by saying to them *depart*; and he raised the dead to life; none of which Adam ever pretended to do. Knatchbull thinks this clause should be translated, 'Being found in fashion as a servant or slave,' because ἀνδραγατος, *man*, is sometimes used by the LXX to denote a servant or slave. But this translation makes the clause a repetition of the affirmation in the precedent verse, without any variation: Whereas the apostle's intention is to explain the clause which immediately goes before, by telling us, that according to his outward appearance, and in every thing pertaining to him, Christ was really a man in the lowest station of life. For here, as in some other passages of scripture, the particle ὡς expresseth *reality*. See Prelim. Ess. iv. 319.

4. He humbled himself, becoming obedient to death.—The reasoning in this passage is beautiful. The Son of God did not proudly continue in his high station, but descended from it for a while, and placed himself in the lowest condition among men, serving every one with the humility and assiduity of a bond-man. Then, in obedience to his Father, John vi. 38. he finished his services by suffering the painful and ignominious death of the cross as a malefactor, for the salvation of the world. Having this great example of humility and benevolence set before them by their Master, his disciples, who are above their brethren in station, should not on every occasion behave as their superiors, but, laying aside their dignity, they should cheerfully perform in person, to their inferiors, those offices of kindness and humanity which their distress requires; especially when the assistance wanted by their inferiors is of such an urgent nature that it admits of no delay.

Ver. 9. God hath exceedingly exalted him.—The person here said to be exceedingly exalted, is the same who humbled himself to death. And he is exalted in the very nature in which he died. Wherefore, by becoming man, and by consenting to be united to the human nature for ever, the Son of God lost nothing in the issue. Nor is this all; besides restoring to him the visible glory and dignity which he formerly possessed, ver. 11. God conferred on him a dignity entirely new, the dignity of Saviour of the human race; and hath obliged all the different orders of intelligent beings throughout the universe, both good and bad, to acknowledge his dignity as Saviour, as well as Lord. Pierce is of opinion, that the word ὑψω-

ed on him a name² which is above every name;³ (see Eph. i. 20, 21.)

10 That at the name of Jesus¹ every knee should bow, of THINGS in heaven, and of THINGS upon earth, and of THINGS under the earth;²

11 And every tongue should confess¹ that Jesus Christ is Lord, to the glory of God the Father

12 (ΠΡΤΙ, 331.) Wherefore, my beloved, (καθαί, 203.) since ye have always obeyed,¹ not (ὡς, 320.) when in my presence only, but now much more in my absence, with fear and trembling,² strongly work your own salvation.

13 For it is God who inwardly worketh in you,¹ (ὡς ἐν ὑμῖν) from benevolence,² both to will³ and to work effectually.

ὡς ἐν ὑμῖν implies God's exalting Christ, after his humiliation, to a dignity higher than that which he possessed before his humiliation.

2 And hath bestowed on him a name.]—ΕΞΕΨΑΤΟ. From the import of the word *bestow*, the Socinians argue, that Christ was not entitled in his own right to the honour which he obtained, but received it as a favour from God. However, it is well known that the word *εξεΐσατο* signifies, not only to give a thing gratuitously, but also (rein gratiam facere) to do a thing which is acceptable, Acts iii. 14. xxv. 11. and even to give simply, Acts xxv. 16.

3. Which is above every name.]—The name which is above every name, is the name of Jesus, mentioned in the beginning of the next verse. This name is above all the names of dignity possessed by angels and men, because of the power and authority which is annexed to it. 'Thou shalt call his name Jesus, because he shall save his people from their sins.' Even the name *Creator* is inferior to this name; in as much as it was a greater exertion of goodness in the Son of God to save men by his humiliation and death, than to create them. And since Christ did not take this great name by his own authority, but received it from God, no one can doubt that the dignity of Saviour of the world, which it expresses, truly belongs to him; and that he possesses all the power and excellence belonging to that high character. Estius contends, that 'the name above every name,' which was bestowed on Christ at his exaltation, was the name of God's Son. But seeing by inheriting that name, as the apostle tells us, he was originally made better than the angels, Heb. i. 4. he must always have possessed it, by virtue of his relation to the Father. Whereas the name *Jesus* being the name of an office executed by the Son after he became man, it implies a dignity not natural to him, but acquired. And therefore, having, in the execution of that office, done on earth and in heaven all that was necessary for the salvation of mankind, the name *Jesus* or *Saviour*, which his parents by the divine direction gave him at his birth, was confirmed to him in a solemn manner by God, who, after his ascension, ordered angels and men to honour him, from that time forth, as Saviour and Lord, Heb. i. 6. Thus understood, the names *Prince, Emperor, Monarch, Government, Power, Throne, Dominion*, and every other name of dignity possessed by angels or men, is inferior to the name *Jesus*, which God bestowed on his Son on account of his having accomplished the salvation of the world by his humiliation.

Ver. 10.—1. That at the name of Jesus (see the preceding note) every knee should bow, of things in heaven.—The word *προσκύνησεν* signifies good angels of all ranks and denominations, who though they cannot bow the knee as men do, yet pay to the great Saviour the same homage or worship which men express by bowing the knee. The apostle here quotes or alludes to Isa. xiv. 23. where Messiah saith, 'Unto me every knee shall bow.'

2. And of things under the earth.]—The word *καταχθονίων*, in this verse, answers to Homer's *καταχθονίη*, Iliad I. line 278. which signifies the shades below. By this word, therefore, the apostle denotes the souls of those who are in the state of the dead, over whom also Christ reigns, Rom. xiv. 9. Perhaps it even includes the evil angels in Tartarus, (2 Pet. ii. 4.) who shall be constrained to acknowledge Jesus as Lord, Governor, and Judge of the universe; unless they are comprehended in the expression, *things on earth*, on account of their having their present residence in the air. See Eph. ii. 2. note 2.

Ver. 11. And every tongue confess.]—This likewise is an allusion to Isa. xiv. 23. 'Unto me every knee shall bow, and every tongue shall swear.' See Rom. xiv. 14. note 2. Whitby says, that by 'things in heaven, and things on earth, and things under the earth, and every tongue,' the apostle means, all the nations of mankind. But this is thought by others a sense too limited to answer the apostle's purpose, which is to display the greatness of Jesus in the human nature, by the subjection of angels, men, and devils, to him, as Lord, Governor, and Judge of the universe.

Ver. 12.—1. Always obeyed, not when in my presence only.]—Pierce, who thinks the apostle is speaking of the Philippians always having obeyed him, construes the passage in the following manner: 'Since ye have always obeyed me with fear and trembling, not in my presence only, but much more in my absence,

exalted him in the human nature, by placing him at his own right hand as governor of the world, and hath bestowed on him a name expressive of a dignity which is above every name belonging whether to angels or men, even the name of Jesus, or Saviour;

10. That at the name of Jesus every knee should bow, of things in heaven—the angelic hosts must do honour to him as Saviour; and of things upon earth—men must do the same; and of things under the earth—who are in the state of the dead must do this:

11 And every tongue should confess that Jesus Christ is Lord of all, as well as Saviour, and thereby advance the glory of God the Father, who hath made him in the human nature governor and judge of all.

12 Wherefore, my beloved disciples, since in imitation of Christ (ver. 8) ye have always obeyed God, not when I was present only to put you in mind of what he requires, but now much more in my absence, with fear and trembling on account of the difficulty of the matter and the loss ye will sustain if ye are negligent, strongly work out your own salvation, by imitating Christ in his humility and disinterestedness, ver. 5.

13 To this diligence ye have the greatest encouragement. For it is God who, by his Spirit, inwardly worketh in you from mere benevolence, both to will and to work effectually what is good.

work out your own salvation,' and supposes there is here an insinuation, that their former obedience encouraged him to give them this exhortation. By fear and trembling, Pierce understands the greatest humility and concern.

2. With fear and trembling, strongly work, or fully work;—so the original word signifies.

Ver. 13.—It is God who inwardly worketh in you, &c.]—According to the Arminians and moderate Calvinists, the word *εργάζεται* translated inwardly worketh, does not in this passage signify any irresistible operation of the Deity on the minds of men, but a moral influence only. For of Satan it is said, Eph. ii. 2. that *εργάζεται*, 'he inwardly worketh in the children of disobedience.' And Rom. vii. 5. we have 'the effectual working' of sinful passions in our members: and 2 Thess. ii. 11. *εργάζεται*, 'the strong working of error.' These passages, they think, no one understands of a physical, but of a moral working, which leaves men accountable for their actions, and consequently free agents. They likewise observe, that if God inwardly worketh in men by any influence which is irresistible, and to which no co-operation of theirs is necessary, there would be no occasion for exhorting them strongly to work their own salvation, since the whole is done by God himself. Besides, they think the inward working of God in men, to will and to work without impeding on their freedom, may be explained in the following manner.—First, By the operation of his Spirit God gives them 'enlightened eyes of the understanding,' Eph. i. 18. whereby they are enabled to discern the truth of the doctrines and promises of the gospel, and to perceive the beauty of virtue and the deformity of vice, and to form just notions of the consequences of the one, and of the other. Secondly, He occasions these just views of things to recur frequently, and with such force as to engage their attention: The consequence of which is, that the love of virtue and the hatred of vice being gradually inspired, those pleasures of the present life, which cannot be enjoyed with innocence, are despised by those in whom God thus worketh. Also such an earnest desire of the happiness of the life to come is excited in them, as leads them to a virtuous conduct. Thirdly, When men are in danger of falling into sin through strong temptation, the Spirit of God, by rousing their conscience, restrains them. Or, if they fall into sin, the Spirit of God brings them to repent, by the condemnations and painful stings of their own conscience. Fourthly, Every circumstance of men's lot being ordered by God, he either suits their trials to their strength, or he gives them assistance in proportion to the greatness of their trials; so that he never suffers men to be tempted above what they are able to bear. The Arminians having thus explained the manner in which God by his Spirit worketh in men to will and to work their own salvation, observe, that notwithstanding the operations of the Spirit of God have a powerful influence in restraining men from sin, and in exciting them to virtue, no violence is thereby done to human liberty. This they infer from what God said concerning the Antediluvians, Gen. vi. 3. 'My Spirit shall not always strive with men;' and from the apostle's command, 'not to quench the Spirit, nor to grieve him;' for these things, they say, imply that the operations of the Spirit of God may be resisted, consequently, that in the affair of their salvation men are free agents, and must themselves co-operate with the Spirit of God; which, they affirm, the apostle's exhortation in the passage under consideration evidently supposeth.

2. From benevolence.]—ΠΡΟΣΚΑΛΕΣΑΙ. The word *προσκαλεσάμενος* sometimes signifies good-will or benevolence, as here, and Luke ii. 14. 'Glory to God in the highest, and on earth peace, (εὐδοκία) good-will towards men.' The motive which induceth God to work inwardly being described here, the preposition *ἐκ* is rightly translated from. Pierce, who translates the preceding clause thus, 'work out one another's salvation,' or happiness, saith the meaning of this clause is, 'God worketh in you, both to will and work from benevolence;' making benevolence the principle from which men are to work out each other's happiness.

3. Both to will and to work effectually.]—It is no just objection to this translation of *εργάζεται*, that in the first clause of the verse *εργάζεται* signifies inwardly worketh. For *εργάζεται* hath both significations; and in scripture it is not uncommon to find the same Greek

14 Do all things¹ without murmurings and (*διαλογισμῶν*) disputings.

15 That ye may be unblamable and (*ἄμωροι*) untainted, the children of God unrebukable in the midst of a crooked and perverse generation: among whom, shine ye¹ as luminaries² in the world,

16 Holding forth the word of life¹ for a rejoicing to me (*υἱ*) in the day of Christ, that I have not run (*ὡς κούρον*) in vain, neither have laboured in vain.

17 And if I even be poured out¹ upon the sacrifice and offerings² of your faith, I am glad, and rejoice with you all.

18 (Supply *κατα*) AFTER the same manner be ye also glad, and rejoice with me.

19 (*ἀ*, 103.) Now, I hope in the Lord Jesus to send Timothy to you soon, that I also may have good courage when I know your affairs.

20 For I have no one like disposed,¹ who will sincerely take care of your affairs:²

21 For all¹ seek their own, not the things of Christ Jesus.

22 But ye know (*δοκίμουν*, Rom. v. 4. note) the proof of him, that as a son WITH (from the following clause) a father,¹ so he hath served with me in the gospel.

23 (*Μὲν γὰρ*) Well, then, I hope to send him immediately,¹ so soon as I shall see how it will go with me.

word used in the same sentences in different senses. Thus Matt. viii. 22. 'Let the dead bury their dead.' In the clause under consideration, the apostle distinguishes between *willing* and *working*, because many have good inclinations which they do not fulfil, Rom. vii. 15-20. Likewise, he distinguishes between God's working and our working.—According to the Pelagians, God is said to work in men both to will and to work effectually, because he hath bestowed on them, at their creation, a natural ability of willing and working their own salvation effectually; and their working consisteth in their exerting that ability properly. But to this it may justly be objected, that God's having originally communicated to us an ability to will and to work effectually, is not so strong an encouragement to us to work out our own salvation, as the knowledge that God affords special assistance to the sincere, to enable them to work out their own salvation.

Ver. 14. Do all things.—By some commentators, this is explained of obedience in general. But the apostle, I suppose, had in his eye the obedience recommended ver. 3, 4, 5.

Ver. 15.—1. Among whom shine ye.—I suppose, with Erasmus, that *καί* is the imperative, because it is usual to deliver precepts in that mode. See Col. iii. 18. Heb. xiii. 13. If the common translation, *ye shine*, is retained, it will express the efficacy of the faith and holiness of the Philippians, in giving light to all around them.

2. As luminaries (*φωστεις*) in the world.—*φωστεις* is the name given to the sun and moon by the LXX, Gen. i. 16.

Ver. 16. Holding forth the word of life.—Beza thinks this is an allusion to those towers which were built at the entrance of harbours, and on which fires were kept burning, to direct ships into the port. Thus understood, the allusion is beautiful. For the doctrine and holy lives of the faithful must, in those early ages, have had a great influence on unbelievers, to direct them into the safe harbour of the gospel.

Ver. 17. 1.—And if I even be poured out on the sacrifice.—The apostle, considering the faith of the Gentiles as an offering to God, speaks of his own blood as a libation, like that of the wine and oil poured on the meat-offerings, to render them acceptable to God, Exod. xxix. 40, 41. This costly libation, Paul was most willing to pour on the offering of the faith of the Gentiles, to render it more firm, and of consequence more pleasing to the Deity.

2. The sacrifice and offering of your faith.—Properly the words *θυσια* and *προσευχη* signify, the one a sacrifice, and the other the performance of any public service, (see ver. 25,) especially that which pertaineth to the worship of God.—Rom. xv. 16. the apostle represents himself as a priest, whose office it was to prepare the

14 Do all things, all good offices to each other, without murmurings and without disputings: Be not like discontented servants, who murmur against their master's commands as oppressive; nor like disobedient children, who dispute their father's injunctions as unreasonable:

15 That ye may be unblamable in the eye of God, and untainted with the vices of the world, the children of God not meriting rebuke on any account, notwithstanding ye live in the midst of a wicked and obstinate race of idolaters: among whom, by your knowledge of the true God, shine ye like the luminaries which enlighten the world,

16 Holding forth to all men, both in word and behaviour, the doctrine of eternal life made known to you in the gospel. This I desire, even on my own account, for a subject of rejoicing to me in the day of judgment, because it will prove that I have not travelled through the world in vain, neither have preached the gospel in vain.

17 And if my blood be even poured out upon the sacrifice and offering of your faith, as a libation to render it acceptable to God, I am glad to die for that end, and rejoice with you all in the confirmation which your faith will receive thereby.

18 After the same manner be ye also glad when ye suffer for the gospel, and partake with me in the joy of fidelity to Christ.

19 Now I hope to be able, through the goodness and power of the Lord Jesus, to send Timothy to you soon, that I also may be encouraged under my affliction, when I know your affairs; and particularly, that ye are steadfast in the faith and practice of the gospel.

20 Him I have chosen to send, because I have no person here at present so much of my own disposition; no person who hath so ardent a zeal for the spreading of the gospel, consequently, who will be so anxious sincerely to advance your interests:

21 For all the teachers here seek their own pleasure and profit, and not the things belonging to Christ Jesus.

22 But I need not commend that worthy person to you; ye know the proof which he gave of his good disposition at Philippi, that in the affectionate, diligent, and submissive manner in which a son serveth with a father in any business, so he hath served with me in the work of the gospel.

23 Well, then, I hope to send him to you immediately, so soon as I shall see what the issue of my appeal to Cæsar will be.

faith of the Gentiles for being offered as a sacrifice, or free-will offering to God, and actually to offer it. See Col. i. 28, note 3. Accordingly the Gentiles are called *προσευχαι*, an offering; which is the name that was given to free-will offerings when laid on the altar. Behold, says Beza, an image of the charity of Christ shining in this resolution of his servant Paul, who here truly acted the apostle!

Ver. 20.—1. I have no one (*ὡς ψυχρον*) like disposed.—Hammond saith this word literally signifies, equal to one's soul, *ὡς τῇ ψυχῃ*, so may be translated as in the margin of our Bibles, so dear to me. Thus Achilles says of Patroclus, *ὡς τῇ ψυχῃ*. But as Timothy's being beloved of the apostle was no reason for his taking earnest care of the affairs of the Philippians, I agree with Pierce in thinking *ὡς ψυχρον* should be translated like disposed; especially if his observation be well founded, that St. Paul never uses *ψυχρον* for the seat or principle of thought, but often for that of the affections: between which and *πνευμα* he seems to make the same distinction which the Latins do between *animus* and *anima*. See 1 Thesa. v. 23 note 2. Heb. iv. 12. Philip. i. 27.—It appears from Acts xxvii. 1. that Aristarchus and Luke accompanied the apostle to Rome. And during his confinement there, other faithful assistants came to him, who were equally well disposed with Timothy to take care of the Philippians' affairs. We must therefore suppose, that at the time the apostle wrote this, these faithful teachers were not in Rome, having gone away for a little while on some business. For surely the apostle could not say of them, 'all seek their own, not the things of Christ Jesus.'

2. Who will sincerely take care of your affairs.—The ministers of the gospel, like Timothy, ought to do every thing in their power for promoting, not only the eternal, but even the temporal happiness of their people.

Ver. 21. For all seek their own, not the things of Christ Jesus.—See ver. 20. note 1. The all of whom the apostle here speaks, were the teachers who preached Christ from envy and strife, as mentioned chap. i. 16. Perhaps also he had in his eye those who preached from good-will, but who, being pusillanimous, chap. i. 14. were not fit to be sent to the Philippians.

Ver. 22. As a son with a father, so he hath served with me in the gospel.—From this, as Doddridge observes, we learn the kind of intercourse which should subsist between the younger and the more aged ministers of the gospel. The young ought to listen to the counsels of the aged, with the respect which is due from a son to a father; and the aged ought to love and patronize the young, and study, by their instruction and example, to qualify them for supplying their places in the church when they are gone.

Ver. 23. Well, then, I hope to send him immediately.—If, as I

(24 Γαρ, 98.) *However, I am fully persuaded by the Lord, that even I myself shall soon come.*¹

25 (Δε, 100.) Yet I thought it necessary to send to you Epaphroditus, my brother, and fellow-labourer, and fellow-soldier,¹ but your messenger,² and a minister to my want.³

26 For he longed after you all, and was exceedingly grieved¹ because ye had heard that he was sick.

27 (Και γαρ, 94.) And indeed he was sick nigh to death:¹ but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow.²

28 Wherefore I have sent him the more speedily, (Vulg. festinanti,) that seeing him again, ye may rejoice, and that I may be the more without sorrow.

29 Receive him, therefore, in the Lord with all joy, and have such persons in great estimation:

30 Because (δι) in the work of Christ¹ he drew nigh to death, not regarding HIS life, that he might fully supply the want of your service toward me.

nave supposed, ver. 20. note 1. Aristarchus, Titus, and Luke, were absent at this time from Rome, Timothy's presence with the apostle was the more necessary. But as he daily looked for their return, he hoped to be able to send him to Philippi, as soon as he should know how it would go with him. Since the apostle spake, ver. 20. of Timothy's taking care of the affairs of the Philippians, he meant to send him for that purpose, as well as to bring him an account of their state, ver. 19. Perhaps they were at that time more distressed by their enemies than ordinary.

Ver. 24. That even I myself shall soon come.]—The apostle added this, lest the Philippians might have been too much afflicted by what he had said concerning his death, ver. 17.

Ver. 25.—1. Epaphroditus my brother,—and fellow-soldier.]—He calls himself and Epaphroditus 'fellow-soldiers of Jesus Christ,' to shew how full of danger the work of the gospel was in that age to those who executed it faithfully; and that the sincere preachers of the gospel, together with the martyrs who sealed it with their blood, formed a noble army commanded by Christ, which was successfully warring against idolaters, and the other powers of darkness who were in opposition to God.

2. Your (αποστολος) messenger,]—literally, *your apostle*; which, according to Blackwall, means *your bishop*. For he thinks St. Paul, at this time, conferred that office on Epaphroditus. But the term *apostle* nowhere else has this meaning.

3. And a minister to my want.]—Pierce thinks, if the apostle had meant that Epaphroditus was 'a minister to his want,' he would have said, *λειτούργον τη χρείᾳ μου*. But as he hath said, *λειτούργον της χρείας μου*, he supposeth that *χρείας μου* signifies *my office*; a sense which *χρεῖα* hath Acts vi. 3. and that the meaning is, a

24 *However, though I am willing to be poured out on the sacrifice of your faith, I am fully persuaded by what Christ hath revealed to me, that I shall not be put to death at this time; but being released, even I myself shall soon come to you.*

25 *Yet I thought it necessary for your consolation, immediately to send to you Epaphroditus, my brother, and fellow-labourer, and fellow-soldier in the warfare of the gospel, but your (αποστολος) messenger, who brought me your present, and one who, during his abode with me, has been a minister to my want.* See chap. iv 16. 19.

26 This resolution I formed, because he longed to see you all, and was exceedingly grieved because ye had heard he was sick in Rome, as he knew the news would afflict you exceedingly.

27 And indeed his sickness brought him nigh to death; but God had mercy on him, and not on him only, but on me also, that I might not have sorrow upon sorrow, by the death of this excellent person, who had undertaken so long a journey on my account, and was so dear to me for his faithful services.

28 Wherefore, to free you from your anxiety, I have sent him sooner than I would otherwise have done, that seeing him again in health, ye may rejoice, and that I myself may be freed from the sorrow which I felt for your anxiety on his account.

29 His long absence was owing, not to want of love to you, but to bad health: Receive him, therefore, as a teacher faithful to Christ, with all joy, and have such worthy persons in great estimation

30 Because through his assiduity in the work of Christ, and in ministering to me, he was brought nigh to death by sickness, not regarding his own health and life, that he might fully supply to me the want of the assistance ye would have given me, had ye been here present with me.

minister or performer of my office. Epaphroditus instructed the Philippians, and directed their spiritual affairs, as the apostle had done during his residence among them.

Ver. 26. And was exceedingly grieved.]—Erasmus saith the word *αδμονειν* signifies to be almost killed with grief. This shews the goodness of Epaphroditus's heart. It grieved him exceedingly to hear of the sorrow which the news of his dangerous sickness had occasioned to the Philippians.

Ver. 27.—1. And indeed he was sick nigh to death.]—Those who possessed the power of miracles could not exercise it according to their own pleasure, but according to the direction of the Holy Ghost; otherwise Paul would most certainly have healed Epaphroditus, who, as is insinuated, ver. 30. had fallen into this dangerous sickness through the fatigue which he underwent in assisting the apostle. Miracles of healing were generally wrought for convincing unbelievers.

2. That I might not have sorrow upon sorrow.]—That the sorrows of my imprisonment might not be increased by the addition of my grief for the death of Epaphroditus. Perhaps it is here insinuated, that in answer to the earnest prayer of the apostle, God recovered Epaphroditus.

Ver. 30. Because in the work of Christ he drew nigh to death.]—By 'the work of Christ,' the apostle means Epaphroditus's frequent preaching in Rome, and in the neighbouring cities and villages, his carrying the apostle's messages and instructions to the disciples, and his personal attendance on the apostle when he was not otherwise employed; the fatigue of which services brought on him a sickness which endangered his life.

CHAPTER III.

View and Illustration of the Matters contained in this Chapter.

ST. PAUL wrote the most of his epistles to confute the erroneous doctrines and practices of the Judaizing teachers, who, in the first age, greatly disturbed the churches; more especially by their affirming, that unless the Gentiles were circumcised after the manner of Moses, they could not be saved. But, as these teachers artfully suited their argument to the circumstances and prejudices of the persons whom they addressed, the controversy hath a new aspect in almost every epistle. And the apostle's reasonings, in confutation of their doctrine, comprehended a great variety of particulars for explaining and establishing the doctrines of the gospel, highly worthy of the attention of Christians in every age.

Among the Philippians, as among the Corinthians, the Judaizers supported their erroneous doctrines, chiefly by

magnifying their own character and authority as teachers. This appears from their appealing to their circumcision as a proof of their right descent from Abraham; and from their calling themselves *the circumcision*, to intimate that they were the keepers of the former revelations, and the only objects of the divine favour. Moreover, they boasted of their knowledge of the ancient revelations, and of the care with which they observed the divine law. And on all these accounts they hoped the Philippians would pay more regard to their opinions in matters of religion, than to Paul's, whom they affected to despise, because he was born among the Gentiles; by which they said his descent from Abraham was at least rendered uncertain. Withal, supposing him to have been educated at Tarsus, they affirmed that his knowledge of the ancient revelations was

superficial and erroneous; and that having apostatized from the institutions of Moses, it was little wonder that he now represented these institutions as of no avail in the sight of God.

His confutation of the pretensions of these wicked men, and of the calumnies by which they endeavoured to lessen his authority, the apostle introduced with telling the Philippians, that to write the same things to them, concerning the false teachers and their pretensions, which he had written to other churches, and which he had ordered Epaphroditus to represent to them, was by no means troublesome to him, seeing it was safe for them, ver. 1.—Wherefore, as he had written to others, so he now wrote to them, to beware of the Judaizers, whom he called *dogs*, a name which the Jews, in contempt, gave to the Gentiles; and *evil workmen or labourers*, on account of their corrupting the gospel. And because the unbelieving Jews boasted in the appellation of *the circumcision*, as importing that they alone, of all mankind, were acceptable to God, the apostle desired the Philippians to beware of them, calling them *the excision*, to show that they were soon to be destroyed. This bitterness in speaking against the unbelieving Jews and Judaizing teachers, the apostle used, I suppose, by the direction of the Spirit, to make the Philippians shun their company and conversation, and to put them on their guard not to allow them any footing in their church, ver. 2.—Next, he assured the Philippians that the disciples of Christ are *the circumcision*: They are persons acceptable to God, because they possess the inward qualities signified by circumcision, and worship God in spirit, and boast in their relation to Christ as his disciples, and not in their fleshly descent from Abraham, nor in any rite pertaining to the flesh. At the same time, to show the falsehood of the calumnies which these deceivers spread abroad concerning the apostle's extraction, he told the Philippians, that if any particular teacher among them had confidence of acceptance with God, on account of his descent and privileges as a Jew, he himself had more cause for such confidence than that teacher; by which they might know, that if he spake in a slighting manner of these things, it was not from envy, as being destitute of them, ver. 4.—For he was circumcised on the eighth day after his birth: He was a branch from the stock of Israel: He belonged to the honourable tribe of Benjamin, which did not join in the defection under Jeroboam: Though born in Tarsus, he was an Hebrew, descended from Hebrew parents: And was educated a Pharisee, a sect which was acknowledged to have the most perfect knowledge of the law, ver. 5.—These particulars the apostle mentioned also in his epistle to the Corinthians, 2 Cor. xi. 22.—And to make the Philippians still more sensible of his title to have confidence in the flesh, he told them, that from his earliest years he was so exceedingly zealous of the law, and of the traditions of the fathers, that he persecuted the Christians as enemies to both. And with respect to his own obedience to the law, he assured them that it was altogether blameless, ver. 6.—Wherefore, whatever honour the false teachers could claim on account of their knowledge of the law, and of the care

with which they obeyed its precepts, that honour was more justly due to him. Nevertheless, all these things, which indeed formerly he considered as the greatest advantages, he now looked on as things to be cast away, because they were of no use in the justification of sinners, ver. 7.—Nay, he regarded all human attainments as things to be cast away, when set in competition with the excellency of the knowledge of Christ Jesus his Lord; and had actually thrown them all away, that he might obtain justification through him, ver. 8.—Not by his own righteousness, which never could merit justification, but by a righteousness of faith, ver. 9.—so termed, not because faith is itself a perfect righteousness, but because it is the only principle that can lead men to that measure of righteousness of which they are capable; and in particular, to suffer with Christ for the truth, ver. 10.—Which righteousness will be rewarded with a glorious resurrection from the dead, ver. 11.—These blessings of faith counted for righteousness, and of resurrection from the dead, the apostle had not yet received; but he represents himself as striving to lay hold on them. And by comparing his exertions for that purpose, with the exertions of those who contended in the games, he gives us a lively picture of the labour and difficulty of the Christian course, ver. 12, 13, 14.—Then he exhorted the Philippians to follow his example, in striving to obtain justification and eternal life by faith, ver. 15, 16, 17.—And pronounced all who sought to be justified by the sacrifices and purifications of the law of Moses, enemies to the death of Christ, ver. 18.—And assured them, that their end would be perdition, because their only view in teaching such a method of justification, was to gratify their own lusts, ver. 19.—Whereas the teachers of truth, and their disciples, had no temptation to pervert the gospel; because they lived in a pure and heavenly manner, and looked for the coming of Christ from heaven, ver. 20.—to re-fashion their present body, (which was humbled or made mortal by sin,) into the likeness of his own glorious body, at the resurrection, ver. 21.

The apostle's method of confuting the Judaizers in this epistle is worthy of notice. He doth not, as in his epistles to the Romans, to the Galatians, and to the Hebrews, bring arguments from the writings of Moses and the prophets; but, to the assertions of the Judaizers he opposes his own affirmations as an inspired apostle; expresses a just abhorrence of the teachers who corrupted the gospel; and vindicates his own character and qualifications as an apostle. This method he followed, because he knew it was sufficient for establishing the Philippians, who, from the beginning, knew him to be a true apostle of Christ, loved him as their spiritual father, and were sure he would not deceive them.—In those epistles in which he confuted the errors of the Judaizers by arguments from the writings of Moses and the prophets, St. Paul made the churches to which they were sent, and all who should afterwards believe, sensible, not only that he was an apostle, but a learned Jewish doctor, who was well acquainted with the ancient scriptures, and who understood their true meaning.

NEW TRANSLATION.

CHAP. III.—1 *Now*,¹ my brethren, rejoice in the Lord. To write the same things to you, to me, indeed, is not troublesome, and for you it is safe.²

Ver. 1.—1. *Now*.—Τὸ νῦν, in this passage, cannot signify *finally*, as our translators have rendered the word, since the apostle is only entering on the main subject of his letter. Τὸ νῦν is put for *κατὰ τὸ νῦν*, as *for what remains*, namely, to be written. Properly it is a form of transition, and is translated, 1 Cor. i. 16. *besides*.—I have rendered it *now*, to mark the introduction of a new subject.

2. *For you it is safe*.—The condemnation of the errors of the

COMMENTARY.

CHAP. III.—1 *Now, my brethren, rejoice in the Lord*; that is, in your knowledge of the doctrines of the gospel. See chap. iv. 4. *note*. To write the same things to you, which I have written to other churches, and which I have desired Epaphroditus to tell you, to me indeed is not troublesome, and for you it is safe.

Judaizers, which the apostle was about to write in this chapter, he had already written in his epistles to the Ephesians, and to the Colossians. Also, he had desired Epaphroditus to tell the same things to the Philippians by word of mouth. But as they were matters of great importance, he did not grudge to write them in this letter; because if they were only communicated to them by Epaphroditus verbally, all the Philippians might not have had an opportunity of hearing them; or they might have misunderstood them.

2 Beware of dogs.¹ Beware of (κακὸς ἑργατίας, Vul. malos operarios) evil labourers.² Beware of (τὴν κατὰσιν) the excision.³

3 (Γαρ, 98.) But we are the circumcision,¹ who worship God in spirit, and boast in Christ Jesus, but have no confidence in the flesh. (See Col. ii. 11. note 2.)

4 Though indeed I might have confidence even in the flesh. (Ess. iv. 43.) Nay, if any other think to have confidence in the flesh, I more.

5 My circumcision WAS on the eighth day. I AM of the offspring of Israel, or the tribe of Benjamin,¹ an Hebrew of the Hebrews:² with respect to the law, a Pharisee.

6 With respect to zeal, persecuting the church; with respect to the righteousness which IS by law,¹ I am unblamable.

7 Nevertheless, what things were (κερδὴ) gain¹ to me, these I counted (ζημιαν) loss² for Christ.

Whereas, having them in writing, they could examine them at their leisure, and have recourse to them as often as they had occasion.

Ver. 2.—1. Beware of dogs.]—The apostle calls the bigots among the unbelieving Jews, dogs, because they barked against the doctrines of the gospel, and against its faithful teachers, and were ready to devour all who opposed their errors. Our Lord used the word dogs in the same sense when he commanded his apostles 'not to give that which is holy to dogs.' Perhaps the unbelieving Jews are called dogs, likewise, to signify that in the sight of God they were now become as abominable for crucifying Christ and persecuting his apostles, as the idolatrous heathens were in the eyes of the Jews, who, to express their detestation of them, called them dogs.—Rev. xxii. 15. the atrociously wicked are called dogs, 'Without are dogs.'

2. Beware of evil labourers.]—So the word ἐργατίας is translated Matt. xx. 1.—As the apostle honoured those who faithfully assisted him in preaching the gospel with the appellation of his fellow-labourers, we may believe, that by evil labourers he meant false teachers, called also, 2 Cor. xi. 13. deceitful labourers; because instead of building, they undermined the church of Christ by removing its foundation.

3. Beware of the excision.]—The word κατὰσιν is formed by the apostle in ridicule of the unbelieving Jews, and the Judaizing teachers in the Christian church, who called themselves περιτομήν, the circumcision. For περιτομήν, to circumcise, properly signifies to cut off all around whatever is superfluous. But κατὰσιν, from which κατὰσιν is derived, signifies, *secare a summa ad infimam, lacerare, to cut, to rend*. The former operation is performed to render a thing more polished and perfect; the latter, to destroy it. Wherefore κατὰσιν, the excision, the appellation given to the unbelieving Jews and Judaizing teachers, is finally contrived to express the pernicious influence of their doctrine; perhaps also to signify the destruction which was coming on them as a nation.—The account given of these wicked men, Rom. xvii. 18. Gal. vi. 12. Tit. i. 11. shews, that they deserved all the harsh names given them in this place.

Ver. 3. We are the circumcision.]—We, the disciples of Christ, who have the superfluous excesses of passion and evil desire cut off from our hearts, and who worship God spiritually, alone deserve the honourable appellation of the circumcision, that is, of circumcised persons. See Ess. iv. 17.

Ver. 5.—1. Of the tribe of Benjamin.]—It is an observation of Theodoret, that the Benjamites were more honourable than the four tribes which descended from Bilhah and Zilpah, Sarah's hand-maids or slaves. They were more honourable likewise, on account of their adherence to the law of Moses, when the ten tribes were seduced to idolatry by Jeroboam.

2. An Hebrew of the Hebrews.]—The Jews who lived among the Greeks, and who spake their language, were called Hellenists, Acts vi. 1. ix. 29. xi. 20. Many of these were descended from parents, one of whom only was a Jew. Of this sort was Timothy, Acts xvi. 1. But those who were born in Judea, of parents rightly descended from Abraham, and who, receiving their education in Judea, spake the language of their forefathers, and were thoroughly instructed in the laws and learning of the Jews, were reckoned more honourable than the Hellenists; and to mark the excellence of their lineage, education, and language, they were called Hebrews; a name the most ancient, and therefore the most honourable, of all the names borne by Abraham's descendants; for it was

2 Beware of dogs; I mean malicious furious bigots. Beware of false teachers; those especially mentioned ver. 18. Beware of the unbelieving Jews, who, though they call themselves the circumcision, may more properly be called the excision, because ere long God will destroy them.

3 The Judaizers, being destitute of the qualities signified by circumcision, have no title to the name, and should be shunned. But we are the true circumcision who worship God in spirit and in truth, and boast in Christ Jesus as our Saviour, and have no reliance on our descent from Abraham, nor on any rite pertaining to the flesh.

4 Though, indeed, if salvation were to be obtained by these things, I might have confidence even in the flesh. Nay, if any other teacher have confidence in the flesh, I have more reason for such confidence than he hath.

5 I am no proselyte: My circumcision was on the eighth day after my birth. My progenitors were not proselytes, for I am one of the descendants of Israel, of the tribe of Benjamin: And though born in Tarsus, I am an Hebrew descended from parents who were Hebrews: And with respect to the law, I was educated in Jerusalem a Pharisee.

6 With respect to my zeal for the law, and for the traditions of the elders, it was great; as I shewed by persecuting the church. And with respect to the righteousness which the Jews affirm is to be obtained by law, I am unblamable, having observed its precepts with the greatest care from my youth.

7 Nevertheless, what things were reckoned gain to me by the Jews, who thought them such a righteousness as entitled one to salvation, these, after I embraced the gospel, I reckoned loss; things to be thrown away as ineffectual for justification; and did throw them away for Christ, that through him I might be saved.

the name given to Abraham himself by the Canaanites, to signify that he had come from the other side of the Euphrates. An Hebrew, therefore, possessing the character and qualifications above described, was a more honourable person than an Israelite, as that name marked no more but one's being a member of the commonwealth of Israel, which a Jew might be though born and bred in a foreign country. Paul indeed was born at Tarsus, in Cilicia; yet, being an Hebrew of the Hebrews, who received his education in Jerusalem, and spake the language used there, and understood the Hebrew in which the ancient oracles of God were written, he was a Jew of the most honourable class, and was far preferable to the Judaizing teacher at Philippi, if, as Mr. Pierce conjectures, and the apostle himself seems to insinuate, he was only an Hellenist Jew.—The reader no doubt observes, that all the privileges hitherto mentioned by the apostle were derived from others; but those he is going to mention were of his own acquisition.

Ver. 6. The righteousness which is (ἐν νόμῳ) by law.]—The greatest part of the Jews firmly believed, that the righteousness required in the law consisted chiefly in observing its ritual precepts. And therefore if a person was circumcised, offered the appointed sacrifices, observed the sabbaths and other festivals enjoined by Moses, made the necessary purifications in cases of pollution, paid tithes of all he possessed, and abstained from crimes injurious to society, or, if he committed any such, was punished for them according to law, he was, as the apostle expresseth it, 'With respect to the righteousness which is by law, unblamable.'—Farther, as the ritual services enjoined in the law were not founded in the nature of things, but in the command of God; and as, according to the law, atonement was made for some transgressions by these services, they were, on account of their being done from a regard to the divine will, considered as acts of piety more acceptable to God than even the performance of moral duties.—In the third place, as these ritual services were both numerous and burdensome, and recurred so frequently that they gave almost constant employment to the pious Israelites, the diligent and exact performance of them was thought equivalent to a perfect righteousness, and so meritorious, that it entitled the performer to justification and eternal life.—All these erroneous opinions Paul entertained, whilst he continued a Pharisee. But he relinquished them when he became a Christian, as he informs us, ver. 7.

Ver. 7.—1. What things were gain to me.]—Κέρδη properly signifies the gain or profit which is made by merchandise, or otherwise.—The things which the apostle formerly reckoned gain to him, but which since his conversion he counted loss, were those mentioned in the note on ver. 6. and not his 'living in all good conscience before God.' For he who said to the Corinthians, 2 Cor. i. 12. 'Our boasting is this,—that with the greatest simplicity and sincerity we have had our conversation in the world,' could not say of any degree of moral righteousness he had attained by the grace of God, that 'he counted it loss;' unless he thereby meant, that it was to be thrown away as of no use in procuring him justification meritoriously. See ver. 8. note 1.

2. These I counted loss for Christ.]—The word ζημιαν signifies loss incurred in trade; and more especially that kind of loss which is sustained at sea in a storm, when goods are thrown overboard for the sake of saving the ship, and the people on board. In this sense the word is used by Luke, Acts xxvii. 10. 21. and by Thucydides, Xenophon, and others. Accordingly Scapula explains it by *damnum, factura*. The term thus understood, gives a beautiful sense to the

8 Nay, most certainly also I count all things¹ to be loss (ver. 7. note 2.) for the excellency of the knowledge of Christ Jesus² my Lord; for whom I have thrown away all things,³ and reckon them to be dung,⁴ that I may gain Christ,

9 And be found in him,¹ not holding mine own righteousness which is (α) from law, but that which is through the faith of Christ, the righteousness (α) from God² (α) by faith;³

10 AND may know¹ him, and the power of his resurrection,² and the fellowship of his sufferings, being conformed³ to his death,

11 (Ei, 127.) That any how (καταρτισθαι, 150.) I may arrive at the resurrection from the dead.¹

12 (Ουκ οτι, 256.) For I have not yet received,¹ nor yet am I made perfect.² But I pursue,³ (α, 127.) that (κα, 218.) verily I may lay hold on (sup. τω) THAT for which (κα) indeed I was laid hold on by Christ Jesus.

passage. Soith the apostle, In making the voyage of life for the purpose of gaining salvation, I proposed to purchase it with my circumcision, and my care in observing the ritual and moral precepts of the law; and I put a great value on these things, on account of the gain or advantage I was to make by them. But when I became a Christian, I willingly threw them all overboard, as of no value in purchasing salvation. And this I did for the sake of gaining salvation through faith in Christ, as my only Saviour.

Ver. 8.—1. I count all things to be loss.]—Having said in the preceding verse, that his privileges as a Jew, and his righteousness which was by the law, which he formerly thought gain, he now counted loss, he adds in this verse, that he counted all the things for which men value themselves, and on which they build their hope of salvation, such as their natural and acquired talents, their fame, their knowledge, their moral virtues, and even their good works, to be loss; things to be thrown away as ineffectual in procuring for them a meritorious justification.

2. For the excellency of the knowledge of Christ Jesus.]—The apostle counted all things loss, not only because they were ineffectual in procuring for him a meritorious justification, but because in themselves they are of little value in comparison with the excellent knowledge of Jesus as Saviour, and of the method of salvation through him; with which the apostle was so ravished, that all other knowledge, and every human attainment, he despised as things not worthy of his care, while voyaging to eternal life.

3. For whom I have thrown away all things.]—Doddridge was of opinion, that Paul was excommunicated by the Jews in Jerusalem, and spoiled of his goods: a treatment which some others met with, who were not so obnoxious to the Jews as Paul was, after he deserted their party and became a Christian. Heb. x. 33, 34.

4. And reckon them to be dung.]—Σκωμίζω, de rebus vilissimis dicitur, frugum, animalium, et horum excrementis, as Gataker hath shewed, Miscell. Postuma, c. 43.—The apostle's meaning is, that he considered all the things in which he formerly gloried, as of no more value in procuring a meritorious justification, than the filth of the streets, which pollute those who handle it.—The prophet Isaiah hath spoken in the same manner of the legal righteousness on which the Jews put the greatest value, chap. lxi. 6. 'But we are all as an unclean thing, and all our righteousnesses are as filthy rags.'

Ver. 9.—1. Found in him.]—This expression Pierce explains by Locke's note on Gal. iii. 27. 'By taking on them the profession of the gospel, they had, as it were, put on Christ: so that to God looking on them, there appears nothing but Christ. They were, as it were, covered all over with Christ, as a man with the clothes he hath put on.'

2. The righteousness from God.]—We have the phrase δικαιοσύνη often in scripture. But the phrase τὴν ἐκ Θεοῦ δικαιοσύνην is used, I think, only in this passage. It is opposed to τὴν δικαιοσύνην τῆς ἐκ νόμου, 'mine own righteousness which is from law,' a phrase found in other passages, particularly Gal. iii. 21. 'Verily, righteousness would have been (ἐκ νόμου) by or from law.' Wherefore, since the 'righteousness from law' is 'that righteousness which is obtained according to the tenor of the law,' the 'righteousness from God by faith,' is that righteousness which comes from God's counting the believer's faith for righteousness, and from his working that faith in his heart by the influences of his Spirit.

3. By faith.]—Εἰς τὴν πίστιν. Estius thinks this may be translated, upon faith; to signify that the righteousness which cometh from God, is built upon faith as its foundation, just as believers are said to be built upon the foundation of the apostles and prophets. But though this sentiment be true, righteousness upon faith is an expression altogether unusual; for which reason the common translation ought to be retained.

Ver. 10.—1. And may know him.]—Our translators, whom I have followed here, supposed that the infinitive, τοῦ γινώσκειν, is out for

8 These, I say, I counted loss: Nay, most certainly, I count all human attainments and distinctions to be loss, things to be thrown away for the sake of the excellent knowledge of Christ Jesus my Lord, for whom I have actually thrown overboard all things, and reckon them but dung, that (καθάρσω) I may gain salvation through Christ, as the profit of my voyage;

9 And at the end thereof be found a believer in him as Saviour, not holding mine own righteousness, which is from law, as the means of my salvation, but that righteousness which is through the faith enjoined by Christ, even the righteousness which is from God by faith; that being the only righteousness of which a sinner is capable;

10 And that I may know Christ (ver. 8.) experimentally as my Saviour, and the power of his resurrection in confirming my faith in him as my Saviour, and the fellowship of his sufferings, being conformed to his death, by dying, as he did, a martyr for truth;

11 That any how, at the end of the race, I may arrive at the resurrection from the dead: obtain a body like to Christ's glorious body, which is the peculiar privilege of the sons of God, Rom. viii. 23.

12 For I have not yet received the prize, as having finished the race, nor yet am I made perfect by being completely rewarded. But I pursue, that verily I may lay hold on that righteousness which cometh from God by faith, and that glorious resurrection, (ver. 11.) for obtaining which indeed I was laid hold on by Christ Jesus, when he appeared to me, and forced me to run for it.

the subjunctive, and that it answers to εἰς τὴν, ver. 9. But Bengelius, because the article is in the genitive case, is of opinion, that τοῦ γινώσκειν is governed by τὴν πίστιν, in the end of the preceding verse; consequently, that the translation should be, 'By the faith of knowing him, and the power of his resurrection, and the fellowship,' &c. But the faith of knowing him, is an unusual expression.—See Ess. v. 9.

2. And the power of his resurrection.]—Its power in confirming my faith in him, and my hope of salvation through him. Hence God is said, 1 Pet. i. 3. to have 'begotten us again to a living hope, through the resurrection of Jesus Christ from the dead.'

3. Being conformed to his death.]—Grotius observes, that the construction begun ver. 9. εἰς τὴν μετὰ τούτων, may be found not having, must be continued here in the following manner, εἰς τὴν συμμορφώσεως, may be found conformed to his death.

Ver. 11. That any how I may arrive at the resurrection from the dead.]—This is the literal translation of εἰς τὴν κατὰ τὴν ἑξουσίαν τοῦ υἱοῦ τοῦ Θεοῦ. —The apostle changeth his allusion from a voyage to a race, and likening himself to one who runs a race, he represents 'righteousness by faith,' and 'resurrection from the dead,' its consequence, as the prize for which he was running. His running consisted in his having fellowship with Christ in his sufferings, and in being conformed to his death. And as, in the Olympic race, the prize for which the athletes contended was placed on a tripod at the goal, he expresses his obtaining the prize by a word which signifies his arriving at it: κατὰ τὴν ἑξουσίαν τοῦ υἱοῦ τοῦ Θεοῦ. —It is generally supposed, that the apostle is speaking of the spiritual resurrection, as he doth Rom. vi. 11. Eph. ii. 6. v. 14. But in these passages the spiritual resurrection is represented as the immediate consequence of faith. Whereas the apostle, in ver. 12. of this chapter, declares, that he had not yet received the prize for which he was running, nor yet was made perfect; but he pursued, if verily he might lay hold on it. For these reasons, I think the resurrection from the dead which he was endeavouring to obtain, was not the spiritual resurrection. That resurrection he had obtained already, being eminent for his faith and holiness. As little was it the resurrection of the body in general, as shall be shewed immediately: But it was the resurrection of the just; the resurrection of his body, fashioned like the glorious body of Christ, as mentioned ver. 21. This, with righteousness from God by faith, was the prize for which the apostle ran. But neither of these, he knew, would be bestowed on him, till he had finished the race. He therefore speaks of them as future; and of himself as continuing to run, that he might obtain them, ver. 12.—In the sacred writings, the word used to denote the resurrection is ἀναστασις, which is commonly followed by the preposition ἐκ. In this passage the preposition is compounded with the word, so as to make ἐκ ἀναστασεως. Wherefore, τὴν ἐκ ἀναστασεως νίκην is rightly translated, 'the resurrection from the dead.' Since the apostle represents the resurrection from the dead, of which he is speaking, as a matter very difficult to be obtained, it cannot be the restoration of the body simply, for that the wicked shall arrive at whether they seek it or not; but, as was before observed, it is the resurrection of the body, re-fashioned like to the glorious body of Christ, mentioned ver. 21. which is a privilege peculiar to the sons of God, and that by which they are to be distinguished from the wicked at the judgment. See 1 Thess. iv. 16. note 2.

Ver. 12.—1. For I have not yet received.]—So οὐκ ὅτι ἤν ἔλαβον must be translated, to accord with what goeth before. Besides, the negative particle hath a similar position in other passages: for example, 2 Cor. v. 4. σκεπάζομεν βραχυμένους ἐπὶ ὧν οὐ δὴλοῦμεν ἐκδυσσεσθαι, which, notwithstanding the position of the negative particle, must be translated, 'being burdened we groan, (οὐκ ὅτι) ὧν, not because we wish to be unclothed.' Rom. viii. 12. 'Well then, brethren, (οὐκ ὅτι) ὅτι σαρὰ καὶ σὰρξ, we are not debtors to the flesh, to live according to the flesh.' See also Rom. x. 19.—What the apostle had

13 Brethren, *I do not reckon myself to have laid hold on THE PRIZE*, (from ver. 14.): But one thing I do, not minding indeed the things behind me, but exceedingly stretching myself forward to the things before me.

14 I follow (κατασκοπῶ) along the mark,¹ (σημ., 191. 2.) to the prize of the calling of God from above² by Christ Jesus.

15 As many, therefore, as WISH TO BE perfect,¹ (Ess. iv. 1.), let us think this. And if ye think differently concerning any thing, even that God (ἀποκαλύψει) will discover to you.²

16 However, to what we have come, (ἐφ' ἧς) let us go by the same line,¹ let us mind the same thing.

17 Brethren, be joint imitators of me, and (σπουδῶντες) look steadily on them who so walk as ye have us¹ for an example.

18 For many walk,¹ who I have often said to

not yet received, was 'righteousness from God by faith,' mentioned ver. 9. and 'a blessed resurrection from the dead,' mentioned ver. 11. which taken together he terms the prize, ver. 14. Now, of the former, as well as of the latter, it may be said with truth, that believers do not receive it in the present life. In the present life it is promised indeed to believers, but not bestowed on them till their trial is finished, and sentence pronounced concerning their whole behaviour, at the general judgment.

2. Nor yet am I made perfect.]—This, Pierce thinks, was observed in opposition to the Judaizers, who fancied that perfection was to be obtained by obeying the law of Moses: Gal. iii. 3. 'Are ye so foolish, that having begun in the Spirit, (ἐν πνεύματι ἐπιτελεῖσθε), ye now make yourselves perfect by the flesh?'—Others, however, are of opinion, that by using the word τετιμνωμαι, the apostle alluded to the prizes bestowed on the victors in the Grecian games. For as, of these prizes, some were more valuable than others, being rewards of victories in contests more difficult and honourable, they were termed τιμια νικημετα, perfect rewards or prizes: and the persons who obtained them, were said τιμιωσθαι, to be made perfect.—These higher prizes were crowns of leaves, some of trees, and some of herbs. But the inferior prizes were tripods, shields, cups, &c. The former were greatly preferred to the latter, not for the materials of which they consisted, but for the honours and privileges of which they were the symbols.—Le Clerc however affirms, that no passage from any ancient author can be produced, in which τιμιωσθαι, to be made perfect, signifies to be rewarded with the prizes in the games. But, although the Greeks did not use the word in that sense, it may have it here; as it is well known that the apostle hath affixed to some Greek words, meanings which, though uncommon, are analogous to their ordinary significations. Accordingly, we find him using this very word τιμιωσθαι, Heb. xi. 40. to denote our being completely rewarded in the life to come.—See note 1. on ver. 15. of this chapter.

3. But I pursue, that verily I may lay hold on.]—Διωκω εἰς καὶ καταλάβω. These are agonistical phrases, as is evident from Lucian's application of them to the games; Hermotimus, page 564. διωκόντες οὐ καταλάβον, Persecuti, non assecuti sunt.—Καταλαμβάνω, to lay hold on, in the agonistical style, is to lay hold on the prize when it was delivered to the conqueror by the judges of the games.—In the subsequent clause, this word, whose proper signification is to take a fast hold of a thing, is elegantly used by the apostle, to denote Christ's laying hold on him, as he was going to Damascus to persecute his disciples, and his forcing him into the stadium to run, that he might lay hold on righteousness from God, and a glorious resurrection, called 'the prize of the calling of God from above.' See ver. 14. note 2.

Ver. 14.—1. I follow along the mark.]—Κατασκοπῶν δυνάμει. By some this clause is translated, 'I follow on towards the goal, for the prize.' But Pierce says he hath not found any good authority to prove that σκοπῶ; hath the signification of τελέω, the goal: for which reason he retains the common translation, the mark. The space in which the racers were to run, being marked out by a line called κενον, (see ver. 16. note), that line might well be denominated σκοπῶς, the mark, from σκοπεῖν, I look; because in running the athletes were to look at it frequently, lest they should run out of the prescribed bounds. Hence the propriety of the expression, κατασκοπεῖν δυνάμει, 'I follow along the mark;' for κατασκοπεῖν signifies along, as is plain from the inanner in which it is used in Euclid's Elements. According to this signification of the expression, the apostle's meaning is, that in running for the prize of righteousness by faith, and of a blessed resurrection, he kept within the prescribed bounds: He suffered all the persecutions and afflictions, which God the judge of the race appointed him to suffer, without stopping or flagging. He was even willing to die a martyr for the truth, that he might be conformed to Christ in his death. This was not the case with the false teachers mentioned ver. 18. who

13 Brethren, *I do not reckon myself to have laid hold on the prize*, as having finished the race: But one thing I do, not minding indeed the things behind me—the progress I have already made; but (ἐπιτελεῖμαι, mid. voice) exceedingly stretching myself forward to the things before me—the part of the course yet to be run over;

14 I follow in the course along the mark; I run on in the marked out course of faith and holiness, to the prize of the calling of God from above by Christ Jesus; the prize of righteousness and eternal life, proposed to me, when God called me from heaven, by Christ Jesus, to run this race.

15 As many, therefore, as wish to be perfect by receiving the prize, let us think this the proper method of obtaining it. And if ye think differently from me concerning any other point, even that God will discover to you who wish to be perfect; he will make you sensible of your error.

16 However, to whatever part of the course we have come, let us go on by the same line, let us mind the same thing: While running, let us go on in the same course of doing and suffering for the gospel, and have in view the same prize of righteousness by faith.

17 Brethren, be joint imitators of me, in striving to lay hold on the prize of righteousness by faith, and by suffering for the gospel; and look steadily on those teachers who so walk in holiness, self-denial, and suffering, as ye have us for an example of these virtues.

18 For many teachers walk very differently, who I have often

were enemies of the cross of Christ, and who corrupted the gospel to avoid suffering.

2. The prize of the calling of God from above.]—Τὸ βραβεῖον τῆς ἀνω κλησεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ. It is hardly possible, in a literal translation, to reach the full meaning of these words. At the games the judges sat on an high seat, and from thence, by an herald, summoned the combatants into the stadium, 1 Cor. ix. 27. note 3. In allusion to this elevated situation of the judges, the apostle terms God's calling him by Christ to run the Christian race, ἀνω κλησις, 'a calling from above.' And because it was accompanied with a power which he could not resist, he calls it, ver. 12. 'Christ's laying hold on him.'—That the prize which God from above called the apostle to run for, was righteousness by faith together with eternal life, its consequence, is evident, not only from ver. 9. 11. where these blessings are represented as the prize for which he ran; but also from 2 Tim. iv. 8. where, in allusion to the distribution of the crowns by the judges of the games, he terms the prize for which he ran, 'a crown of righteousness, which the Lord the righteous judge will give to me at that day;' and from James i. 12. where it is called 'a crown of life.'—From the description which the apostle gives, ver. 13. of his stretching all the members of his body, while running the Christian race, and from his telling us that he followed on, with unremitting strength and agility, till he arrived at the prize which was placed at the end of the course, we may learn what earnestness, diligence, and constancy in the exercises of faith and holiness, are necessary to our faith's being counted to us for righteousness at the last day.

Ver. 15.—1. As many, therefore, as wish to be perfect.]—Brza is of opinion, that τέλειος in this passage signifies full grown men, in opposition to children; and therefore he translates it by the Latin word adulti; and thinks the apostle uses the word in that sense, to denote persons completely instructed in the Christian doctrine. But the translation I have given agrees better with the sense of the passage; especially as the apostle declares, ver. 12. that he was not yet made perfect by receiving the prize. See ver. 12. note 2.

2. If ye think differently concerning any thing, even that God will discover to you.]—Here the apostle is thought by some to have had the weak but sincere Jewish converts in his eye, who, by the prejudices of their education, were led to think the rites of the law of Moses obligatory on them, even under the gospel. Their error he knew God would discover to them, not by any particular revelation made to them for that purpose, but by destroying the temple, and expelling the nation from Canaan. For these events would convince them, that God no longer required the disciples of Christ to observe the rites of Moses.—But I rather think this passage hath a more general meaning; namely, that such of the Philippians as sincerely feared the Lord, if they happened, from ignorance or prejudice, to think differently from the apostle concerning any important article of faith, would have their error discovered to them, not by a particular revelation, but by the ordinary influences of the Spirit, agreeably to Psal. xxv. 12. 'What man is he who feareth the Lord, him shall he teach in the way that he shall choose.'

Ver. 16. By the same line,]—namely, the line by which I go, ver. 14. Hammond, in his note on 1 Cor. ix. 24. tells us from Julius Pollux, that the word κενον denotes a white line by which the course in the stadium was marked out, including the whole space between the starting-place and the goal; and that those who ran out of that space did not contend lawfully. The runners, in endeavouring to pass one another, were in danger of going out of that space.—Parkhurst (in voce) says Aquila uses κενον for a measuring or marking line, Job. xxxviii. 5. And I observe that the apostle, 2 Cor. x. 16. uses the word κενον for that portion of the world which was marked out by Christ to his ministers to preach in. See 2 Cor. x. 13. note 2.

Ver. 17. As ye have us for an example.]—By using the word ὡς, the apostle includes Timothy, who joined him in this epistle; and I think Silas also, who assisted him in converting the Philippians.

you, and now even weeping I say, ARE enemies of the cross of Christ;

19 Whose end is perdition, whose god is the belly, and whose glory is in their shame,² who (φρονεῖτε) mind earthly things.³ (See Col. iii. 2.)

20 (Tag. 98.) But our conversation¹ is (σ, 164.) for heaven, (ἐξ ἧ) from whence also we look for the Saviour,³ the Lord Jesus Christ.

21 (Ὁς μετασχηματῶν) Who will re-fashion our humbled body,¹ (ὡς το γυνῶσαι αὐτο σωματικῶν) in order that it may become of a like form with his glorious body, according to that strong working, BY WHICH he is able also to subdue all things to himself.²

Ver. 18. For many walk.]—He speaks here of the Judaizing teachers; mentioned chap. i. 16. as preaching Christ insincerely, and with a view to add affliction to the apostle's bonds. And the description which he gives of their debauched manners, is agreeable to what is said of them else where, particularly 2 Cor. xi. 13. 15. 20. 1 Tim. vi. 5.

Ver. 19.—1. Whose god is the belly.]—The apostle gives the same character of the Judaizing teachers, Rom. xvi. 18. Tit. i. 11. And therefore it cannot be doubted, that he is speaking here of them and of their disciples, who, we may well suppose, resembled their teachers, not in their principles only, but in their manners also.

2. Whose glory is in their shame.]—These false teachers not only lived in gluttony, drunkenness, and lasciviousness, but they gloried in these vices, and in the money which they drew from their disciples, although all these things were most shameful.

3. Who mind earthly things.]—Pierce supposes, that in this expression the rites of the law of Moses, which were of an earthly nature, are included.

Ver. 20.—1. But our conversation is for heaven.]—As the verb *περιπατοῦμεν*, from which *περιπατήματα* is derived, signifies to behave in general, see Philip. i. 27. the common translation, which is that also of the Syriac and Vulgate versions, may be retained. But Le Clerc affirms, that *περιπατήματα* and *πολις* being words of the same signification, the clause ought to be rendered, *Our city*, namely, the new Jerusalem, *is in heaven*. Beza, however, and others translate it, 'Our citizenship is in heaven;' so that we do not, like the persons mentioned ver. 9. 'mind earthly things.' See Col. iii. 1.—3. This, it must be acknowledged, is a good sense of the passage, provided it is authorized by the original.

2. From whence also we look for.]—Though the antecedent *ἐσθλῶς* is in the plural number, the relative *ἐν* is fitly placed in the singular, because it respects the meaning rather than the form of its antecedent. See Ess. iv. 66. 2. Pierce thinks this solecism may be removed, by supposing that *ταύτου* is understood; *ἐν τῷ ταύτῳ*, from which place we look for the Saviour to come.—The apostle, by

said to you, and now even weeping I repeat it, are enemies of the cross of Christ; both by teaching that men are pardoned only through the Levitical sacrifices, and by refusing to suffer with Christ for the truth, ver. 10.

19 Of these evil labourers (ver. 2.) the end is perdition, because their God is their sensual appetites, which to gratify is the object of all their actions. Nay, so profligate are they, that they glory in things which cause shame to them, and mind earthly things only, without any regard to the other world: So that ye should not imitate them.

20 But our conversation, which ye ought to imitate, is for obtaining heaven; our thoughts, affections, cares, and hopes, are all directed to the obtaining of heaven; from whence also we look for the Saviour, the Lord Jesus Christ, to come and carry us thither, according to his promise, John xiv. 3.

21 Who, to make us capable of the enjoyments of heaven, will new make our body, which is humbled into a state of mortality by the sin of the first man, that it may become of a like form with his glorious body in which he now liveth; and this transformation of our body, he will accomplish (κατὰ τὴν ἐνέργειαν τοῦ δυνάσθαι αὐτοῦ) agreeably to that strong working, by which he is able also to subdue all wicked men and devils at length to himself, by punishing them as they deserve.

a common figure of speech, ranks himself with those who are to be alive at Christ's second coming. See 1 Thess. iv. 15. note.

3. The Saviour.]—Estius has quoted a passage from Cicero, to shew the great meanings contained in the word *σωτήρ*, saviour. But they are meanings contemptible, compared with those implied in the name *Jesus*, answering to *σωτήρ*, saviour. The transcendent excellence of which great name the apostle hath set forth, chap. ii. 10, 11.

Ver. 21.—1. Who will re-fashion, &c.]—Ὁς μετασχηματῶν το σῶμα τῆς ταπεινότητος ἡμῶν, ὡς το γυνῶσαι αὐτο σωματικῶν (see chap. ii. 8. note) τῆς σωματικῆς τῆς δόξης αὐτοῦ; literally, 'Who will re-fashion the body of our humiliation, in order that it may become of a like form with the body of his glory.' The body of our humiliation, is our body humbled into a state of mortality by the sin of the first man; and it is contrasted with the body of Christ's glory, or the glorious incorruptible body in which he now lives as Saviour and universal Lord. Like to this glorious body of the Saviour, of which an image was given in his transfiguration, (see 1 Cor. xv. 43. note 2.), the bodies of those who now have their conversation for obtaining heaven, shall be new made when Christ returns. So that here, as Rom. viii. 23. the redemption of the body from corruption by a glorious resurrection, is represented as the especial privilege of the righteous.

2. Whereby he is able to subdue all things to himself.]—Here, from Christ's being able to subdue all wicked men and evil angels, by converting such of the former as are capable of conversion, and by punishing the rest along with the evil angels, the apostle justly concludes, that he is able, by the same power, to re-fashion the humbled fleshly body of the saints, so as to make them of a like form with his own glorious body.—It deserves to be remarked, that Christ is here said to subdue all things to himself by his own strong working, notwithstanding the same subjection of all things is ascribed to the Father, 1 Cor. xv. 25. Heb. ii. 8. For removing this difficulty, see 1 Pet. iii. 18. note 2. where Christ's resurrection, as ascribed to the Father, to the Spirit, and to Christ himself, is explained.

CHAPTER IV.

View and Illustration of the Matters contained in this Chapter.

To the foregoing condemnation of the doctrines and practices of the Judaizers, the apostle, as the application of his discourse, subjoined, in the beginning of this chapter, an exhortation to the Philippians to stand firm in the belief of the doctrine of Christ, and in the constant practice of his precepts.

In what follows, St. Paul proceedeth to a new subject. Euodia and Syntyche, two Christian women of note in Philippi, having differed on some points of doctrine or practice, the apostle besought them to lay aside their disputes, and be united to each other in affection, ver. 2.—And to bring about their reconciliation, he requested a person in Philippi, whom he calls his *true yoke-fellow*, to help them to compose their differences; because they were sincere in the belief of the gospel, and had formerly assisted himself, and Clement, and other faithful preachers, in the work of Christ, ver. 3.—Next, he gave the Philippians directions concerning their temper and conduct as Chris-

tians. They were to cherish spiritual joy, moderation, freedom from anxious cares, and to be often employed in prayer, ver. 4–6.—All these virtues they were to practise, according as they had learned them from him, and had seen them exemplified in him, ver. 8, 9.—Then, in very polite terms, he thanked the Philippians for their affection to him, expressed by the care they had taken to supply his wants, ver. 10.—But lest, from the warmth of his gratitude, they might fancy that he had been out of measure distressed with his poverty, he told them that the want of the necessities of life were not evils insupportable to him; for he had learned in every state to be content; and was able to bear all sorts of distress, through Jesus Christ, ver. 11–13.—Yet he commended them for attending to his state, ver. 14.—and told them he accepted their present the more willingly, because they were the only church he had received any thing from while he preached in Macedonia, ver. 15.—From which they would

see that he was not covetous of gifts; and that he received their present only because he sought from them pious actions, as the fruit of his labours among them, which in the end would abound to their own advantage, ver. 17.—Knowing, however, that it would give them joy, he told them, that through their liberal gift sent by Epaphroditus, he now had every thing he wished, and was filled with comfort, ver. 18.—Withal, to encourage them in such good works, he assured them that God would supply all their wants abundantly, ver. 19.—In which persuasion, he addressed a short doxology to God, ver. 20.

The apostle having, in this handsome manner, thanked the Philippian church for their present, he desired the bishops and deacons to salute every saint at Philippi in

NEW TRANSLATION.

CHAP. IV.—1 *Wherefore, my brethren, beloved and exceedingly longed for,*² my joy and crown,³ (see 1 Thess. ii. 19. note), so stand firm in the Lord, O beloved.⁴

2 *Euodia I beseech, and Syntyche I beseech, to be of the same mind*¹ in the Lord.

3 And (*ἑσθρα*) I entreat thee also, true yoke-fellow,¹ help (*αὐταὶ*) these women who (*αἱ*, 164.) for the gospel have combated² together with me, and with Clement,³ and the rest of my fellow-labourers, whose names are in the book of life.⁴

4 Rejoice in the Lord always; ¹ I say (*πάλιν*,

Ver. 1.—1. Wherefore, my brethren, &c.]—This being the conclusion and application of the discourse in the preceding chapter, it ought not to have been separated from it.—See 1 Cor. xv. 58. where the discourse and the chapter end with similar exhortation.

2. Exceedingly longed for.]—*ἐπιποθύω*. The Hebrews gave this appellation to things which they greatly valued, and which were the objects of their strongest desire. In this place the word expresses likewise the apostle's longing to see the Philippians.

3. And crown.]—St. Paul often compared his labours in the gospel to the combats in the games. Here, by an elegant and bold figure, he calls his Philippian converts his crown, in allusion to the crowns with which the victors in the games were rewarded. His meaning is, that their conversion and perseverance would procure him much honour and a great reward at the judgment.

4. O beloved.]—It is scarce possible to express affection more strongly than the apostle hath done in this short verse, by the various tender epithets which he bestowed on the Philippians; not in flattery, but from the real feelings of his heart, penetrated not only with gratitude for their attention to him in his distress, but with esteem on account of the excellence of their character and behaviour.

Ver. 2. To be of the same mind in the Lord.]—*Τὸ αὐτὸ ἐσθραίνε*. Because the word *ἐσθραίνε* signifies to care for, as well as to think, Whitby is of opinion, that the apostle exhorted these women to promote the gospel with one soul; and supports his opinion by this argument, that no one can be of the same judgment with another, merely by entreaty.

Ver. 3.—1. True yoke-fellow.]—From 1 Cor. vii. 7, 8. it is more than probable that Paul was never married. But Eusebius, Hist. iii. 30. tells us, the ancients thought otherwise. And therein they have been followed by some of the moderns, who suppose the apostle's wife was here addressed. But the gender of the adjective, which is masculine, *ἐσθραίνε*, shows that this yoke-fellow was a male: Whereas if the apostle had addressed a female, he would have written *ἐσθραίνε*. Erasmus indeed affirms, that the Greek vocatives, though masculine in their termination, are sometimes feminine in their signification. But in this he is contradicted by Estius.—Beza, following Theophylact, gives it as his opinion, that this yoke-fellow was the husband either of Euodia or of Syntyche; and that these women were female presbyters. I also think the husband of one of these women was meant here; and that he is called true yoke-fellow, on account of his excellent character as a husband.—Others suppose the jailor was addressed by the title of true yoke-fellow, because being one of the apostle's chief converts at Philippi, he had assisted him in the gospel.—Mill thinks Epaphroditus was the apostle's yoke-fellow, and that the women to be helped by him at Philippi, had laboured with the apostle and Clement in Rome. But on this supposition, Epaphroditus, at the time the apostle wrote, must have been at Philippi, contrary to Philip. ii. 23.—If none of the above suppositions is admitted, some one or other of the bishops or deacons, mentioned chap. i. 1. may have been addressed by the title of yoke-fellow.—And with respect to Euodia and Syntyche, I think they laboured with the apostle and Clement at Philippi, either when he planted the church there, or in some of the visits which he afterwards made to the Philippians. It is true,

his name; and sent them the salutation of the brethren who were with him at the writing of this letter, ver. 21.—adding, that all the saints in Rome saluted them, but chiefly they of Cæsar's household, ver. 22. For the gospel being made known in the palace, by means of the apostle's bonds, chap. i. 12, 13. it had made such an impression on some of the emperor's domestics, that they embraced and professed the Christian faith. Having, therefore, friends in the palace, the apostle hoped to be released through their good offices, chap. i. 95. ii. 24. Nor was he disappointed in his expectation. For, after having been confined two years, he was set at liberty.—St. Paul concluded this epistle, as usual, with his apostolical benediction sealed with an *Amen*, to shew his sincerity in all the things he had written, ver. 23.

COMMENTARY.

CHAP. IV.—1 *Wherefore, my brethren, whom I greatly love, and whom I long exceedingly to see, and who are to be my joy and crown, since ye know that Christ will re-fashion your body, and bestow on you the prize of righteousness, so stand firm in the doctrine of the Lord, O beloved, as I have taught you.*

2 *Euodia I beseech, and Syntyche I beseech, to lay aside their disputes, and to be possessed of the same friendly disposition towards each other, which the Lord requires in his servants.*

3 *And I entreat thee also, faithful yoke-fellow in the work of Christ, to help these women (Euodia and Syntyche) to compose their differences; who are worthy of this mark of attention, because they courageously maintained the truth of the gospel, along with me and Clement, and the rest of my fellow-labourers at Philippi; whose names I am persuaded are in the book of life, as persons to be saved.*

4 Instead of being much grieved with the evils to which ye are

Clement, by his name, appears to have been a Roman; yet, as Philippi was a Roman colony, he may have been converted there, and may have assisted the apostle soon after his conversion, or in some after period.

2. Who for the gospel have combated together with me.]—Probably some Judaizing teacher at Philippi had endeavoured to draw Euodia and Syntyche to the party. But these zealous women having steadily opposed his corrupt doctrine, the apostle calls it very properly, 'a combating together with him, and with Clement, and with the rest of his fellow-labourers.'—Or, these women, as Theophylact thought, may have been aged widows, whose office it was to instruct the younger of their own sex; and who may have met with much trouble and persecution, both from the unbelieving Jews and Gentiles, while they faithfully discharged their duty.—That there were anciently in the church aged widows, employed to teach the younger of their own sex the principles and precepts of the gospel, appears from 1 Tim. v. 15. And that the suffering of persecution for the gospel required as great an exertion of courage as the Grecian games, is intimated Heb. x. 32. where it is termed *ἀγώνισμα πάσης ἡμέρας*, a combat of sufferings.

3. And with Clement.]—The ancient Christian writers tell us, that this is the Clement who afterwards became bishop of the church at Rome, and who, to compose some dissensions which had arisen in the church at Corinth, about their spiritual guides, wrote an epistle to the Corinthians, which is still extant.

4. Whose names are in the book of life.]—In scripture there are two books mentioned, in which men's names are said to be written. 1. A book in which the names of those are written whom God allows to live on earth. Of this Moses speaks, Exod. xxxii. 32. 'If not, blot me, I pray thee, out of thy book which thou hast written.' Also, Isaiah, chap. iv. 3. 'Every one written among the living in Jerusalem.'—2. A book in which the names of those who are to inherit heaven and eternal life are written. Of this book our Lord speaks, Luke x. 20. 'Rather rejoice because your names are written in heaven.' Also the apostle, Heb. xii. 23. 'First-born who are written in heaven.'—This book is called, Rev. xiii. 8. 'The book of life of the Lamb;' and, Rev. xxi. 27. 'The Lamb's book of life.'—Of this book Christ likewise hath spoken, Rev. xxii. 19. 'If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city.' To this book Malachi refers, chap. iii. 16. 'A book of remembrance was written for them that feared the Lord, and that thought upon his name.' These things, however, are not to be taken literally. They are metaphors formed on the customs of men, to signify God's purpose concerning the persons whose names are said to be written in these different books. Wherefore, when the apostle saith concerning his fellow-labourers, that 'they are written in the book of life,' he refers to the second mentioned book; and only expresses his charitable belief concerning them, that being faithful labourers, they were to be rewarded with eternal life.

Ver. 4. Rejoice in the Lord.]—Since our joy is to be in the Lord, it must flow from a sense of our relation to him as his disciples; and from our belief of the great discoveries which he hath made to us in the gospel, concerning the counsels of God for our salvation, com

270.) a second time, rejoice ye. (See ch. iii. 1. 1 Thess. v. 16. note.)

6 Let your moderation¹ be known to all men.² The Lord is nigh.³

6 Be anxiously solicitous about nothing, but in every thing by prayer and (δωσιν) deprecation, with thanksgiving,¹ let (τι ἀπομαρτυρεῖτε) your requests be made known to God.

7 And the peace (Rom. i. 7. note 4.) of God,¹ which surpasseth all understanding, will guard² your hearts, and your minds, (σφ) 167.) through Christ Jesus.

8 Finally, brethren,¹ whatever things are true, whatever things are venerable, whatever things are just, whatever things are pure, whatever things are (προφιλῆς) Scapula) benevolent, whatever things are of good fame, if there be any virtue,² and if any praise be due, (λογίζεσθε) attentively consider these things;

9 (ἅ) Which also ye have learned, and received; (see Col. ii. 6. note,) and heard, and seen in me: These things practise, and the God of peace will be with you.

10 (Δε) But I rejoiced greatly in the Lord, that now at length ye have made your care¹ of me to flourish again, (σφ 224, 218.) in which indeed ye were careful, (chap. ii. 2 note,) but ye had not an opportunity.²

cerning his own benevolent government of the world for the good of his church, and concerning his return to judge the world in righteousness, and to render to every one according to his deeds. This joy must flow also from our belief of the promises which Christ hath made to us, concerning the pardon of sins, the assistance of his Spirit, the efficacy of his power to preserve us from the snares of the devil, the resurrection of the body, the life everlasting of the righteous, the creation of the new heavens and new earth for the righteous to dwell in, and their eternal felicity in that happy country.—The apostle exhorted the Philippians to rejoice always in the Lord, not only because the discoveries and promises of the gospel are a permanent source of joy to believers, but because the joy flowing therefrom was able to support them, both under the fear and the feeling of the sufferings to which they were then exposed.

Ver. 5.—1. Let your moderation be known.]—To *moderate* here stands for *restrain*: See. iv. 20.—Moderation means meekness under provocation, readiness to forgive injuries, equity in the management of business, candour in judging of the characters and actions of others, sweetness of disposition, and the entire government of the passions. See Titus iii. 2. James iii. 17.

2. To all men.]—The apostle desired the Philippians to make their moderation evident to all men, because thereby they would effectually recommend their religion to their persecutors. In this sentiment Peter agreed with Paul, 1 Pet. ii. 12.

3. The Lord is nigh.]—*Εγγύς* signifies nigh, either in respect of place or time. Here I understand it of place. The Lord is beside you, observing your behaviour. If it is understood of time, the meaning is, the Lord will soon come and destroy the Jewish commonwealth; so that the power of one class at least of your enemies will shortly be at an end.

Ver. 6. With thanksgiving.]—On this Beza remarks, that David, after beginning his prayers with complaints and tears, generally ended them with thanksgivings.—The exhortation in this verse implies, not only that the afflicted have many mercies for which they ought to give God thanks; but that they ought to be thankful for their very afflictions, because they are the means by which the Father of their spirits maketh them partakers of his holiness, in order to fit them for living with himself in heaven for ever.

Ver. 7.—1. The peace of God.]—This I take to be the happiness which God has prepared for the righteous in the life to come; called also, the rest of God. And to that interpretation the characters here given of the peace of God agree:—it is so great that it surpasseth human understanding to comprehend it; and the hope of enjoying it, is the most effectual preservative of the affections and thoughts from sin. Others by the peace of God understand, the peace arising from reconciliation with God through Jesus Christ; others, the peace which God himself possesses in the enjoyment

exposed, rejoice in the Lord always: and as this temper is highly becoming Christians, I say a second time, Rejoice ye.

5 Let your moderation be evident to all men. For the Lord is nigh you; both to mark how ye behave, and to assist you against your oppressors.

6 Resigning yourselves to the disposal of God, be anxiously solicitous about nothing; but in every difficulty, by prayer for what is good, and deprecation of what is evil, with thanksgiving for mercies received, make known your desires to God, who, if he sees it fit, will grant your requests: or, if not, these devout exercises will enable you to bear with patience whatever affliction God allots to you.

7 And in this course of humble resignation, the hope of the peace of God, which is the portion of his children, and which is a blessing so great that it surpasseth all human comprehension, will guard your affections and your understanding, through Christ Jesus, against the fear of suffering and of death.

8 Finally, brethren, that I may recommend virtue to you in all the different forms in which it hath been set forth, whatever things are conformable to truth, whatever things are honourable, whatever things are just, whatever things are pure, whatever things are benevolent, whatever things are of good fame, if there be any virtue in these things, and if any praise be due to the persons who do them, attentively consider these things;

9 Which things also ye have learned from me, and received as the will of God, and have heard that I practise, and seen me do: These things be ye careful to practise; and the God who hath made peace between himself and us, by the mediation of his Son, and who is the giver of all peace, will be with you, to assist and bless you.

10 But before I conclude I must tell you, that on the arrival of Epaphroditus I rejoiced greatly in the Lord, who directs all events, that now at length, by your present which I received, from Epaphroditus, ye have made your care of me to flourish anew; (σφ 224, sup. *πραγματι*) in which concern for my happiness ye were indeed careful before, but ye had not an opportunity of shewing it.

of his infinite perfections. In this latter sense of the phrase, the apostle's meaning is, that the pleasures which good dispositions afford, have a great efficacy in making men steadfast in the profession of religion.—The phrase *peace of God*, is used only here and Col. iii. 15. where it signifies the peace which God enjoys.

2. Will guard your hearts and your minds.]—*Φρουρεῖτε*. This is a military term, expressive of the watching of soldiers in a fortified town, which is besieged by enemies without, and which has mutinous inhabitants within. It is elegantly used on this occasion; to denote the efficacy which the firm expectation of the happiness of heaven hath, to subdue the passions of the human heart, and to fortify the thoughts against the suggestions of the devil, and the sophistry of wicked men.—Beza observes, that the apostle divides the soul into two parts, *καρδία* and *νοῦς*, heart and mind. The former is the seat of the will and affections; the latter, the seat of reason and memory. Wherefore, the guarding of the mind, is the securing it, not only against the false reasonings of infidels, sceptics, and wicked men, but against the fiery darts of the devil; those evil thoughts which the devil suggests, to seduce men to sin.

Ver. 8.—1. Finally, brethren, &c.]—The Greek philosophers were as keen as the moderns, in their disputes concerning the foundation of virtue. These disputes the apostle did not think fit to settle. But being anxious to make the Philippians virtuous, he mentioned in this exhortation all the different foundations on which virtue had been placed, to shew that it does not rest on any one of these singly, but on them all jointly; and that its amiableness and obligation result from the union of the whole.

2. If there be any virtue, and if any praise.]—The Clement MS hath here, *εἰ τις ἐπαινος ἐστιν ἡμῖν*, if there be any praise of knowledge. Some copies of the Vulgate read, *laus discipline*, any praise of discipline, *ἐπαινος τῆς παιδείας*. But the common reading is best supported, and agrees well with the context.

Ver. 10.—1. I rejoiced greatly in the Lord.]—Here, as in many other passages of his writings, the apostle shews the deep sense which he had of Christ's governing the affairs of the world for the good of his servants. For, this new instance of the Philippians' care of his welfare, he ascribed expressly to the providence of Christ.

2. Ye have made your care of me to flourish again.]—*Ἀνέσθαι το ἄνθος ὑμῶν ἐν ἐμοί*. The same sense *ἀνέσθαι* hath, Ezek. xiv. 24. LXX. In this figurative expression, the apostle likened the Philippians' care of him to a plant which withers and dies in winter, but groweth again in the following year; or to trees, which, after their leaves drop in autumn, put them forth again next spring. Last, however, the Philippians might think this expression insinuated a complaint that they had been negligent latterly, the apostle immediately added, that they had always been careful to supply his wants, but had not had an opportunity till now.

3. Ye had not an opportunity.]—*Ἐκείνη ὥρα*. Chrysostom saith

11 *I do not speak THIS* (ὅτι, 254.) *because I WAS UNHAPPY* (ἄθ'') *in want.*¹ For I have learned, in whatever state I am, to be contented.²

12 *I both know to be humbled, and I know to abound.* Every-where, and in all things, I am instructed¹ both to be filled and to be hungry, both to abound and to suffer want.²

13 *I am able to BEAR* all things through Christ, who strengtheneth me.¹

14 Notwithstanding, ye have done well,¹ when ye jointly communicated TO ME in my affliction.

15 And know ye also, O Philippians, that in the beginning of the gospel, when I went forth (απο, 86. 2.) in¹ Macedonia, no church communicated with me, in the matter of giving and receiving, but ye only.

16 For even WHEN I WAS in Thessalonica,¹ ye sent indeed once and again to my necessity.

17 Not because I earnestly seek¹ a gift, but I earnestly seek fruit that may abound to your account.

18 Now I have all things¹ and abound: I am filled, having received from Epaphroditus the things² sent by you, a smell of a sweet savour,³ a sacrifice acceptable, well-pleasing to God.

19 (Δε) But my God will supply all your wants, through Christ Jesus, according to his riches in glory.¹

11 *I do not speak thus feelingly of the renewal of your care, because I was unhappy in poverty.* For I have learned, in whatever state I am, to be contented; knowing that what God appoints is best. But I rejoiced in your present, as a fresh expression of your love.

12 *I both know to be humbled by living in poverty, and I know to abound in riches.* Every-where, and on all occasions, I am well instructed, both to bear fullness of bread, and to be hungry; both to abound in the conveniences of life, and to be deprived of them, without being elated in the one case, or depressed in the other.

13 In one word, I am able to bear all situations through the assistance of Christ, who strengtheneth me.

14 Notwithstanding I am able through Christ to bear every state, ye have done well, when ye jointly communicated a supply to me in my imprisonment.

15 Now, to shew you how seasonable your present was, and that I honoured you by accepting it, know ye also, O Philippians, that after I first preached the gospel to you, when I went forth in Macedonia to preach, no church communicated with me in the matter of giving me money, and of my receiving money from them, but ye only; I received money from no church but yours.

16 For such was your love, that even when I was in Thessalonica ye sent twice to supply my necessity; and I accepted your present, that I might make the gospel free of expense to the Thessalonians.

17 I mention your repeated presents, not because I earnestly desire a gift, but because I earnestly desire fruit among you, that may abound to your account at the day of judgment. For by my gratitude I wish to encourage you in doing good works.

18 Now I possess all things necessary, and live in plenty: I am filled, so as to wish for nothing more, having received from Epaphroditus the things sent by you; which work of charity done to me, the apostle of Christ suffering for the gospel, is a smell of a sweet savour, even a sacrifice acceptable and well-pleasing to God.

19 But though I can make no return to you in kind, ye shall feel no want through your liberality to me. For God whom I serve will supply all your wants, through Christ Jesus, according to the greatness of the power which Christ, as governor of the world, exercises in his glorious state of exaltation.

this phrase was commonly used to express one's want of ability to do a thing. And it must be acknowledged that this meaning suits the character of the Philippians well. Yet, as the phrase may have either meaning, and we are ignorant of the circumstances of the Philippians, I have retained the common translation.

Ver. 11.—1. I do not speak this because I was unhappy in want.]—The apostle meant to tell the Philippians, that the joy occasioned by their liberal present was not because he was unhappy in his poverty, and was relieved by them, but because their gift was a new proof of their respect for, and care of their spiritual father.—The apostle delighted in the elliptical manner of writing. But the structure of his discourse commonly, as in the present instance, directs us to the words which are necessary to complete his meaning.

2. For I have learned, in whatever state I am, to be contented.]—Αὐταρκεῖς εἶναι, literally, to be self-sufficient, that is, to be perfectly contented with what I have.

Ver. 12.—1. I am instructed both to be filled and to be hungry.]—This is an explication of the general expression in the preceding clause: 'I both know to be humbled, and I know to abound.' The word μακροθυμῶ properly signifies, I am initiated in the mysteries. But as the initiated were believed to be instructed in the most excellent and useful knowledge, the word signifies to be completely instructed in any science or art. Perhaps the apostle used it on this occasion, to insinuate that his bearing both adversity and prosperity properly, was a sacred mystery, in which he had been initiated by Jesus Christ, ver. 13. and which was unknown to the men of this world.

2. Both to abound and to suffer want.]—As the apostle in the preceding clause had mentioned food, we may suppose that in this he meant clothing, lodging, &c.

Ver. 13. Through Jesus Christ, who strengtheneth me.]—This is not arrogant boasting. For the apostle glories not in his own strength, but in the strength of another. The fathers, as Whitby informs us, observed three things on this passage:—1. That the virtue of contentment requires much exercise, learning, and meditation. 2. That it is as difficult to learn how to be full, as to be hungry; abundance having destroyed more men than penury, and exposed them to more pernicious lusts. 3. That our proficiency in this or in any other virtue, is to be ascribed, not to ourselves, but to the living assistance.

Ver. 14. Notwithstanding, ye have done well.]—Here the apostle teaches us, that the servants of Christ are not to be neglected in their afflictions, because they have learned to bear them patiently.

Ver. 15. When I went forth in Macedonia.]—Ὅτε ἐξῆλθον ἀπὸ Μακεδονίας. In our Bible this is translated, 'When I departed from Macedonia.' But that translation is wrong, as appears from

ver. 16. where the apostle saith, the Philippians sent once and again to his necessity in Thessalonica. For, Thessalonica being the chief city of Macedonia, their communicating with him in the matter of giving and receiving, was not after he departed from Macedonia, but whilst he was in that country.—Some are of opinion that the translation should be, 'when I was departing, or about to depart from Macedonia.' But although the Greek may bear this translation, it will not remove the difficulty. For, as the Philippians sent money twice to the apostle, their first present, at least, could not be received when he was departing. I therefore think ἐξῆλθον ἀπὸ Μακεδονίας must be translated, went forth in Macedonia, namely, to preach; agreeably to the signification of ἀπο in the phrase ἀπο μερὸς, in part. See Ess. iv. 86. 2.

Ver. 16. For even when I was in Thessalonica.]—Chrysostom observes, that the emphasis in this sentence shews how much the inhabitants of so small a town as Philippi were to be commended, for contributing so generously to the apostle's maintenance while in Thessalonica the metropolis of Macedonia, that the gospel might be the more acceptable to the Thessalonians, being preached to them without any expense to them. Yet it must be remembered, that even in Thessalonica the apostle maintained himself more by his own labour than by the contributions of the Philippians, 1 Thess. ii. 5—9. 2 Thess. iii. 7—9.

Ver. 17. Not because I earnestly seek.]—So ἐπιζητῶ properly signifies. The apostle's meaning, as Pierce expresseth it, is, 'Nor do I mention all this because I am desirous of a gift from you, now or at any time, for the sake of the gift itself. But what I desire on all such occasions is, that your religion may produce such good fruits as may turn to account to you.'

Ver. 18.—1. Now I have all things.]—Ἄντιχ' ὅς' πάντα. Here our translators have followed the Vulgate, *Habeo autem omnia.*—Estius observes, that one of the meanings of ἀντιχ' is, to receive rent from lands, or wages for labour. If so, the clause might be translated, 'I have from you all things.' And by using this word the apostle may have insinuated, that what he had received from the Philippians was due to him, on account of his having preached the gospel to them.

2. The things sent.]—Besides money, the Philippians may have sent to the apostle clothes and other necessaries.

3. A smell of a sweet savour, a sacrifice acceptable, well-pleasing to God.]—These were the epithets anciently given to all the kinds of sacrifices; not only to the peace and thank-offerings, but to the burnt-offerings and sin-offerings. See Eph. v. 2. note 2. Here they are given to the present which the Philippians sent to the apostle; not because that present partook of the nature of any sacrifice or offering whatever, as is plain from this, that it was offered immediately to the apostle, and not to God; but merely to

20 (Δ. 106.) *Wherefore to God, even our Father, be the glory for ever and ever. Amen.*

21 *Salute every saint in Christ Jesus. The brethren who are with me salute you.*

22 *All the saints salute you, and especially those of Cæsar's household.*

23 *The grace of our Lord Jesus Christ be with you all. Amen. (See Eph. vi. 24. note.)*

20 *Wherefore, let us join heartily in ascribing to God, even our Father, who hath exceedingly loved us in Christ, the glory of infinite goodness; and let us do so for ever and ever. Amen.*

21 *Wish health in my name to every one in your city, who professeth to believe and obey Christ Jesus. The preachers of the gospel who are with me, wish you health.*

22 *All the Christians in Rome wish you health, and especially the Christians in Cæsar's family, who by this testify their esteem of you, as on account of your faith, so on account of your affection to me.*

23 *I now give you my apostolical benediction: May that favour of our Lord Jesus Christ which he bestows on his faithful disciples, remain with you all. Amen.*

show how acceptable to God that work of charity was, which the Philippians had performed to the suffering apostle of Christ.—The same observation may be applied to the exhortation, Heb. xiii. 16. 'But to do good and to communicate forget not, for with such sacrifices God is well pleased.' See also 1 Pet. ii. 5. where the spiritual sacrifices of prayer and praise are mentioned.

Ver. 19. According to his riches in glory. —Beza thinks *iv δόξης* here may be translated *gloriously*.

Ver. 20. To God, even our Father. —*Θεῷ καὶ πατρί ὡς ἡμεῖς* may be rendered, 'To our God and Father.' But the sense is the same.

Ver. 21. The brethren who are with me. —As the brethren are distinguished from the saints, ver. 22. they are supposed to be his fellow-labourers in the gospel, mentioned in the end of his epistles to the Colossians and to Philemon; namely, Aristarchus, Mark, Jesus called Justus, Epaphras, Luke, and Demas.

Ver. 22. And especially those of Cæsar's household. —*Καὶ τοῦ καὶ τοῦ* This may signify either the members of Cæsar's family, or his household servants, or the officers of his court, or his guards. Some of the ancients pretend that Paul held an epistolary correspondence with Seneca, Nero's preceptor. But there is no evidence of this.—Among the emperor's domestics there were Jewish slaves, who having heard the apostle, or some other person, preach

the gospel at Rome, had embraced the Christian faith. Also, there may have been in Nero's family natives of Rome, who, being impressed with the truth of the gospel, had become Christians. Nay, the apostle may have been favourably regarded by Poppæa, the emperor's wife. For Josephus, who was introduced to her by some of her Jewish slaves, (see Philip. i. 13. note 1.), and was acquainted with her character, tells us, Antiq. lib. xx. c. 7. *ἡ δὲ βασιλίστις ὡς ἡμεῖς*, that 'she was a worshipper of the true God,' or a Jewish proselyte of the gate. This she might be, though in other respects sufficiently blamable. Here Beza remarks, what else was this, but that God reigned in the midst of hell?—The salutation from the brethren in the emperor's family, must have been a great consolation to the Philippians. For when they heard that the gospel had got footing in the palace, they would naturally presage the farther progress of it in Rome. And the respect which persons, such as the Christians in Cæsar's house, expressed for the Philippians, could not fail to fill them with joy.—To conclude, though the apostle hath not mentioned it in any of his letters, we may believe, that not long after this epistle was written, he obtained a fair hearing and an honourable release, through the good offices of the Christians in Nero's family, as well as on account of the justice of his cause.

COLOSSIANS.

PREFACE.

LAODICEA, Hierapolis, and Colosse, mentioned Col. iv. 13. as cities in which there were Christian churches at the time this epistle was written, were situated not far from each other, in the Greater Phrygia, an inland country in the Lesser Asia. Of these cities Laodicea was the greatest, being the metropolis of Phrygia, and near it stood Colosse by the river Lycus where it falls into the Meander.—Colosse, though inferior in rank to Laodicea, was a great and wealthy city, and had a Christian church, which perhaps was more considerable than the churches in Laodicea and Hierapolis, on account of the number and quality of its members; and therefore it merited the attention which the apostle paid to it, by writing to the Colossians the epistle in the canon which bears their name.

The inhabitants of Phrygia were famous for the worship of Bacchus, and Cybele the mother of the gods. Hence she was called *Phrygia Mater*, by way of distinction. In her worship, as well as in that of Bacchus, both sexes practised all sorts of debaucheries in speech and action, with a frantic rage, which they pretended was occasioned by the inspiration of the deities whom they worshipped. These were the *orgies* (from *ὄργη*, rage) of Bacchus and Cybele, so famed in antiquity; the lewd rites of which being perfectly adapted to the corruptions of the human heart, were performed by both sexes without shame or remorse. Wherefore, as the Son of God came into the world to destroy the works of the devil, it appeared in the eye of his apostle a matter of great importance, to carry the light of the gospel into countries where these abominable impurities were dignified with the honourable appellation of *Religious worship*; especially as nothing but the heaven-descended light of the gospel could dispel such a pernicious infatuation. That this

salutary purpose might be effectually accomplished, St. Paul, accompanied by Silas and Timothy, went at different times into Phrygia, and preached the gospel with great success in many cities of that country, as we are informed by Luke in his history of the Acts of the Apostles, and as shall be proved more particularly in the following section.

SECT. I.—*Shewing that the Apostle Paul preached the Gospel, and planted Churches in Colosse, Laodicea, and Hierapolis.*

FROM the history of St. Paul's travels given by Luke, it appears that his constant custom was, to go directly to the chief cities in every country where he proposed to introduce the gospel. This method he followed, first, Because in the great cities he had an opportunity of making the doctrine of salvation known to multitudes at once; and among others, to persons of station and education, who being best qualified to judge of the nature and evidences of the gospel, their example, if they embraced the gospel, he knew would have a powerful influence on others.—Secondly, Because whatever corruption of manners prevailed among the natives of any country, he supposed would be more predominant in the great cities than any-where else; and being there supported by all the countenance which authority and example could give them, he foresaw that the triumphs of the gospel, in overthrowing these corruptions thus supported, would be the more illustrious.—The apostle's constant custom, therefore, being to go directly to the great cities in all the heathen countries, they must be mistaken who are of opinion, that Paul, in his journeys through Phrygia, never once visited either Colosse, or Laodicea, or Hierapolis, notwithstanding we are told, Acts xvi. 4, that Paul and

Silas travelled through the Lesser Asia, to deliver the decrees of the apostles and elders in Jerusalem to the churches which they had planted; and in particular, that they went 'throughout Phrygia,' Acts xvi. 6. Also we are told, Acts xviii. 23, that on another occasion Paul 'went over all the country of Galatia and Phrygia in order.'

Nevertheless, to prove that Paul did not preach the gospel in Colosse, two passages in his epistle to the Colossians are appealed to. The first is, chap. i. 4. 'Having heard of your faith in Christ Jesus, and of the love which ye have to all the saints.' This, it is said, implieth that the Colossians were not converted by Paul; and that he had only heard of their being converted by some other teacher. But the apostle might express himself in that manner, consistently with his having converted the Colossians, because it was his custom, when absent from the churches which he had planted, to make inquiry concerning their state, (1 Thess. iii. 5.), that he might know whether they persevered in maintaining that great article of the Christian faith, which he was so anxious to establish, but which was every-where opposed by the Judaizing teachers, namely, that both Jews and Gentiles, under the gospel, were entirely freed from obedience to the law of Moses as a term of salvation; and that obedience to the gospel was the only thing required, in order to men's acceptance with God. This doctrine the apostle, Col. i. 26. termed 'The mystery which was kept hid from the ages and from the generations;' and, ver. 27. 'The mystery concerning the Gentiles, which is Christ to them the hope of glory.'

Wherefore, when Epaphras came from Colosse to the apostle, it is natural to think, that, according to his usual manner, he inquired concerning the state of the Colossians: And being informed by him that the greatest part of them persevered in the true faith of the gospel, Col. i. 8. notwithstanding the attempts of the false teachers to seduce them, he was greatly elated, and with perfect propriety said to them, chap. i. 3. 'We give thanks to the God and Father of our Lord Jesus Christ always when we pray for you: 4. Having heard of your faith in Christ Jesus, and of the love, which ye have to all the saints.'—Besides, it ought to be remembered, that the apostle spake in the same manner of the faith and love of other churches and persons, of whose conversion he himself was undoubtedly the instrument. Compare Philemon, ver. 5. with ver. 19. of that epistle. See also 1 Thess. iii. 6. and note 1. on Eph. i. 15.—Wherefore, the passage under our consideration is no proof at all, that the Colossians were indebted to some other teacher than Paul for their faith in the gospel.

The second passage quoted from Paul's epistle to the Colossians, to prove that he never preached the gospel in Colosse, Laodicea, and Hierapolis, is chap. ii. 1. 'I wish you to know how great a combat I have for you, and for them in Laodicea, and for as many as have not seen my face in the flesh.' But this by no means implies, that the brethren in Colosse and Laodicea had not seen the apostle when he wrote this letter to them. For, as Theodoret justly observes in his preface to this letter, the apostle's meaning is, that his combat was for the converted Gentiles in Colosse and Laodicea, who doubtless had often seen his face; and not for them alone, but 'for as many as had not seen his face in the flesh;' that is, for all the converted Gentiles every-where, and in every age of the world. That this is the true meaning of the expression, Theodoret proves from the next verse, where the apostle does not say, that *your* heart may be comforted, as he would have done if the Gentiles of Colosse and Laodicea had been of the number of those who had not seen his face in the flesh; but that *their* heart, namely, who have not seen my face, *may be comforted* as well as yours.

In the third place it is alleged, that the apostle himself points out Epaphras as the spiritual father of the Colossians, chap. i. 7. 'As ye have also learned it from Epaphras.' But, in my opinion, the word *also* indicates the direct contrary. The Colossians had learned the true doctrine of the gospel, not from the apostle alone, but they had 'learned it from Epaphras also,' who, as a faithful minister of Christ, and fellow-labourer with the apostle, after his departure, had not failed to put the Colossians in mind of his doctrine. Besides, if Epaphras had converted the Colossians, the apostle, instead of saying, chap. iv. 12. 'Epaphras, who came from you, a servant of Christ, saluteth you,' would rather have said, as Lardner has observed, 'Epaphras, by whom ye believed;' or somewhat to the like purpose, expressive of the obligations they lay under to him.

The following are the arguments which prove that Paul converted the Colossians. First, This apostle, speaking of the Christian church, says, chap. i. 25. 'Whereof I am made a minister, according to the dispensation of God, which was given me on your account, fully to preach the word of God.' But if the dispensation of God was given Paul, on account of the Colossians, fully to preach the word of God, can it be imagined, that, notwithstanding he was so often in Phrygia, he would neglect his commission so far as never to preach the gospel in Colosse?—Secondly, Throughout the whole of this epistle, the apostle and the Colossians are represented as taking a special interest in each other's affairs, like persons who were bound to each other by the strongest ties of friendship. For example, chap. ii. 5. 'Though in the flesh I be absent, yet in spirit I am with you, rejoicing when I see your order, and the firmness of your faith.'—In like manner, chap. iv. 7. 'All things concerning me, Tychicus, a beloved brother, and faithful minister, and fellow-servant in the Lord, will make known to you. 8. Whom I have sent to you for this very purpose, that he may know the state of your affairs, and comfort your hearts.' Nay, as a person for whose opinion the Colossians had the highest regard, he bore testimony to them concerning Epaphras their own pastor, chap. i. 7. that he 'was a faithful minister of Jesus Christ with respect to them,' and chap. iv. 13. 'had much zeal for them, and for those in Laodicea, and those in Hierapolis;' all which are expressions of such an affection, as would naturally subsist between persons converted to the faith of the gospel, and him who had converted them.—Thirdly, The apostle wrote the salutation to the Colossians with his own hand, as he did to the other churches which were planted by himself, and who knew his handwriting. Whereas, in his epistle to the Romans, who were strangers to him, the salutations were written by Tertius.—Fourthly, That the Colossians were converted by an apostle, appears from chap. ii. 6. 'Seeing then ye have received Christ Jesus the Lord, walk ye in him: 7. Rooted in him, and built upon him, and made firm in the faith, even as ye have been taught, abounding in it with thanksgiving.' This the apostle could not have said to the Colossians, if their only teacher had been Epaphras, or any other who was not an apostle. See also chap. i. 6. 'From the day ye heard it, and knew the grace of God in truth.' These things, as Dr. Lardner very well observes, Can. vol. ii. chap. 14. shew that the Colossians were converted by an apostle. Now, who should this be but Paul himself, who made so many journeys into their country, and preached there with such success?

Upon the whole, we may believe that the churches in Colosse, Laodicea, and Hierapolis, were planted by St. Paul, with the assistance of Timothy in particular; and therefore, in writing this epistle, Timothy joined the apostle, as one well known to the Colossians, and greatly respected by them.

SECT. II.—*Of the Occasion of Writing the Epistle to the Colossians.*

WHEN the news of Paul's confinement at Rome reached the Christians in Colosse, they sent Epaphras, (a native of their city, chap. iv. 12. and formerly an idolater, chap. i. 13. but now a Christian minister in their church, chap. i. 7.,) all the way to Rome to comfort the apostle, by declaring the affection which the Colossians bore to him as their spiritual father, chap. i. 8., and to give him an account of their state, and to bring them back word how matters went with him. chap. iv. 7—9.

From Epaphras the apostle learned, that the greatest part of the Colossians persevered in the faith, and were remarkable for their love to all the brethren, chap. i. 4.: But that certain false teachers had persuaded some of them to worship angels, and to abstain from animal food, and to observe the Jewish festivals, new moons, and sabbaths, and to mortify their bodies by long continued fastings; in short, to practise the rites of the law of Moses as absolutely necessary to their salvation, chap. ii. 16—23.

Long before the light of the gospel shone on the world, the Greeks had introduced their philosophy into many of the countries of the Lesser Asia, and among the rest into Phrygia, where it would seem the doctrines of Pythagoras and of Plato were much admired.—The followers of Plato held, that the government of the world is carried on by beings inferior to the gods, but superior to men, such as the Jews believed angels to be. These they called *δαίμονες*; a name which in the Greek language signifies *divinities*; and these they enjoined their sect to worship, on account of their agency in human affairs. See Col. ii. 8. note 2.—The philosophy of Pythagoras led to a different discipline. They held, that mankind had all lived in some pre-existent state, and that for the sins committed by them in their pre-existent state, some of their souls were sent into human bodies, and others of them into the bodies of brutes, to be punished for, and to be purged from their former sins. Wherefore, believing the whole brute creation to be animated by human souls, they held it unlawful to kill any thing which hath life, and abstained wholly from animal food. Withal, effectually to free themselves from the vices and pollutions contracted in their pre-existent state, they practised repeated and long-continued fastings, and other severities, for the purpose of thoroughly subjecting the body with its appetites to the soul.

From the things which the apostle Paul hath written to the Colossians, it appears, that before their conversion some of them had embraced the discipline of Pythagoras, and others of them the philosophy of Plato; and that the Judaizers who came to Colosse, the more effectually to recommend the law of Moses to the Christians in that city, had affirmed that Pythagoras derived his discipline, and Plato his dogmas, from the writings of Moses. That these false teachers made use of an argument of this kind, to recommend the Jewish institutions to the Colossians, is the more probable, that some of the early Christian writers, and if I am not mistaken, some of the Jewish writers also in the first ages, affirmed the very same fact. See Ryan's history of the effects of religion on mankind, sect. 2. The truth is, the Pythagorean discipline bears some resemblance to the abstinence from unclean meats, and to the fastings enjoined in the law of Moses. But, be this as it may be, it cannot be denied that the Pythagorean precepts, both concerning the abstinence from animal food, and concerning the mortification of the body by fasting and other severities, together with the doctrines of Plato concerning the agency of angels in human affairs, and the honour which is due to them from men on that account, are all expressly condemned by the apostle in his epistle to the Colossians. This being the case, may

we not believe that the Judaizing teachers, who it is well known artfully suited their tenets to the characters and prejudices of the persons whom they addressed, talked to the Colossians, in a plausible and pompous manner, concerning the dignity and office of angels, and represented them as proper objects of worship to mankind, on account of the blessings which they received through their ministry? and even insinuated, that, to render mankind complete in knowledge, new revelations of the will of God, more perfect than those made by Christ, might be expected through the ministry of angels, who they affirmed were better acquainted with the will of God than it was possible for Christ to be; as, according to them, he was nothing but a man? Nay, these impostors may have gone so far as to obtrude their own false doctrines on the Colossians, as new revelations made to them by angels.—Farther, in proof of the agency of angels in human affairs, and to shew that they are proper objects of men's worship, they would not neglect to tell the Colossians, that the law of Moses was given by the ministry of angels, and that angels conducted the Israelites into Canaan.—And with respect to such of the Colossians as were tinctured with the Platonic philosophy, we know that to persuade them to worship angels, or at least to make use of their mediation in worshipping God, they affirmed that it was arrogance in sinners to worship God without some mediator, and therefore they exhorted the Colossians, as an exercise of humility becoming them, to send up their prayers to God by the mediation of angels; which they said was more acceptable to God, and more effectual than the mediation of Christ, who could not be supposed to have power with God, like the angels his ministers in the government of the world.—Lastly, As the heathens in general, trusting to propitiatory sacrifices for the pardon of their sins, were extremely attached to that kind of sacrifice, we may suppose, although it is not mentioned by the apostle, that the Judaizers told the Colossians, since there were no propitiatory sacrifices prescribed in the gospel, it was undoubtedly the will of God to continue the sacrifices and purifications of the law of Moses, which he himself had appointed as the means of procuring the pardon of sin. And by this argument also, they endeavoured to allure the Colossians to embrace the law.—Upon the whole, the Judaizers recommended the law as an institution excellently calculated for procuring the pardon of sin, and for perfecting men in virtue, consequently as absolutely necessary to salvation.

But this whole form of doctrine, by drawing men away from Christ the head, and making them forfeit all the benefit which they may derive from his mediation, it was necessary that an effectual remedy should be provided for putting a stop to so pernicious a scheme of error. And such a remedy the Spirit of God actually provided, by inspiring the apostle Paul to write this excellent epistle, wherein all the errors of the false teachers are condemned, either directly or by establishing the contrary truths.—In particular, the Levitical sacrifices and purifications were shewed to be of no manner of use under the gospel, by the apostle's doctrine, chap. i. 14. that 'we have redemption through the blood (that is, the sacrifice) of Christ, even the forgiveness of sins.'—In like manner, the vain figment, that angels are superior in dignity and power to Christ, was entirely destroyed by the apostle's doctrine, chap. i. 15. that Christ is 'the image of the invisible God, the first-born (or Lord) of the whole creation;' ver. 16. 'Because by him were created all things which are in the heavens, and which are upon the earth, things visible, and things invisible, whether they be thrones, or lordships,' &c.; consequently, that the angels themselves, whatever their nature or their office in the universe may be, were created by Christ, and are absolutely subject to him: ver. 18. 'That he is the

head (or ruler) of the body, even of the church:’ ver. 19. ‘For it pleased the Father, that in him all the fulness (of perfection and power) should continually dwell;’ consequently, that the Colossians had no inducement to worship, either evil angels through fear, or good angels from humility. And, to put these important doctrines concerning the dignity and office of Christ beyond all doubt, the apostle told the Colossians, chap. i. 25, 26. that he was commissioned by God to preach them to the world.—Next, because the false teachers insinuated, that a more perfect revelation of the will of God might be expected through the ministry of angels, than that which Christ had made, the apostle assured the Colossians, chap. ii. 3. ‘that in him all the treasures of wisdom and knowledge are laid up.’ And added, ver. 4: ‘this, (concerning Christ’s possessing all the treasures of wisdom and knowledge,) I affirm, that no one may deceive you with plausible speech,’ concerning the office and power of angels in the government of the world. He therefore ordered them, ver. 8. ‘to take care that no one made a prey of them, through an empty and deceitful philosophy;’ he meant the Platonic philosophy, in which the dignity and office of angels were so highly extolled; because, ver. 9. ‘in Christ continually dwelleth all the fulness of the Godhead bodily.’—Also, because the Judaizers endeavoured to persuade such of the Colossians as were tainted with the Pythagorean philosophy, to receive the precepts of the law of Moses concerning meats and fastings, as conformable to the Pythagorean precepts, and as having the same influence to purify the soul; the apostle told them, that they had no need, either of the Platonic dogmas concerning the dignity and mediation of angels, or of the Pythagorean precepts concerning abstinence from animal food, and concerning the mortification of the body; because, ver. 10. ‘they were made complete, in’ every thing necessary to their sanctification and salvation, by the precepts, mediation, and government, of ‘him who is the head of all government and power.’—Farther, because the Judaizers extolled the sacrifices and purifications appointed in the law of Moses, as the only effectual means of obtaining the pardon of sin, the apostle assured them that these were of no use now: Because, ver. 14. Christ, by his death, had blotted out the handwriting of ordinances contained in the law, with its curse, and had nailed it to his cross in its blotted out state, that all might see that the curse of the law was removed. He therefore ordered them to resist every teacher who attempted to impose on them, either the ordinances of the law of Moses, or the Pythagorean abstinences and mortifications: ver. 16. ‘Let no one rule you in meat, or in drink, or in respect of a festival, or of a new moon, or of Sabbaths.’—And in relation to the worshipping of angels as more powerful mediators than Christ, he said to them, ver. 18. Let no teacher ‘make you lose your reward, delighting in humility and the worship of angels,’ ver. 19. ‘and not holding the head;’ plainly telling the Colossians, that in praying to God, if they made use of the mediation of angels on pretence of humility, and worshipped them as the authors of the blessings which they enjoyed, they renounced Christ the head, and deprived themselves of the benefit of his mediation, and lost all the blessings they were entitled to as the members of his body.—Withal, to make the Colossians still more sensible of their folly in listening to the false teachers, the apostle asked them, ver. 20. ‘Since ye have died with Christ from the elements of the world:’ that is, since ye have been freed, by your death with Christ, both from the heathen philosophy and from the law of Moses, Why, as living under that philosophy and law, do ye subject yourselves to the ordinances of either? which things are not according to the commandments of God, but, ver. 22. ‘according to the commandments

of men!’—Besides, ver. 23. though these commandments have the appearance of wisdom, they are in reality foolishness; being destructive of the vigour both of the mind and of the body.

Pierce, in his note on Col. ii. 18. where the worshipping of angels is condemned, thus writeth: “St. Paul seems to me to have here a more especial regard to one particular sect of the Jews, the *Essenes*. As what he mentions, ver. 23. of the *neglecting* of the body, will be shewn presently to suit them, so they had somewhat peculiarly among them relating to angels: For thus Josephus, *De Bello Judaic.* lib. ii. c. 7. sive 12. assures us, that when they received any into their number, they made them most solemnly swear, *that they would keep or observe the books of their sect, and the names of the angels, with like care.*” In confirmation of his opinion, Pierce quotes a note of Dr. Hudson on the above passage from Josephus, to the following purpose: “It is hard to say why the *Essenes* took such care of the names of angels. Was it that they made use of them in their charms to cure diseases? Or, did they pay them any such worship as the apostle condemns, Col. ii. 18.?” The other things there condemned are certainly theirs, and agree to the *Essenes* above all others.” See Col. ii. 23. note 7.

Mosheim, *De Rebus Christianor. ante Constantinum Magn.* seems to think, that the great care with which St. Paul, in his epistle to the Colossians, taught the creation of all things by God’s beloved Son, chap. i. 15, 16, 17. proceeded from his observing the beginnings of that absurd notion concerning the creation of the world by an evil principle, which was first broached in the Christian church by the Gnostics, and which afterwards was propagated by their disciples, the Marcionites, Encratites, and Manicheans; or at least, that it proceeded from his foreseeing, by the spirit of prophecy, the rise and progress of the monstrous tenets of these heretics, all flowing from their doctrine concerning the creation of the world by an evil principle; and because he was anxious to guard the faithful against their pernicious errors.

The same author, after describing the cosmogony of the ancient heretics above-mentioned, adds, That they differed greatly from each other in their manners. Such of them as were of a morose disposition, and averse to sensual pleasures, ordered their disciples to weaken and subdue the body, as the fountain of all pravity, by hunger, and thirst, and every kind of hardship. And forbade the use of wine, and of marriage, and of whatever tended to the gratification of the body; in order that the mind, being delivered from the fetters and contagion of matter, might be free. Hence came that austere manner of life, which the Marcionites, Encratites, Manicheans, and other ancient heretics, led.—That such of them as were inclined to sensual pleasures, by the very same dogmas concerning the pravity of matter, and concerning the evil principle, took to themselves a liberty of gratifying their lusts without fear. For they affirmed, That *piety* consists in the knowledge of God, and in the union of the mind with him: That they who attain this union, and by contemplation draw their mind away from their body, have no concern with the actions of the body; and therefore are under no obligation to restrain its propensities. Hence proceeded the dissolute lives of the Carpocratians and others, who affirmed that all things were lawful to them; and that temperance was enjoined to men, not by God, but by the maker of the world, whom, as we have said, they represented as an evil being.—Of this twofold discipline, proceeding from one and the same fountain, there are many traces in scripture. For among the first corrupters of Christianity, the apostle Paul mentions some who assumed to themselves a great show of wisdom, by a voluntary neglecting of the body, Col. ii. 23. And the apostles Peter and Jude speak of others, who were so

corrupted as to affirm, that Christ had purchased for them a liberty of sinning; and who argued that whatever their lusts inclined them to do was lawful. See 1 John, Preface, sect. 3.

Before this section is concluded it may be proper to remark, with Lardner, that in the epistle which our Lord directed St. John to write to the church of the Laodiceans, there are traces of the errors which the false teachers endeavoured to disseminate in Phrygia. For example, to shew that angels are not superior to Christ in dignity and power, and that they are not to be worshipped on account of their ministry in the government of the world, he in that epistle asserted his own power as Creator of the world, nearly in the terms made use of by Paul in his epistle to the Colossians. For he calls himself, Rev. iii. 14. 'The beginning (*αρχη*, the efficient cause) of the creation of God.'—Next, because the false teachers, who troubled the churches of Phrygia, were puffed up on account of their pretended knowledge of things which they had not seen, Col. ii. 18. and thought themselves complete in every respect, by obeying the precepts of the law of Moses, and the prescriptions of the heathen philosophy, Christ condemned that vain boasting in the Laodiceans: Rev. iii. 17. 'Thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and blind, and naked.'—And whereas St. Paul said to the Colossians, chap. ii. 10. 'Ye are made complete by him who is the head of all government and power;' Christ said to the Laodiceans, Rev. iii. 18. 'I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.'

It may be proper also to take notice, that although the worship of angels was at the first repressed in the churches of Phrygia, by the apostle's epistle to the Colossians, it afterwards prevailed among them to such a degree, that the council which met at Laodicea, the metropolis of Phrygia, found it necessary to condemn that 'idolatry by their 35th canon, as Theodoret informs us in his note on Col. ii. 18. as follows: "This mischief continued long in Phrygia and Pisidia. Hence the council which met at Laodicea, in Phrygia, made a law against praying to angels; and to this very day there are to be seen among them, and in the neighbouring parts, the oratories of St. Michael."—The 35th canon of the council of Laodicea, to which Theodoret refers, is in the following words: "Christians ought not to leave the church of God, and go and name angels, or gather assemblies. If, therefore, any one is found to practise this secret idolatry, Let him be Anathema, because he has left our Lord Jesus Christ the Son of God, and has turned to idolatry."—The time of the meeting of this council is uncertain. Lardner, vol. 8. p. 293. thinks it was held A. D. 363. This is the council of Laodicea which, in its last two canons, declared what sacred books were to be publicly read in the churches.

SECT. III.—*Of the time when the Epistle to the Colossians was written; and of the Persons by whom it was sent.*

AT the time the Apostle wrote this letter, he was in bonds for preaching the gospel, Col. iv. 3. But his confinement was not so strict as to prevent his preaching occasionally. For he mentions, chap. iv. 10. 'his fellow-labourers in the kingdom of God,' who had been a consolation to him. This agrees with Paul's first confinement at Rome, where, Acts xviii. 30. 'he dwelt two whole years in his own hired house, and received all who

came in unto him; 31. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.'—Now, on the supposition that this epistle was written during the apostle's first confinement at Rome, since it was sent by the persons who carried his letter to Philemon, in which he desired him to provide him a lodging at Colosse, because he hoped to see him soon, ver. 22. we have reason to think that both letters were written in the second year of the apostle's confinement, and towards the end of that year answering to A. D. 61, when the apostle had a prospect of being soon released.

The letter to the Colossians was not sent by Epaphras their own pastor. That good man, from the time of his arrival in Rome, had exerted himself so strenuously in the cause of Christ, that he became obnoxious to the magistrates, and was imprisoned, Philem. ver. 23. The apostle, therefore, sent this letter by Tychicus, and Onesimus, a slave who had run away from his master Philemon, but whom the apostle converted in Rome, and sent back to Colosse.

Because Tychicus, the bearer of the apostle's letter to the Colossians, carried likewise his letter to the Ephesians, Eph. vi. 21, 22. and because there is a remarkable agreement in the sentiments and language of both epistles, many have conjectured that they were written about the same time. See Pref. to Ephesians, sect. 5. This too was Locke's opinion, who says, "They seem to be writ at the very same time, in the same run and warmth of thoughts, so that the very same expressions, yet fresh in his mind, are repeated in many places: The form, phrase, matter, and all the parts quite through, of these two epistles, do so perfectly correspond, that one cannot be mistaken in thinking one of them very fit to give light to the other."—But though this observation be just in general, it will not hold in every instance. For in comparing some of the similar passages of the two epistles, we must not fancy, because the expressions are the same, or nearly the same in both, that their meaning is precisely the same. The different circumstances of the churches to which these letters were addressed, and the different views which the apostle had in writing to them, occasioned him, in some instances, to affix different meanings to the same expressions. The false teachers moulded their errors into different forms, suiting them, as was observed above, to the characters and prejudices of the persons whom they wished to persuade. And therefore, in confuting them, the apostle was obliged to give his arguments a new turn; so that, although in words some passages may be the same in different epistles, they are not the same in sense. Of this we have an example in the inscriptions of the epistles to the Ephesians and to the Colossians; where in the former we have, *τοῖς ἀγαπῶσι τοὺς υἱοὺς ἐν Ἐφεσῶ, καὶ τοῖς πιστοῖς ἐν Χριστῷ Ἰησοῦ*: and in the latter, *τοῖς ἐν Κολοσσαῖς ἀγαπῶσι, καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ*. For in the epistle to the Ephesians, the phrase *καὶ τοῖς πιστοῖς ἐν Χριστῷ Ἰησοῦ* signifies 'to the believers in Christ Jesus;' namely, who were in the province of Asia, as distinguished from the saints who were in Ephesus: Whereas the same phrase, in the epistle to the Colossians, signifies 'to the faithful brethren in Christ;' as is plain from the clause, *τοῖς ἐν Κολοσσαῖς*, which is connected both with *ἀγαπῶσι* and with *πιστοῖς ἀδελφοῖς ἐν Χριστῷ*. The reason is, if *τοῖς πιστοῖς ἀδελφοῖς ἐν Χριστῷ*, in the inscription to the Colossians, is translated 'to the believing brethren in Christ,' it will be of the same import with *τοῖς ἀγαπῶσι*, 'to the saints.'—For other examples, see Col. ii. 13. note 2. and ver. 14. note 2.—Wherefore, a proper attention to the above observation is necessary, in many instances, to our understanding the true meaning of the apostle Paul's writings.

CHAPTER I.

View and Illustration of the Doctrines and Discoveries contained in this Chapter.

EFFECTUALLY to silence the false teachers who endeavoured to seduce the Colossian brethren to Judaism, the apostle began the doctrinal part of this epistle with confuting their leading error; the error for the sake of which all the rest were introduced; namely, that the institutions of Moses, but especially the Levitical sacrifices, were still necessary, because there were no propitiatory sacrifices in the gospel. This false and most destructive doctrine the apostle exploded, by shewing, that they who are 'translated into the kingdom of God's beloved Son, have redemption through his blood, even the forgiveness of sin;' consequently, that in the gospel dispensation God hath appointed a propitiatory sacrifice of real efficacy, namely, the sacrifice of the blood of Christ, to which believers can have sure recourse for pardon, and have no need of any other propitiatory sacrifice whatever, ver. 13, 14.—But lest the Colossians might have been told by the Judaizers, that the pardon of the sins of the whole world was an effect too great to be ascribed to the once shedding of Christ's blood, the apostle observed, that the atonement made by that one sacrifice is perfectly sufficient for the taking away the sins of all who believe, because the supereminent dignity of Christ enhanced the merit of his death.—Christ's dignity the apostle described in a magnificence of language suggested by the grandeur of the subject. He is the image of the invisible God, and the Lord of the whole creation, ver. 15.—for he created all things in the heavens, and upon the earth, visible and invisible, ver. 16.—and by him all things are upheld, ver. 17.—The apostle having thus described the original dignity of Christ as God's beloved Son, for the purpose of displaying the merit of his death, proceeded to speak of the honour and power which he received in the human nature, as the reward of his death; whereby he hath shewed, in a conspicuous light, the folly of those who endeavoured to persuade the Colossians to prefer the mediation of angels to the mediation of Christ. He is the head of the body, even of the church, and the beginning or author thereof. He is also the first-born or Lord of the dead, having died to raise them again to life, ver. 18.—This greatness, both in the natural and moral world, he hath received from his Father, that he may unite angels and men in one great community under himself as their head, in order that they may be happy in their subjection to God, and in the society of one another, to all eternity. For, saith the apostle, it pleased the Father that in him all the fulness of perfection and power should constantly abide, ver. 19.—and through the exercise of his authority and power,

by him to unite all things under him as head, having made peace between them by the blood of his cross, ver. 20.—Even the idolatrous Gentiles, notwithstanding their former wickedness, he hath thus united, ver. 21.—in one body with the Jews, in his church, through the death of his Son, to render them holy and unblamable in Christ's sight at the last day, ver. 22.—To be in that manner presented before Christ, the apostle told the Colossians, would be their happy lot, since they were continuing firm in the faith of the gospel doctrine, which, because of its efficacy to sanctify sinners, was preached to every creature under heaven: of which gospel Paul was made a minister by Christ himself, ver. 23.

But lest his imprisonment for having preached salvation to the believing Gentiles, equally with the Jews, through the death of Christ, although they did not obey the law of Moses, might have led the Colossians to suspect the truth of his doctrine, the apostle told them, that he rejoiced in the affliction he was enduring for them; that is, for maintaining their title to salvation; and that these afflictions were expressly appointed to him by Christ, for the purpose of building his body, which is his church, ver. 24.—Of which church, he told them a second time, he was made a minister, or apostle, to build it by fully publishing God's determination to save the believing Gentiles, ver. 25.—Then he informed them, that this determination was a *mystery* or secret, which, during the Mosaic dispensation, was kept hid both from the Jews and from the Gentiles, but was now discovered to such of the Jews as God thought fit to employ in publishing it to the world, ver. 26.—To these preachers, God was pleased to make known by revelation the greatness of the glory of this mystery concerning the Gentiles; that is, the glorious excellence of that part of his plan which relates to the Gentiles; namely, That Jesus Christ, to them also, is the author of the hope of a glorious resurrection to eternal life, as well as to the Jews, ver. 27.—Him, therefore, all the inspired Christian teachers preach as the only Saviour of the world, exhorting every man to receive him as Saviour, and teaching every man with all wisdom the true doctrines of religion, that at the day of judgment they may present every man perfect, both in respect of holiness and pardon, ver. 28.—And to accomplish that glorious end, Paul himself laboured with the utmost vigour in preaching Jesus Christ, the hope of glory to believers of all nations, and in defending that doctrine with success, in proportion to the supernatural gifts bestowed upon him as an apostle, ver. 29.

NEW TRANSLATION.

CHAP. I.—I Paul an apostle of Jesus Christ¹ by the will of God, and Timothy our brother,²

2 To the saints and faithful¹ brethren in Christ who ARE at Colosse, grace BE to you, and peace from God our Father,³ and FROM our Lord Jesus Christ.

Ver. 1.—1. Paul an apostle of Jesus Christ, &c.)—To convince the Colossians, that all the things contained in this epistle were dictated by the Spirit of God, Paul began it with assuring them, not only that he was an apostle of Jesus Christ, but that he was made an apostle by the will of God the Father; an honour which none of the false teachers could claim.

2. And Timothy our brother.)—Timothy's early piety, his excellent endowments, his approved faithfulness, and his affectionate labours in the gospel with the apostle, well known to most, if not to all the Gentile churches, rendering him highly worthy of their regard, Paul allowed him to join in writing several of the letters which he addressed to these churches; not, however, to add any thing to his own authority, but rather to add to Timothy's influence; for which purpose also, he calls him here his brother, rather than his son. See Pref. to 1 Thess. sect. 2. about the middle.

COMMENTARY.

CHAP. I.—I Paul, made an apostle of Jesus Christ by the appointment of God, (see Gal. chap. i. Illust.,) and Timothy, who, though not an apostle, is our brother in the ministry,

2 To the saints and faithful brethren in Christ who are at Colosse. May virtuous dispositions be to you, and happiness temporal and eternal (see Rom. i. 7. notes 3, 4.) from God the Father of Jews and Gentiles, and from the Lord Jesus Christ, by whom God dispenses these blessings to mankind.

Ver. 2.—1. And faithful brethren in Christ who are at Colosse.)—If the apostle had called the Colossians *saints*, in a moral sense, there would have been no occasion to have added to their character the appellation of *faithful brethren*. *Saints* means all in Colosse who made an outward profession of believing the gospel; and *faithful brethren* denotes those who to that profession joined a suitable practice.—This epistle, therefore, was addressed to the whole community of Christians at Colosse, and more especially to such of them as were sincere in their profession as Christians.

2. From God our Father;]—That is, the Father of us who believe. According to Estius, God is called the Father of believers to mark the high dignity to which they are raised by having the same Father with Jesus Christ, ver. 3.; also to shew, that believers are the especial objects of God's love.

3 We give thanks to the God and Father of our Lord Jesus Christ, always when we pray for you:

4 (ΑΔΙΟΧΡΗΤΑΙ) Having heard¹ of your faith in Christ Jesus, and of the love WHICH YE HAVE to all (ἀγάπῃς, 48.) the saints,²

5 (ΔΙΑ) Through the hope¹ which is laid up for you in the heavens; of which ye have formerly heard in the word of the truth of the gospel,

6 Which is present (ἔστιν, 149.) among you, as also in all the world,¹ and is bringing forth fruit,² even as (ὡς, 172.) among you from the day ye heard and acknowledged the grace of God³ in truth:

7 As ye also learned IT from Epaphras, our beloved fellow-servant,¹ who is a faithful minister of Christ (ὑπηρ) with respect to you.²

8 Who likewise hath signified to us your love in spirit.¹

9 For this reason we also, from the day we heard THESE THINGS, do not cease praying (see 1 Thessa. v. 17. note) for you, and requesting that ye may be filled with the knowledge of his will, through all wisdom and spiritual understanding;

10 IN ORDER THAT (ΠΡΟΙΝΑΤΗΝ ὕμῃς) ye may walk worthy of the Lord¹ to all pleasing, bringing forth fruit by every good work, and increasing (ἄύξ) in the knowledge of God:

11 Being strengthened with all strength, (παντα) according¹ to his glorious power, unto all patience and long-suffering² with joy.

12 We give thanks to the Father, who maketh us fit for a portion¹ of the inheritance² of the saints in the light;³

3 We, Paul and Timothy, give thanks to the God and Father of our Lord Jesus Christ for your faith and love. This we do always when we pray for you;

4 Having heard by Epaphras, (chap. i. 7-9: iv. 12.), of the firmness of your faith in Christ Jesus, and of the warmth of the love which ye bear to all who profess the Christian religion. See Eph. i. 15. note 2.

5 Whom ye willingly relieve in their distresses with your worldly goods, through the hope of far better goods which are laid up for you in the heavens: of which hope ye have formerly heard in the true preaching of the gospel by me. See Pref. sect. 1.

6 Which gospel subsists among you, as it does likewise in the most celebrated Gentile nations, and is bringing forth the good fruit of faith and love, even as it does among you from the day ye heard and embraced the gospel of God, as preached by me in truth:

7 As ye also learned it from Epaphras our beloved fellow-servant, who, having taught you the same doctrine with me, is a faithful minister of Christ with respect to you.

8 This worthy person, besides declaring your faith and love to the saints, (ver. 4.), likewise hath signified to us your fervent spiritual love to me.

9 For this reason, that ye have great faith, and love, and sincere affection to me, we also, from the day we heard these things, (ver. 4.), do not cease praying for you and requesting that ye may be filled by God with the knowledge of his will concerning the salvation of mankind by faith, (Eph. i. 5. 9. 11.), and that through an high degree of wisdom and understanding in spiritual matters given to you;

10 (Sup. ὡς τῷ) In order that ye may walk worthy of the Lord Christ, so as to please him in all things, bringing forth fruit suitable to your knowledge, by performing continually every good work, and even increasing in the knowledge of the will of God; (ver. 9.)

11 Being, for this purpose, strengthened greatly according to Christ's glorious power, so as to bear every evil befalling you with the greatest patience and long-suffering, nay, with joy, knowing the happy issue of your sufferings.

12 Also we do not cease (ver. 9.) to give thanks to the Father, who, by faith and holiness, maketh us Gentiles fit for receiving a portion of the inheritance which belongs to the Jews who dwell in the light of the gospel;

Ver. 4.—1. Having heard of your faith in Christ Jesus.]—The apostle did not mean his having heard of the conversion of the Colossians, but of their persevering in the belief of the great doctrine of the gospel, that men are saved by faith without obedience to the law of Moses. See Pref. sect. 1. paragr. 3. Now, as some had been seduced by the false teachers from this true faith, Pref. sect. 2. paragr. 4. the apostle does not speak of the whole body of the saints at Colosse, but of the faithful brethren there; that is, of those who had persevered in the truth, by rejecting all Jewish mixtures.

2. Love which ye have to all the saints.]—The word *all* is emphatical here, and implies, that the faithful brethren at Colosse loved not only the Gentile but the Jewish believers, although the latter differed from them in some points of faith and practice respecting the Mosaic rites. See Eph. i. 15. note 2.

Ver. 5. Through the hope which is laid up for you.]—Here *hope* is put for *eternal life*, the object of the Colossians' hope.—If the sense given in the commentary is not admitted, the meaning may be that the Colossians loved the saints on account of their entertaining the same hope of eternal life with themselves.

Ver. 6.—1. Which is present among you as also in all the world.]—ΠΑΝΤΟΥ ΚΑΙ ΟΥΣΤΕΡΟΥ. In this clause the word *ουστερου*, translated *world*, signifies the *Roman empire*, a sense which it has in other passages, particularly Luke ii. 1. 'There went out a decree from Cæsar Augustus, that all the world should be taxed.'—In like manner, *every nation under heaven*, Acts ii. 5. signifies those nations only with whom the Jews had some communication. So also Cyrus, in his decree concerning the Jews, says, Ezra i. 2. 'The Lord God of heaven hath given me all the kingdoms of the earth.' Thus understood, the apostle's affirmation is no hyperbole. For, at the time the epistle to the Colossians was written, A. D. 61. the gospel had been preached and received in most of the countries within the Roman empire, and had produced a great change in the manners of those who received it.—As the word *ουστερου*, *present*, is commonly applied to things having life, it is here used metaphorically.

2. And is bringing forth fruit.]—Some MSS, following the Vulgate, add *καὶ αὐξάνουσιν*, and *increasing*; is daily spreading itself.—The apostle made this observation to confirm the Colossians in the faith of the gospel, which, by its rapid progress, and happy influence in reforming mankind, was plainly declared to be from God.

3. Acknowledged the grace of God.]—Here, as in Tit. ii. 11. 1 Pet. v. 12. the *grace of God* signifies the *gospel*. In writing to Gentiles, the apostle with great propriety termed the gospel the *grace of God*, for this, among other reasons, that therein God declared his gracious intention of making the Gentiles heirs of the heavenly country by faith, equally with the Jews, without requiring them to obey the law of Moses, ver. 12.—This doctrine, in other passages,

is called *the truth*, and *the truth of the gospel*. Wherefore, their 'hearing and acknowledging the grace of God in truth,' means their hearing and acknowledging the true doctrine of the gospel concerning the salvation of the Gentiles by faith.

Ver. 7.—1. Epaphras our beloved fellow-servant.]—From the epistle to Philemon, ver. 23. which was sent at the same time with this letter, it appears that Epaphras was in prison at Rome when the apostle wrote. But he did not choose to mention that circumstance in a letter directed to the whole church of the Colossians, lest it might have grieved them too much.—Concerning Epaphras, see Philem. ver. 23. note.

2. Who is a faithful minister of Christ with respect to you.]—The apostle gave this honourable testimony to Epaphras, that the Colossians might not suffer themselves to be drawn away from the doctrine which they had learned from him.

Ver. 8. Hath signified to us your love in spirit.]—According to Grotius, this means 'your love to me, on account of the gifts of the spirit which I communicated to you.' According to Pierce, it is 'your love to me on a spiritual account.' According to Whitby, it is 'your love wrought in you by the spirit.' Others think the phrase is a common Hebrewism for 'great love.' See Ess. iv. 56.

Ver. 10. The Lord.]—Some MSS mentioned by Mill, with the Syriac, Vulgate, and Ethiopic versions, read here, *τοῦ θεοῦ*, of God.

Ver. 11.—1. According to his glorious power.]—The preposition *κατά*, with the accusative, may be rendered *by*, or *through*. Here the glorious power of Christ is spoken of; but in the parallel passage, Eph. iii. 16. the apostle speaks of the Father's power; 'That according to the riches of his glory, he would grant unto you to be exceedingly strengthened (δύναμις) by his spirit.'

2. All patience and long-suffering.]—The Greek commentators observe, that *patience* is exercised towards them who are out of the church, and whom we have no right to punish; but *long-suffering* is exercised towards persons of our own society, whom we can punish.

Ver. 12.—1. Who maketh us fit for a portion, &c.]—ἵκανωσαντες ὑμᾶς εἰς τὴν μερίδα τοῦ κληροῦ. This is an allusion to the partition of the land of Canaan into so many *μερίδες*, *portions*, which were distributed to the Israelites by lot. And as the land of Canaan, the inheritance of the natural seed of Abraham, was a type of the inheritance of the spiritual seed, the allusion to the division of that land among the natural seed, is introduced with propriety in the account which the apostle gives of the admission of the Gentiles to share with the Jews in all the privileges of the gospel.—In this thanksgiving, the apostle insinuated to the Colossians, that their sharing in the blessings which belonged to the Jews, was a strong motive to induce them to bear their afflictions with patience and joy.

13 (Ος) Who hath delivered us from the power of darkness,¹ and hath translated us into the kingdom of his beloved Son;²

14 By whom we have (απολυτωση) redemption through his blood,¹ even the forgiveness of sins.

15 (Ος) He is the image¹ of the invisible God, (πρωτογενος ος πασης κτισιως) the first-born of the whole creation.²

16 (Οτι, 254.) Because (ω) by him were created¹ all things which ARE in the heavens and which ARE upon the earth, things visible, and things invisible,² whether thrones, or lordships, or governments, or powers;³ all things were created (δι' αυτου) through him,⁴ and (ω) for him.

2. The inheritance of the saints.]—This inheritance comprehends, not only the heavenly country, of which Canaan was the type, but all the privileges of the gospel bestowed on believers, to fit them for the enjoyment of the heavenly country.

3. Saints in the light.]—So the apostle called the converted Jews living in the light of the gospel, and enjoying all the privileges mentioned ver. 13.: for Christ, the author of the gospel, is 'the true light which lighteth every man that cometh into the world,' John i. 9. Hence the gospel, as coming from him, is termed the *true light*, 1 John ii. 8.; whereas heathenish idolatry is called *darkness*, Acts xxvi. 17, 18.—See 1 John i. 5. note 3.—Besides, it was as proper to call men living under the gospel dispensation *saints in light*, as in the following verse to call idolaters *men under the power of darkness*. In other passages also, the word *light* signifies the gospel dispensation: Eph. v. 8. 'Now ye are light in the Lord.' 1 Thess. v. 5. 'All ye are sons of the light.' 2 Cor. iv. 4. 'Light of the glorious gospel.' See Rom. xiii. 2. note 1. and Col. i. 26. where such of the Jews as were made apostles, prophets, and inspired teachers, are called 'his saints;' and Eph. iv. 12. 'saints perfected for the work of the ministry.'

Ver. 13.—1. The power of darkness.]—Evil spirits are called, Eph. vi. 12. 'the rulers of the darkness of this world;' and their dominion is styled, Luke xxi. 53. 'the power of darkness,' as here, for the reason mentioned 1 John i. 5. note 3. See also Acts xxvi. 18.

2. His beloved Son.]—The apostle calls Jesus God's beloved Son, because God gave him that appellation by a voice from heaven at his baptism; also to intimate, that the faithful subjects of the kingdom of his son are the objects of his love.

Ver. 14. Redemption through his blood, even the forgiveness of sins.]—'Through his blood,' is an explication of the clause 'by whom,' 'his forgiveness of sins' is an explication of 'redemption.'—The words *through his blood* are wanting in the Syriac and Vulgate versions, as also in the Clermont, and six other ancient MSS. Beza thinks they were transcribed here from Eph. i. 7. But as there are many expressions in the two epistles perfectly the same, which really belong to both, I see no reason why the words in question should be reckoned an interpolation.

Ver. 15.—1. He is the image of the invisible God.]—Here *is* is the substantive pronoun of the third person, and hath for its antecedent *God's beloved Son*, mentioned ver. 13, 14.—The Son is called *εικων*, 'the image of the invisible God,' and *χαρισματα της υποστασεως αυτου*, 'the express image of his substance,' Heb. i. 3. because in the creation of all things he exhibited the perfections which are peculiar to God. See Rom. i. 20.—The Son is likewise called the image of God, 2 Cor. iv. 4. because he shines into men's hearts with the light of the gospel, called, ver. 6. 'the light of the knowledge of the glory of God in the face of Christ;' and because he manifested the divine perfections in the flesh visibly, by that fulness of grace and truth which shone in him during his abode on earth, John i. 14.—The Antinicean fathers thought the Son was called the image of the invisible God, because God appeared to the patriarchs by his Son. But this opinion is attended with great difficulties, as Whitty has shewed in his note on Heb. ii. 2.—The Socinians contend, that Christ is called the image of the invisible God, merely because he made known to men the will of God; and that in this sense only Christ said to Philip, John xiv. 9. 'He that hath seen me, hath seen the Father.' But it should be considered, that in other passages of scripture the word *image* denotes *likeness*, 1 Cor. xv. 49. 'As we have borne the image of the earthly, we shall also bear the image of the heavenly.'—Heb. x. 1. The law containing a shadow of the good things to come, and not the very image of these things.

2. The first-born of the whole creation.]—So the phrase *πρωτογενος* is translated, Rom. viii. 22.—According to the Arians, 'the first-born of the whole creation,' is the first-made creature. But the reason advanced to prove the Son the first-born of the whole creation, overturns that sense of this passage. For surely the Son's creating all things, doth not prove him to be the first made creature, unless his power of creating all things originated from his being the first made creature; which no one, I think, will affirm. As little does the Son's creating all things prove, that he first of all created himself. Yet these absurdities will be established by the apostle's rea-

13 Who, for that purpose, hath delivered us Gentiles from the power of darkness; the tyrannical dominion of evil spirits under which we lived in our ignorant heathen state; and by faith hath translated us into the kingdom of his beloved Son; namely, into the gospel church;

14 By whom we all have redemption through his death, even the forgiveness of sins. So that in the kingdom of God's beloved Son there is a propitiation for sin provided, more effectual than the Levitical sacrifices.

15 That the shedding of his blood should procure forgiveness of sins for all who believe, cannot surprise you, when ye consider that he is the image of the invisible God, the first-born of the whole creation.

16 These high titles belong to the Son, because by him were created all things which are in the heavens, and which are upon the earth; things visible, the material fabric, and the living things therein; and things invisible, good angels and bad, the differences of whose nature and office I express by thrones, lordships, governments, and powers: all things were created by God through the Son, and for him; that is, for the manifestation of his wisdom and power, and to be governed by him.

soning, if 'the first-born of the whole creation' signifies the first made creature.—'It is observable,' saith Dr. Clarke, as cited by Horsley in his xvth letter to Priestley, 'that St. Paul does not here call our Saviour *πρωτογενος πασης κτισιως*, 'the first created of all creatures,' but *πρωτογενος πασης κτισιως*, 'the first-born of every creature,' the first begotten before all creatures.'—It is proper, however, to observe, that *πρωτογενος*, in this passage, may signify the *Heir* or *Lord* of the whole creation. For anciently the first-born was entitled to possess his father's estate: 2 Chron. xxi. 3. 'But the kingdom gave he to Jehoram, because he was the first-born.'—The first-born was likewise lord of his brethren, who were all his servants. This appears from what Isaac said to Esau, after he had bestowed the rights of primogeniture on Jacob, Gen. xxvii. 37. Hence, among the Hebrews and other ancient nations, *first-born*, *heir*, and *lord*, were synonymous terms; Gal. iv. 1. 'As long as the heir is a child, he is nothing different from a bond-man, though he be lord of all.' 'Heres apud antiquos pro Domino ponebatur.' See Vinnius's note on Justinian's Instit. lib. ii. tit. 19. last section. According to this interpretation of the terms *first-born* and *heir*, the apostle's reasoning is perfectly just: for the creation of all things, (Col. i. 16.), and the making of the world, (Heb. i. 3.), through the Son, is a direct proof that he is the first-born, heir, or lord of the whole. For the same reason, in the following ver. 18. *πρωτοτοκος*, *first-born*, may signify *lord* or *ruler*; especially if the verse be thus translated, 'He is the beginning, the first-born of the dead.' See ver. 18. note 3.

Ver. 16.—1. Because by him were created.]—The casual particle *ω*, because, with which this verse begins, refers to both parts of the preceding verse. The Son is 'the image of the invisible God,' as well as 'the first-born of the whole creation, because by him were created all things,' &c.

2. Things visible, and things invisible.]—*Things visible*, are those said in the foregoing clause to be *upon the earth*; the material fabric with all its inhabitants, called Heb. xi. 3. *τα ελπιζομενα*, *things which are seen*.—*Things invisible*, are those said to be *in the heavens*: namely, the different orders of angels, both good and bad, called, in the following part of the verse, thrones, lordships, &c. Because in after times false teachers would arise, and affirm, some, that the world was made by angels—others, that it was made by an evil principle, (see Preface to Colossians, sect. ii. p. 375.), the apostle may have been directed by the Spirit to declare, in the most express manner, that all things were created by God's beloved Son, that the sincere might be preserved from these pernicious errors.

3. Whether thrones, or lordships, &c.]—In the parallel passage, Eph. i. 21. note 1. these names express the different orders of angels, whether good or bad. For, Col. ii. 10. the words *αρχαι* *εξουσιαι*, *government and power*, denote the good angels, over whom Christ is the head. But the same words, ver. 15. of that chapter, and in Eph. vi. 12. signify the evil angels who are in rebellion against God; and Luke xii. 11. they are applied to human rulers and magistrates: 'And when they bring you unto the synagogues, and unto (τας αρχας και τας εξουσιας) magistrates and powers, take ye no thought,' &c. Wherefore, the appellations in this verse comprehend every thing having dominion, whether among angels or men. And since it is said in the end of the verse, that they were all made by the Son, and for him, he must be superior to them all in nature and authority. Thus understood, the apostle's description of the Son was most pertinent to his purpose of shewing the folly of the false teachers, who were endeavouring to seduce the Colossians from their reliance on Christ for salvation; and to persuade them to attach themselves to angels; and to worship them as more powerful mediators with God than his own beloved Son, by whom they were all created.

4. All things were created through him, and for him.]—By the *all things* which were created through the Son, some of the Socinians understand, the gospel dispensation and church. According to this sense of creating all things, 'the first-born of the whole creation,' ver. 15. is, the first made member of the Christian church. And the apostle's reasoning will be, 'Christ is the first made member of the church; because by him the church was created.' But every one must be sensible that this reasoning is not just, since Christ might have created the church, without being himself a member of

17 And he is (*πρὸ πάντων*) before all things,¹ and (*ἐν*) by him all things (*συνεστάκει*) consist.²

18 And he is the head of the body,¹ *EVEN* of the church. (*Θεός*) He is the beginning,² the first-born from the dead;³ that in all *RE-SPECTS* he might be pre-eminent.⁴

19 For it pleased THE FATHER,¹ that (*ἐν*) in him all the fulness² (*παντοκράτης*, 235.) should dwell.

20. And by (*δι*) him to reconcile¹ all things

it. Of this interpretation Pierce says, "It is so forced and violent, that it can hardly be thought men would have espoused it, but for the sake of an hypothesis." Others, therefore, of the Socinians, by creation of 'all things which are in the heavens,' understand Christ's new-modelling the heavenly hierarchy. I am not certain that I understand what is meant by this expression. If it signifies, that after his ascension Christ divested the angels, who formerly ministered to the heirs of salvation, of their offices, and put other angels in their place, it should be considered, Whether the divesting the angels of their ministry, after Christ's ascension, does not imply, that they had formerly executed their ministry improperly? —Perhaps, by the new-modelling of the heavenly hierarchy, the Socinians mean, that Christ altered the order and subordination originally established among the heavenly beings, by raising some of them above others, who formerly were greater than they in power. But as their original subordination seems to have been founded on the different natures and qualities of the angels, it may be doubted whether Christ could alter that subordination, without altering the nature of the angels; since, to have placed the superior natures below the inferior, would have been incongruous, or rather unjust, as they had done nothing to merit such a degradation. Supposing, therefore, that in new-modelling the heavenly hierarchy, Christ changed the natures of the angels, might he not also have created them? It will not aid the Socinian hypothesis to reply, that the power of changing the nature of the angels, is inferior to the power of creating them, unless they can shew it to be so much inferior, that it may be possessed by one who is nothing but a man, as they hold Jesus to be.—In short, I can affix no meaning to the new-modelling of the heavenly hierarchy by God's beloved Son, which does not prove him to be superior to all the angels of which that hierarchy consists, as the apostle's reasoning in this passage seems to imply.

Ver. 17.—1. And he is before all things.—The word *πρὸ πάντων* is rightly translated *all things*, because it is in the neuter gender, as is plain from the subsequent clause, 'And by him (*ἐν παντί*) all things consist.'

2. All things (*συνεστάκει*) consist.—This is equivalent to Heb. i. 3. *Θεὸν τὰ πάντα τὸ ἐκρηματὶ τῆς δυνάμεως αὐτοῦ*, 'And upholding all things by the word of his power;' by his powerful word or command.—This, and what follows in ver. 18. are additional arguments to prove Christ's superiority to angels.

Ver. 18.—1. And he is the head of the body, even of the church.—The apostle having displayed the greatness of the Son, as Creator of all things, visible and invisible, in the heavens and upon the earth, proceeds in this clause to display his glory as the Head of the church, which is called the *body*, and *his body*, to intimate, that as the human body is animated and governed by the head, so the church is animated, governed, and protected by Christ its head. Or, the church is called the body of Christ, because all the regenerated deriving their new nature from the breaking of his body on the cross, they are said, Eph. v. 30. to be 'members of his body, of his flesh, and of his bones.' See Eph. v. 32. note; and Rom. xii. 5. note 1.

In making Christ the head of the body or church, there is, as Dr Leechman observes, vol. i. serm. vi. the greatest wisdom; because "it is evident to every one, that the reducing of men under one great head, is the most natural means of uniting them to one another, and to the great God and Father of all. The most ordinary observation of the world will convince us, what a mighty power the attachment to one chief in learning, in arts, or in government, always hath to bind men together in affection and friendly society. This is the effect of it, when there is nothing but a joint admiration, without dependence and expectations. But the effect is much stronger when there is a dependence upon, and hopes of many great advantages common to all, from the power and favour of the leader. How much more, then, must the subjecting of mankind to one great and glorious head, for whom they have the highest veneration, from whom they have received the most invaluable benefits, and on whom all their future hopes depend, contribute exceedingly to unite them in the strictest bonds of friendship?" especially as there can be no envious rivalships here; the favours bestowed on one being no obstruction to the aggrandizement of the rest.

2. He is the beginning.—*Ὁ Θεὸς ἀρχὴ*. In this and what follows, the greatness of the Son, as the efficient cause and ruler of the church, is demonstrated from the consideration of that fulness of perfection which it pleased the Father to bestow on him. The Greek philosophers expressed the *first cause*, or efficient principle of things, by the word *αρχή*, *beginning*; Cudw. Intel. Syst. p. 217. 226. 231. 243. 250. In this sense Christ called himself, Rev. iii. 14. *αρχὴ τῆς κτίσεως τοῦ Θεοῦ*, 'the first cause of the creation of God.' But though it be an high honour to the church that he is its head who is the first cause of all things, yet, as the apostle in this verse

17 And, having made all things, he is in existence prior to all things, and by his power all things stand together in the harmonious order in which he at first placed them.

18 And he is the head of the great body or society called the church. He is also the beginning or author of the church, the first-born or lord of the dead, (Rom. xiv. 9.), who make the greatest part of the church, that in all respects he may be the chief person next to God.

19 This account of the greatness of the Son needs not surprise you. He derives his greatness from the Father: For it pleased the Father, that in him all the fulness of perfection and government should continually abide. See chap. ii. 9.

20 And by him to unite all things to him as their head, having

is speaking of Christ as 'the head of the body' or church, I agree with Estius in thinking, that he is here called *αρχή*, the first cause or beginning, in respect of the church, which began immediately after the fall, in the view of Christ's coming into the world to perform that one great act of obedience, by which the evil consequences of Adam's one act of disobedience were to be remedied.—Mill mentions two MSS, which, instead of *αρχή*, read here *πρῶτος*.

3. The first-born from the dead.—*πρῶτος ἐκ νεκρῶν* may be translated, 'the first-born of the dead;' for *πρῶτος* is often the sign of the genitive case. See Essay iv. 155. Wherefore, since *πρῶτος ἐκ νεκρῶν*, first-born; signifies *lord*, ver. 15. note 2. 'the first-born of the dead' is not the first who was raised from the dead to die no more, but the lord of the dead; he who rules the dead, Rom. xiv. 9. and who hath power to raise them at the last day. For the body, or church, consist chiefly of the dead, as the apostle here intimates. This interpretation is confirmed by the subsequent clause. Nevertheless, as the meaning of this passage hath been much contested, I have not ventured to depart from the common translation.

4. That in all respects he might be pre-eminent.—So I think *ἐν παντί* *ἐν παντί* *αὐτὸς πρῶτος* should be translated. For the apostle, in the preceding verses, having described Christ's dignity and authority as the creator of angels and men, he in this verse speaks of his greatness as the founder and head of the church, and as the ruler of the dead; and tells us, that these honours were bestowed on him, that in all respects he might be the chief person next to God.

Ver. 19.—1. It pleased the Father.—The words *the Father*, are not in the original, but they are very properly supplied by our translators. For, as the expression is elliptical, it must be completed, either as our translators have done, or, as others propose, by adding the word *him*: 'It hath pleased him,' namely, Christ. But, not to mention the confusion which this method of supplying the ellipsis occasions in the apostle's discourse, it represents the Son as taking the fulness of perfection and government to himself, independently of the will of the Father; contrary to the whole tenor of scripture, in which the Son is said, in the affair of our salvation, to act in subordination to the will of his Father.

2. That in him all the fulness should dwell.—*κατοικῆσαι, continually dwell*; for *κατὰ* increases the meaning of the word with which it is compounded. This is commonly understood of the fulness of perfection and government, (termed, chap. ii. 9. 'the fulness of the Godhead,') which was communicated to the Son, and which is called *his fulness*, because it dwelled in him.—The original is, *Ὅτι ἐν αὐτῷ ὑδὲ καὶ πᾶν πληρῆμα κατοικῆσαι*, which Castalio hath thus translated: 'Quoniam per eum visum est Patri omnem universitatem inhabitare.' But because *omnem universitatem* is an uncouth, or rather an improper rendering of *πᾶν πληρῆμα*, Pierce, who approves of Castalio's version of the passage in other respects, thinks the translation should run thus, 'It pleased the Father to inhabit all the fulness by him;' understanding by *all the fulness*, the whole church, consisting of Jews and Gentiles, called, Eph. i. 23. *τὸ πᾶν*, 'The fulness of him who filleth all with all.' See Rom. xi. 12. note. This interpretation Beza seems to approve. For in his note he saith, 'Res ipsa clamat apostolum de sola ecclesia hic agere, ut etiam,' 1 Cor. xv. 18. Eph. i. 10.—Beza adds, that the Manicheans, and after them Servetus and Postellus, understood this text of the substance of God being diffused through all things. If the apostle by *all fulness* means the church, as Beza and Pierce suppose, *all things*, in the following verse, will exactly correspond to it. Castalio supports his translation of *κατοικῆσαι* by observing, that when an infinitive verb, in the New Testament, is joined with *υπόκειναι*, it always denotes the action of him who is spoken of as *pleased*.

Ver. 20.—1. And by him to reconcile all things.—Though I have translated the word *συνεστήλη*, *to reconcile*, which is its ordinary meaning, I am clearly of opinion, that it signifies here *to unite* simply; because the good angels are said, in the latter part of the verse, to be reconciled to Christ, who never were at enmity with him. I therefore take the apostle's meaning to be this: 'It pleased the Father, by Christ, to unite all things to Christ,' namely, as their head or governor. See Eph. i. 10. But though I think this the apostle's meaning, I have not ventured to alter the translation. See note 3. on this verse, at the close.—This reconciling or uniting of all things to Christ as their head, the Father hath accomplished, by making peace between himself and men, and among men themselves, through the blood of his Son's cross. By his death, as a sacrifice for sin, God hath taken away the cause of men's enmity to one another, and of their enmity to him. Hence it is said of Christ, Eph. ii. 15. that 'he hath by his flesh abolished the enmity' which subsisted between the Jews and Gentiles, 'that the two he might create under himself into one new man, making peace; 16. And reconcile both in one body to God, having slain the enmity.

to him,² having made peace by the blood of his cross;³ I SAY, by him, whether **THEY BE** things upon the earth, or things in the heavens.⁴

21 *Even you, who were formerly alienated (ἐν διαπορίᾳ) in mind, and enemies by works which ARE wicked, he hath now indeed reconciled,*

22 (Ev) In the body of his flesh¹ through death, to present you holy, and unblamable, and unreprouvable in his sight; (Eph. v. 27.)

23 (Ery, 134.) Since ye continue IN the faith¹ founded and stable, and not removed from the hope of the gospel, which ye have heard, which hath been preached to every creature which IS under heaven, (see Col. i. 6. note 1.), AND of which I Paul am made a minister.

24 I now rejoice¹ in my sufferings for you, and in my turn fill up² the remainder of the afflictions of Christ³ in my flesh for his body, which is the church;

25 (Hc) Whereof I am made a minister, according to the dispensation of God,¹ which was given to me (ὡς ὑμᾶς) on your account,² fully to preach³ the word of God;

26 The mystery which was kept hid from the ages, and from the generations,¹ but now is made manifest to his saints.² (See Eph. iv.

made peace by the blood of his cross: I say, it hath pleased the Father, by him, to unite all things to him, whether they be men upon the earth, or angels in the heavens, that being joined together in one body for the worship of God, they may be happy through all eternity by that union.

21 And among the things upon the earth, *even you* Gentiles, who by your idolatry were formerly alienated from the true God in disposition, and enemies to him by works which are wicked, God hath now indeed united to himself, and to all the virtuous beings in the universe,

22 In the body of Christ's flesh, that is, in the church, which is Christ's body, (ver. 24.); and this he hath accomplished through Christ's death, (see Eph. ii. 15, 16. notes), in order to present you holy, and unblamable, and unreprouvable in Christ's sight at the day of judgment;

23 Since ye continue in the faith concerning the dignity and power of Christ, founded and stable in the faith, and are not by any temptation removed from the hope of salvation through Christ given you in the gospel, which ye have heard, which hath been preached to every human creature (see Rom. viii. 22. note 1.) which is under heaven, and of which gospel I Paul am appointed a minister.

24 And, since ye continue firm in the faith, I now rejoice in the sufferings which I sustain for preaching the gospel to you, because they tend to confirm your faith; and, in my turn, I willingly undergo the remainder of the afflictions which Christ has appointed me to suffer in my flesh, for building his body, which is the church:

25 Of which church I am made a minister, to build it agreeably to the commission which God gave to me, for your benefit, fully and plainly to preach the word of God concerning your salvation by faith, without requiring you to obey the law of Moses:

26 The mystery which was kept hid, under types and figures, both from the Jews, who reckoned time by ages or jubilees, and from the Gentiles, who reckoned time by generations of men, but

2. To him.]—Pierce reads here *εἰς αὐτόν*, to himself; making this sense, 'It hath pleased the Father by him to reconcile all things to himself.' But I prefer the common reading and translation, as most consonant to the apostle's design of displaying the greatness of Christ's person and office.

3. Having made peace through the blood of his cross.]—Augustine, who is followed by Le Clerc and Pierce, was of opinion, that the expression *all things*, found in the preceding clause, includes the good angels; and that they are said to be reconciled, and to have their peace made, not with God, whom they never offended, but with men, with whom they were at variance on account of their enmity to God. This account, however, of the reconciliation of the holy angels cannot be admitted, because the apostle hath expressly declared it to be a reconciliation either to God or to Christ, and not to men.—I therefore think the word *reconcile*, in this passage, means simply to *unite*, as was observed in note 1.; and that *all things* which are thus united are the holy angels and good men of all nations, who are united together under Christ as their head; and that the peace made through the blood of Christ's cross, is peace between God and sinners, and between sinners themselves; especially the believing Jews and Gentiles, in order to their being joined together in one church under Christ as their head.

4. Whether they be things upon the earth, &c.]—Because, Eph. ii. 14. Christ is called our *peace*, on account of his uniting Jews and Gentiles in one church, some are of opinion, that 'the things upon the earth,' and 'the things in the heavens,' said here to be reconciled to Christ, are the Jewish and Gentile believers only. But any one who compares the passage in the Ephesians with this verse, will see, that being different both in sentiment and language, the one cannot be explained by the other.

Ver. 22. In the body of his flesh.]—The church is called the *body of Christ's flesh*, because believers are 'members of his body, of his flesh, and of his bones,' Eph. v. 30. The meaning is, that the Gentiles being introduced into the church through the death of Christ, are therein reconciled or united to God, to the Jews, and to one another. See ver. 20. note 1. Or the passage may be construed and translated in the following manner: 'He hath now indeed reconciled, 22. through death in the body of his flesh,' that is, his fleshy body. According to this translation, the apostle calls Christ's flesh a body, to shew that it was real, not imaginary flesh, as some heretics afterwards affirmed.

Ver. 23. Since ye continue in the faith.]—I have adopted Pierce's translation here, not only because it is equally literal with the version in our Bible, but because it agrees better with the good opinion which the apostle entertained of the Colossians. He had heard from Epaphras of their persevering in the true Christian faith, chap. i. 4. He therefore told them, ver. 24. 'I now rejoice in my sufferings for you;' and, chap. ii. 5. 'Though in the flesh I be absent, yet in spirit I am with you, rejoicing when I see your order, and the firmness of your faith in Christ.' Wherefore, since they firmly maintained the true faith of the gospel, the apostle had no doubt of their being presented at last unblamable in Christ's sight.

Ver. 24.—1. I now rejoice.]—Some ancient MSS. with the Vul-

gate version, read here, *ἐς τὸν χρόνον*, who now rejoice. This reading our translators have followed.

2. And in my turn fill up.]—So *ἀνταναστήσω* properly signifies: For, as Budæus hath shewed, *ἀντί*, in compounded words, often signifies *vicissim*, in one's turn. By using this word, the apostle, as Le Clerc observes, Art. Crit. Part. 2. sect. 1. c. 12. elegantly insinuates, that he had formerly made others suffer for Christ.

3. The remainder of the afflictions of Christ for—the church.]—The apostle does not mean that the sufferings of Christ for the church are incomplete, and need the addition of the sufferings of the saints to render them effectual: For the phrase, 'afflictions of Christ,' in this passage, being the genitive of the agent, signifies, not the afflictions which Christ suffered, but the afflictions which he appointed the apostle to suffer for building the church. Wherefore the Colossians were not to think the worse of his doctrine concerning their salvation, because of his imprisonment.—This text hath been appealed to by Papists, to prove that the good works of the saints are so meritorious as to procure pardon even for others. But it is to be observed, that although the apostle saith that he suffered afflictions for the church, he does not say it was for procuring pardon for the church. His sufferings were beneficial to all mankind, as well as to the church, not as procuring pardon for them, but as a proof of his sincerity in teaching the salvation of the Gentiles through faith, without obedience to the law of Moses: Nay, as a proof of his firm conviction of the Christian doctrine in general, whereby the faith of believers in every age is greatly strengthened.

Ver. 25.—1. According to the dispensation of God, which was given to me on your account.]—We have this same expression, Eph. iii. 1.—Hence the apostle calls himself and his brethren apostles, 1 Cor. iii. 1. *οἱ ἀποστόλοι τῆς ἐκκλησίας τοῦ θεοῦ*, 'stewards of the mysteries of God.' Some are of opinion, that *οἰκονομίαν τοῦ θεοῦ*, 'dispensation of God,' is the same with *οἰκονομίαν τοῦ πληροῦματος τοῦ θεοῦ*, Eph. i. 10. 'dispensation of the fulness of the times;' consequently, that it means the scheme or method which God hath devised for the salvation of the Gentiles. But what follows in the verse does not favour this sense.

2. Fully to preach the word of God.]—That this is the proper translation of *πληρῶσαι τὸν λόγον τοῦ θεοῦ*, is evident from Rom. xv. 19. where *πληρῶνται τοὶ εὐαγγελιστοὶ τοῦ Χριστοῦ* is translated in our Bible, 'I have fully preached the gospel of Christ.'

Ver. 26.—1. The mystery which was kept hid from the ages, and from the generations.]—In the parallel passage, Eph. iii. 5. it is, 'which in other generations was not made known to the sons of men, as it is now revealed to his holy apostles.'—So likewise, Rom. xvi. 25. 'the mystery which hath been kept secret (*κεκρυμμένον*) in the times of the ages,' or during the Mosaic dispensation.—For the meaning of the words *mystery* and *ages*, see Eph. i. 9. Tit. i. 2. notes.—Though the salvation of mankind by faith was promised in the covenant with Abraham, and spoken of by the prophets, it was not understood by the Jews, see Eph. iii. 5.; and therefore it is here called a *mystery*, or thing kept secret, in allusion to the heathen mysteries.

2. But now is made manifest to his saints:]—*ἀποκαλύπτει*, that is,

12. note 1.)

27 To whom God *was pleased to make known what is the riches of the glory of this mystery* (v. 168.) *concerning the Gentiles, which is* Christ (v. 163.) *to you the hope of glory :*

28 Whom we preach, *admonishing every man,*¹ and teaching every man² *with all wisdom,* (see 1 Cor. xii. 8. note 1.), *that we may present*³ *every man perfect in Christ Jesus.*

29 (Etc.) *For which I also labour, combating vigorously,*¹ *according to the effectual working of him who worketh effectually in me with power.*

as in the parallel passage, Eph. iii. 5. 'to his holy apostles and prophets;' a sense which the word *sainte* has, Jude ver. 3. Such of the Jews and Gentiles as were employed in preaching the gospel, and were fitted for that office by the gifts of the Spirit, are called, Eph. iv. 12. 'the saints perfected for the work of the ministry.'

Ver. 27. Which is Christ to you the hope of glory.]—Οὐκ ἔστι Χριστὸς ὁ σωτήρ. Bos observes, that both in the Greek and Latin languages, the relative often takes the gender of the subsequent noun. Thus, 'est locus in carcere quod Tullianum appellatur.' So in this clause, though the antecedent be *μυστήριον*, the relative agrees in gender with *Χριστός*.

Ver. 28.—1. Admonishing every man.]—Νομιζουσίντες. Admonishing every man as a father his own children.

2. And teaching every man.]—The apostle repeats the words *every man* three times in this verse, not as having preached to every individual, but to shew, as Beza observes, that in preaching he made no distinction between Jews and Gentiles.

3. That we may present every man perfect in Christ Jesus.]—

now is made manifest to his saints, the apostles and other inspired teachers, that they may publish it to all mankind :

27 To whom God *was pleased to make known, by revelation, what is the exceeding greatness of the excellence of this mystery, this hitherto concealed doctrine concerning the Gentiles ; which is, that Christ alone is to you a sure foundation for the hope of a glorious resurrection, called, Rom. viii. 18. "The glory which shall be revealed in us."*

28 Whom, therefore, we his apostles *preach as the only foundation of men's hope of glory, admonishing every man to receive Christ as Saviour, and teaching every man, under the guidance of inspiration, that at the day of judgment we may present every believer perfect in knowledge and virtue, as becomes those who are in Christ's church.*

29 For which purpose I Paul also labour in that honourable employment, *exerting courage, vigour, and diligence, like those who combat in the games ; and I do so in proportion to the effectual working of Christ, who worketh effectually in me, with great power, by inspiration and miraculous gifts, Rom. xv. 19. and by the assistance of his Spirit.*

The word *παρεστημι* properly denotes, the priest's bringing the sacrifice or offering to the altar. The apostles and other ministers of the word, like priests, being appointed to prepare mankind as an acceptable offering to God, Rom. xv. 16. they laboured, by their doctrine, their admonitions, and their reproofs, to render every man perfect in Christ Jesus ; perfect both in respect of the knowledge and practice of the gospel. See Philip. ii. 17. where the apostle speaks of his being poured out on the sacrifice and service of the faith of the Philippians ; also 2 Cor. xi. 2. where he saith, he had betrothed the Corinthians to one husband, to present them as a chaste virgin to Christ.

Ver. 29. Combating vigorously.]—The word *ἀγωνίζομαι* denotes the exertions of those who contended in the Grecian games. To these combatants Paul fitly compared himself. Because everywhere he met with the greatest opposition from evil spirits and wicked men ; and in preaching the gospel he sustained toils and sufferings, much greater than those which the athletes endured in the combats. See Col. ii. 1. note 2.

CHAPTER II.

View and Illustration of the Discoveries and Precepts contained in this Chapter.

IN the preceding chapter, by displaying the power and dignity of Christ, who died as a sacrifice for the sins of the World, and by teaching that God hath appointed and accepted that sacrifice, the apostle established the doctrine of the atonement on a sure foundation ; and by setting forth the efficacy and extent of the atonement, that through it even the Gentiles hope for a glorious resurrection, he greatly recommended the gospel to the Colossians. Farther, by declaring Christ's commission to his apostles to preach salvation to the Gentiles through his death, and by describing his own labours as an apostle in preaching that great blessing, he had shewed what obligations mankind lie under to him for communicating and perpetuating such interesting discoveries. Deeply impressed, therefore, with the importance of these matters, he begins this second chapter with wishing, that the Colossians knew what a combat of affliction he was sustaining for preaching that Jesus Christ is the hope of glory to the Gentiles, ver. 1.—His sufferings for that doctrine he wished them to know, that the hearts of the Gentiles might be comforted, by the full assurance of its truth which his sufferings would give them, so as to lead them openly to profess that doctrine. And, because the Gentiles entertained the highest veneration for the mysteries of their gods, the apostle, to lead the Colossians to put a just value on the doctrines of the gospel, calls the atonement for the sin of the world made by the death of Christ, and the hope of pardon, and of a glorious resurrection to eternal life, which the Gentiles were allowed to entertain by virtue of that atonement, 'the mystery of God and of Christ ;' a mystery infinitely more grand, more interesting, and more certain, than any of the mysteries of the heathen deities, of which the Phrygians were so fond, ver. 2.

Farther, to shew the Colossians that the things written in the preceding chapter, concerning Christ's being the image of the invisible God, and the Maker and Governor of all things, constitute a principal part of the mystery of God and of Christ, the apostle introduced the subject anew in this place, by observing, that in Christ 'are all the treasures of wisdom and knowledge laid up,' ver. 3.—This second display of Christ's dignity was the more necessary, because the false teachers at Colosse, with a view to discredit his mediation and gospel, affirmed, that he was nothing but a man ; and talked in the most pompous manner of the dignity and office of the angels, by whom the law was given. This we learn from ver. 4. where the apostle told the Colossians, that he said these things concerning the dignity, the knowledge, and the power of Christ, that no false teacher might deceive them with enticing speeches, for the purpose of discrediting Christ, or of magnifying angels, ver. 4.—Next he assured them, that his anxiety for the purity of their faith proceeded from the interest which he took in their affairs, ver. 5.—and therefore he commanded them, agreeably to the account given them of Christ, that he is the image of the invisible God, the Maker and Governor of the world, the Saviour of mankind, and the only Mediator between God and man, to walk in him ; they were constantly to hold that belief concerning Christ, and to yield him the honour and obedience due to his greatness, ver. 6.—and to continue closely united to him, and built upon him, and made firm in the faith of the true doctrine of the gospel concerning his person and offices, as they had been taught it ; and to give thanks to God for the discoveries made to them concerning Christ's dignity and office, ver. 7.—He exhorted them, therefore, to take care

that no false teacher made a prey of them, through the empty and deceitful philosophy of the Platonists, which was calculated to support the heathen idolatry, and was obtruded on them to establish the *worship of angels* as greater in knowledge and power than Christ, and was contrary to the duty which they owed to Christ, ver. 8. 'in whom dwelleth all the fulness of the Godhead bodily,' ver. 9.—so that to be made complete, whether in respect of knowledge, or sanctification, or pardon, or favour with God, Christ's disciples need not have recourse, either to angels, or to the law of Moses, or to the Greek philosophy. In every respect they are 'made complete by him who is the head of all government and power;' the head and ruler of all the angelical hosts, ver. 10.—In particular, Christ's disciples, by the circumcision not made with hands, the Christian circumcision, consisting in putting off the whole mass of the sins of the flesh, are more effectually purified than the Jews were by the circumcision which was made with hands upon their body, or than the heathens by the Pythagorean abstinences and mortifications. So that they had no occasion to have recourse to the bodily circumcision, nor to the mortifications prescribed by the Pythagoreans, to render them complete in respect of purity, ver. 11.—This Christian circumcision, he told them, was accomplished by their baptism, in which their being buried under the water typified the death and burial of their *old man* or nature, through the death of Christ.—Moreover, being raised out of the water of baptism with Christ, it was both an emblem and a pledge of their resurrection with him to eternal life; so that in respect of pardon, likewise, they were made complete by him, and had no need of the Levitical expiation, ver. 12.—For you Gentiles, although dead through the sins and uncircumcision of your flesh, God will make alive together with Christ, having forgiven you all trespasses, ver. 13.—And to shew, that by his own death Christ hath made both Jews and Gentiles complete in respect of pardon, the apostle observed, that he hath blotted out the moral precepts of the law of nature, as sanctioned in the law of Moses with the curse. These the apostle called 'the handwriting of ordinances,' because the chief of them were written by God himself; and declared that they were contrary to the Gentiles, because they subjected them, as well as the Jews, to death for every offence; but that Christ had blotted out the handwriting, and in its blotted out state had nailed it to the cross, to make all men sensible, that the law, on account of its weakness, was abolished, together with the curse, ver. 14. Farther, Christ's disciples are made complete by him in respect of government. For such of the angels as are inimical to mankind, he hath stripped of their power by his cross, and hath triumphed over them by means of it. So that no person need be terrified when he recollects the

malice and power of evil spirits, nor be tempted to worship them, either from hope or from fear, ver. 15.

In what follows, the apostle gave the Colossians two exhortations, founded on the doctrine he had laid down in ver. 10.—The first was, That since they were made complete in the knowledge of their duty by the precepts of Christ, they were not to allow any Judaizing teacher to rule them in meats, or in drinks, or a festival, or a new moon, or sabbaths, ver. 16.—These, even in the Mosaic dispensation, were of no value but as shadows of gospel blessings. And therefore, as the body, of which these services were the shadows, was Christ's body, the church, and as all the blessings represented by these shadows were now bestowed by Christ on his church, there was no more need of the Mosaic shadows to prefigure them, ver. 17.—The second exhortation was, That since Christ was the head of all government and power, the Colossians were not to allow any teacher tinctured with the Platonic philosophy to make them lose their reward; namely, the benefit of Christ's mediation, by persuading them from humility to worship angels. These false teachers, by boldly describing the nature and office of the different orders of angels, intruded into things of which they had no knowledge, and were actuated by a foolish vanity, ver. 18.—Besides, they renounced Christ, the head of all government and power, by whose influence alone the whole body; or church, groweth. And by renouncing him, they deprived themselves of the benefit of his intercession, and of all the other blessings which he hath purchased for believers, ver. 19.—Having thus taught the Colossians their duty, he said to them, Since by your death with Christ in baptism, and by your professing the Christian faith, ye have renounced your former philosophical and religious opinions, in as far as they are contrary to the doctrines of the gospel, why, as if ye still retained these false opinions, have ye subjected yourselves to the ordinances which are built upon them? ver. 20.—namely, the Pythagorean precepts, Neither eat, nor taste, nor handle, ver. 21.—such meats as occasion the destruction of life in order to their being used; that is, Eat, &c. no animal food, ver. 22.—Which precepts, as well as the precepts of the Platonists, formerly mentioned, concerning the worship of angels, have indeed an appearance of wisdom, as they recommend a worship voluntarily offered, together with humility, and the mortification of the body: But, in reality, they are mere foolishness; especially the precepts which enjoin abstinence from animal food, and frequent fastings for mortifying the passions, because they make no provision for the satisfaction of the body, which is as real a part of our nature as our soul, and needs to be strengthened with such food and recreation as are fit for it; otherwise it cannot serve the soul in the functions and duties of life, ver. 23.

NEW TRANSLATION.

CHAP. II.—1 (Tag, 93.) *Wherefore, I wish¹ you to know how great a combat² I have for you, and for them in Laodicea,³ and for as many as have not seen my face in the flesh:* (See Pref. sect. 1.)

2 That being compacted together in love, their hearts may be comforted, (αὐα αὐ, 146.)

COMMENTARY.

CHAP. II.—1 *Wherefore, I wish you to know what a great combat I sustain for you Gentiles in Colosse, and for them in Laodicea, and for as many as have not seen my face in the flesh:* I mean, for all the believing Gentiles every-where, to the end of the world, whose privileges I maintain:

2 *That being compacted together into one church with the Jews in love, their hearts may be comforted, even by their attaining, through*

Ver. 1.—1. I wish you to know.]—Θελω γινέσθαι. As this verse does not contain a reason for what goes before, but is an inference from it, γινέσθαι in this passage is an illative, and not a causal particle. —For the meaning of ἐν Λαοδικείᾳ, see ver. 18. note 2.

2. How great a combat.]—Ἀγών. The apostle means, the persecutions he had suffered all along, for preaching salvation to the Gentiles through faith, without obedience to the law of Moses; and more especially his two years' imprisonment at Cæsarea, during which he was tried for his life before the Roman governors, Felix and Festus; together with his imprisonment at Rome. Perhaps, also, the opposition which the Judaizers made to his doctrine concerning the Gentiles, his anxiety to maintain their privileges,

and the earnestness and frequency with which he prayed for them, were parts of the combat of which he speaks.

3. And for them in Laodicea.]—Laodicea was the metropolis of the Greater Phrygia. It was washed by the rivers Lycus and Caprus, which joined their streams near it. The situation of Laodicea near the Lycus, distinguished it from other cities of the same name, being called Laodicea on the Lycus. It was anciently named Diospolis, afterwards Rhoss, and last of all Laodicea, from Laodice the wife of Antiochus the son of Stratonice. But it hath been rendered more famous in after-times, by being the seat of a Christian church of such note, that one of the seven epistles in the Revelation was directed to its bishop.

even by all *THE* riches of the full assurance (see 1 Thess. i. 5. note 3.) of understanding, to the acknowledgment of the mystery of God, even of the Father, and of Christ.¹

3 (Εἰς) In whom¹ are all the treasures of wisdom and of knowledge² laid up.³ See ver. 9.

4 Now this (ἀρξ, 55.) I affirm, that no one may deceive you¹ with plausible speech.³

5 For though in the flesh I be absent, yet in spirit I am with you,¹ rejoicing (καὶ βλεπω, 210.) when I see your order, and the firmness of your faith in Christ.

6 (Ἦρ, 321.) Since, then, ye have received¹ Christ Jesus the Lord, walk ye in him,

my sufferings for the gospel, the greatest degree of the full assurance of salvation, founded on understanding, leading them to the acknowledgment of the mystery of God, namely, of the Father, and of Christ; that is leading them to profess their belief of the Father's purpose of saving the Gentiles by faith equally with the Jews, which was formerly a secret, but is now made known by Christ, who hath accomplished that gracious purpose.

3 In whom, and not in angels, are all the treasures of wisdom and of knowledge deposited, (chap. i. 19.); so that the mystery which Christ hath revealed to his saints, (chap. i. 26.), is really the wisdom of God.

4 Now this, concerning the treasures of wisdom and knowledge deposited in Christ, I affirm, that no one may deceive you with plausible speech concerning angels, as if they were superior to Christ in knowledge, dignity, and power; and concerning the law given by their ministration, as if it were more effectual for your salvation, than the gospel given by Christ.

5 For though in the body I be absent, yet in spirit I am with you, by the interest I have in you, and the pains I take to know your affairs; and have much joy when I hear of the order with which ye worship God, and submit to your teachers, and reclaim offenders; and of the firmness of your faith in the doctrine of Christ, concerning the salvation of men by faith.

6 Since, then, ye have believed on Christ Jesus the Lord, as the image of the invisible God, the maker of all things, and as the head, that is, the teacher and ruler of the church; and have trusted to his mediation and death, and not to the mediation of angels, nor to the sacrifices of the law for pardon, continue in and behave suitably to that faith;

Ver. 2. The mystery of God, even of the Father, and of Christ.]—This mystery is thus described, Eph. iii. 6. 'That the Gentiles should be joint heirs, and a joint body, and joint partakers of his (God's) promise in Christ, through the gospel.' For the meaning of the word *mystery*, see Eph. i. 9. note.

Ver. 3.—1. In whom.]—They who join εἰς with αὐτῷ, think the apostle's meaning is, that in the mystery of God and of Christ, and not in any of the heathen mysteries, the treasures of wisdom and knowledge are laid up. But if what is said of Christ, chap. i. 19. ii. 9. is considered, that interpretation may be called in question, especially when the connexion of this verse with verses 4. 6 is attended to.

2. Are all the treasures of wisdom and of knowledge.]—See 1 Cor. xii. 8. where the word of wisdom denotes that degree of inspiration which was peculiar to the apostles, and which enabled them to comprehend the whole gospel scheme; and the word of knowledge signifies that inspiration which was bestowed on the superior Christian prophets, to enable them to understand the former revelations. But whether the apostle uses the words *wisdom* and *knowledge* in these senses here, or to signify the divine wisdom and knowledge, is hard to determine. Estius thinks, that by *wisdom*, the apostle intends what is peculiar to God, and by *knowledge* what is peculiar to man; as if he had said, The whole treasures of knowledge, human and divine, are deposited in Christ.—But in whatever sense we understand this declaration, it demonstrates Christ's superiority to angels, and was intended to prevent the Colossians from worshipping them, and from embracing the law on account of its having been given by them.

3. Laid up.]—The word ἀποκεκρυμμένοι is sometimes applied to treasures and other precious things, to signify their being laid up in safe places. Thus, 1 Mac. i. 23. Καὶ ἔκρυψεν τοὺς θησαυροὺς τοὺς ἀποκεκρυμμένους ἐν τῷ τοῦ. And he took the treasures which were laid up, which he found.—If the common translation of this word is retained, it will imply, that the treasures of wisdom and knowledge are so hid in Christ as not to be discerned by carnal men, but by those only who have enlightened eyes of the understanding.

Ver. 4.—1. That no one may deceive you.]—Πλάττω λόγον ἐστίν αὐτοῖς. This word denotes, the using of false reasoning with a view to establish a wrong conclusion; wherefore it is properly translated *deceive*.

2. With plausible speech.]—Προβάλλω λόγον: Plausible discourse calculated to persuade, but which has no foundation in truth.

Ver. 5. Though in the flesh I be absent, yet in spirit I am with you.]—From this passage, and from 1 Cor. v. 3. 4. Lord Barrington, Misc. Sac. 2. 71. infers, that as Elisha saw Gehazi receive Naaman's present, 2 Kings v. 26. so the apostle, by a particular spiritual gift continually abiding with him, saw what was doing in the churches in his absence. But the anxiety which, on various occasions, he felt from his uncertainty as to the affairs of different churches is inconsistent with this supposition. A particular revelation he might have concerning the affairs of this or that church, like the revelation made to Elisha concerning Gehazi. But there is no reason to think, that either he, or Elisha possessed any permanent gift whereby they had the knowledge of all the things done by their disciples in their absence. I therefore think, that, in the subsequent clause, the word *see* means the apostle's knowing their order, and the steadfastness of their faith, by information from Epaphras.

Ver. 6. Since, then, ye have received Christ Jesus the Lord.]—It deserves notice, that the apostles were not assisted to find out the doctrines of the gospel by reasoning; but the knowledge of them was infused into their mind by an operation of the Spirit of God,

termed *inspiration*, which gave them a clearer comprehension of these doctrines, and a stronger conviction of their truth, than it was possible for them to attain by reasoning. Having, in this supernatural manner, communicated the knowledge of the doctrines of the gospel to the apostles, Christ commissioned them to publish the same, not as the conclusions of reason, but as a revelation from God. Accordingly, when these men preached the gospel to the world, they did not attempt to establish its doctrines by reasoning, but declared them simply; and required mankind to believe them on the authority of the inspiration by which they had been discovered to themselves, and of which they gave undoubted evidence in the miracles which they wrought for proving their mission from God. In this method of making known the doctrines of the gospel to the apostles, and of their publishing them to the world, there was the greatest propriety; because, as a revelation from God, these doctrines were not subjects of human discussion, but were to be believed implicitly upon the testimony of God; whereas, if they had been proposed as the conclusions of reason, they might have been called in question by infidels; and thereby their authority as a revelation from God would have been destroyed.

In regard the doctrines of the gospel were made known to the apostles by revelation, and were published by them to the world as a revelation from God, St. Paul very justly saith, that he received them, and delivered them as he received them. For these terms imply, that he neither found them out by reasoning, nor established them by reasoning. Thus, 1 Cor. xi. 23. 'I received from the Lord what also I delivered to you, That the Lord Jesus, in the night in which he was betrayed, took bread, &c.—1 Cor. xv. 3. 'I delivered to you among the first things, what also I received first, that Christ died for our sins according to the scriptures.'—Col. ii. 6. 'Since ye have received Christ Jesus the Lord.'—Philip. iv. 9. 'Which also ye have learned and received—These things practise.'—1 Tim. i. 15. 'This saying is true, and worthy (πασιν ἀποδεχέσθαι) of all reception, that Jesus Christ came into the world to save sinners.'—Farther, Because the apostles received the doctrines of the gospel from Christ by revelation, and delivered them to the world as revelations from him, they are fitly called Παράδοσις, *traditions*, or things delivered. Wherefore, when Paul commended the Corinthians for holding fast the traditions, as he delivered them, 1 Cor. xi. 2. and commanded the Thessalonians to hold fast 'the traditions which they had been taught, whether by his word or by his letter,' 2 Thess. ii. 15. it is plain, that by *traditions* he did not mean doctrines which others delivered verbally as from him, which is the Popish sense of *traditions*, but he meant those doctrines of revelation which he had himself delivered to them, whether by word or by writing. In this latter sense the doctrine of the heathen philosophers is called, Col. ii. 8. παράδοσις, *the tradition of men*, because it was received solely on the authority of the master who delivered it. Hence arose the maxim so famed among the disciples of the ancient philosophers, Αὐτοῖς ἐκείνῳ, *Ipse dixit*, The master hath said it.—I have only to add, that to make known the doctrines of the gospel by simply declaring them, and to require mankind to believe them on the authority of that declaration, was suitable to the majesty of God. For, what more is necessary to establish the truth of any thing, and to oblige mankind to believe it, but to be assured that God had said it. This assurance, concerning the doctrines of the gospel, God hath given to all men, by the miracles which he enabled the apostles, who spake these doctrines to the world, to perform.

7 Rooted¹ in him, and built upon² HIM, (Eph. ii. 20.), and established in the faith, even as ye have been taught; abounding in it with thanksgiving.

8 Beware lest there be any one who maketh a prey¹ of you through an empty and deceitful philosophy,² WHICH IS according to the tradition of men, according to the elements³ of the world, and not according to Christ.

9 For in him dwelleth all the fulness¹ of the Godhead bodily.² (See chap. i. 19. ii. 3.)

10 (Και ἐν τῷ αὐτῷ πληρωμένοι) And ye are made complete¹ (v. 165.) by him, who is the head (πατὴρ ἀρχῆς καὶ ἐξουσίας) of all government and power.²

Ver. 7.—1. Rooted in him.]—The apostle alludes to Christ's words, John xv. 1. 'I am the true vine, ye are the branches.' They were to be rooted in Christ, as the graft is in the stock.

2. And built upon him.]—The church, consisting of all true believers, is represented, Eph. ii. 21, 22, as a great house or temple, dedicated to the worship of God, and 'built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.'

Ver. 8.—1. Who maketh a prey of you.]—The word *ἐκλυσάμενος* properly signifies, *one who carries off any thing as spoil*. It comes from *ἐκλύνω*, which denotes to strip the vanquished of their arms and clothes; and is also applied to robbers and thieves, who drive away the cattle they have taken. Here, not the goods of the Colossians, but their persons, are said to be carried off as spoil.

2. Through an empty and deceitful philosophy.]—*Δυσκόλοισι καὶ κενῇ φιλοσοφίᾳ*, literally *through philosophy and empty deceit*. This is an Hebraism, the meaning of which I have expressed in the translation. See Ess. iv. 18.—The apostle does not condemn sound philosophy, but that kind of it which hath no foundation in truth, and, being formed merely from imagination, aided by the pride of human reason, is supported by the tradition, that is, the affirmation of the inventors, handed down from one to another. See the note on ver. 6. toward the end. Of this kind was the philosophy of the Platonists concerning demons, (see 1 Cor. x. 20. note 1.), whom they represented as carrying men's prayers to God, and as bringing back from God the blessings prayed for. They spake of them, likewise, as governing the elements, and all human affairs, by a sort of independent power. And for that reason Plato enjoined his disciples to honour and worship demons. But in opposition to that philosophy, Origen, con. Celsum, lib. 5. init. affirms, "That all supplications, and prayers, and thanksgivings, are to be offered to God the ruler of the world, by one greater than all angels, who is high-priest, the living word and God."

The doctrine of the Jews concerning angels, was nearly the same with the doctrine of the Platonists concerning demons. For Philo de Somn. p. 596. speaking of demons, says, "They are the presidents of the princes of the Almighty, like the eyes (see Zech. iv. 10.) and ears of some great king, beholding and hearing all things. These the philosophers call *demons*; but the holy scriptures call them *angels*, and that most properly: for they carry the Father's commands to the children, and the children's wants to the Father. And therefore the scripture represents them as ascending and descending. Not that he needs such intelligence, who beforehand knows all things; but because it is more expedient for us mortals to make use of such mediators, that we may the more admire and reverence the Supreme Governor, and the great power of his government. From a sense herof we desired a mediator: 'Speak thou to us, but let not God speak to us, lest we die.' In the latter part of this quotation, the argument taken from *humility*, by which, as we are told, ver. 18. the false teachers at Colosse recommended the worship of angels, is plainly enough insinuated.—Even in Tobit's days the mediation of angels was believed by the Jews. For the angel who conducted Tobit said, chap. xii. 15. 'I am Raphael, one of the seven holy angels which present the prayers of the saints.' In this verse we have a proof of the early influence of the Greek philosophy in corrupting the gospel.

3. According to the elements of the world.]—*Στοιχείων*, *elements*, denote, among other things, the first principles of science. See 2 Pet. iii. 10. note 5. Wherefore 'the elements of the world,' as distinguished from philosophy, may signify here, as in Gal. iv. 3. the heathen religions or worship, called *elements*, because they contained only the first principles of piety, exceedingly corrupted by idolatry and superstition.

Ver. 9.—1. All the fulness of the Godhead.]—*Παντοκράτης*: See Rom. xi. 12. note. The word *παντοκράτης* is derived from *παντός*, which signifies not only *full*, but *finished*, *perfect*, *complete*; that which wants nothing which it ought to have. Hence *πληρωμένοι*, Col. iv. 12. signifies *completed*, *perfected*; and *παντοκράτης*, 1 Cor. x. 26. the *fulness of the earth*, denotes every thing contained in the earth, or belonging to it.—The Gnostics, and other ancient heretics, not understanding the apostle's meaning in this passage, af-

7 And be ye rooted in him as the graft is rooted in the stock, and built upon him as upon a sure foundation; and by this close connexion with him, be ye established in the faith of the gospel, even as ye have been taught it by me, growing more and more in it, with thanksgiving to God for having made you partakers of so great a blessing.

8 More particularly, Take care lest any teacher make a prey of you through an empty and deceitful philosophy, calculated to recommend the worship of angels, and abstinence from animal food: which philosophy is founded neither on reason nor on revelation, but on the unsupported affirmation of men, and is suitable to the idolatrous worship of the heathen world, but not conformable to the doctrine of Christ; consequently is utterly wrong.

9 For in Christ dwelleth all the fulness of perfection and government, proper to the Godhead, bodily; so that the philosophy which represents angels as greater in power and knowledge than Christ, is false.

10 And ye are made complete, in every thing necessary to your salvation, by him who is the head of all, whether angels or men, who have any government and power in the world; and have no need of the heathen philosophy, nor of the rites of Moses, nor of the intercession of angels, nor of any new revelations which they can bring.

firmed, that 'the fulness of the Godhead' was made up of the *Æons*, *αἰώνες*, or *eternal beings*, who they said descended from God by various generations, and to whom they gave different names and offices.—According to the heathens, the fulness of the Godhead consisted of the inferior local deities, who they imagined presided over the particular parts of nature. In the opinion of the Jews, the fulness of the Godhead was composed of the angels, whom, therefore, they called the eyes, the ears, and the hands of God. See ver. 8. note 2.—But most Christians, agreeably to the literal import of the word *πληρωμα*, hold, that the fulness of the Godhead consisteth in the fulness of perfection and government which is essential to the Godhead: And that fulness they believe is essential also to Christ as the Son of God. The Socinians, who hold Christ to be only a man, affirm, that divine perfections were conferred on him as the reward of his sufferings; and to fit him for being the head or governor of the body, that is, of the church. Yet, how the fulness of the divine perfections could be communicated to the man Jesus Christ, without his becoming God, is not easy to conceive.—To avoid this difficulty, others of the Socinians following Chrysostom, Homil. de Spiritu, understand, by the fulness of the Godhead which dwelled in Christ, the gifts of the Spirit, which were given him of God without measure, John iii. 34.—According to Pierce, the fulness of the Godhead is the same with 'the fulness of God,' mentioned Eph. iii. 18. which, he saith, doth not mean the fulness of perfection essential to God, but that fulness of spiritual blessings which God conferred on believers in the first age. In support of this opinion he observes, that since the apostle, in the passage referred to, prayed God to fill the Ephesians with all the fulness of God, he could not mean by that expression, the fulness of the perfections essential to God; because that is a fulness which cannot be communicated to any creature: But his meaning must have been, that God would fill them with that fulness, or abundance, of spiritual blessings wherewith he filleth men. This, Pierce saith, was not the fulness of one gift, but of all the spiritual gifts which were then usually bestowed on the disciples of Christ. These, he saith, are called the fulness of the Godhead, not because they exist in the Godhead, but because they are bestowed by God; just as 'the increase of God,' Col. ii. 19. doth not mean an increase of perfection immanent in God, but an increase of knowledge and virtue produced in believers by God. From this he concludes, that the fulness of the Godhead said to dwell in Christ, 'is that plenty of excellent gifts, which from the Godhead was communicated to Christ, in order to his filling us: it is, according to the evangelist, 'a fulness of grace and truth;' such 'grace and truth as came by Jesus Christ,' and are received by us. John i. 14—16. 'And of his fulness we all have received.'—Agreeably to this interpretation, Pierce thinks the clause, *Καὶ ἐν αὐτῷ πληρωμένοι*, in the beginning of ver. 10. ought to be translated, 'And ye are filled by him.'—Most Christians, however, believe, that the fulness of the Godhead which dwelt in Christ, means that fulness of the divine perfections which was communicated to the man Jesus Christ, by virtue of the union of the divine nature with the human in his person.

2. Bodily.]—*Σωματικῶς*. The word *σῶμα*, commonly translated *body*, like its corresponding Hebrew word, signifies *substance*. See Wolf. curm on this verse. Wherefore, the word *σωματικῶς* might be translated *substantially*.—Augustine, in his notes on Psal. lxxviii. as quoted by Pierce, thus explains the verse under consideration: "In ipso quippe inhabitat omnis plenitudo divinitatis, non umbratiliiter tanquam in templo a rege (Salomone) facta, sed corporaliter; id est, solite atque veraciter."

Ver. 10.—1. Ye are made complete by him.]—*Ὁ ἐν αὐτῷ πληρωμένος* signifies. See ver. 9. note 1. Bengelius agrees with Pierce in thinking this clause should be translated, 'Ye are filled by him,' namely, with all spiritual gifts. For his comment on it is, "Ipse plenus, nos repleti sapientia et virtute." But the common translation agrees better with the context, as in what follows there is no mention of any spiritual gifts with which the Colossians were filled; but of their being circumcised by Christ with the inward circumcision, and of their having their sins pardoned, and of their being delivered from the power of evil angels, and of their having their duty

11 *By whom also ye have been circumcised with the circumcision made without hands, by the putting off of the body¹ of the sins of the flesh, ΕΡΞΕΝ by the circumcision of Christ.²*

12 *Being buried with him in baptism,¹ in which also ye have been raised with him, (from ver. 13.), through the belief of the strong working of God,² who raised him from the dead.*

13 (Καί, 207.) *For you, who were dead (ε, 167.) on account of trespasses and the uncircumcision of your flesh,¹ he hath made alive together with him,² having forgiven us all trespasses;*

14 *He hath blotted out¹ (το κεισ' ημιν, 231. χειρογραφον των δογματων, supp. ε, 166.) the handwriting of ordinances² concerning us,³*

fully declared by Christ in the precepts of the gospel.—In this verse the apostle hath shewed, not only the iniquity, but the absurdity of adding, either the doctrines, or commandments of men, to the gospel. For if Christians are made complete by Christ in respect of sanctification, and pardon, and protection, all human additions to his gospel, for these purposes, are a real corruption of it, and ought to be rejected.

2. Who is the head of all government and power.—The supremacy of Christ over all created beings, is asserted in many other passages of scripture, such as, Matt. xxviii. 18. 1 Cor. xv. 27, 28. Eph. i. 20, 21. Philip. ii. 10.—This doctrine affords the greatest consolation to the people of God; as it assures them that nothing befalls them without his permission, and that whatever evils are sent on them, shall in the end, according to his promise, work together for their good.

Ver. 11.—1. The body of the sins of the flesh,—may signify, either the body with its sinful lusts, or the whole mass of the sins of the flesh, according to the use of the word *body* in the Hebrew language.—The Colossians are said to have been circumcised, by the putting off of the sins of the flesh, in respect of their baptism, as is plain from ver. 12.—For, according to the emblematic meaning of that rite, it signified the crucifixion and burial of their old man, or corrupt nature, with Christ, Rom. vi. 6. notes 1, 2. Now this being an inward circumcision, may fitly be called a circumcision made without hands.

2. By the circumcision of Christ;—that is, by the circumcision which Christ requires and performs. For, in the first clause of the verse, Christ is said to perform this circumcision on believers: And, being the circumcision of the heart, or a real sanctification, it renders men more acceptable to God, than either the Jewish circumcision, or the mortifications prescribed by the Pythagorean philosophy. Hence, in his epistle to the Philippians, chap. iii. 3. the apostle affirms, that believers are the true circumcision.

Ver. 12.—1. Being buried with him in baptism.—Christ began his ministry with receiving baptism from John, to shew in an emblematic manner that he was to die, and to rise again from the dead. And, after his resurrection, he commanded his disciples to initiate mankind into his religion by baptizing them, as he himself had been baptized, to shew, that although they shall die, like him, through the malignity of sin, yet, as certainly as he rose from the dead, believers shall be raised at the last day, with bodies fashioned like to his glorious body. Wherefore, his disciples having been baptized, as he was, and for the very same purpose, they are fitly said to be buried with Christ in baptism; and in baptism to be raised with him. Now, since baptism is an emblem of our putting off this corrupt mortal body, at death, with its affections and lusts, it is with great propriety called the Christian circumcision; especially as, by shewing us what we shall be at the resurrection, it teaches us to put to death our members which are upon the earth.—Farther, since our baptismal vow, together with the doctrine of Christ which at our baptism we profess, are much more effectual principles of sanctification, than either the Jewish circumcision or the Pythagorean precepts concerning abstinence from animal food, we are justly said to be made complete in respect of sanctification by the Christian circumcision; which, however, is not performed all at once, like the Jewish, but is accomplished gradually. For it is only begun in the present life by the operation of the word, and will be completed by the putting off of our corrupt mortal bodies at death, and by our obtaining glorious immortal bodies at the resurrection. Hence the propriety of the expression, ver. 11. 'circumcised (in the putting off of the body of the sins of the flesh, by the circumcision of Christ,)' the circumcision commanded and performed by Christ.—To conclude, because this spiritual circumcision is to be completed by Christ's raising our bodies fashioned like to his glorious body, signified in baptism by the raising of the body out of the water, the apostle, in this verse, to finish his description of the spiritual circumcision, adds, 'Being buried with him in baptism, in which also ye have been raised with him,' &c.

2. Through the belief of the strong working of God, who raised him from the dead.—This translation is agreeable to the Syriac

11 In particular, ye Gentiles have no need of the Jewish circumcision to render you holy and acceptable to God. Ye have received a more excellent circumcision from Christ, by whom also ye have been circumcised with the circumcision made without the hands of men; namely, the circumcision of the heart, Rom. ii. 29. made by the putting off of the body of the sins of the flesh, even by the circumcision which Christ requires.

12 This appears from your being buried with him in baptism, as persons whose old man hath been crucified with him, (see Rom. vi. 6. note 1.); in which baptism also, that it might be a complete emblem of your circumcision, ye have been raised with him out of the water, as persons made spiritually alive, through your belief of the strong working of God, who raised him from the dead.

13 Also you believing Gentiles, who were doomed to death on account of trespasses and the uncircumcision of your flesh, God will make alive together with him; he will raise you to eternal life, as certainly as he raised Christ, having forgiven you all trespasses; so that being made complete by Christ, in respect of pardon likewise, ye have no need of the Jewish expiations.

14 And to shew that ye Gentiles are made complete in respect of pardon by Christ, and have no need of the Jewish expiations, God hath blotted out the handwriting of ordinances concerning us

version; "Qui credidistis in virtutem Dei qui excitavit eum a mortuis."—The circumcision which Christ performs, being accomplished by the influence of the doctrines of the gospel on the minds of believers, and their belief of these doctrines being founded on their belief of the resurrection of Christ, their belief of that great miracle is justly represented as the means whereby they are raised out of the water of baptism new creatures, who, as the apostle observes in the next verse, are, like Christ, to be raised at the last day to an eternal life in the body.—Of the efficacy of the belief of the resurrection of Christ, in confirming men's faith in the doctrines of the gospel, Peter likewise hath spoken, 1 Pet. i. 3. 22.

Ver. 13.—1. Dead on account of trespasses and the uncircumcision of your flesh.—Here, as in Rom. vii. 5. the apostle insinuates, that men's wickedness proceeds from their animal passions, which have their seat in the flesh. These evil passions and appetites, before the Spirit of God begins to subdue them, the apostle fitly termed *uncircumcision*, because the cutting off of these excesses was the thing signified by the Jewish circumcision. And as the same thing is more directly signified by the Christian rite of baptism, Christ's disciples are made complete by him even in respect of significant ritual ordinances.

2. He hath made alive together with him.—Εν αυτω. As the apostle is speaking of men's being buried together with Christ in baptism, and of their being raised together with him, and made alive together with him, I think the natural death and resurrection, and not the spiritual, are the things here meant. Besides, we can neither be said to die spiritually, nor to rise spiritually with Christ, seeing he knew no sin; although like us he died through the malignity of sin. In short, that the natural death and resurrection are here meant, and not the spiritual, appears from the latter clause of the verse, where our being made alive is represented as the consequence of God's having forgiven us all trespasses. I acknowledge, indeed, that in Eph. ii. 5. the expression is to be understood of the spiritual resurrection, because the context leads to that sense, and because it is not said there that the Jews were made alive together with Christ, but by Christ, and with the Gentiles.—This is an example of the same expressions in different epistles having different meanings. See Pref. sect. 3. last paragraph.

Ver. 14.—1. He hath blotted out.—Εξκαλυψας. The immediate antecedent to the pronoun *he*, included in the participle *εκαλυψας*, being *God*, who in the preceding verse is said to have made the Colossians 'alive together with Christ,' I think it is *God* who is here said to have blotted out his own handwriting of ordinances; and that the apostle doth not speak of Christ till ver. 13. where he mentions what Christ hath done for us.—The commentators observe, that in the expression *blotted out*; there is an allusion to the discharging of a debt, by defacing the writing which contained the obligation to pay; as in the subsequent expression, *nailing it to the cross*, there is an allusion to the ancient custom of abrogating laws, by driving a nail through the tables on which they were written and hung up to public view.

2. The handwriting of ordinances.—Το χειρογραφον των δογματων. That our translators have rightly supplied the preposition *in* in this clause, and rendered it 'the handwriting of ordinances,' appears from the parallel passage, Eph. ii. 15. where the preposition is expressed: Νεκρον των εντολων εν δογματι, 'The law of the commandments of, or concerning ordinances.' For the meaning of *δογμα*, see note 3. on Eph. ii. 15.—From the connexion in which the verse under consideration stands with the preceding verse, it is evident that the ordinances of which the apostle speaks here, are not the same with the ordinances mentioned Eph. ii. 15. For these formed the 'middle wall of partition' which separated the Jews from the Gentiles, and were the cause of the enmity which subsisted between them; consequently they were the ritual precepts of the law of Moses: Whereas, the ordinances of which the apostle spake to the Colossians, were ordinances, the blotting out of which was a proof that God had forgiven the Colossians all trespasses. This proof did not arise from the blotting out of the ritual, but of the moral precepts of the law of Moses, as sanctioned with the curse, and as allowing no pardon to any sinner whatever. For by the blotting out of these precepts with

which was contrary to us,⁴ and *hath taken it from among us*,⁵ nailing it to the cross.

15 *Having spoiled*¹ *governments and powers*,² (ἐνυμάρτισεν ἐν παρρησίᾳ) he made a show *OF THEM* openly,³ triumphing over them⁴ (ὑπὲρ αὐτῶν) by it.⁵

16 (Our, 263.) *Wherefore*,¹ let no one judge²

the curse annexed to them, the believing Colossians were assured, that God would forgive them all the trespasses of which they sincerely repented.—The character mentioned in the next clause of the verse, that these ordinances concerned the Gentiles, shews still more clearly that the apostle speaks, not of the ritual precepts of the law of Moses, with which the Gentiles had no concern, but of its moral precepts, which without doubt were binding on all mankind, being written on their hearts; see note 3.—The moral precepts of the law of Moses are called the *Chirograph* or *hand-writing of ordinances*, because the most essential of these precepts were written by the hand of God on two tables of stone; and the rest Moses was directed to write in a book. Now, though these precepts are all founded in the nature and reason of things, they are with sufficient propriety called *δουμάται*, ordinances, (an appellation which denotes precepts founded in the mere will of the lawgiver), because the penalty of death, with which they were sanctioned, depended entirely on the will of God. See Eph. ii. 15. note 4.—Wherefore, seeing the word *δουμάται*, in the epistle to the Ephesians, signifies the ritual precepts of the law of Moses, but, in the epistle to the Colossians, its moral precepts sanctioned with the curse, this word is another example of the observation mentioned in the Preface, sect. 3. last paragraph, namely, that the same words in different epistles have not always the same meanings, but that their meaning must be gathered from the context.

3. Concerning us.—So καὶ ἡμῶν must be translated here, to prevent the tautology which is in most versions of this passage. See Ess. iv. 231.—The apostle changes the person in this verse from you to us, to intimate that the handwriting of ordinances of which he speaks, concerned all mankind, the Gentiles as well as the Jews; and that it was *contrary* to all mankind, as it subjected them to death, without mercy, for every transgression. This character, therefore, of the handwriting of ordinances, that they concerned the Gentiles, shews plainly that the apostle, as was observed in the preceding note, is speaking, not of the ceremonial precepts of the law of Moses, which had no relation whatever to the Gentiles, but of its moral precepts as sanctioned with the curse. For these being the precepts of the law of nature, the Gentiles were bound by them equally with the Jews.

4. Which was contrary to us.—The handwriting of ordinances being the precepts of the law of nature, as published in the law of Moses, and the curse annexed to that handwriting being the curse of the law of nature, as was shewed Gal. iii. 10. note 2. the Gentiles were bound to obey these precepts equally with the Jews, and were equally liable to the curse, if they transgressed them. Wherefore, although the Gentiles had no knowledge of the handwriting of ordinances, the publication thereof to the Jews, *secretly*, that is, virtually included them. This the apostle insinuated in the word ὑπὲρ πάντων. For the preposition ὑπὲρ, in composition, denotes the doing of a thing secretly. In this light, when Christ blotted out the handwriting of ordinances by his death, he blotted it out to the Gentiles also, to whom, by its curse, it was as much contrary as to the Jews. And, in regard he more especially blotted out the curse which was annexed to that handwriting, Gal. iii. 13. he in effect blotted out these ordinances themselves as a rule of justification. For, if the curse doth not follow every transgression of the moral law of God, we are not under that law as a rule of justification, but under grace, as the apostle observes, Rom. vi. 14.

5. Hath taken it from among us.—Since the apostle hath taught us in his epistle to the Ephesians, chap. ii. 15. that the ritual precepts of the law of Moses, which formed the middle wall of separation between the Jews and the Gentiles, was abolished by Christ: also, since he hath taught us in his epistle to the Colossians, that he hath by the same means blotted out the handwriting of ordinances, that is, the whole of the moral precepts of the same law, as sanctioned with the curse, and hath taken it from among Jews and Gentiles—it is evident that the law of Moses, in all its parts, is now abolished and taken away. Consequently, that Christians are under no obligation to obey even the moral precepts of that law, on account of their having been delivered to the Jews by Moses: For if the obligation of the moral precepts of his law is still continued, mankind are still under its curse. See Pref. to Galatians, sect. 4. No. 5. last paragraph but one.

Ver. 15.—1. Having spoiled.—The word ἀνελκυσάμενος signifies to strip off one's arms, or clothes, fully. And because victors anciently stripped the vanquished of their arms, it signifies to *spoil* in general. See ver. 11.—Our translators, supposing that Christ is spoken of in the preceding verse, as well as in this, have connected the two verses by the word *and*, which is not in the original, and I think is improperly supplied, because it leads us to understand this of God, who is spoken of in the preceding verse.

2. Governments and powers.—These, I think, are the evil angels, Eph. i. 21. note 1. whose power and usurped dominion over mankind our Lord destroyed by dying on the cross. For, speaking of his own death, he said to his disciples, John xii. 31. 'Now shall I be exalted, the ruler of this world be cast out.' And chap. xvi. 11. 'O exult, the ruler of this world is judged.' See also Eph. iv. 8. —By the 'spelling of governments and powers,' some understand

Gentiles, which was contrary to us, as it subjected us to the curse for every sin, and hath taken it from among us, nailing it to the cross in its blotted-out state, that all might see it blotted out.

15 Farther, ye Gentiles are made complete by Christ, in respect of government and protection; for *having spoiled evil angels of every denomination* of their usurped power, *Christ hath shewed them openly* as vanquished, *triumphing over them by his cross*; so that ye need not be afraid of the devil, who formerly seduced and oppressed you.

16 Farther, since ye are made complete in the knowledge of

the spoiling the devils of the handwriting of ordinances, by which they had seduced the Jews to superstition.—Hammond, by the spoiling of governments and powers, understands the destruction of idolatry, the silencing of the heathen oracles, and the banishing of those grievous superstitions with which mankind had been so long oppressed.—Others, by governments and powers, understand the Jewish rulers and great men, who in the first age grievously persecuted the disciples of Christ.—Pierce, by the governments and powers who were spoiled, understands the good angels, who before Christ's ascension had the charge of particular nations, but after his ascension were stripped of their authority, and were all subjected to Christ, agreeably to Heb. ii. 5. 'To the angels he hath not subjected the world to come, of which we speak.' The passage in question he paraphrases in the following manner: 'And having taken from the good angels their authority, he subjected them to Christ, and proposed them publicly as an example of cheerful obedience to him, causing them to triumph in Christ.' This interpretation the learned author endeavours to support by Eph. iv. 8. which in the common translation runs thus, 'When he ascended up on high, he led captivity captive.' For he infers from this passage, that when our Lord ascended, he led captivity captive with him into heaven. And as it is not to be supposed that he carried evil spirits with him into heaven, he contends, that the captives who were led thither were the good angels. But his argument proceeds on the supposition, that the words *shabiytha* and *ἐκμαλυντισας*, Psal. lxxviii. 19. necessarily signify to *lead away captive*: Whereas, in the following and other passages, both words are used to denote the taking a person captive simply, and are so translated in our Bible, Gen. xxxiv. 29. 'Their wives took they captive,' (LXX. ἐκμαλυντισαν), and spoiled even all that was in the house.'—1 Sam. xxx. 2. 'And had taken the women captives (LXX. ἐκμαλυντισαν) that were therein; they slew not any, either great or small, but (LXX. ἐκμαλυντισαν) took them captives and went on their way.'—Ver. 5. 'And David's two wives were taken captives, (LXX. ἐκμαλυντισαν). Wherefore, if the words *shabiytha* and *ἐκμαλυντισαν* are rendered as in the foregoing passages, Eph. iv. 8. will stand thus in the translation, 'He ascended on high, he took captivity captive, and gave gifts to men.' And the thing declared therein, will be conformable to the fact. For evil spirits were taken captive and spoiled of their power, neither before Christ's ascension, nor during the time of it, but after he ascended, and gave the gifts of his Spirit to his apostles, whereby they destroyed the heathen idolatry, which was the work of the devil.

3. He made a show of them openly.—Εὐεργατισεν ἐν παρρησίᾳ. By turning the heathens from the power of Satan to God, Christ shewed that the evil spirits, who formerly ruled them, were vanquished and stripped of their power.—Ambrose translates ἐν παρρησίᾳ, with authority; a sense which the word hath, John vii. 13. 26.—Estius, on this passage, observes, 'Est autem totus hic noster apostoli figuratus, et miræ grandis, utpote magnitudini materiam congruens.'

4. Triumphing over them.—Because *ἐξηλκυσεν ἡμᾶς*, 2 Cor. ii. 14. is translated, *hath caused us to triumph*, many are of opinion that *ἐξηλκυσεν ἡμᾶς*, in this verse, may be translated, *causing us ourselves to triumph*; αὐτοὺς being put for ἡμᾶς αὐτούς, Ess. iv. 65.—It is supposed that in this and the preceding clause there is an allusion to the Roman triumphs; of which see an account, 2 Cor. ii. 14.; and that St. Paul represents Christ himself, or his apostles, as riding in triumph through the world, with the evil spirits following the triumphal car in chains, and exposed to public view as vanquished enemies.

5. By it.—Εν αὐτῷ. Cajetan, who interpreted this, as well as the preceding 14th verse, of God the Father, (see ver. 14. note 1.), translates ἐν αὐτῷ, by him, that is, by Christ. But as Christ, and not the Father, is the person who in this verse is said to triumph over the evil spirits, the relative αὐτῷ, I think, refers to τῷ σταυρῷ, mentioned in the close of ver. 14. This gives a beautiful sense to the passage. The evil angels, by exciting the Jews to crucify Christ, thought they had put an end to his pretensions: But, by his death, having spoiled them of their usurped dominion, he triumphed over them by the cross.—If Cajetan's opinion, which is adopted by Pierce, is well founded, namely, that God the Father is spoken of in this verse, the clause under consideration must be translated, 'Causing us to triumph over them by him,' by Christ; which also gives a sense both beautiful and just. God made the evil spirits, spoiled of their power, a public spectacle, and caused the apostles to triumph over them by Christ, who enabled them to destroy the heathen idolatry.

Ver. 16.—1. Wherefore, &c.—This, and what follows to the end of the chapter, is founded on the doctrine delivered ver. 12. that the Colossians were made complete by Christ in every thing necessary to salvation. For in that case they were under no obligation to obey the Judaizing teachers, when they enjoined the rites of Moses, the worship of angels, or bodily mortifications, as the means of salvation.

2. Let no one judge you.—Beza thinks οὐκ ἐπιτρέπω may be translated, *condemn you*. But as the Colossians could neither hinder others to pass a judgment on their conduct, nor prevent them from

you in meat, or in drink,³ or in respect of a festival,⁴ or of a new moon, or of Sabbaths;⁵

17 Which are a shadow of things to come, (see Heb. x. 1. note 1.); but the body is Christ's *BODY*.

18 Let no one make you lose your reward,¹ by delighting in humility,² and the worship of angels,³ intruding⁴ into things which he hath not seen; being (*was*) without cause puffed up by his own carnal mind;⁵

19 And not (*απαρ*) holding firmly the head,¹ (αἱ ὁ, 161.) by whom² the whole body, (*σω*, 119.) through the joints and ligaments, being served and compacted, increaseth with the increase of God.

20 (*Οὐ*, 263.) Farther, since ye have died¹ with Christ (*απο κοιτων*) from the elements of the world, why, as living in the world,² do ye subject yourselves to ordinances?³

condemning their conduct, the apostle's direction will appear more proper, if the clause be translated, 'Let no one rule you in meat,' &c. a sense which the word *κατασκευα* will easily bear in the writings of the Jews, with whom it was customary to express the government of their rulers by saying, that they judged Israel.

3. In meat or in drink.—In the law no kind of drink was forbidden, except to the Nazarenes, who were not to drink wine nor strong drink during the days of their separation. Now, as on that account they were thought more holy than others, it is not improbable that the elders, who pretended to have received from Moses and the prophets, by tradition, many precepts not written in the law, might enjoin abstinence from wine and strong drink to such of their disciples as aimed at superior holiness. See Heb. ix. 10. Rom. xiv. 17. notes.

4. Or in respect of a festival.—*Ἡ ἡμέρα ἑορτῆς*. A festival, as distinguished from New moons and Sabbaths, signifies a day of rejoicing annually observed. Of these, some were enjoined in the law; others, by private authority; such as those instituted in commemoration of the deliverance of the Jews by Esther, and of the purification of the temple by Judas Maccabeus.

5. Or of a new moon, or of Sabbaths.—The whole of the law of Moses being abrogated by Christ, Col. ii. 14. note 5. Christians are under no obligation to observe any of the Jewish holidays, not even the seventh day Sabbath. Wherefore, if any teacher made the observance of the seventh day a necessary duty, the Colossians were to resist him.—But though the brethren in the first age paid no regard to the Jewish seventh day Sabbath, they set apart the first day of the week for public worship, and for commemorating the death and resurrection of their Master, by eating his supper on that day; also, for the private exercises of devotion. This they did, either by the precept or by the example of the apostles, and not by virtue of any injunction in the law of Moses. Besides, they did not sanctify the first day of the week in the Jewish manner, by a total abstinence from bodily labour of every kind. That practice was condemned by the council of Laodicea, as *Judaizing*. See Suicer Thes. Ecclesiast. voce *Σαββάτου*.

Ver. 18.—1. Let no one make you lose your reward.]—This is an exhortation founded on the second article of the doctrine contained in ver. 10. namely, that Christ is the head of all government and power. For if, on any pretence, one forsaketh Christ and attacheth himself to angels, he must lose the whole benefit of Christ's mediation.—Pierce, on the authority of Demosthenes, thinks *κατασκευα*, in this verse, should be translated *condemn*. Our translators, following Chrysostom and the Greek commentators, have rendered it, *beguile*.—Others, because *κατασκευα* signifies *to rule*, Col. iii. 15. 'Let the peace of God (*κατασκευα*) rule in your heart,' are of opinion, that *κατασκευα* *νικη*; may be translated *enslave you*.—But as *κατασκευα* comes from *κατασκευα*, a reward, the compounded verb *κατασκευα* more properly signifies *to hinder a reward from being bestowed*; an evil which the worshipping of angels, as more powerful mediators than Christ, will certainly occasion.

2. By delighting in humility.]—*Θαλων εν ταπεινωσει*.—The word *θαλων* often, in scripture, signifies *to take pleasure in a thing*. Thus, Mark xii. 38. *Θαλωντων*, 'who delight to walk in long robes.' 2 Sam. xv. 26. *ου θαλωνεν ου*, 'I have no pleasure in thee.' 1 Sam. xviii. 22. 'Behold the king (*θαλωνεν ου*) hath delight in thee.' Psal. i. 2. 'In the law of the Lord (*θαλωνεν ου*) is his delight.' It signifies likewise *to wish*, Col. ii. 1. *Θαλων γρη*, 'I wish you to know.'

3. And the worship of angels.]—Because the Jews entertained a great respect for the angels, on account of their supposed agency in human affairs, and more especially on account of their ministry at the giving of the law, (Col. ii. 8. note 2.), the apostle in this epistle, and in his epistle to the Hebrews, was at great pains to shew, that the Son is greater than all the angels.—By mentioning *humility*, the apostle insinuates, that those persons who were addicted to the

your duty by the precepts of Christ, let no one, whether he be a heathen philosopher or a Jewish doctor, rule you, on any pretence, in the affair of meat or drink, or in respect of a festival, or of Sabbaths;

17 Which holidays, with the services performed on them, are a shadow of blessings to come; but the body represented by these shadows is Christ's body, the church, with its spiritual services and privileges.

18 Next, since Christ, the head of all government and power, hath made you complete in respect of mediation and protection, let no teacher make you lose the benefit of his mediation and government, which is the reward of your faith, by recommending the worship of angels as an exercise of humility acceptable to God. Such a teacher intrudeth into things which he hath no knowledge of, being without cause puffed up of his own carnal disposition;

19 And doth not hold firmly the head, Christ, by whom the whole body, or church, through the joints and ligaments—that is, by means of the several talents and gifts of its members—being served with every thing necessary, and united into one body, increaseth exceedingly. See Eph. iv. 16. note.

20 Wherefore, since in your baptism ye have died with Christ, (ver. 12.), and thereby are loosed from the institutions, both of religion and philosophy, (ver. 8.), under which ye formerly lived, why, as if ye were still living under these institutions, do ye subject yourselves to the ordinances prescribed by these institutions?

worship of angels, recommended the practice as an exercise of humility most acceptable to God, on pretence that it was presumption in men to go immediately into the presence of God to worship.

4. Intruding into things which he hath not seen.]—Budæus has shewn from Greek authors, that *κατασκευα* signifies *to enter into a country, to meddle with the matter*. Jerome says it signifies, *to walk with pride into a place*. The apostle's meaning is, that the false teachers, of whom he speaks, presumptuously penetrated into the secrets of the invisible world, and talked of them with an air of certainty, without having any knowledge of the things which they affirmed: namely, that the angels are employed in carrying men's prayers to God, and in bringing from him the blessings prayed for; that they intercede with God for men; and that to worship them is acceptable to God.

5. Puffed up by his own carnal mind.]—Because the apostle, in other passages of his epistles, hath termed the law of Moses, *flesh*, Pierce thinks, that by 'his own carnal or fleshly mind' he means the Jewish temper, which puffed up the Jews with an high opinion of their own knowledge and virtue.

Ver. 19.—1. Not holding firmly the head.]—Here, the worshipping of angels is declared to be a renouncing of Christ, as Governor, Saviour, and Mediator; consequently, a renouncing of all the benefits of his government and mediation.—The same may be said of the worshipping of saints: For, though they be not mentioned in this passage, the arguments by which the worship of angels is condemned, conclude equally against the worship of saints. Besides, an object of worship ought to be both omniscient and every-where present, which neither angels nor saints are.—The apostle's exhortation in this verse is a good caution to us, to beware of all refinements in Christianity, which have any tendency to derogate from the authority, office, and honour of Christ, as head of the church.

2. By whom, αἱ ὁ.]—Here the gender of the relative *ὅς*, is different from that of the antecedent *κεφαλαιον*. Of this solecism we have other examples in the sacred writings. See Ess. iv. 21.—In the present instance, it may be removed by supplying the word *κεφαλαιον* after *αἱ ὁ*, thus, *Not holding firmly the head Christ, from whom*, &c. For so we have it expressed in the parallel passage, Eph. iv. 15.

Ver. 20.—1. Since ye have died with Christ from the elements of the world:]—That is, since ye have renounced at your baptism all your former principles and practices.—The apostle, in ver. 12. of this chapter, had affirmed, that the burial of the body under the water of baptism represents the putting off of the body, and with it all the sinful appetites and passions which have their seat in the body. Here, carrying on the same allusion, the apostle told the Colossians, that having been buried with Christ in their baptism as dead persons, they had shaken off all their former obligations, arising from the principles of religion and philosophy which they had adopted in their heathen state.—*Απο τα στοιχειων του κοσμου*, is the same form of expression with *τα στοιχεια της πορνειας*, 1 Pet. ii. 24: 'delivered from sins.'

2. Why, as living in the world.]—When *κατασκευα* is used in a moral sense by the inspired writers, it commonly, if not always, denotes the Gentiles. See 1 Cor. i. 20. Wherefore, Pierce is mistaken in supposing, that this and what follows was addressed to the Jews as distinguished from the Gentiles.

3. Do ye subject yourselves to ordinances?]—So the phrase *τα στοιχεια* may be translated, agreeably to the signification of the middle voice.—Pierce, by *ordinances*, in this passage, understands Jewish ordinances, on supposition that this was directed to the Jewish converts at Colosse. But as I have no doubt that it was intended for the Gentiles, I think the *ordinances* of which the apostle speaks, were the rules of the Pythagoreans respecting abstinence from animal food, mentioned in the following verse; and of the Platonists concerning the worshipping of angels, condemned ver. 11. which, it seems, some of the church at Colosse had actually

21 Neither eat,¹ nor taste, nor handle,

22 *Whatever things* (171) *tend to destruction*¹ *in the using*; ² *according to the commandments and doctrines of men*; ³

23 Which indeed have (λογον, 60.) an appearance¹ of wisdom,² (σφ, 165. by) will-worship, and humility,³ and a not sparing⁴ of the body, BUT⁵ not (σφ τιμη τινη) by any provision⁶ for satisfying⁷ of the flesh.⁸

21 Particularly the following, *Neither eat, nor taste, nor handle*

22 (ἅ ἐστιν, literally, *All things which tend*). *Whatever things tend to the destruction of life in the using; that is, which cannot be used without the destruction of life; for these ordinances are delivered to you, according to the commandments and doctrines of men.*

23 *Which* commandments and doctrines of the Platonists, concerning the worship of angels, and of the Pythagoreans, concerning abstinence from animal food, *have an appearance indeed of wisdom*; the former, by its being a *worship voluntarily performed*, and a supposed exercise of *humility*; and the latter, by its being thought a *mortifying of the body* useful for subjecting its appetites to the soul: *But* the wisdom of the Pythagorean precepts does *not* appear by *any proper provision* which they make for *satisfying of the body*.

begun to follow; perhaps at the persuasion of the Judaizing teachers, who wished to subject them to all the rites of the law. See the Preface, sect. 2.

Ver. 21. Neither eat.]—That the word *αὐτῆς* is rightly translated *eat*, may be seen in the Lexicons.—Others translate this clause, *Touch not*, supplying the words *any woman*; which was a precept of the Essenes. We have the phrase in this sense complete, 1 Cor. vii. 1. 'It is good for a man (*ὁ ἄνθρωπος*, *μὴ ὅτι αὐτὴν ὅλῃ*) not to touch a woman.' The second precept is by some understood of those meats which the law forbade as unclean; and the third, of those things, by touching of which the body was legally defiled. But the next verse, 'Whatever things tend to destruction in the using; according to the commandments and doctrines of men;' and the direction, ver. 8. 'Take care lest there be any one who maketh a prey of you, through an empty and deceitful philosophy, which is according to the tradition of men;' shew clearly that these are Pythagorean, rather than Jewish precepts, and that they relate wholly to meats. The apostle writes innimically here, personating the false teachers delivering these precepts to their disciples; in which there is a beautiful gradation—Eating being more than tasting, and tasting more than handling.

Ver. 22.—1. Tend to destruction.]—*Εἰς τὴν ἐσθλάνην*. The ancient physiologists called the formation of things *γενεσις*, generation, and their death or destruction *ἐσθλάνη*, corruption. Hence the apostle, speaking of the death of the body, says, 1 Cor. xv. 42. 'It is sown in corruption.' And 2 Pet. ii. 12. *ἐσθλάνη*, corruption, is used to denote the destruction of life, as it is in this passage.

2. In the using. — *Εν τῇ ἀποχρησῇ*. If this is translated, *in the abusing*, it will signify that the teachers here spoken of reckoned the eating of animals an abusing of them.

3. According to the commandments and doctrines of men.]—This description of the ordinances which the apostle blamed the Colossians for obeying, shews that he meant the Pythagorean ordinances concerning abstinence from animal food, and not the ordinances of Moses concerning abstinence from unclean meats. For the apostle could not say that the ordinances of Moses were 'the commandments and precepts of men.'

Ver. 23.—I. Indeed have (ἀγγορ) an appearance.]—Some commentators affirm, that the Greeks never used the word ἀγγορ for the appearance, but always for the reality of things. But Estius says there are passages in good Greek writers where it is used for an appearance in general, either true or false. It is a word of a most extensive meaning. See Ess. iv. 60.

2. Of wisdom.]—This is a fine ridicule of the Platonic philosophy, as well as of the Pythagorean; both of which, though called *wisdom*, had only the appearance of it, being in reality mere foolishness.

3. By will-worship.]—The word *ἡλοθρησκεία* nearly resembles the phrase found ver. 18. *ἡλυνεν θρησκεία*, 'delighting in the worship.' But it can hardly be literally translated so as to express

the same idea. But the meaning is, a worship of human invention, consequently performed from one's own will; which is a just character of whatever worship is paid to angels.

4. And humility, and a not sparing of the body ;)—namely, by subjecting it to much mortification. Ἀγχιδίζ is properly translated *a not sparing*, as it comes from the privative α, and ἐμδμεν, *to spare*.

5. But.]—In the original the particle $\delta\epsilon$ is wanting. I have supplied it in the translation, because $\mu\epsilon\nu$, in the first clause, requires it to be supplied.

6. Not by any provision.]—Οὐκ ἐν τιμῇ τιμῇ. Literally, 'Not by any honour,' namely, of the body. But as *τιμῇ*, honour, in scripture, sometimes signifies the food and clothing necessary for the body, I have translated it by the general word *provision*. Thus, the provision of the necessities and conveniences of life made for parents, elders, and widows, is called *τιμῇ*, *Honour*, 1 Tim. v. 17. note 3.; and 1 Cor. xii. 23. *τιμῇ*, *Honour*, signifies *clothes*.

7. For satisfying.]—*ἡρεσ* = *χαρσμονον*. This word is found, Hab. ii. 16. where it is translated, 'Thou art filled with shame,' LXX. According to Elsner, it denotes here such a repletion of the body with wholesome food, as removes hunger, nourishes the body, and strengthens it for undergoing the labours of active life.

8. *The flesh.*—The apostle's meaning is. That the flesh, or body, is as real a part of our nature as the soul, and ought to have such food and recreation as are necessary to its health and vigour; otherwise it cannot serve the soul in the ordinary functions and offices of life. And, therefore, *the wisdom* which teaches the neglecting of the body, is not wisdom, but folly.

Because the false teachers, who in this epistle were condemned by the apostle, are said to have enjoined the worshipping of angels, and abstinence from animal food, and the mortification of the body by hard labour and long-continued fasting, many are of opinion that these Judaizing teachers were of the sect of the Essenes, of whom something is said, Preface to Colossians, sect. 2. p. 376. And it must be acknowledged, that the principles of the Essenes, as described by Philo and Josephus, led them to despise sensual pleasures, and to live an austere mortified life. See a full account of them, Pridcaux's Connect. Part. ii. b. v. p. 343—361. 8vo. However, as the Essenes had little or no intercourse with any but their own sect, it is not probable that many of them embraced the gospel, and became teachers in the Christian church. Besides, it is not clear, from what Philo and Josephus have said of them, that they worshipped angels. I therefore suppose, the false teachers, whose principles and practices are condemned in this epistle, were ordinary Jewish converts, who, to allure such of the Colossians as admired the Pythagorean and Platonic philosophy to embrace the institutions of Moses, affirmed, that the worshipping of angels, and the mortification of the body, were authorized by Moses. This they said, to draw disciples after them, from whom they expected to receive a plentiful maintenance.

CHAPTER III.

View and Illustration of the Exhortations and Precepts contained in this Chapter.

IN the 12th verse of the preceding chapter the apostle had told the Colossians, That they had been buried with Christ in the water of baptism as dead persons, in token of their relinquishing their former principles and practices : And that in baptism likewise they had been raised out of the water with Christ, as an emblem and pledge of their resurrection with him to eternal life. The former of these doctrines the apostle had applied, chap. ii. 20. to shew the Colossians the absurdity of subjecting themselves to the ritual precepts from which they had been freed by their death with Christ. And now, as the application of the latter doctrine, he told them in the first verse of this chapter, that since they had been raised with Christ out of the water of baptism, and thereby had professed their hope of being raised with him to an eternal life in the body, they were bound to do their utmost, by faith and holiness, to obtain the possession of the joys of heaven, where Christ now sitteth at the right hand of God, vest-

ed with full power to bestow these joys on all who are capable of receiving them, ver. 1.—In particular, they were to set their affections chiefly on the joys of heaven, and not on the grandeur, the riches, and the pleasures of this earth, ver. 2.—The rather, because, according to the present course of things, they were in danger of being put to death by their persecutors for their faith, and of losing every earthly enjoyment. Or, at any rate, they were to die at length. Yet the fear of death was not to disquiet them. Their bodily life being entrusted to Christ, will be restored at the resurrection. So that when he shall appear, to raise the dead and judge the world, they shall appear with him in glorious immortal bodies, and be put in possession of the joys of heaven by his sentence of acquittal, ver. 4.—Wherefore, that they might be capable of this great felicity, the apostle exhorted them to mortify themselves, not after the Pythagorean manner, but by putting to death their inordinate carnal affections

and actions, which he called their *earthly members*; namely, fornication, &c. ver. 5.—Then told them, that however pleasing the heathens might think these things were to their gods, they were so provoking to the true God, as to draw down his wrath on the persons who were guilty of them, ver. 6.—And that though formerly, while heathens, they lived in the habitual practice of these vices, ver. 7.—it now became them, in their Christian state, to put them all away, together with anger, &c. ver. 8.—because at their baptism they professed to put off the old man, with his deeds, ver. 9.—By calling fornication, with the other vices, their *old man*, the apostle insinuated that the Phrygians were much addicted to these vices.—Farther, he exhorted the Colossians to put on the *new man*, who is new made through knowledge of the truth, after the image of God, ver. 10.—And to encourage them to acquire the new nature of which he spake, he told them, that it communicates such a dignity to the person who possesses it, that God does not regard whether he be a Greek or a Jew, &c.: But that, in the new creation, every man is honourable every-where, according to the degree in which he possesses the nature of Christ, ver. 11.—Withal, to shew them the excellence of the new man, he described his qualities, *bowels of mercies*, &c. and exhorted the Colossians, as the elected of God, to put them on, ver. 12, 13.—And over all to put on love, which he represented as a girdle wherewith the spiritual dress is made perfect or complete, ver. 14.—Then prayed, that in consequence of their putting on the qualities above mentioned, the peace of God might rule in their hearts; which was an implied promise, that so it should be, ver. 15.

Next, because the worshippers of Cybele and Bacchus, feigning themselves to be inspired by these idols, ran through the streets and fields during their festivals, in a frantic manner, committing numberless extravagances, and singing lewd songs in honour of the gods whom they worshipped, the apostle, to prevent the Colossians from

joining in these madneses, commanded them to have the word of Christ dwelling in them richly, that is, to call it frequently to their remembrance, and to speak it to one another with all prudence: and in their social meetings, when they felt themselves moved by the Spirit, instead of singing lewd songs after the manner of the heathens, to teach and admonish one another by singing psalms, and hymns, and odes dictated by the Spirit; and to do so with true inward devotion, to the honour of the Lord, ver. 16.—And whatever they said or did by inspiration, to do all in such a manner as to promote the honour of the Lord Jesus, whose disciples they called themselves. Farther, because the heathens offered solemn thanksgivings to Bacchus, as the giver of all the good things mankind enjoy, the apostle ordered the Colossians to ascribe the honour and praise of all blessings to God alone, who is the real *Father* or Author of every thing good: And to give him thanks for his favours, through the mediation of Christ, ver. 17.

Having thus directed the Colossians to mortify their corrupt earthly affections, and to acquire the holy dispositions of the new man, who is created after the image of God, to avoid imitating the heathens in their lewd speeches and songs; the apostle, in the remaining part of the chapter, inculcated the relative and social duties of life; that, in their behaviour as citizens, the Colossians might be as much distinguished from the heathens, as they exceeded them in the knowledge of true religion.—His account of relative duties he began with explaining the duties of husbands and wives, ver. 18, 19.—From these he passed to the duties of children and parents, ver. 20, 21.—Then described the duties of slaves; on which he insisted at greater length, on account of the difficulty of these duties, ver. 22–25.—And, last of all, he inculcated the duties of masters, chap. iv. 1. with which this chapter should have ended.—See the Illustration prefixed to Eph. vi. at the beginning.

NEW TRANSLATION.

CHAP. III.—1 (Ei, 128.) *Since, then, ye have been raised with Christ, seek the things which ARE above, where Christ sitteth at the right hand of God.*

2 (Θεοῦται) *Set your affections on things above, not on things upon the earth.*

3 *For ye are dead: (καί, 211.) But your life is hid with Christ (αὐ, 165.) by God.*

4 *When Christ shall appear, WITH WHOM our life IS HID, (from ver. 3.), then ye also shall appear with him in glory.*

5 *Put to death, therefore, your members,¹ which ARE on the earth: Fornication, impurity, unnatural lust,² evil desire,³ and covetousness, which is idolatry;*

Ver. 1. *Seek the things which are above.*—In scripture, *seeking* denotes the constant employing of one's thoughts and endeavours for obtaining the object of one's desire, Matt. vi. 33. Wherefore, in this passage, the apostle exhorted the Colossians earnestly to pursue the joys of heaven, not by the superstitious practices condemned in the foregoing chapter, but by the practice of real piety and virtue. And that they might be effectually excited to do so, he advised them, ver. 2. to make the joys of heaven the objects of their strongest affections.

Ver. 3. *Your life is hid with Christ by God.*—This is said in allusion to the custom of hiding treasures, for their safe preservation.—At the time the apostle wrote this to the Colossians, they were in possession of their life. Wherefore his meaning must have been, that whether they were put to death by their persecutors, or died in the common course, their life would not be lost. God and Christ had bound themselves by promise, to restore it to them at the resurrection.

COMMENTARY.

CHAP. III.—1 *Since, then, ye have been raised with Christ in baptism, (ch. ii. 12. note), in token that ye shall be raised from the dead, pursue the joys which are above, where Christ now sitteth at the right hand of God, to bestow these joys on his people.*

2 *And that ye may be earnest in the pursuit, set your affections principally on heavenly things, and not on the empty perishing riches, honours, and pleasures of the earth.*

3 *To do so is wise: For ye must die, and leave all the things which are on earth. Nevertheless, your bodily life will be safely laid up with Christ by God, to be restored to you at the resurrection of the just.*

4 *So that when Christ shall appear to judge the world, with whom our life is hid, then ye also shall appear with him, raised to life in glorious immortal bodies.*

5 *Since ye are thus to be raised, instead of the Pythagorean mortifications, put to death your corrupt actions which are committed on earth; namely, fornication, whether with married or unmarried women, lasciviousness in thought and speech, sodomy, evil desire of every kind, and covetousness, which is idolatry. See Eph. v. 5. note 2.*

Ver. 5.—1. *Put to death therefore your members which are on the earth, fornication, &c.*—The apostle having represented the vicious appetites and passions of the human heart under the idea of a *body*, chap. ii. 17. 'the body of the sins of the flesh,' because they have their seat in the body, he, in this passage, elegantly calls the sinful actions to which these bad affections prompt men, 'the members of that body,' or old man. See Rom. vi. 13. note 1. and the Illustration prefixed to Rom. vii. 14.—According to some commentators, 'Members which are on the earth' is an Hebraism for 'earthly members.'

2. *Unnatural lust.*—The word *καὶ*; denotes the unnatural lust which men indulge with men. Hence the subjects of that lust were called *Pathics*. The heathens were extremely addicted to that vice. See Rom. i. 26, 27. 1 Cor. vi. 9. 1 Thess. iv. 5. notes. In confirmation of the translation which I have given of the word *καὶ*;, I observe that the Syriac version hath here *li'idines prapostas, unnatural lusts*.

3. *Evil desire.*—*Επίθυμία* κακή. Under this appellation, im-

6 For which things (*ογα*) the wrath of God cometh¹ on the children of disobedience:²

7 In which things ye also walked¹ formerly, when ye lived (*ε*, 162.) with them.

8 But now do ye also put away all these: anger, wrath, malice, evil speaking, obscene discourse,¹ from your mouth.

9 Lie not one to another, having put off the old man,¹ with his practices,

10 And having put on the new,¹ (see ver. 12. 14.) who is renewed (*ε*, 146.) by knowledge, (*κατα*) after the image of him who created him.

11 (*Ουκ*) Where there is neither Greek nor Jew; circumcision nor uncircumcision; barbarian, Scythian;¹ slave, freeman; but Christ is all, and in all.² (See Gal. iii. 28.)

12 Put on, therefore, (*ε*, *ελεεινοι* *Θεο*) as elected of God,¹ holy and beloved, bowels² of compassion, kindness,³ humbleness of mind, meekness, long-suffering.⁴

13 Support one another, and forgive (*ισυ*-*τοις*, see ver. 16. note 1.) each other, if any one have a complaint against any one: Even as Christ forgave you,¹ so also do ye.

14 And over all these put on love, which is a bond of perfection.¹

15 And let the peace of God¹ rule in your

moderate desire of every kind is forbidden; and more especially the immoderate desire of the pleasures of the table, which lead men to gluttony and drunkenness.

Ver. 6.—1. For which things the wrath of God cometh.—See Eph. v. 6. note. The apostle spake in this severe manner against the vices mentioned, because they were commonly practised by the heathens, and had been practised by the Colossians; and because the persons addicted to them are seldom or never reclaimed from them.

2. Children of disobedience.—According to some commentators, the heathens are called 'the children of disobedience,' because they refused to obey the gospel. See Eph. v. 6. note.

Ver. 7. In which things ye also walked formerly, when ye lived with them.—The translation of this verse in our Bible is an evident tautology. By their 'walking in these things,' the apostle meant their committing the vices mentioned ver. 5. habitually, and with pleasure.—Colosse being a city of Phrygia, where the rites of Bacchus and of the mother of the gods, consisting of all sorts of lewdness in speech and action, were practised with a frantic kind of madness, the Colossians no doubt had been much addicted to these gross impurities: i. their heathen state.

Ver. 8. Obscene discourse.—*Ασχεολογια*, called *λογος σαπρος*, rotten discourse, Eph. iv. 29. note 1. See Gal. iii. 27. note. The apostle means, that at their baptism they professed to put off the old man, and to put on the new, as is plain from his exhortation, ver. 12.

Ver. 9. The old man,—is that which is called, Col. ii. 11. 'the body of the sins of the flesh,' and which is there said to be put off by the Christian circumcision; or, that profession which is made at baptism, of living agreeably to the precepts of the gospel. See Eph. iv. 24. note.

Ver. 10. Having put on the new.—See Rom. vii. 17. note 1; also Gal. iii. 27. where the putting on of the new man is thus expressed: 'As many of you as have been baptized into Christ, have put on Christ.' See the note there.

Ver. 11.—1. Barbarian, Scythian.—The opposition begun in the former clause is continued here; for the Scythians were the most savage of all the barbarous nations, as Herodotus informs us, lib. ii. The apostle's meaning is, that, in the Church of Christ, the most savage and cruel men who believe, enjoy all its privileges equally with the most civilized, and by means thereof may be sanctified, and become new men, and as such be accepted of God.

2. But Christ is all, and in all.—*Αλλα τα παντα καὶ ἐν παντι Χριστός*. This is similar to 1 Cor. xv. 28. 'ὅτι ὁ Θεὸς τα πάντα ἐν παντι,' 'That God may be all in all.' Wherefore, as the meaning of this latter

6 For which vices the wrath of God hath come in times past, and is coming upon the children of disobedience; I mean the nations who by practising these vices, have lived in open rebellion against God

7 In which lusts and vices ye of Colosse also spent your lives formerly, when ye kept company with the children of disobedience

8 But now, having put your members to death, (ver. 5.), do ye also put away (*τα πάντα*, sup. *μελη*) all these mortified members, and with them anger, (Eph. iv. 26. note 1.), wrath, malice, evil-speaking of, and railing against others, and obscene discourse, from your mouth.

9 In conversation and in business lie not one to another, having at your baptism professed to put off your old corrupt nature, (Col. ii. 11, 12.), with all the evil practices belonging to it; (see Eph. iv. 22—32.)

10 And having professed to put on the new man, who is new made by means of knowledge after the image of God who hath created him; (see Eph. iv. 24.): even as, in the first creation, God made man after his own image.

11 In the new creation there is no regard paid to any man, because he is a Greek learned in the sciences, or a Jew honoured with a place in the visible church of God; or circumcised, and possessed of the outward privileges of the people of God, or uncircumcised, and destitute of them; or a barbarian without civilization, or a Scythian, the most barbarous of all barbarians; or a slave, subjected to the will of his master, or a freeman, who has his actions in his own power; but the nature of Christ is communicated to all who believe without distinction, and in all places of the world.

12 Put on, therefore, as persons elected of God to be holy and beloved, the members of the new man; the most tender pity towards persons in distress, sweetness of disposition, humbleness of mind in your behaviour to others, meekness under provocation, and long-suffering towards the froward. See Eph. iv. 32.

13 Support one another in affliction, and pardon one another, if any one have a just cause of complaint against any one: Even as Christ will forgive you much greater offences, so also do ye. Follow Christ's example in this, whether ye be rich or poor.

14 And over all these members of the new man, put on love, which is a perfect bond, or girdle, for fastening the whole spiritual dress, and rendering it graceful.

15 And let the hope of that happiness which God will bestow on

passage is, 'That God may be (*ε*, *παντα*) over all beings in all parts of the universe;' the meaning of the former may be, that the 'nature of Christ is communicated (*ε*, *τα πάντα*, Ess. iv. 142. 1.) to all men, and in all places of the world.' No man, whatever is his country or condition, is excluded from the benefit of a renewed nature, if he believe. This interpretation seems to be confirmed by the next verse. However, see another explication in the View prefixed to this chapter.

Ver. 12.—1. Put on, therefore, as elected of God.—Our translators have added the article here, which is not in the original, *the elect of God*; probably because they thought the apostle was speaking of persons elected to eternal life. But as he addressed this exhortation to the Colossians in general, I rather suppose he meant, persons elected to be the people and church of God; a sense in which the word *election* is used, Rom. ix. 11. xi. 5. See also Eph. i. 4. 1 Thess. i. 4. note.

2. Bowels of compassion.—For the meaning of this expression, see 2 Cor. iv. 17. note 3. and Ess. iv. 34.

3. Kindness.—*Χερισματα* properly signifies that sweetness of disposition, which leads men to comply with the innocent inclinations of others, and to speak to them courteously.

4. Humbleness of mind, &c.—By exhorting the Colossians to put on the virtues here mentioned, the apostle insinuated, that these virtues are the members of the new man, which he told them they had professed to put on, ver. 10., just as the vices mentioned ver. 5. are the members of the old man, which he told them, ver. 9. they professed to put off.

Ver. 13. Even as Christ forgave you.—The forgiveness of sin is ascribed to Christ, as well as to God, because he procured the new covenant by which believing penitents obtain forgiveness, and because, being the person by whom God will judge the world, it is by his sentence that pardon will actually be bestowed.

Ver. 14. Over all these put on love, which is a bond of perfection;—a bond by which all the members of the new man are completed and compacted, as the dress is completed and adjusted when bound round the body with a girdle. By comparing love to the girdle wherewith the easterns bound their long robes in a comely manner round their body, the apostle insinuates that love to God and man is the principle which unites all the virtues, and renders them consistent and permanent.—Others, by a bond of perfection, understand a bond wherby all the members of Christ's body are united. But as the apostle is speaking, not of the members of Christ, but of the new man, that interpretation cannot be admitted.

Ver. 15.—1. And let the peace of God.—If this is an Hebraism

hearts, to which also ye are called (*v*) in one body; and be ye thankful.²

16 Let the word of Christ¹ dwell in you richly; AND (*v*, 162.) with all wisdom teach and admonish (*ἐκτρέφετε*) each other,² by psalms, and hymns, and spiritual songs,³ singing with grace⁴ in your hearts⁵ to the Lord.⁶

17 And whatever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God, even the Father, through him. (See Eph. v. 20. note.)

18 Wives, be subject to your own husbands, as it is fit in the Lord. (See Eph. v. 22.)

19 Husbands, love your wives,¹ and be not bitter against them.

20 Children, obey your parents in all things, for this is well-pleasing to the Lord.

21 Fathers, do not exasperate your children, lest they be discouraged. (Eph. vi. 4.)

22 Servants,¹ obey in all things your masters according to the flesh, not with eye-services, as men-pleasers, but with integrity of heart, as fearing God. (Eph. vi. 6.)

23 And whatever ye do, work it from the soul, as WORKING to the Lord, and not to men ONLY;

24 Knowing that from the Lord ye shall receive the recompense of the inheritance; for ye serve the Lord Christ.

believers in the life to come, rule in your hearts, through the exercise of the virtues I have recommended; to which happiness also ye are called by God, who has joined you together in one body, that ye may love and support one another. And be ye thankful to God, who has bestowed on you so excellent an hope.

16 Let the doctrine which Christ spoke, and which he inspired his apostles to speak, be often recollected by you; and with the greatest prudence teach and admonish each other, by the Psalms of David, and the other hymns recorded in Scripture, and by such songs as yourselves or others have uttered by inspiration of the Spirit; singing them with true devotion in your hearts to God.

17 And whatever ye speak or do, do all agreeably to the character and will of the Lord Jesus. And instead of the thanksgivings which the votaries of Bacchus offer to him, as the giver of good things to men, give ye thanks to God, even the real Father, from whom all good things come; and do so, not through the mediation of angels, but through the mediation of Christ.

18 As to relative duties, my command is, Wives, be obedient to your own husbands, whether they be Christians or heathens, as it is fit on account of your professed subjection to the Lord, and as far as is consistent with your superior obligation to him.

19 On the other hand, Husbands, treat your wives with kindness, and do not use bitterness when ye reprove them, lest it estrange their affection from you, and make them negligent of their duty.

20 Children, while ye are in your parents' family, and depend on them, be obedient to them in all things relating to your education, and to your deportment; for this is well-pleasing to Christ.

21 Fathers, do not exasperate your children by harsh commands, or by rebuking and chastising them more severely, and more frequently, than their faults deserve, lest they be discouraged.

22 Servants, obey in all things not sinful, your masters according to the flesh, whether they be heathens or Christians, serving them well, not only when their eye is on you, as men-pleasers do, but also in their absence, from the rectitude of your own disposition, as fearing God, whose eye is always on you.

23 And whatever service ye perform, whether it be easy or burdensome, work it from the soul, cheerfully and faithfully, as working to the Lord Christ, whom ye cannot deceive, and not to men only; (See Eph. vi. 7. commentary.)

24 Knowing that from the Lord ye shall receive, for your faithful services, the recompense of the inheritance of heaven; (chap. i. 12.); an inheritance infinitely better than those which your lords possess: For in being faithful to them, ye serve the Lord Christ.

for great peace, the meaning of the exhortation is, Study to be of a remarkably peaceable disposition. Yet as, in the parallel passage, Philip. iv. 7. this is termed, 'the peace of God which surpasseth all understanding,' I take the sense to be as in the commentary. See Philip. iv. 7. note 1.

2. And be ye thankful.—According to Julius Pollux, the word *ευχαριστία*, translated *thankful*, denotes persons who give, *χαρίζομαι*, a favour to others. Beza, therefore, translates the clause 'Be ye beneficent,' in which sense the word is used Prov. xi. 16. *ἡ γυνὴ ἡ ευχαριστία*, a gracious woman. See, however, ver. 17.

Ver. 16.—1. Let the word of Christ dwell in you richly.—Because the apostle, in this passage, gave the Colossians rules which they were to observe in conversing together, Pierce thinks *ὁ λόγος τοῦ Χριστοῦ* means 'the discourse concerning Christ,' especially as the apostle immediately subjoins, 'and with all wisdom teach and admonish each other, by psalms,' &c. If this is the meaning of *ὁ λόγος τοῦ Χριστοῦ*, the translation must run thus: 'Let the speech concerning Christ dwell richly among you.'

2. Teach and admonish (*ἐκτρέφετε*) each other.—Properly, *ἐκτρέφετε* is the pronoun of the third person. Thus, Matt. viii. 22. 'Let the dead bury (*ἐκτρέφω*) their dead.' But it is used likewise for the first person, Acts xxiii. 14. 'We have bound (*ἐκτρέφετε*) ourselves with a curse,' and for the second, Rom. xiii. 9. 'Thou shalt love thy neighbour as (*ἐκτρέφω*) thyself.' In the passage before us, and in ver. 13. *ἐκτρέφετε* denotes the second and third person jointly, *yourselves and others, or each other*.

3. Psalms, and hymns, and spiritual songs.—See Eph. v. 19. notes. *ὕμνοι*, are poems which were composed to be sung, accompanied with a lyre or other musical instrument. That the brethren who were able to repeat the psalms and hymns recorded in the Jewish scriptures, or who had odes dictated to them by the Spirit, should repeat them, not only in the public assemblies, but in private meetings, to those who had not copies of the scriptures, or who were not able to read them, was extremely proper. By hearing these psalms and hymns recited or sung, and by joining in singing them, both their knowledge and their joy would be promoted.—In these public and private meetings, such of the brethren as had the words of Christ committed to memory, were in like manner to instruct and admonish each other by rehearsing them.

4. Singing with grace.—This clause, *ἐν χαρίτι ᾠδόντες*, L'Enfant translates, 'Singing with joy in your hearts.' But that is an unusual sense of the word *χαρίς*. Lord Barrington, Miscell. Sacra. p. 25, translates it, 'Singing with the gift of the Spirit in your heart.' But though it be true that *χαρίς*, grace, is sometimes put for *χαρίσμα*, a spiritual gift, Rom. xii. 3. 6. 2 Cor. i. 15. yet as this is a direction to the brethren in general, who could not all be inspired in singing, it is more natural to understand by *χαρίς*, grace, a devotional spirit; especially as the word seems to be a general name denoting different qualities. Thus Eph. iv. 29. *ὡς ὁ Χρῆς*, 'That it may give pleasure to the hearers.'—Col. iv. 6. 'Let your speech be always with grace;' let it always be courteous and pleasant.—According to Pierce, *grace*, applied to speech, signifies *gracefulness or decency*.

5. In your hearts.—Here our translators have followed the reading of the Alexandrian and some other MSS. which have *καρδίαις* in this clause.

6. To the Lord;—that is, to God the Father, as is evident from the latter clause of the following ver. 17.—See Eph. v. 19, 20.

Ver. 19. Husbands, love your wives.—Having commanded wives to be obedient to their husbands, he enjoins husbands to love their wives, and to govern them by affection, rather than by the rigour of authority.—In this precept, fidelity to the marriage-covenant is enjoined, as well as care to provide for the wife such conveniences as may be necessary to her happiness, agreeably to the husband's station.

Ver. 22. Servants, obey in all things.—Though the word *δούλος* properly signifies a slave, our English translators, in all the places where the duties of slaves are inculcated, have justly translated it *servant*; because anciently the Greeks and Romans had scarce any servants but slaves, and because the duties of the hired servant, during the time of his service, are the same with those of the slave. So that what the apostle said to the slave, was in effect said to the hired servant. Upon these principles, in translations of the scriptures designed for countries where slavery is abolished, and servants are freemen, the word *δούλος* may with truth be translated a *servant*.—In this, and the parallel passage, Eph. vi. 5. the apostle is very particular in his precepts to slaves and lords; because, in all the countries where slavery was established, many of the slaves were exceedingly addicted to fraud, lying,

25 But he who doth unjustly, shall receive for the injustice he hath done:¹ (*Kas*, 267.) For there is no respect of persons.

25 But he who doth unjustly, either as a servant, by neglecting his master's work, or as a master, by being harsh to his servant in his requisitions and in his chastisements, shall receive punishment for every act of injustice and cruelty he hath committed: For at the judgment there is no regard had to the station of persons.

and stealing, and many of the masters were tyrannical and cruel to their slaves. Perhaps, also, he was thus particular in his precepts to slaves, because the Jews held perpetual slavery to be unlawful, and because the Judaizing teachers propagated that doctrine in the church. But from the apostle's precepts it may be inferred, that if slaves are justly acquired, they may be lawfully retained; as the gospel does not make void any of the political rights of mankind. See 1 Tim. vi. 1. note 1.

Ver. 25. Shall receive for the injustice he hath done, &c.]—The greatness of the temptations to which rich men are exposed, by their opulence and high station, will be no excuse for their tyranny and oppression: As, on the other hand, the temptations which the insolence and severity of a tyrannical master hath laid in the way of his slave, will be no excuse for his idleness and unfaithfulness.—In this and the preceding verse, the apostle gave great consolation to slaves under the hardships of their lot.

CHAPTER IV.

View and Illustration of the Precepts contained in this Chapter.

HIS account of relative duties the apostle finishes, in the beginning of this chapter, with a direction to the proprietors of slaves, to be not only just, in maintaining them properly, even after they have become incapable of working, but also generous, in bestowing rewards on such of them as distinguished themselves by their ability and faithfulness, ver. 1.—Here the third chapter ought to have ended; or rather at chap. iii. 17.

To render his practical admonition the more complete, the apostle recommended to the Colossians perseverance in prayer, with due thanksgiving, as the best means of obtaining God's assistance to enable them to fulfil all the duties of life, ver. 2.—Next he entreated the Colossians to pray for him, that God would grant him an opportunity to preach the true doctrine of the gospel freely, for which he was in bonds, ver. 3.—and courage to preach it in that bold manner, which became him whom Christ had made his apostle to the Gentiles, ver. 4.—Then he counselled the Colossian brethren to beware of provoking the heathens by any imprudent display of their zeal, but rather, by conducting themselves wisely, to avoid persecution if possible, ver. 5.—And in particular, when conversing with unbelievers, to make their discourse mild

and courteous; but at the same time to season it with the salt of wisdom and truth, that they might be able to answer every person properly, who inquired into the grounds of their faith, ver. 6.—And after telling them, that he had sent Tychicus and Onesimus to give them an account of his affairs, ver. 7, 8, 9.—he presented the salutations of the brethren by name, who were with him, ver. 10–14.—and desired them in his name to salute the brethren in Laodicea, ver. 15.—Moreover, to convince the Colossians that his doctrine and precepts were every-where the same with those contained in this letter, he ordered them, after they had perused it, to take care to have it read in the church of the Laodiceans; and to read in their own church the epistle which was to come to them from Laodicea, supposed to be the epistle to the Ephesians; a copy of which it seems was to be sent by the Ephesians to Laodicea, for the benefit of all the churches in that neighbourhood, ver. 16.—Next he desired them to encourage Archippus in the work of the ministry, ver. 17.—Then wrote the salutation with his own hand: And concluded the whole, with giving them his apostolical benediction, ver. 18.

NEW TRANSLATION.

CHAP. IV.—1 Masters, afford to your servants (*το δουλῶν καὶ τῆν ἰσοτιαν*) what IS just and what IS equal,¹ knowing that ye also have a Master in the heavens. (Eph. vi. 9.)

2 Continue in prayer,¹ watching thereunto with thanksgiving.²

3 Pray at the same time also for us,¹ that God would open to us a door² of the word, to speak the mystery of Christ, for which I am even in bonds;

4 That I may make it manifest,¹ as it becomes me to speak. (Eph. vi. 19, 20.)

Ver. 1. Masters, afford to your servants what is just and what is equal.]—As in the original *τὸ δίκαιον* is distinguished from *τὴν ἰσοτιαν*, rendered by the Syriac translator *equitatem*, I think the apostle's meaning in the first clause is, That masters should consider it as strict justice, to give their slaves fit maintenance through their whole life, for the service of their whole life; and in the second clause, That they should consider it as equity, to distinguish the most faithful among them by particular rewards.

Ver. 2.—1. Continue in prayer.]—This direction being given here, and Eph. vi. 18. immediately after the apostle's exhortation to relative duties, it was intended to teach us, that they who live in one family should often join in social prayer, for God's assistance to enable them to perform their duties to each other.

2. With thanksgiving.]—This direction implies, that the recol-

COMMENTARY.

CHAP. IV.—1 Masters, afford to your bond-servants what food, and clothing, and medicine, is just, and bestow adequate rewards on those who distinguish themselves by their fidelity; knowing, that although your bond-servants cannot sue you before earthly judges, ye also have a Master in the heavens, who will call you to an account for your behaviour towards them.

2 To persons in all the different relations of life, my advice is, Be much employed in prayer to God, for assistance to enable you mutually to perform your duties to each other; watching proper opportunities for prayer, and joining therewith thanksgiving for the blessings ye have already received.

3 Pray at the same time for us who write this letter, that God would afford us a fit opportunity of preaching the word, that we may publish the mystery of Christ, (chap. ii. 2.), concerning the salvation of mankind through faith; for preaching which, I Paul am even in bonds:

4 That I may make this great secret known to all, by declaring it plainly, earnestly, and boldly, even as it becomes me to speak it, who am the apostle of the Gentiles.

lection of the blessings which we have received from God, will support us under all the hardships of our lot, and animate us to do our duty.

Ver. 3.—1. Pray at the same time also for us.]—See 1 Thess. v. 25. note. This passage affords instruction, both to ministers and to their people: To ministers, not to despise an assistance, which even an inspired apostle thought useful to him: And to the people, to be careful to assist their ministers with an help, which in the end will greatly redound to their own benefit.

2. Would open to us a door of the word.]—We have the same phrase, Acts xiv. 27. 'And that he had opened the door of faith to the Gentiles.'—1 Cor. xvi. 9. 'For a great door and effectual is opened to me.'—2 Cor. ii. 12. 'And a door was opened to me by the Lord.' From these examples it appears, that a door is an opportu-

5 Walk in wisdom¹ toward them who are without, *gaining time*. (See Eph. v. 15, 16. notes.)

6 Let your speech *be* always with grace,¹ seasoned with salt,² knowing how ye ought to answer every one. (See 1 Pet. iii. 15.)

7 All things¹ concerning me, Tychicus, a beloved brother, and faithful minister, and fellow-servant in the Lord, will make known to you;

8 Whom I have sent to you for this very purpose, that he may know your affairs, and comfort your hearts;

9 With Onesimus,¹ a faithful and beloved brother, who is from you.² They will make known to you all things which *are done* here.

10 Aristarchus¹ my fellow-prisoner saluteth you, and Mark,² Barnabas's sister's son, concerning whom ye got orders.³ If he come to you, receive him;

11 And Jesus, who is called Justus.¹ They are of the circumcision. These alone *are* labourers with me² in the kingdom of God, who have been a consolation to me.

12 Epaphras, who *CAME* from you,¹ a servant of Christ, saluteth you; at all times *severely striving*² for you by prayers, that ye may stand perfect and completed in the whole will of God.

nity of doing any thing; consequently, that a door of the word is an opportunity of preaching the word successfully. See 1 Cor. xvi. 9. note.

Ver. 4. That I may make it manifest.]—*ἵνα γνωσθῇ*. As the apostle is speaking of his making known a mystery, or thing hitherto kept secret, the expression, 'make it manifest,' is used with great propriety.

Ver. 5. Wisdom towards them who are without.]—Because an excess of zeal might have led some of the Colossians to shew their faith, and to condemn the vices of their heathen neighbours, unnecessarily, the apostle enjoined them to behave with prudence towards them, that, avoiding persecution, they might prolong their lives. At the same time, they were to do nothing to encourage the heathens in their vices, or to prejudice them against the gospel.

Ver. 6.—1. Let your speech be always with grace.]—For the meaning of *χρημς*, grace, see Col. iii. 16. note 4.

2. Seasoned with salt.]—Salt, on account of its use in preserving men's food, and rendering it palatable, was anciently made the emblem of wisdom and virtue. In allusion to this, the apostle ordered the Colossians to 'season their speech with salt,' that is, with wisdom and virtue, that it might be preserved from the rottenness condemned Eph. iv. 29.—Perhaps, also, because the Greeks greatly admired those elegant and witty turns in conversation, for which the Athenians were celebrated, and which from them took the name of *Attic salt*, the apostle meant to insinuate to the Colossians, that the salt which he recommended, would render their conversation more pleasant and more profitable to the hearers, than if it were replete with those elegances of which the Greeks were so fond.

Ver. 7. All things concerning me.]—The apostle meant that Tychicus would relate to them his constancy in preaching the true gospel of Christ; his sufferings on that account, called a combat chap. ii. 1; the opposition given him by the Judaizing teachers; and his success among the Gentiles at Rome, and particularly among Cæsar's domestics.

Ver. 9.—1. With Onesimus.] See an account of Onesimus in the Preface to Philemon. The apostle does not say of Onesimus as of Tychicus, that he had sent him to comfort the hearts of the Colossians. Onesimus was but lately converted; and therefore his testimony concerning the apostle's doctrine was of less value. But he could assist Tychicus in relating the things which had been done by the apostle at Rome, mentioned ver. 7. note.

2. Who is from you;]—that is, from your city: So I understand the phrase *ἐκ πόλεως*, because the common translation, 'who is one of you,' leads the reader to think Onesimus was a member of the church at Colosse before he left his master; whereas it is certain, that he was converted after that period by the apostle at Rome.

Ver. 10.—1. Aristarchus my fellow-prisoner saluteth you.]—This excellent person was a Jew, ver. 11. though born in Thessalonica, Acts xx. 4. He, with his countryman Caius, was hurried into the theatre at Ephesus by Demetrius and the craftsmen, Acts xix. 29. Also he was one of those who accompanied Paul from Greece, when he carried the collections for the saints to Jerusalem, Acts xx. 4. being appointed to that service by the church at Thessalonica, agreeably to the apostle's direction, 1 Cor. xvi. 3. Aristarchus,

5 Behave with prudence towards them who are out of the church, thereby avoiding persecution, and *gaining time* to spread the gospel among persons disposed to listen to it.

6 Let your speech to unbelievers at all times be courteous, and seasoned with the salt of piety and virtue, knowing how to make a proper answer to every one who desires an account of your faith.

7 All things concerning me, Tychicus, a Christian brother beloved by all who know him, and a faithful minister, and my fellow-servant in the work of the Lord in this place, will make known to you with fidelity;

8 Whom I have sent to you for this very purpose, that he may know your affairs, and at the same time comfort your hearts, by giving you an account of my constancy in preaching, and my affection for you.

9 With him I have sent Onesimus, now a faithful and beloved Christian, who is from your city. These messengers will make known to you all things which have happened to me here.

10 Aristarchus, who, for his zeal in preaching the gospel, is a prisoner like me, wisheth you health; as doth Mark, Barnabas's sister's son; concerning whom ye got orders: If he come to you, receive him as a faithful minister of Christ.

11 And Jesus, who is surnamed Justus, saluteth you. They are of the Jewish nation, converts to Christ; and the only persons of that denomination who have sincerely laboured with me in the gospel, and who have been a consolation to me. These faithful ministers of Christ, of the Jewish nation, acknowledge you as their brethren, though ye be uncircumcised Gentiles.

12 Epaphras, who came from you, a servant of Christ, wishes you health; at all times *severely striving* for you, by prayers, that ye may continue perfect and completed in the knowledge and practice of the whole will of God; and especially in the knowledge of salvation through faith, without circumcision.

therefore, was a person of great note, and highly respected by the church of the Thessalonians, of which he was a member. And his whole conduct shewed that he merited the good opinion they entertained of him. For when Paul was imprisoned in Judea, that good man abode with him, and ministered to him all the time of his imprisonment, both at Jerusalem and Cæsarea, attended him at his trials, and comforted him with his company and conversation. And when it was determined to send Paul into Italy, he went along with him, Acts xxvii. 2. and remained with him during his confinement there, and zealously assisted him in preaching the gospel, as the apostle informs us in ver. 11. of this chapter, till at length becoming obnoxious to the magistrates, he was imprisoned, ver. 10.

2. Mark, Barnabas's sister's son.]—*Ὁ ἀδελφεὸς βαρναβᾶ*. This, in the Syriac version, is translated, 'Filius avunculi Barnabæ,—The son of Barnabas's uncle.' In like manner, Beza, 'Marcus consobrinus Barnabæ,—Mark, Barnabas's cousin.' Paul was now reconciled to Mark. See 2 Tim. iv. 11. note 2.

3. Concerning whom ye got orders.]—*Ἐπεὶ γὰρ*. These orders I suppose the apostle had sent verbally to the Colossians, by some of the brethren who happened to be going to their city.—The word *ἐντολὰς*, in this passage, hath the signification of the Latin word *mandata*; as it hath likewise Acts xvii. 15. 'And receiving (*ἐντολὰν παρὰ τοῦ Σίλα*) a commandment to Silas and Timothy to come to him with all speed, they departed.' See 2 Tim. iv. 11. Philem. ver. 24. notes.—Pierce saith, 'Civility teacheth us to esteem the reasonable desires of friends as carrying in them the force of commands, though they pretend not to use any authority. Hence the same manner of speech is familiar in the modern languages.'—Yet I am of opinion, that the orders here mentioned were given with apostolical authority.

Ver. 11.—1. And Jesus who is called Justus.]—*Justus* being a Latin surname, we may suppose it was given to this person by the Roman brethren on account of his known integrity, and that it was adopted by the Greeks, when they had occasion to mention him. For the Greeks had now adopted many Latin words; such as *συνάγωγον*, John xx. 7; *ἡγετάριον*, Philip. i. 13; *κλειστέριον*, Matt. xxvii. 65.

2. Those alone are labourers—who have been a consolation to me.]—From Philip. i. 14, 15. it appears, that at this time many preached the gospel at Rome, some from strife, and others from good-will. Wherefore, the apostle having, in this passage, mentioned the names of all the Jews who sincerely preached Christ in Rome at that time, we are certain the apostle Peter was not there then; otherwise his name would have been in the list of those labourers who had been a consolation to Paul. For we cannot suppose that Peter was one of those who preached the gospel from strife, to add affliction to Paul's bonds.—Yet the Papists would have us believe, that Peter presided over the church at Rome twenty-five years successively.—Of the Gentile teachers, Paul had with him in Rome, at this time, as his assistants, Timothy, who joined him in writing this letter to the Colossians, and Epaphras, and Luke, and Demas, who all sent salutations to the Colossians. See ver. 12. 14.

Ver. 12.—1. Epaphras, who came from you, a servant of Christ,

13 For I bear him witness, that he hath much affection for you, and them in Laodicea, and them in Hierapolis.¹

14 Luke, the beloved physician,¹ and Demas, salute you. (See 2 Tim. iv. 10. note 1.)

15 Salute the brethren in Laodicea, and Nymphas, and the church¹ (κττ', 232.) in his house.

16 And when this epistle hath been read (παρ' ὑμῶν, 271.) to you, cause that it be read also in the church of the Laodiceans.¹ And that ye also read (την κ) the one from Laodicea.²

17 And say to Archippus, Take heed to the ministry¹ which thou hast received in the Lord, that thou mayest fulfil it.²

18 The salutation of Paul, with mine own hand. Remember my bonds.¹ Grace be with you. Amen. (See Eph. vi. 24. note 2.)

saluteth you.]—The apostle did not mention Epaphras's imprisonment to the church of the Colossians, lest it might have afflicted them too generally. But he informed Philemon of it, ver. 23. that he might communicate it to the pastors and principal brethren, to whom it was proper to account for Epaphras's delaying to return. And with respect to the rest, that they might not attribute his absence to any thing wrong, the apostle, in this and the following verse, gave Epaphras a very large character for fidelity and diligence in the work of the gospel; and assured the Colossians that they were the subject of Epaphras's earnest prayers, and that he entertained the warmest affection for them, and for the brethren in Laodicea, and in Hierapolis. See following note.

2. Fervently striving for you by prayers, that ye may stand perfect and completed.]—The word ἀγωνίζομαι, properly denotes, combating in the games: Here it signifies the greatest fervency of desire and affection in prayer. For the meaning of ἀγωνίζομαι, completed, see Col. ii. 10. note i.

Ver. 13. Them in Laodicea, (see Col. ii. 1. note 3.), and them in Hierapolis.]—Hierapolis was a considerable city in the Greater Phrygia, situated on the Meander, not far from Laodicea and Colosse. It was named Hierapolis, that is, the holy city, from the multitude of its temples. But it is not known what particular deity was its tutelary god. Its coins bear the images of Apollo, of the Ephesian Diana, of Æsculapius, and of Hygeia. The two last mentioned idols were worshipped in Hierapolis on account of the medicinal springs with which it abounded.—There was likewise a Mephitis, or opening in the earth, here, from which a pestilential vapour issued, which killed any animal which happened to breathe in it.

Ver. 14. Luke, the beloved physician.]—Luke was deservedly beloved of the apostle Paul. He was not only an intelligent and sincere disciple of Christ, but the apostle's affectionate and faithful friend, as appears from his attending him in several of his journeys through the Lesser Asia and Greece. He likewise accompanied him when he carried the collections to the saints in Judea, where, during the apostle's two years' imprisonment at Jerusalem and Cæsarea, he abode, and no doubt was present at his trials before Felix and Festus, and heard the speeches which he hath recorded in his history of the Acts. And when the apostle was sent a prisoner to Italy, Luke accompanied him in the voyage, and remained with him in Rome till he was released. Last of all, this excellent person was with the apostle during his second imprisonment in the same city; on which occasion, when his other assistants deserted him through fear, Luke abode with him, and ministered to him, 2 Tim. iv. 11. note.

Ver. 15. And Nymphas, and the church in his house.]—It seems Nymphas had a numerous family of slaves and others, who, having embraced the gospel, formed a church, or society for religious worship, among themselves. See Rom. xvi. 5. note 1.

Ver. 16.—1. Cause that it be read also in the church of the Laodiceans.]—The members of the church at Laodicea having, before their conversion, entertained the same principles and followed the same practices with the Colossians, and the danger to both churches, from the attempts of the false teachers, being nearly

13 His remaining with me so long, must not be imputed to want of affection for you: For I bear him witness, that he hath much warmth of love for you, and for the brethren in Laodicea, and the brethren in Hierapolis.

14 Luke the physician, greatly beloved of me, presents his good wishes to you, as doth Demas likewise.

15 Present my wishes of health to all the brethren in Laodicea, and particularly to Nymphas, and to that part of the church at Laodicea which consists of his domestics.

16 That the brethren in your neighbourhood may also have the benefit of my instructions, when this epistle hath been publicly read to you by your elders, cause that it be read also in the church of the Laodiceans, by sending them a copy of it. And I desire of you the elders, that ye also read publicly the letter which I have ordered to be sent you from Laodicea.

17 And say to Archippus in my name, Take heed to the ministry which thou hast received in the church of Christ, that thou mayest fulfil it properly. All the pastors of your church ought to exert their utmost endeavours in opposing the false teachers.

18 My salutation I Paul write with my own hand, to assure you that this epistle is really mine. 2 Thess. iii. 17. Remember my bonds. May gracious dispositions, together with the favour of God and good men, remain with you all. Amen.

the same, it was proper that the same spiritual remedies should be applied to both. And therefore the apostle ordered this letter, which was designed for the instruction of the Colossians, to be read in the church of the Laodiceans also. And no doubt it was read there, agreeably to the apostle's injunction; by which means, in that church, as well as in the church at Colosse, the false teachers and their idolatrous practices were for a while repressed.

2. That ye also read the one from Laodicea.]—Mill in his Proleg. No. 75—79. gives it as his opinion, that this is the epistle which in the Canon is inscribed to the Ephesians; and that its original inscription was, To the Laodiceans. But his opinion is not well founded. See Pref. to Ephesians, sect. 2. Others think the epistle which was to come to the Colossians from Laodicea, was one which the apostle wrote to the Laodiceans, but which is now lost. However, as the ancients mention no such letter, nor, indeed, any letter written by St Paul which is not still remaining, (see Ess. ii. p. 23.), I agree with those who think the apostle sent the Ephesians word by Tychicus, who carried their letter, to send a copy of it to the Laodiceans, with an order to them to communicate it to the Colossians.

Ver. 17.—1. And say to Archippus, Take heed to the ministry.]—This is generally supposed to be the Archippus mentioned Philem. ver. 2. where he is called 'Paul's fellow-labourer and fellow-soldier.' What station Archippus held in the church of the Colossians, whether that of Bishop, or Deacon, or Evangelist, is not known. But it is commonly supposed, that whatever his station was, he had failed in the duties of it, and that the apostle ordered the Colossians to rebuke him publicly for his negligence. But others, with more charity, and I think with more truth, are of opinion, that the apostle in this direction meant, that the Colossians should encourage Archippus to diligence, because the false teachers at Colosse were very active in spreading their errors. And it must be acknowledged, that their opinion derives probability from the respectful manner in which Archippus is addressed in the epistle to Philemon, which was written about this time, and sent with the apostle to the Colossians. For if one and the same person is meant in both epistles, it is hardly to be thought that the apostle would have given him the respectful appellations of fellow-labourer and fellow-soldier, if he had been so remarkably negligent as to merit a public rebuke from the church of the Colossians.

2. That thou mayest fulfil it.]—ὅπως αὐτὸν πληροῖς. Bengelius translates this, 'That thou mayest fill it up;' and from this expression he infers, that Archippus being old and infirm, was about to finish his course; and received this encouragement from the apostle to strengthen him.

Ver. 18. Remember my bonds.]—For the manner of the apostle's confinement at Rome, see Eph. vi. 20. note.—His having suffered now an almost four years' imprisonment for the gospel, and, in the course of that time, innumerable hardships and dangers, it was such a demonstration of his firm persuasion of its truth, as could not fail to confirm the Colossians, and all the Gentiles, in the belief of it. This is the reason that, notwithstanding he had mentioned his bonds twice before in this letter, he brings it in a third time here, at the conclusion.

THESSALONIANS.

PREFACE.

SECT. I.—Of the Introduction of the Gospel at Thessalonica; and of the date of St. Paul's first Epistle to the Thessalonians.

FROM the history of the Acts of the Apostles it appears, that St. Paul first passed into Europe to preach the gospel, after he had delivered the decrees of the council of Jerusalem (Acts xvi. 4.) to the churches in the Lesser Asia, whereby the Gentiles were declared free from obeying the law of Moses, as a term of salvation. In the course of that journey Paul having come to Troas, as was mentioned in the Preface to the epistle to the Philippians, sect. 1., there appeared to him in the night a vision of a man in the habit of a Macedonian, praying him to come over into Macedonia, and help them. In obedience to that call, which they knew to be from Christ, the apostle, with his assistants Silas and Timothy, went first to Philippi, and laid the foundation of a very flourishing church there. After that they went to Thessalonica, a great sea-port town of Macedonia, which being anciently called Therna, gave its name to the bay on which it was situated. At that time Thessalonica was the residence of the Proconsul who governed the province of Macedonia, and of the Quæstor who had the care of the Emperor's revenues. This city, therefore, being the metropolis of all the countries comprehended in the province of Macedonia, (see 1 Thess. i. 7. note), and the seat of the courts of justice, and the place where the affairs of the province were managed, and carrying on an extensive commerce by its merchants, was full of inhabitants, among whom were many philosophers and men of genius. There was likewise, to this city, a constant resort of strangers from all quarters; so that Thessalonica was remarkable for the number, the wealth, and the learning of its inhabitants. But, like all the other cities of the Greeks, being utterly corrupted with ignorance in matters of religion, with idolatry, and with all sorts of wickedness, it was a fit scene for the apostle to display the light of the gospel in. He therefore went thither directly after leaving Philippi. And, as there was a Jewish synagogue in Thessalonica, he entered into it soon after his arrival, according to his custom, and three sabbath-days reasoned with the Jews out of the Scriptures. His discourses, however, had not that success with the Jews which might have been expected, a few of them only believing; whilst of the religious proselytes a great multitude embraced the gospel, among whom were many women of the first distinction in the city. Yet the greatest part of the Thessalonian converts were idolatrous Gentiles; as appears from the apostle's first epistle, in which he speaks to that church in general, as having turned from idols to serve the living God.—The many converts which the apostle made in Thessalonica from among the idolatrous Gentiles, and his receiving money once and again from the Philippians while he preached in Thessalonica, Philip. iv. 16., shew that he abode in that city a considerable time after he left off preaching in the synagogue. But his success among the proselytes and idolatrous Gentiles exciting the indignation and envy of the unbelieving Jews, they gathered a company, and brake into the house of Jason, where the apostle and his assistants lodged, intending to bring them forth to the people, that they might be put to death in the tumult. But they happily escaping, the brethren by night sent Paul and Silas away to Berea, a neighbouring city of note; where likewise they convert-

ed numbers of religious proselytes and idolatrous Gentiles, and even many of the Berean Jews. For the latter being of a better disposition than their brethren in Thessalonica, 'they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so.' But the Thessalonian Jews hearing of the success of the gospel in Berea, came and stirred up the idolatrous multitude, so that Paul was constrained to depart. Silas, however, and Timothy, not being so obnoxious to the Jews, abode there still. In this flight the apostle was accompanied by some of the Berean brethren, who conducted him to Athens, and who, when they departed, carried his order to Silas and Timothy to come to him forthwith. In obedience to that order, Timothy alone came to Athens. But the apostle immediately sent him back to Thessalonica, to comfort the brethren, and to exhort them concerning their faith, 1 Thess. iii. 1, 2.—After Timothy left Athens, Paul endeavoured to plant the gospel in that celebrated mart of learning by the force of reasoning alone, without the aid of miracles. The Athenian philosophers, however, not being convinced by his discourses, though he reasoned in the most forcible manner against the polytheism to which they were addicted, he made but few disciples. Leaving Athens, therefore, before Timothy returned from Thessalonica, he went to Corinth, the chief city of the province of Achaia, in hopes of being better received. This happened soon after the Emperor Claudius banished the Jews from Rome. For, on his arrival at Corinth, the apostle found Aquila and Priscilla, lately come from Italy, in consequence of the Emperor's edict.

St. Paul had not long been at Corinth when Timothy came to him from Thessalonica, Acts xviii. 5., and, no doubt, gave him such an account of affairs in Thessalonica, as made him sensible that his presence was greatly wanted in that city: But the success with which he was preaching the gospel in Achaia rendered it improper for him to leave Corinth at that time. To supply therefore the want of his presence, he immediately wrote to the Thessalonian brethren his first epistle, in which, as we shall see immediately, he treated of those matters which he would have made the subjects of his discourses had he been present with them.

From these facts and circumstances, which are all related in the history of the Acts, it appears that this first epistle to the Thessalonians was written, not from Athens, as the interpolated postscript at the end of the epistle bears, but from Corinth; and that not long after the publication of Claudius's edict against the Jews, which happened in the twelfth year of his reign, answering to A. D. 51. I suppose it was written in the end of that year.

SECT. II.—Of the Occasion of Writing the First Epistle to the Thessalonians.

It seems the idolaters in Thessalonica, greatly displeased with their fellow-citizens for deserting the temples and worship of the Gods, were easily persuaded by the Jews to make the assault, above described, against the Christian teachers. The Jews, however, and the idolatrous rabble, were not the only enemies of Christ in Thessalonica. The philosophers, of whom there were many in all the great cities of the Greeks, finding the gospel very favourably received by the people, would naturally, after their manner, examine it scientifically,

and oppose it by arguments. This I may venture to affirm, because, while the magistrates, the priests, and the multitude, were endeavouring to suppress the new doctrine by persecuting its preachers and adherents, it is not to be imagined that the men of learning in Thessalonica would remain inactive. We may therefore believe, that many of them reasoned both against the doctrines of the gospel and against its miracles; reprobating the former as foolishness, and representing the latter as the effects of magic. And with respect to its preachers, they spake loudly against them as impostors, because they had not appeared, with Jason and the rest, before the magistrates, but had fled by night to Berea. For, with some shew of reason, they might pretend, that this flight of the new teachers proceeded from a consciousness of the falsehood of their doctrine and miracles. Besides, having left their disciples in Thessalonica to bear the persecution alone, without giving them any aid, either by their counsel or their example, the philosophers might urge that circumstance as a proof that these pretended messengers of God were deficient in courage, and had no affection for their disciples,—to the great discredit of Paul, in particular, who had boasted of his fortitude in suffering for the gospel, and had professed the greatest love to the Thessalonians.

If the reader will, for a moment, suppose himself in the place of the learned Greeks, at the time the gospel was first preached in Thessalonica, he will be sensible how natural it was for them to oppose it by disputation; nay, he will acknowledge that their discourses, after the apostle's flight, might be such as we have represented. On this supposition it can hardly be doubted, that these discourses were reported to Timothy in Berea, by the brethren who came to him from Thessalonica, after Paul's departure; and that, when Timothy followed the apostle to Athens, he informed him particularly of every thing he had heard. What else could have moved the apostle to send Timothy back to Thessalonica, to exhort the brethren concerning their faith, and to caution them not to be moved by his afflictions? 1 Thess. iii. 2, 3. The truth is, the danger the Thessalonians were in, of being moved by the specious reasonings of the philosophers addressed to their prejudices, was great, and would have required the presence of the apostle himself to fortify them. But as the unbelieving Jews and Gentiles were greatly enraged against him, he could not return, but employed Timothy to perform that office; which he was well qualified to do, by his extraordinary talents and endowments. Timothy, therefore, returning to Thessalonica, gave the brethren the necessary exhortations and encouragements, which no doubt proved of great use to many.

During this second visit to the Thessalonians, Timothy had an opportunity of hearing from the philosophers themselves, the objections which they urged against Paul's character and behaviour, together with the arguments whereby they endeavoured to disprove the gospel. So that when he came to the apostle at Corinth, we may suppose he explained the whole to him with greater precision than formerly; and added, that although the sophists had endeavoured to shake the faith of the Thessalonians, they had stood firm hitherto, and had borne the persecution with admirable patience, 1 Thess. iii. 6. Nevertheless, being young converts, they were but ill fitted to maintain their cause against such powerful opponents, either in the way of arguing or of suffering, unless they were properly assisted. Indeed the apostle himself, when he fled from Thessalonica, was so sensible of this, that during his abode in Berea he had endeavoured once and again to return to Thessalonica, that he might strengthen his converts, by defending the gospel against the cavils of the men of learning; 'but Satan hindered him,' 1

Thess. ii. 18. Wherefore to supply to the Thessalonian brethren the want of his presence and counsels, he wrote them from Corinth this his first epistle, in which he furnished them with a formal proof of the divine original of the gospel, intermixed with answers to the objections, which we suppose the learned Greeks, who made the gospel a subject of disputation, raised against its evidences; together with a vindication of his own conduct, in fleeing from Thessalonica when the Jews and the idolatrous multitude assaulted the house of Jason, in which he and his assistants lodged.

This account of the apostle's design in writing his first epistle to the Thessalonians, and of the subjects handled in it, I acknowledge is not explicitly declared in the epistle itself. But in the Essay on St Paul's manner of writing I have shewed, that it is not by any formal declaration, but by the nature of the things written, that he commonly discovers the purpose for which he wrote. This is the case, particularly, in the first epistle to the Thessalonians, where the nature of the things written clearly leads us to consider it as a proof of the divine original of the gospel, and a refutation of the objections raised against the gospel and its preachers: for the whole sentiments evidently point toward these objects; and viewed in that light, the language in which they are clothed exhibits a clear unambiguous meaning, as shall be shewed in the illustrations prefixed to the several chapters. Not to mention, that, on supposition the apostle had these objects in view when he wrote this epistle, many of his expressions acquire a beauty and energy, which entirely disappear when we lose sight of the apostle's design. To these things add, that the long apology which the apostle makes for his sudden flight from Thessalonica, together with the many warm expressions of his affection to the Thessalonians, which take up a considerable part of the second, and the whole of the third chapters, appear with the greatest propriety, considered as a vindication of the apostle's conduct as a missionary from God; whereas, in any other light, these particulars appear to be introduced for no purpose. Since, therefore, the things written in the first epistle to the Thessalonians form a regular and connected proof of the divine original of the gospel, there can be no doubt of the apostle's intending that proof, both for the confirmation of the faith of the Thessalonians, and for enabling them to convince unbelievers.

The subjects handled in this epistle, being matters in which all the brethren throughout the province of Macedonia were equally concerned with the Thessalonians, the apostle ordered it to be 'read to all the holy brethren,' chap. v. 27.; that is, it was to be read publicly, not only in the church of the Thessalonians, but to the brethren in Philippi and Berea, and in all the other cities in the province of Macedonia where churches were planted. Nay, it was intended to be shewed to the unbelieving inhabitants of that province, whose curiosity might lead them to inquire into the causes of the rapid progress of the gospel, or whose malice might incline them to impugn the Christian faith, at least, the things written in this epistle are evidently answers, which the Thessalonians were to give to such as required a reason of the faith that was in them.

Before this section is finished, it may be proper to remark, that the proof of the divine original of the gospel, contained in the first epistle to the Thessalonians, being written by one of the greatest inspired preachers of the gospel, and being designed for the consideration of persons celebrated for their genius and learning, it will ever merit the attention of the friends of the Christian revelation, and should not be overlooked by its enemies; because it may be supposed to exhibit the principal arguments on which the Christian preachers themselves built

their pretensions as missionaries from God, and by which they so effectually destroyed the prevailing idolatry, and turned great numbers of the heathens every-where to the faith and worship of the true God.

SECT. III.—Of the Subjects treated in the First Epistle to the Thessalonians; and of the Persons mentioned in the Inscription as the Writers of this Epistle.

IN the opinion of the best critics and chronologers, this being one of the first inspired writings which the apostle Paul addressed to the Greeks, whose philosophical genius led them to examine matters of science and opinion with the greatest accuracy, he very properly chose for the subject of it, the proofs by which the gospel is shewed to be a revelation from God. The reason is, by furnishing a clear and concise view of the evidences of the gospel, he not only confirmed the Thessalonians themselves in the faith thereof, as a revelation from God, but enabled them to persuade others also of its divine original; or, at least, he taught them how to confute their adversaries, who, by misrepresentations and false reasonings, endeavoured to overthrow the gospel.

The arguments proposed in this epistle, for proving the divine original of the Christian revelation, are the four following:—1. That many and great miracles were wrought by the preachers of the gospel, professedly for the purpose of demonstrating, that they were commissioned by God to preach it to the world.—2. That the apostles and their assistants, by preaching the gospel, brought upon themselves, every-where, all manner of present evils, without obtaining the least worldly advantage, either in possession or in prospect: That in preaching this new doctrine, they did not, in any respect, accommodate it to the prevailing inclinations of their hearers, nor encourage them in their vicious practices: That they used none of the base arts peculiar to impostors for gaining belief; but that their manner of preaching and acting was, in all respects, suitable to the character of missionaries from God; so that, on account of their personal character, they were entitled to the highest credit as teachers.—3. That the first preachers of the gospel delivered to their disciples, from the very beginning, precepts of the greatest strictness and holiness; so that by the sanctity of its precepts, the gospel is shewed to be a scheme of religion every way worthy of the true God, and highly beneficial to mankind.—4. That Jesus, the author of our religion, was declared to be the Son of God, and the Judge of the world, by his resurrection from the dead; and that by the same miracle, his own promise, and the predictions of his apostles concerning his return from heaven, to reward the righteous and punish the wicked, especially them who obey not his gospel, are rendered absolutely certain.

In setting forth the proofs of the divine original of the gospel, the apostle with great propriety insisted, in a particular manner, on the character, behaviour, and views of the Christian preachers; because an argument of that kind could not fail to have great weight with the Greeks, as it made them sensible that the ministers of the gospel were the very reverse of their philosophers, the only teachers to whom that intelligent and inquisitive people had hitherto listened. Wherefore we will not be mistaken if we suppose, that, in describing the character, manners, and views of the Christian teachers, the writers of this epistle tacitly contrasted themselves, not only with impostors in general, but with the Greek philosophers in particular, who, though in high estimation with the people, were many of them unprincipled impostors, and excessively debauched in their morals.

To the arguments offered in this epistle, in proof of the gospel revelation, little can be added, except what

arises from the fulfilment of the prophecies of the Old Testament; and therefore the very same arguments have often, since the apostle's days, been urged by those who have undertaken the defence of the Christian religion. But it is proper to remark, that in the mouth of Paul and his assistants these arguments have double weight; for, it is not the miracles, the character, and the precepts of other persons, which they have appealed to, but their own. And as in this epistle they have affirmed, in the most direct terms, that the Thessalonians were eye-witnesses of the miracles which they wrought for the confirmation of the gospel, and that they knew the sanctity both of their manners and of their precepts, no doubt can be entertained of these things. For it is not to be supposed, that three men of common understanding would have joined in writing after this manner, to such numerous societies as the Thessalonian church, and the other churches in which they ordered this epistle to be read, unless the things which they affirm were done in their presence, had really been true. And if they are true, there can be no doubt, that Paul and his assistants were commissioned of God; and that the gospel which they preached is of divine original, and of universal obligation.

The proofs of the divine original of the gospel above-mentioned, being all founded on matters of fact, it is evident that their credibility does not depend on the authority, or office, or station, of the persons who have asserted them; but on their capacity and integrity, and on the number, the capacity, and the integrity of the witnesses in whose presence they are said to have happened, and who are appealed to for the truth of them; together with the conviction which these facts wrought in the minds of the witnesses, and the alteration which the belief of them produced in their after-conduct. I call the reader's attention to this observation; because it shews the reason why Paul and his assistants, who have asserted these facts, and who have appealed to the Thessalonians as knowing the truth of them, have not, in the inscription of their letter, assumed to themselves the titles either of *Apostles* or *Evangelists*, but have designed themselves simply by their names—*Paul, and Silvanus, and Timothy*,

Farther, though it was proper that Paul, who was the chief preacher and worker of miracles, should be the writer of this letter to the Thessalonians, yet, as Silvanus and Timothy had assisted him in preaching, and had themselves wrought miracles among the Thessalonians, and were teachers of the same virtuous disinterested character with himself, and were equally faithful in preaching the gospel, they joined him in it, to give the greater weight to the appeals he was about to make to the Thessalonians. For every thing said in this letter is said of them all, and is equally true of them all; as the Thessalonians well knew. However, the arguments taken from their miracles, character, and precepts, will not have their full weight, unless we recollect, that the things affirmed of Paul and Silvanus and Timothy, are true of all the apostles and inspired preachers of the gospel without exception.—In the next place, although the first epistle to the Thessalonians was written by Paul alone, Silvanus and Timothy are fitly mentioned in the inscription, for this other reason, that being ministers of the word, who possessed the gift of discerning spirits, when they read the first copy of this letter, they were qualified, by that gift, to know whether every thing contained in it was dictated to Paul by the Spirit of God; and therefore, by allowing their names to be inserted in the inscription when it was transcribed, they declared it to be so, and added their testimony to all the doctrines and facts contained in it. By the way, this shews the propriety of the apostle's joining Soethenes with himself, in

the inscription of his first epistle to the Corinthians; and Timothy, in the inscription of his second epistle to the same church, and in the inscriptions of his epistles to the Philippians and Colossians. For Paul, though an apostle, willingly submitted his writings to be tried by those who possessed the gift of discerning spirits; as is plain from 1 Cor. xiv. 37. 'If any one be really a prophet, or a spiritual person, let him acknowledge the things I write to you, that they are the commandments of the Lord.' Sosthenes, therefore, being a spiritual person, very properly joined Paul in his letter to the Corinthians, because by his gift of discerning spirits, he was equally qualified with Silvanus and Timothy to attest that all the things contained in the letter to which his name is prefixed, proceeded from the inspiration of the Spirit of God.

In this epistle, besides proving the divine original of the gospel, the apostle, by wholesome reproofs, corrected certain vices and irregularities which the Thessalonians had not yet amended.—Now on this subject let it be observed, once for all, that notwithstanding a great change was wrought in the manners of the first Christians by their believing the gospel, they did not become all at once perfect, either in knowledge or virtue. The operation of the gospel, in rooting out their old prejudices, and in correcting their predominant vices, was gradual, and oftentimes slow. Hence, though the first Christians were all of them much more knowing and virtuous than the generality of their heathen neighbours, there were particulars in the behaviour of many of them which needed correction. Not to mention, that through the imperfection of their knowledge of a religion altogether new to them, they were in danger of deceiving themselves with respect to their favourite vices, and of being deceived by the specious reasonings of the false teachers, who, from interested motives, flattered them in their evil practices. Wherefore we ought not to be surprised, if, in most of the epistles which St. Paul wrote to his converts, some irregularities are reproved. These faults were the natural, and almost unavoidable consequences of their former character, their imperfect views, and their national prejudices.

With respect to the Thessalonians in particular, the apostle, well knowing that it was difficult for them, all at once, to divest themselves of their former habits, thought proper, when treating of the holy nature of the precepts of the gospel, to renew in the most solemn manner those precepts against fornication, in all its forms, which he had delivered to them from the very first. And his earnestness on this topic was an intimation to them, that he thought them still defective in purity. The same suspicion he insinuated at the conclusion of his exhorta-

tion, chap. iv. 9. 'But concerning brotherly love, ye have no need that I write to you;' for this implied, that they needed to be written to concerning chastity, as he had done in what immediately goes before.—Farther, because the apostle had been informed by Timothy, or some other person, that they did not pay a proper respect to their teachers when they admonished them concerning the irregularities of their behaviour, he besought them to obey those 'who laboured among them in the Lord,—and to esteem them very highly with love, for their work's sake,' ch. v. 12, 13. It seems the Thessalonian brethren had not acquired a just idea of that subordination to their teachers, which was necessary to the very existence of the Christian societies, while they had no protection from the civil powers, but rather were oppressed by them. The truth is, the Christian churches could not subsist in those early times, amidst the storms of persecution which came upon them from every quarter, except by maintaining a cordial union among themselves, and by following carefully the directions of their spiritual guides.

On the other hand, the rulers and pastors of the church of the Thessalonians being discouraged, and perhaps intimidated, by the refractory disposition which many of their people shewed when rebuked for their vices, had, it seems, forbore to admonish them. The apostle therefore addressed them likewise, requiring them to be faithful, and plain, and earnest in admonishing every one who sinned; and particularly those who went about meddling in other people's affairs, and neglecting their own, chap. v. 14. For notwithstanding St. Paul, while in Thessalonica, had expressly forbidden these practices, there were some who still followed them, to the great scandal of the Christian name.

This plain dealing of the apostle towards all his disciples, seconded by the fidelity of their own pastors, had no doubt, in time, the desired effect upon the first Christians. For, considering the honesty of disposition which they had shewed, in so readily forsaking the idolatrous practices in which they had been educated, and in embracing the gospel at the hazard of their fortunes and lives, it cannot be doubted, that most of them paid a proper regard to the earnest remonstrances of their spiritual father, delivered to them by the direction of the Holy Ghost, and to the admonitions which, from time to time, their several pastors gave them, agreeably to the mind of Christ; correcting at length those irregularities, in which, after their conversion, they had continued through mistake, or inattention, or prejudice, or habit; and attaining to such a holy manner of living as was suitable to the gospel: in so much that even the heathens, in process of time, regarded them with admiration, on account of their virtues.

CHAPTER I.

View and Illustration of the Subjects treated in the first Chapter of this Epistle

THE apostle's design in this epistle, as was shewed in the Preface, sect. 3. being to furnish the Thessalonian brethren with a proof of the divine original of the gospel, both for establishing themselves, and for convincing unbelievers, he elegantly introduced his subject by declaring, that he gave thanks to God at all times, or daily, for their faith and love, and perseverance of hope; which he told them was an evidence of their election by God to be his people, although they did not obey the law of Moses, ver. 2, 3, 4.—Then, to make the Thessalonians sensible that their faith in the gospel was well founded, he put them in mind of the arguments by which they had been induced to receive the gospel as the word of God.

The first argument which he mentions is, That the gospel had been offered to the Thessalonians, not in word, or

preaching only, but in preaching accompanied with great and evident miracles, performed in their presence; and with the gifts of the Holy Ghost, communicated to them after they believed. And these miracles and supernatural gifts, he affirms, had wrought in them 'much assurance,' that is, the strongest persuasion of the truth of the gospel; in which persuasion they were confirmed by the holy disinterested behaviour of the preachers of the gospel, ver. 5.—But this being a branch of his second argument, the apostle only mentions it here, referring the more full consideration of it to chap. ii.—He adds, that the Thessalonians had shewed the strength of their faith, by imitating the apostles, and the Lord Jesus, in suffering much affliction for the gospel with joy, ver. 6.—so that they were patterns of faith and fortitude to all the brethren in the

provinces of Macedonia and Achaia, ver. 7.—Farther, he affirms, that from them the fame of the gospel had resounded, 'not only in Macedonia and Achaia, but also in every place, their faith in one God only was spoken of' as a thing very extraordinary, ver. 8.—That their fellow-citizens, who had carried the news of their having changed their religion into distant countries, had told at the same time, in what manner the preachers of the new religion had entered, and established themselves among the Thessalonians; that they had done it by great and evident miracles; and that the Thessalonians, struck with these miracles, had turned from idols, and were become the worshippers of 'the living and true God,' ver. 9.—and looked for the return of his Son from heaven, who, as the preachers of the gospel affirmed, had been raised from the dead; even Jesus, who would deliver them from the wrath which is to come on idolaters and unbelievers at the day of judgment, ver. 10.—Now, that the Thessalonians looked for the return of Jesus from heaven, and that God had raised him from the dead, and that they expected, at his return, to be delivered by him from the wrath to come on unbelievers, are all fully mentioned in this place, because their expectation of these things, shews what a strong impression the miracles wrought in confirmation of the gospel had made on the minds of the Thessalonians. Moreover, the resurrection of Jesus from the dead, being a demonstration of his character as the Son of God, and of his power and authority as Judge of the world, it is an undeniable proof of the divine original of the gospel, and renders the rejection of it extremely dangerous.

Here, then, is the first argument by which the gospel is proved to be a revelation from God. The apostles and evangelists wrought miracles, to shew that they were actually sent of God to publish those great discoveries to which they have given the name of *Τὸ Εὐαγγέλιον*, *The Gospel*, or *good news* from God. Now, on this argument I observe, that the efficacy of miracles to prove a divine commission, when wrought expressly for the purpose, is so plain, that little reasoning is needed to shew it. Persons of ordinary understandings, equally with those whose minds are more improved, naturally reason as Nicodemus did, John iii. 2, 'Rabbi, we know that thou art a teacher come from God; for no man can do those miracles which thou dost, unless God be with him.' Wherefore, this being a dictate of common sense, the apostle had no occasion to shew, that a teacher who works miracles in confirmation of his doctrine, is commissioned of God. All he had to do was to make it evident, that his own preaching at Thessalonica had been accompanied with undeniable miracles. To the Thessalonians, however, this was not necessary. They had been eye-witnesses of his miracles, and had been converted by them; and after their conversion they had received from the apostle the gifts of the Holy Ghost, and among the rest the power of working miracles, and of

speaking foreign languages; which power, such of them as possessed it had no doubt often exercised. Nevertheless, to convince those who should live in after ages, that the first preaching of the gospel was accompanied with great and evident miracles, the writers of this epistle have taken the very best method that could be devised—a method which carries absolute conviction with it. They spake plainly to the Thessalonians in this letter, concerning the miracles which they wrought in their presence, and the spiritual gifts which they conferred on them; and affirmed before them all, that these miracles and gifts produced in them the fullest assurance of the divine original of the gospel; and that the Thessalonians shewed the strength of their persuasion, by forsaking the established idolatry, and suffering with joy much affliction for the gospel. They farther affirmed, that the miracles which they wrought among them were so public, and so well known, that when the unbelieving inhabitants of their city went with their merchandize to foreign countries, they not only reported that the Thessalonians had forsaken the worship of the gods, but that they had been persuaded to do so by the miracles which the preachers of the new religion had wrought in their presence, and by the extraordinary faculties which these preachers conferred on their disciples. Now, who does not see, that open appeals of this kind, made to the Thessalonians concerning the miracles which were wrought in their presence, and concerning the impression which these miracles made on their minds, and the change produced in their religious sentiments through the influence of that impression, are undeniable proofs that miracles were really wrought at Thessalonica, and spiritual gifts conferred; and that by the power of these miracles and gifts, the Thessalonians were turned from worshipping idols, to serve the living and true God? For, three persons in their right senses, as Paul, Silvanus, and Timothy undoubtedly were, cannot be supposed to have made open appeals of this nature to such numerous societies as the church of the Thessalonians, and the other churches in which this epistle was to be read, where every individual must have known whether the matters affirmed were true or false, unless they had been conscious to themselves that they were all strictly true. As little can it be supposed, that the Thessalonians and the rest would have received and perused the letter in which these things are affirmed, unless they had known them to be all strictly true. Wherefore, that great and evident miracles were wrought at Thessalonica; that spiritual gifts were conferred on them who believed; and that these miracles and spiritual gifts produced among the Thessalonians such a firm persuasion of the truth of the new religion, that many of them forsook their idol gods, embraced the gospel, and worshipped the one true God only; and that this change of religion brought upon them much affliction;—are all as certain, as that the Thessalonians embraced the gospel, and that this epistle was written by Paul, and sent to Thessalonica.

NEW TRANSLATION.

CHAP. I.—I Paul, and Silvanus, and Timothy,¹ to the church of the Thessalonians WHICH IS IN² God the Father, and IN the Lord Jesus Christ: Grace ~~be~~ to you, and peace from God our Father, and the Lord Jesus Christ.

2 We give thanks to God at all times for

Ver. 1.—I. Paul, and Silvanus, and Timothy.—See Pref. p. 399. for the reason why Paul, in the inscription of this epistle, omitted calling himself an apostle, and allowed Silas and Timothy to join him in writing it.—It appears from Acts xvi. 37. that Silas was a Roman as well as Paul. Silvanus therefore may have been his Roman name, as Saul's Roman name was Paul.

2 Church of the Thessalonians which is (or) in God the Father.]

COMMENTARY.

CHAP. I.—I Paul, and Silvanus, and Timothy, to the church of the Thessalonians, which is in subjection to God, the Father of the universe, whereby it is distinguished from a society of idolatrous Gentiles; and in subjection to the Lord Jesus Christ, whereby it is distinguished from a synagogue of unbelieving Jews; May virtuous dispositions come to you, with happiness from God our common Father, and from the Lord Jesus Christ, by whom the Father dispenses these blessings to men,

2 Having great satisfaction in your conversion, we give thanks

—This is an expression of the same kind with that, 1 John v. 20. 'We are in the true God, in his Son Jesus Christ.' We are in subjection to the true God, by being in subjection to his Son.

Ver. 2. We give thanks to God at all times for you all.—From this, and from many other passages in St. Paul's epistles, we learn that it is the duty of Christians, and especially of the ministers of the gospel, to pray for others, and to praise God for all that is ex-

you all,¹ making mention of you in our prayers.

3 *Without ceasing¹ remembering your work² of faith, and labour³ of love, and perseverance* (see Rom. ii. 7.) *of the hope of our Lord Jesus Christ, in the sight of God⁴ even our Father;*

4 *Knowing, brethren, beloved of God,¹ your election.²*

First Argument in Proof of the Divine Original of the Gospel, founded upon the Miracles by which it was confirmed.

5 For our gospel came not to you (*v*) in word only, but also (*v*) with power,¹ and with the Holy Ghost,² and with much assurance;³ as ye know what sort of men⁴ we were among you for your sake.⁵

6 And ye became imitators of us, and of the Lord, having embraced¹ the word in much affliction,² with joy of the Holy Ghost.³

7 So that ye are become (*τύποι*, 1 Pet. iii. 21. note 2.) *patterns to all who believe in Macedonia and Achaia.¹*

8 (*ἰσχυρῶς*, 91.) *Besides, from you the word of the Lord hath resounded,¹ not only in Macedonia and Achaia; but also, in every place, cellent and valuable in them; and to pray that God may continue and increase their graces.*

Ver. 3.—1. Without ceasing.]—In scripture, that which is done frequently, is said to be done without ceasing, and always. Thus, chap. v. 16. 'Rejoice always;' ver. 17. 'Pray without ceasing.'

2. Your work of faith.]—In allusion to our Lord's words, John vi. 29. 'This is the work of God, that ye believe.' The apostle uses the same phraseology, Phil. i. 6. Faith therefore is truly a good work.

3. Labour of love.]—Some by this understand that labour in working with their hands, to which the Thessalonians submitted from love to their distressed brethren, that they might have wherewith to relieve them.

4. In the sight of God, even our Father.]—Some join this with the first clause, 'Without ceasing remembering in the sight,' &c. But I prefer the sense which arises from the order of the words in the original, and which I have followed in the translation.

Ver. 4.—1. Brethren, beloved of God.]—The order of the words in the Greek directs to this translation. Besides, we have the same phrase 2 Thess. ii. 13.

2. Your election.]—This being said to the whole church of the Thessalonians, cannot be understood of the election of every individual in that church to eternal life. For there were among them some who walked disorderly, 2 Thess. iii. 11., concerning whom the apostle doubted whether they would obey his precepts, chap. v. 14. Besides, the election of the Thessalonians was such as left the apostle room to fear, lest the tempter might have tempted them so effectually as to make his labour among them fruitless, chap. iii. 5; but such a fear was not consistent with the apostle's knowledge of their election to eternal life.—The election here spoken of, is that which Moses has described, Deut. vii. 6. 'The Lord thy God hath chosen (*electus*) thee to be a special people to himself, above all people that are upon the face of the earth.' But the Judaizing teachers denied the election of the Gentiles to be the people of God while they refused to subject themselves to the law of Moses. Wherefore it was highly proper to assure the Thessalonians, that they were *electus*, or made the people of God, by faith in Christ alone.

The controversy, agitated in later times, concerning *particular election*, was not known in the primitive church. Besides, whatever the secret purpose of God may be, it were extremely dangerous for any person to presume on his election, in such a manner as to neglect the working out of his own salvation with fear and trembling.—For more concerning *election*, see Rom. ix. 11. note 2. 1 Pet. i. 1. note 2.

Ver. 5.—1. But also with power.]—In scripture, *δυναμις* commonly signifies, that supernatural power whereby Jesus and his apostles were enabled to work miracles for the confirmation of the gospel. Acts x. 38. 'How God anointed Jesus of Nazareth with the Holy Ghost, (*καὶ δυνάμει*) and with power.'—Matt. vii. 22. 'And in thy name done many (*δυνάμεις*) wonderful works.'—Rom. xv. 19. *ἐν δυνάμει*, 'By the power of signs and miracles, (*ἐν δυνάμει*) by the power of the Spirit of God.'—2 Cor. xii. 12. 'Truly the signs of an apostle were fully wrought among you, with all patience, by signs and wonders, (*καὶ δυνάμει*) and powers;' miracles in which the greatest power was displayed.

2. And with the Holy Ghost.]—The Holy Ghost here denotes those spiritual gifts of prophecy, healing diseases, speaking foreign languages, and the interpretation of languages, which the apostles

to God at all times for you all, making mention of you in our prayers. See Philip. i. 3–5.

3 *Without ceasing remembering your work of faith in Christ; and those laborious offices which from love ye perform to your brethren; and your perseverance in the hope of our Lord Jesus Christ's second coming, (ver. 10.) All these virtues ye exercise in the sight of God, even our Father, who beholds them with pleasure.*

4 By these things, brethren, beloved of God, we know your election to be his people, although ye do not obey the law of Moses.

5 Your work of faith, by which I know your election is well-founded; for our gospel was not offered to you in word only, but also with great miracles performed in your presence, and with the gifts of the Holy Ghost imparted to you; and these produced in you the fullest assurance of its divine original, especially as ye know what sort of men we were among you, effectually to persuade you.

6 And, being exceedingly struck with our miracles and virtues, ye became imitators of us and of the Lord Jesus in sufferings, having embraced the gospel, although it brought on you much affliction, mitigated by the joy which ye felt from the gifts of the Holy Ghost.

7 The patience and joy with which ye suffer for the gospel are so remarkable, that ye are become patterns to all who believe in Macedonia and Achaia.

8 Besides, your faith and sufferings have occasioned the fame of the gospel of Christ to resound, not only through Macedonia and Achaia; but also in every place to which your fellow-citizens resort

communicated to the first believers, for the purpose of edifying each other, and for confirming the truth of the gospel.

3. And with much assurance.]—*ἰσχυρῶς* denotes the carrying of a ship forward, with her sails spread and filled with the wind. It is elegantly used to express such an entire conviction, as carries men to act steadily and uniformly in all matters which have any connection with that conviction. See 2 Tim. iv. 17. Heb. vi. 11.

4. As ye know what sort of men we were among you.]—Ye know that we received no reward whatever from you, for preaching the gospel to you; but maintained ourselves by our own labour, all the time we were with you, chap. ii. 9. So that we were teachers of a very different character from any ye had ever been acquainted with. The truth is, the Christian preachers greatly excelled the Greek philosophers, whose custom was to teach for hire, and to live in all kinds of sensual pleasure, whereby they shewed themselves to be both covetous and profligate.

5. For your sake.]—This determines the meaning of the general expression, 'What sort of men we were among you,' to the apostle's disinterestedness in preaching the gospel to the Thessalonians, without demanding maintenance from them, or any reward whatever: for he could not with so much propriety say, that he practised his other virtues among the Thessalonians for their sake.

Ver. 6.—1. Having embraced.]—*ἄρξαμενοι* is properly translated *embraced*, because the word imports something more than the bare receiving of the gospel, as is plain from chap. ii. 13., where, after telling them that they *received* the word, he adds, *ἠρξασθε*, ye embraced it, not as the word of men, &c. ye received it, with the warmest affection, as the word of God.

2. In much affliction.]—The Thessalonians became imitators of the apostles, and of Christ, not only in suffering persecution for the gospel, but in suffering it from their own countrymen, as Christ and his apostles had suffered persecution from the Jews. See 1 Thess. ii. 14. Acts xvii. 1. 6–9.

3. With joy of the Holy Ghost.]—The gifts of the Holy Ghost bestowed on the Gentile believers, being an evidence of their election to be the people of God, and a seal of their title to a glorious immortality, provided they continued in faith and holiness, must have been a source of unspeakable joy to them, even in the midst of persecution and affliction for the word.

Ver. 7. Macedonia and Achaia.]—The Roman general Metellus having conquered Andronicus and Alexander, pretended sons of Perseus the last king of Macedonia, reduced the countries formerly possessed by the Macedonian kings into a Roman province, which was governed by a proconsul or pretor sent from Rome, whose usual residence was in Thessalonica. Not long after this, the consul Mummius having defeated the Achæans, and destroyed Corinth, he, with the commissioners sent from Rome to regulate the affairs of Greece, abolished the assemblies held by the Achæans, Bœotians, Phocians, and the rest, and reduced Greece into a Roman province, called the Province of Achaia, because at the taking of Corinth the Achæans were the most powerful people of Greece. Thus the whole of the countries possessed by the Greek nations in Europe were distributed into two great divisions, called *Macedonia* and *Achaia*.

Ver. 8.—1. From you the word of the Lord hath resounded, &c.]—The apostle does not mean, that the Thessalonian brethren preached the gospel in all the countries here mentioned; but, that their relinquishing idolatry had occasioned the preaching of the gospel in Thessalonica to be much talked of, through the provin-

your faith to God-ward is spread abroad,² so that we have no need to speak any thing.

9 For they themselves publish concerning us, what sort of entrance we had¹ to you, and how ye turned to God from idols (*ἰδωλῶν*), to serve the living and true God;²

10 And to wait for his Son from heaven;¹ whom he raised from the dead, *ἐξεν* Jesus, (*ἐγερσεν*) who delivers² us from the wrath which is to come.³

ces of Macedonia and Achaia, and in many other places. This fact, so expressly asserted in a letter addressed to persons who could not but know whether it was true or false, deserves attention, for the reason mentioned Pref. to Rom. sect. 1.

2. In every place your faith to God-ward is spread abroad.—Grotius observes, that many of the Thessalonians being merchants who travelled into foreign countries for the sake of commerce, the news of their fellow-citizens having renounced the worship of the gods, must have been spread widely abroad by their means, as the apostle affirms. And as this was a very extraordinary event, it would naturally occasion much discourse among them to whom it was reported.

Ver. 9.—1. What sort of entrance (*εἰσόδῳ*) we have, (*εἰσόμενοι*) we had, to you.—See Esa. iv. 12. The Alexandrian MS. reads here *εἰσόμενοι*, answering to *εἰσελεύσασθαι* in the following clause: The meaning is, these persons publish every-where, that we entered and established ourselves among you by great miracles.

2. To serve the living and true God.—The epithet *living* is given to God, to distinguish him from the heathen idols, which were destitute of life. He is likewise called the *true God*, in opposition to the fictitious deities worshipped by the heathens, who, though they may formerly have lived, or are now living, are not true Gods; such as demons, and the souls of men departed. By their worshipping the true God the Thessalonians were distinguished from the heathens; and by their waiting for God's Son from heaven, mentioned in the next verse, they were distinguished from the Jews.

for the sake of commerce, the news of your faith in the true God is spread abroad by them; so that we have no need to speak any thing, either in our own praise or in yours.

9 For your fellow-citizens themselves, who spread abroad the news of your conversion, publish every-where concerning us, in what manner we established ourselves among you, as messengers from God; and how, convinced by the miracles we wrought, ye turned to God from dead idols, to serve the living and true God alone;

10 And to expect, not the appearing on earth of any of the gods formerly worshipped by you, but of God's Son from heaven to judge the world, whom he raised from the dead, even Jesus our master, who, as Judge, will deliver us who believe from the wrath which is to come upon them who obey not the gospel.

Ver. 10.—1. And to wait for his Son from heaven.—Christ himself, on two different occasions, promised that he would return from heaven, Matt. xvi. 27. John xiv. 3. The angels, likewise, who attended at his ascension, foretold that he will return, Acts i. 11. And as the great design of his return is to punish his enemies and reward his faithful servants, his second coming was always a principal topic on which the apostles insisted in their discourses; consequently it was a principal article of the faith and hope of the first Christians, a frequent subject of their conversation, and a powerful source of consolation to them in all their afflictions and troubles. May it ever be the object of our faith and hope, and the source of our consolation, especially at death!

2. Jesus who delivers.—Grotius thinks *ἐννομιστῶν*, the present participle, stands here for the future, *ἐννομιεῖν*, who will deliver. But it is usual in scripture to speak of things future in the present tense, to shew the certainty of their happening.

3. From the wrath that is to come.—*Wrath*, the cause, is here put for *punishment*, the effect. The punishment which Christ, at the day of judgment, will inflict, and the persons on whom he will inflict it, are described 2 Thess. i. 8. 'Inflicting punishment with flaming fire on them who know not God, and who obey not the gospel of our Lord Jesus Christ. 9. They shall suffer punishment, even everlasting destruction, from the presence of the Lord, and from the glory of his power.'—Lord Jesus, deliver us from this terrible wrath!

CHAPTER II.

View and Illustration of the Matters contained in this Chapter.

In this chapter, the apostle proposes his *second argument* in proof of the truth of the gospel. It is taken from the character, the behaviour, and the views of the persons who first preached it. Now the importance of this argument will appear, if we consider what the things were which the preachers of the gospel published, and required mankind to believe. They told every-where, that Jesus their master is the *Son of God*; that he wrought many miracles in Judea; that he was crucified by the Jews, his countrymen, as a deceiver; but that God declared him to be his Son, by raising him from the dead, agreeably to what Jesus, before his death, had foretold; that after his resurrection, having spent some time on earth among his disciples, he ascended into heaven, while they looked on; and that two angels, who were present on the occasion, assured them, that in like manner as they had seen Jesus go into heaven, so he would return.

But to induce mankind to believe matters so extraordinary, it was necessary that the persons who called themselves eye-witnesses of them, and who reported them to the world, should be men of sound judgment and known integrity, and free from all interested views; that they should be fully persuaded themselves of the truth of the things which they told; that they should use no guile nor flattery, to procure themselves credit; and that, by their whole deportment, they should shew themselves to be pious and virtuous persons, whose only aim in this undertaking was to promote the glory of God, and the good of mankind. Wherefore, although the apostle and his assistants had said, in a general way, chap. i. 5. 'Ye know what sort of men we were among you, for your sake,' they judged it necessary to employ the greatest part of this chapter in setting forth, distinctly, the facts and circumstances by which their sincerity, their integrity,

and their disinterestedness in preaching the gospel, were evinced; together with those particulars by which their moral character was raised above all suspicion. Being in every respect, therefore, such men as missionaries from God ought to be, the evidences of the gospel, so far as they depend on human testimony, derive great lustre from the character and behaviour of its first preachers.

His illustration of these topics the apostle begins with shewing, that he and his assistants were fully persuaded of the truth of all the matters which they preached. For he told the Thessalonians, that *their entrance* among them *was not false*. They did not come with a feigned story in their mouth, which they themselves did not believe, ver. 1.—Their persuasion of the things which they preached, they shewed at their entrance among the Thessalonians, by the persecution which they had suffered, and were suffering for the gospel. Say they, 'Although we had before suffered, and were shamefully handled at Philippi,' (they had been scourged, and laid in the stocks), 'as ye know, we were bold, through our God, to speak to you the gospel of God, amidst a great combat;' that is, amidst a new and heavy persecution, raised against us in your city by the unbelieving Jews, ver. 2. Their preaching the gospel under persecution is fitly mentioned by the apostle, as a proof of their firm persuasion of the things which they preached; because impostors, having nothing in view by their fictions but to acquire fame, or power, or riches, or pleasures, they seldom endure a long-continued course of heavy sufferings in propagating these fictions; far less do they expose themselves to death for maintaining them.—Next the apostle affirms, that *their exhortation*, or gospel, did not proceed from *error*; that is, from an erroneous opinion, rashly taken up, without any foundation; nor from those im-

pure worldly motives which influence impostors; neither did they use any guile in contriving or in gaining credit to the gospel which they preached, ver. 3.

But the freedom of the apostles, and other ministers of the word, from error, impurity, and guile, being circumstances which rendered their testimony credible in the highest degree, it was proper to speak of these things at more length. And therefore, beginning with their freedom from guile, the apostle observes, that as persons 'commissioned of God to preach the gospel,' they delivered its doctrines and precepts exactly as they received them from God; at no time preaching 'so as to please men, but God, who knew their hearts.' And this they did, notwithstanding they were sensible, that the doctrines of the gospel, as they delivered them, would be reckoned by the Greeks foolishness; and that its precepts would be condemned as unreasonable severities, because they were contrary to the maxims and practices of the world, ver. 4. Who does not see, that if the Christian preachers had been impostors, they never would have framed a gospel, or scheme of religion, of this kind!—And as the Christian preachers used no guile in framing their exhortation, or gospel, so they used none of the base arts practised by impostors for procuring credit to it. They never accosted any person with fawning flattering speeches to win his affections, (Eph. ii. 1–3.); neither did they make hypocritical pretensions to extraordinary piety, 'as a cloak to cover covetous designs.' From these well-known arts of impostors, Paul and his assistants were entirely free; as the Thessalonians, who were thoroughly acquainted with their manner of preaching, well knew, ver. 5.—Next, with respect to *impurity*, the apostle and his assistants were not influenced by any of those corrupt motives which actuate impostors. Instead of seeking to make ourselves powerful, or rich, by the gospel, 'we never demanded the honour' of obedience, nor of maintenance, 'either from you or from others; although we could have been burdensome to you,' (in both these respects), 'as the apostles of Christ,' ver. 6.—The truth is, as apostles, they had authority from their master to enjoin their disciples what was fit, (Philemon, ver. 8.); and on that pretext, if their ruling passion had been the love of power, they might have exercised an absolute dominion over their disciples, as false teachers never fail to do. They had also a right to be maintained by those to whom they preached; and on that score, if they had loved money, they might have enriched themselves at their expense, after the example of all false teachers, 2 Pet. ii. 3.—But so far were the ministers of the gospel from behaving among their disciples at Thessalonica in an imperious insolent manner, that 'they were gentle among them, as a nurse towards her own sucking children,' ver. 7. (see Acts xx. 29.); 'and took a most affectionate care of them; and were well pleased to impart to them, not only the gospel of God, but also their own lives;' which in fact they hazarded, by preaching it to them: and all this from no motive, but 'because the Thessalonians were become dear to them,' on account of their love of truth, ver. 8.—And with respect to maintenance, they put the Thessalonians in mind, that instead of demanding any thing from them on that account, 'they wrought night and day that none of the Thessalonians might be burdened while they preached to them the gospel of God,' ver. 9. These facts, well known to the Thessalonians, were there no other, are undeniable proofs of the sincerity, honesty, and disinterestedness of the first preachers of the gospel; and add no small degree of credibility to the things which they have testified concerning their master.—Lastly, with respect to *error*: to shew that, in believing the gospel, the apostle and his associates were neither blinded by the fervours of enthusiasm, nor prejudiced by the influence of vicious inclinations, they ap-

pealed to the sober, holy, and virtuous manner of living, which they all along followed among their disciples, and especially among the Thessalonians: 'Ye are witnesses, and God also, how holily, and justly, and unblamably, we lived among you who believe,' ver. 10. This is not the manner of life which false teachers, who are blinded by the fumes of enthusiasm, or seduced by corruption of heart, follow among their disciples.—Such never fail to make themselves known by some vicious practice which cleaves to them, and which they justify by their erroneous principles. See 2 Pet. ii. 18. Jude 4.—Farther, to shew that they were not blind enthusiasts, Paul and his assistants called on the Thessalonians to bear witness to the earnestness with which they exhorted every one of them, 'even as a father his children,' to follow all the branches of holiness, ver. 11.—And how they solemnly 'testified that they should walk worthy of the true God,' whom they now worshipped; and suitably to the nature of that glorious dispensation into which he had called them, ver. 12.—Appeals of this kind, made by the preachers of the gospel to their own disciples, concerning the manner in which they lived among them, and concerning the instructions and exhortations which they gave them, are incontestable proofs, both of the soundness of their understanding and of the purity of their heart. Wherefore, no reasonable person can suspect, that they were influenced, either through weakness or vice, to receive a scheme of error, held out to them by their Master, without any evidence to support it. To be the more convinced of this, we need only compare with them the first disciples of such enthusiasts and impostors as have deluded the world; whose credulity may easily be traced, in the weakness of their understandings, and in the viciousness of their lives. Upon the whole, as the first preachers of the gospel are distinguished from enthusiasts and impostors in general by the qualities above mentioned; so, by the same qualities, they were distinguished from the Greek philosophers in particular; who, though they were free from enthusiasm, and spake admirably concerning the moral virtues, yet followed the most dissolute courses in private; and in teaching had no regard to any thing but to the hire which they received for their instructions.

The apostle and his assistants having, in this and the preceding chapter, proved the divine original of the gospel, by the miracles which they wrought in the presence of the Thessalonians; by the miraculous gifts which they conferred on them who believed; by the disinterestedness which they shewed in preaching the gospel; and by the holiness of their lives,—the more fully to convince afterwards that what they have written concerning these things was strictly true, they tell us, 'They gave thanks to God without ceasing, because when the Thessalonians received the preached word of God from them, they knew that they embraced not the word of men, but, as it is in truth, the word of God; which also wrought effectually in them who believed,' such an attachment to Christ and such fortitude, as enabled 'them to suffer for the gospel,' ver. 13.—By thus ending the arguments taken from the miracles, the character, the views, and the behaviour of the first preachers of the gospel, with a solemn thanksgiving to God for the faith and sufferings of the Thessalonians, the apostle not only told them plainly, that their faith was founded in their own knowledge of the things he had written, but he appealed to God for the truth of them. There cannot, therefore, be the least doubt, that Paul and his coadjutors were the sincere, sober, holy, disinterested, meek persons, he hath represented them to be; and that their virtuous behaviour added great weight to their testimony concerning their Master.

Before the apostle proceeded to his third argument, he answered certain objections, which it is probable were

much insisted on by the learned Greeks, for discrediting the gospel. And; because these objections were levelled against the miracles and character of the Christian preachers, they are introduced with great propriety after finishing the arguments drawn from these topics.

Objection 1.—The apostle, after thanking God that the behaviour of the preachers of the gospel, as well as their miracles, had induced the Thessalonians to receive their word as the word of God, proceeds to observe, that they shewed the strength of their faith by 'becoming imitators of the churches of God in Judea; having suffered the same things from their own countrymen, as the others of the Jews,' ver. 14.—This manner of expressing the sufferings of the Thessalonians for the gospel, the apostle adopted, because it gave him an opportunity of answering a very plausible objection, which the philosophers raised against the gospel, from the unbelief of the Jews in Judea. Said they, the Christian preachers build the gospel upon the Jewish revelation; and tell us, that their master gave himself out in Judea, as the great personage foretold by the Jewish prophets; and that in confirmation of his pretensions he wrought many miracles in different parts of the country. But the rejection of the gospel by the Jews, their putting Jesus to death, and their persecuting his disciples, are strong presumptions, or rather clear proofs, that the gospel is inconsistent with the Jewish revelation; and that the Jews did not believe the miracles which Jesus pretended to perform, but considered him as an impostor, and his miracles as feats of magic. This objection, it is true, the apostle has not stated: but, seeing what follows is a direct answer to it, and comes immediately after the Thessalonians are said to have suffered like things from their own countrymen, as the churches of God in Judea had suffered from the Jews, we cannot avoid supposing, that when he says of the Jews, 'Who have both killed the Lord Jesus, and their own prophets, and have greatly persecuted us; and they please not God, and are contrary to all men,' &c. he intended to remove any suspicion that might arise to the prejudice of the gospel, from the unbelief of the Jews, their crucifying the Lord Jesus, and their persecuting his apostles. For it is the same as if he had said, The Jews indeed have killed the Lord Jesus; but they have also killed their own prophets, notwithstanding they wrought miracles among them, and were universally acknowledged to be true prophets. The same persons have persecuted us, the apostles of Jesus, in the persuasion that they please God. 'But they do not please God;' for in this, as in their whole conduct, 'they are enemies to mankind,' ver. 15.—and in a little time God will shew his extreme displeasure with them, for crucifying his Son, and perse-

cuting his apostles, by destroying their nation, ver. 16.—So remarkable were the Jews in all ages for their enmity to the messengers of God, that Stephen challenged the council to shew which of the prophets their fathers had not persecuted. This being the character of the Jews, their rejection of the gospel, their killing the Lord Jesus, and their persecuting his apostles, afford not the smallest presumption, either that the gospel is inconsistent with the Jewish revelation, or that the miracles of Jesus and his apostles were false. In these things, the Jews behaved as their fathers did to the prophets who brought the former revelations from God to them and the punishment which soon fell on them shewed how much God was displeased with them for so doing.

Objection 2.—The second objection was levelled against Paul and Silas in particular; being founded on their behaviour during the tumult at Thessalonica. These men, said the philosophers, though the chief preachers of the new doctrine, did not appear with Jason and the brethren before the magistrates, either to defend it, or to suffer for it. What could this be owing to, but to their consciousness that the whole was a fraud; or, to their timidity? either of which was inexcusable in missionaries from God, who boasted in their sufferings as adding weight to their testimony concerning their Master. Something of this sort must have been said against Paul and Silas; otherwise their fleeing, which was advised by the Thessalonians themselves, Acts xvii. 10., needed no apology, at least to the Thessalonians; and far less so earnest an apology as that which the apostle has offered in this chapter, where he assured the brethren, that when he fled to Berea, he intended to be absent 'during the time of an hour,' or for a few days only, till the rage of the Jews should subside; and that accordingly, while in Berea, 'he had endeavoured with great desire to see them,' ver. 17. 'and would have come to them once and again, but Satan hindered him,' by bringing the Jews from Thessalonica to Berea, where they stirred up the people against him, and obliged him to flee to Athens, ver. 18.—Yet on neither of these occasions did he flee from a consciousness of fraud, or from the fear of death; but from his wishing to have an opportunity of perfecting the faith of the Thessalonians, and of converting a greater number of the Gentiles. For he assured them, that he considered them, and the rest of his Gentile converts, as his hope, and joy, and crown of glorying at the day of judgment, ver. 19.—and to convince them that he really believed his future happiness would be increased by their perseverance, and by the conversion of the Gentiles, he repeated the same assurance ver. 20.

Second Argument in Proof of the Divine Original of the Gospel, taken from the Character, Behaviour, and Views of its first Preachers.

NEW TRANSLATION.

CHAP. II.—1 For yourselves know, brethren, our entrance (πρὸς, 293.) among you, that it was not false.¹

2 (ἅλλο καὶ, 78. 211.) For although we had before suffered, and were shamefully handled,¹

COMMENTARY.

CHAP. II.—1 Your faith in the gospel is well founded, for this second reason: *Yourselves know, brethren, our entrance among you; that it was not by telling you false stories, which we ourselves did not believe.* We firmly believed all the things we preached.

2 *For notwithstanding we had before our entrance suffered, and were shamefully handled at Philippi,* being dragged before the ma-

Ver. 1. That it was not false:—ἐπεὶ οὐ κατὰ γέγονεν. Here κατὰ signifies false; for the word is used in that sense 1 Cor. xv. 14. 'If Christ hath not been raised, (κατὰ) false, certainly, is our preaching, and (κατὰ) false also is your faith.' Ver. 15. 'We are found false witnesses.'—Eph. v. 6. 'Let no man deceive you (κατὰ λέγοντες) with false speeches.' The prophet Jeremiah, speaking of idols, says, chap. x. 8. 'The stock is a doctrine of vanities,' that is, of falsehoods. See Exod. v. 9.—Properly κατὰ signifies an empty person or thing; consequently, a thing destitute of truth. The apostle's meaning is, that his entrance among the Thessalonians was not the entrance of a deceiver, who, with a view to draw money from his hearers, or to acquire power, or to live in pleasure among them, told them

stories which he himself knew to be false. To this interpretation the reason assigned in the following verse agrees; his sufferings for the gospel being the strongest proof that he himself believed it; whereas, of his not having preached in vain to the Thessalonians, his sufferings were no proof. Besides, if the apostle had meant to say, that his entrance was not in vain, the expression would have been ἐκ κατὰ, as in Philip. ii. 16. 1 Thess. iii. 5.—The interpretation which Oecumenius gives of this passage is: "Non fabulæ, non mendaciæ, non nugæ fuerunt nobiscum predicationes."

Ver. 2.—1. Shamefully handled.—Scourging with rods was a punishment so ignominious, that the Portian law forbade it to be inflicted on any Roman citizen.

as ye know, at Philippi, we were bold² through our God to speak to you the gospel of God,³ amidst a great combat.⁴

3 (Γα, 91.) Besides, our exhortation was not (ἐκ πλάνης) from error,¹ nor (ἐξ ἀκαθαρσίας) from impurity, nor (ἐν δολῷ) with guile.

4 But as we were approved of God to be entrusted with the gospel, so we speak, not as pleasing men, but God, who trieth our hearts.

5 For neither at any time came we with flattering speech, as ye know, neither with a cloak OVER covetousness,¹ God is witness

6 Neither sought we from men (δοξάν) honour,¹ neither from you, nor from others,² though we could have used authority³ as Christ's messengers.

7 But we were gentle among you: Even as a nurse¹ cherishes² her own children;

8 So, taking affectionate care of you,¹ we were well pleased to impart to you, not only the gospel of God, but also our own lives,² because ye were become dear to us.

9 (Γα, 91.) Besides ye remember, brethren, our labour and toil; for night and day we wrought, in order not to overload¹ any of you, WHEN we preached to you the gospel of God.

10 Ye ARE witnesses, and God ALSO, how holily, and righteously, and unblamably, we lived with you who believe.

11 As also, ye know, how WE ADDRESSED

2. We were bold through our God.]—ΕΞ ΕΡΕΘΙΣΤΟΤΗΤΟΣ: This word signifies sometimes to speak plainly, and without ambiguity; sometimes to speak publicly, before multitudes; sometimes to speak boldly, from a full persuasion of the truth of what is spoken, and from a confidence of being supported in it. The word seems to be used in all these senses here: for when the apostle came to Thessalonica, he spake plainly 'that the Christ must needs suffer, and rise from the dead, and that Jesus, whom he preached, was the Christ,' Acts xvii. 3. He spake these things publicly, in the synagogue of the Jews, three different sabbaths, ver. 2. And though he knew they were extremely offensive to the Jews, he spake them boldly, in the persuasion that they were true, and in the assurance that God would protect him. So that neither the remembrance of his past sufferings, nor the feeling of those which were come upon him, hindered him from speaking plainly, publicly, and boldly in Thessalonica, the things which concerned the Lord Jesus.

3. The gospel of God.]—The word God is elegantly repeated, to insinuate, that the apostle's boldness arose from his certain knowledge, that the gospel which he preached was the gospel of God.

4. Amidst a great combat.]—The apostle insists, with particular earnestness, on the persecutions which he and his fellow-labourers had suffered for preaching the gospel; because impostors, who are conscious that the things they tell are false, never expose themselves to continued sufferings, and to death, for such things.

Ver. 3. Besides, our exhortation was not from error.]—In this and what follows, the apostle delineates his own character, and the character of his assistants, as teachers, on purpose to make the Thessalonians sensible, that they had nothing in common with impostors, who are always found to use the mean vicious practices which the Christian teachers in this passage disclaimed.

Ver. 5. Neither with a cloak over covetousness.]—Flattery and covetousness were vices, to which the teachers of philosophy in ancient times were remarkably addicted. In truth, these vices, more or less, enter into the character of all impostors, who, as the apostle observes, Rom. xv. 18. 'By good words, and blessings, deceive the hearts of the simple.'—ΠΛΑΝΗΤΙΚΑ, covetousness, has various significations in scripture. See Eph. iv. 19. note 2. Here it may signify bad design in general. I have supplied the word over, because neither covetousness nor bad design is ever used as a cloak to cover any thing; but they need a cloak to cover or conceal themselves. The apostle appealed to the Thessalonians for his not using flattering speeches, because that was an outward matter, of which they could judge; but he appealed to God for his being free from

gistrates, scourged, and put in the stocks, as ye know, we were bold, through the assistance of our God, to preach to you of Thessalonica the same gospel of God, amidst a great combat with the unbelieving Jews, who raised a violent persecution against us in your city. Acts xvii. 1-9.

3 Besides, our preaching did not proceed from an erroneous persuasion groundlessly entertained by us, but from a conviction founded on the clearest evidence. Neither did it proceed from impure carnal motives, nor was it contrived with guile, to deceive you.

4 But, as persons approved of God to be entrusted with the preaching of the gospel, so we preach, not as pleasing men, after the manner of impostors, but as pleasing God, who searcheth our hearts. What stronger proof can be desired of our not preaching with guile?

5 To you we did not speak as impostors do: For neither at any time did we accost you with flattering speeches, as ye yourselves know; neither did we make hypocritical pretensions to piety and disinterestedness, as a cloak to covetous designs: of this, God is witness.

6 Instead of acquiring power or riches by preaching, we sought not from men honour, neither from you nor from others, though we could have used authority, as Christ's messengers, for constraining you to obey and maintain us, 1 Cor. ix. 4.

7 Instead of oppressing you, we behaved with gentleness among you: Even as a nursing mother cherishes her own sucking children, warming them in her bosom, and feeding them with her milk;

8 So, taking affectionate care of you, instead of making a prey of you, we were well pleased to impart to you, without any reward, not only the gospel of God, but also our own lives, if it could have been of service to you, because ye were become dear to us on account of your faith.

9 Instead of making gain of the gospel, ye remember, brethren, our bodily labour and toil, when with you; for night and day we wrought for our own maintenance, in order not to overload any of you, while we preached to you the gospel of God: so that our preaching to you did not proceed from any corrupt motive.

10 Next, our preaching was not the effect of error, adopted from vicious inclinations; for ye are witnesses, and God also, how chastely, and righteously, and unblamably, we lived with you who believe. Whereas persons deceived through corrupt affections always shew it by some bad practice.

11 As also, our preaching did not proceed from error occasioned covetousness, because it was a secret of the heart which God only knew. Here, therefore, is great propriety of sentiment.

Ver. 6.—1. Neither sought we from men honour.]—That δόξαν, honour, in this passage, signifies the honour of obedience and maintenance, as I have explained it in the commentary, I think probable from the context.

2. Neither from you nor from others.]—The apostle, while he preached in Thessalonica, received money twice from the Philippians, Philip. iv. 16. But as he demanded neither maintenance nor hire from them nor from others, what he says in this passage is perfectly just. His usual manner every-where was, to work for his own maintenance; and the Philippians seem to have been the only persons from whom he received any gift for preaching the gospel, Philip. iv. 15.

3. Though we could have used authority.]—This translation is placed in the margin of our Bibles, and is the proper translation of ἐξ ἀρχῆς ἐκείνης. Theophylact, however, explains it by λαμβάνοντες τι.

Ver. 7.—1. As a nurse.]—Chandler observes, that τέτορος, here denotes a mother who suckles her own children.

2. Cherishes.]—Θαλάσ. Scapula says of the word θάλω, 'Sunt qui proprie dici putent de gallina fovente ova, quum illis incubat;—that it signifies the action of a hen who warms her eggs by brooding over them.'

Ver. 8.—1. So, taking affectionate care of you.]—ἡμετέροις, as Blackwall (Sac. Class. vol. i. p. 241.) observes, is a beautiful poetical word, which expresses the most warm and passionate desire. He adds, Well might the primitive persecutors, from this passage, and from the corresponding practice of the first and best professors of our religion, cry out, in admiration, 'O how these Christians love one another!'

2. But also our own lives.]—Chandler observes, that the apostle here considers the Thessalonians as in the infancy of their conversion; himself, as the tender mother who nursed them; the gospel, as the milk with which he fed them; and his very soul or life, as what he was willing to part with for their preservation. Could the fondest mother carry her affection for her helpless infant farther? He adds, nothing can exceed the elegance, the strength, and the moving affection of this description! a man must have no bowels, who does not find them moved by so fine, so lively, and warm a scene.

Ver. 9. Night and day we wrought, in order not to overload.]—ἐπ' ἐκέρως. The apostle often appealed to this proof of his disinterestedness in preaching the gospel; see Acts xx. 34. 1 Cor. iv. 12. 2 Thess. iii. 3. Besides, we have his working with his own hands,

every one of you, as a father his own children,¹ exhorting and comforting you;

12 And testifying, that ye should walk worthy of God, who hath called you into his own kingdom and glory.¹

13 On this account also we give thanks to God without ceasing, that (παρελαβόντες λόγον αὐτοῦ) when ye received the preached word of God¹ from us, ye embraced not the word of men, but, as it is in truth, the word of God, which also worketh effectually in you who believe.

Answer to the Objection against the Truth of the Christian Miracles, taken from the Unbelief of the Jews in Judea, and their persecuting Jesus and his Disciples.

14 For ye, brethren, became imitators of the churches of God which are in Judea in Christ Jesus, because ye also have suffered like things from your own countrymen, even as they have from the Jews,

15 Who both killed the Lord Jesus, and their own prophets,¹ and have greatly persecuted us, and do not please God, and are contrary to all men;²

16 Hindering us (ἀκασαί, 55.) to preach to the Gentiles that they may be saved;¹ so that they fill up their iniquities always. But the wrath of God is coming upon them² at length.³

17 (ἡμεῖς δὲ) Now we, brethren, being se-

by enthusiasm; for ye know how we addressed every one of you, as a father his own children, exhorting and comforting you under the persecutions ye were suffering;

12 And testifying, that ye should behave suitably to the character, not of the gods whom ye formerly worshipped, but of the God whom ye now serve, who hath called you into his own glorious kingdom on earth.

13 These things concerning ourselves, and concerning our views, being well known to you, fully convinced you of our mission from God: wherefore, on this account also we give thanks to God without ceasing, that when ye received from us the word which God hath appointed to be preached, (δεξαμένοι, chap. i. 6.), ye embraced not a doctrine framed by men, but, as it is in truth, the doctrine of God; which also worketh effectually in you who believe, by producing in you the greatest attachment to the gospel, and fortitude in suffering for it.

14 Your attachment to the gospel ye shewed by the sufferings which ye endured. For ye, brethren, became imitators of the churches of God which are in Judea in Christ Jesus, (ch. i. 1. note 2.); because ye also have suffered like things from your own countrymen; ye have been calumniated by them as atheists, ye have been imprisoned by them as malefactors, and spoiled of your goods; even as they have suffered from the Jews.

15 The killing of Jesus by the Jews, and their persecuting his apostles, are objected as proofs of the falsity of Christ's miracles and doctrine. But if the Jews killed the Lord Jesus, they killed also their own prophets, and have bitterly persecuted us, fancying they please God; but do not please God, and are enemies to all men;

16 Hindering us to preach to the Gentiles that they may be saved; so that, instead of pleasing God, the Jews are filling up the measure of their iniquities always; but the wrath of God is coming upon them at length, whereby God's displeasure with them for their treatment of us will be made evident to all.

17 Our fleeing to Berea is objected as a proof of our being im-

while he preached in Corinth, recorded Acts xviii. 3. In preaching the gospel, St. Paul had no view, but to promote the glory of God, and the salvation of men.

Ver. 11. Even as a father his own children.]-The apostle, ver. 7. had compared the gentleness with which he behaved towards the Thessalonians, to the tenderness of a nursing mother towards her sucking children. Here he compares the affection and earnestness with which he recommended holiness to them, to the affection and earnestness of a pious father who exhorts his own children.

Ver. 12. Who hath called you into his own kingdom and glory.]-This is an Hebraism for glorious kingdom, Ess. iv. 19. consequently, the apostle speaks simply of the admission of the Thessalonians into the gospel dispensation. See 2 Thess. i. 5. note 2. The glory of the ancient kingdom of God, the Mosaic dispensation, was all outward and visible; consisting in the magnificence of the temple and temple worship, and in the visible symbol of the divine presence, which resided between the cherubim in the most holy place, and gave responses, when consulted, concerning affairs of state. But the glory of the gospel kingdom is wholly inward, consisting in the spiritual gifts shed down abundantly on believers, and in the graces of faith, hope, charity, temperance, humility, &c. produced in them by the operation of the Spirit. Others explain kingdom and glory disjunctively: by kingdom understanding the heavenly country, and by glory, the happiness of that country.

Ver. 13. The preached word of God.]-Λόγον αὐτοῦ τοῦ Θεοῦ, literally signifies the word of the hearing of God; the word which God hath appointed to be heard through our preaching. Accordingly, λόγον αὐτοῦ, Heb. iv. 2. is rendered by our translators, 'the word preached.' Dr. Chandler, however, thinks the clause should be rendered, 'the word of the report concerning God;' supposing it to be an allusion to Isaiah liii. 1. 'Who hath believed (ἡμεῖς αὐτοῦ) our report?'

Ver. 15.-1. Who both killed the Lord Jesus and their own prophets.]-The expression, their own prophets, is emphatical; and denotes, that the Jews acknowledged the prophets whom they killed, to be prophets really sent of God. So remarkable were the Jews for persecuting the prophets, that Stephen challenged the council to shew so much as one prophet whom their fathers had not persecuted: Acts vii. 52. 'Which of the prophets have not our fathers persecuted?'

2. And are contrary to all men.]-The hatred which the Jews bore to all the heathens without exception, was taken notice of by Tacitus and Juvenal, and even by Josephus. This hatred was directly contrary to the law of Moses, which in the strongest terms recommended humanity to strangers. It arose, it seems, from the Jews not understanding rightly the intention of the precepts of their law, which were given to prevent them from having familiar intercourse

with idolaters, lest they might have been tempted to imitate them in their practices.]-In the more early times of their republic, the Jews did not entertain that extreme aversion to the heathens, for which their posterity afterwards were so remarkable. But, by their intercourse with their heathen neighbours, having often declined to idolatry, and being severely punished for that sin, they began, on their return from the Babylonish captivity, to conceive an aversion to the heathens; which was increased by the persecutions which the Greek princes, Alexander's successors, carried on against them, for the purpose of abolishing their law, and introducing idolatry into Judea; fancying, perhaps, that uniformity in religion among their subjects, was necessary to the support of their government. From that time forth, the Jews, looking on all the heathens without exception as their enemies, obstinately refused to do them the smallest office of humanity; and discovered such a rooted malevolence towards them, that they were hated and despised by the heathens in their turn. The apostle, therefore, in this passage, gave the true character of the Jews in later times, when he said of them, that they did not please God, and were contrary to all men.

Ver. 16.-1. Hindering us to preach to the Gentiles that they may be saved.]-The apostle and his assistants preached to the Gentiles, that to their salvation, faith, and not obedience to the law of Moses, was necessary. But this doctrine enraging the unbelieving Jews, they endeavoured to hinder its progress, by persecuting those who preached it.

2. Put the wrath of God is coming upon them.]-Εἰς οὗτος, hath come. But the past time is here put for the present, as is plain from this, that the wrath of God had not yet fallen on the Jewish nation. The apostle speaks of their punishment as at hand, being taught it, either by Christ's prediction, or by a particular revelation made to himself. It may not be improper to observe, that in the rejection and destruction of the Jewish nation for killing Christ, and opposing his gospel, we have an example and proof of the manner in which all obstinate opposition to the gospel will end.

3. At length.]-Σοὺς καιροῖς, used adverbially, signifies, See Stephen's Thesaurus. The ancient commentators, by this phrase, understood a long duration; so that, according to them, the apostle meant to say, The wrath of God is coming on the Jews, not for thirty, or forty, or seventy years, but for many generations. The version which our translators have given of this phrase, namely, to the uttermost, is improper. For, though the calamities brought on the Jews by the Romans were very great, they did not utterly destroy them. According to God's promise, that he never would make a full end of the Jews, a remnant of them was left; and in the posterity of that remnant, now multiplied to a great number, the promises concerning the conversion and restoration of Israel will be fulfilled.

parated from you¹ during the time of an hour,² in presence, not in heart, the more abundantly endeavoured, with great desire, to see your face.

18 Therefore we would have come unto you, (even I Paul!), once and again, (xxi, 205.) but Satan² hindered us.

19 For what is our hope, or joy, or crown of glorying?¹ Are not ye also in the presence of our Lord Jesus Christ, (v, 173.) at his coming?

20 (Τιμς γαρ, 94.) Ye indeed¹ are our glory and joy.

postors. But we did not flee with a resolution not to return. On the contrary, we, brethren, being separated from you for a short time, in person only, not in affection, the more earnestly on that account endeavoured, with great desire, all the time we remained in Berea, to see your face again.

18 Therefore we would have returned to you, (even I Paul!), once and again; but Satan, by bringing the Jews from Thessalonica to Berea to stir up the people, hindered me, and obliged me to flee to Athens.

19 These things ye may believe. For what is the source of my hope and joy, or what will be the cause of that crown of which I shall boast in heaven? The conversion of mankind surely. And will not ye also be my crown, when I stand before our Lord Jesus Christ at his coming?

20 Ye indeed will be my glory and joy in that day. Wherefore, neither consciousness of fraud, nor want of fortitude, hindered my return; but I wished to live, that, by perfecting your faith, I might increase my reward.

Ver. 17.—1. Being separated from you.]—Απορροισθέντες is commonly applied to children who are deprived of their parents. Here it is applied to parents who are deprived of their children; in which sense Chandler says it is used by Euripides.

2. During the time of an hour.]—Προς παρεόν ὥρην, during a short time. So the phrase signifies, 2 Cor. vii. 8. Gal. ii. 5. Horace likewise uses the phrase in the same sense: 'horæ momento, cita mors venit, aut victoria læta.' The apostle meant, that when he fled from Thessalonica to Berea, he proposed to be absent only a few days, till the rage of the Jews was abated; after which he intended to return. Accordingly he tells them, he the more earnestly, on that account, endeavoured to return, and actually made two attempts for that purpose. But the coming of the Jews from Thessalonica, to stir up the people in Berea against them, frustrated his design, and obliged him to leave Macedonia.

Ver. 18.—1. I Paul.]—This parenthesis shows, that what follows is to be understood of Paul alone, though he continues to use the plural form of expression. Wherefore, in other passages, where he uses the plural number, he may be speaking of himself only.

2. Satan hindered us.]—Because the devil employs himself continually in obstructing the good purposes and actions of mankind, he hath the name of Satan, or adversary, given him by way of eminence. And they who assist him in his malicious attempts, such as false apostles and teachers, are called 'ministers of Satan,' 2 Cor. xi. 13. The persecution raised against the apostle in Berea, by the Jews from Thessalonica, is here ascribed to Satan, to teach us, that persecution for conscience is the genuine work of the devil.—Perhaps the apostle foresaw, that if he returned to Thessalonica, while the rage of the Jews continued, or even if he remained in Berea, they would certainly have put him to death in some tumult. Wherefore, that he might have a farther opportunity of perfecting the faith of the Thessalonians, and of converting the rest of the Gentiles, who were to be his crown of glorying, he saved his life by fleeing first from Thessalonica, and next from Berea.

Ver. 19. Or crown of glorying? Are not ye also, &c.]—So Theophylact translates xxi.—In this passage the apostle compares the return of Christ to heaven, after the judgment, to the solemnity of a triumph, in which the apostle himself is to appear crowned, in token of his victory over the false religions of the world, and

over the abettors of these religions; and attended by his converts, who are in that manner to honour him as their spiritual father.—Or the allusion may be to the solemnity with which the ancient games were concluded; for then the judges crowned the victors with the crown proper to each game, amidst the multitude who had assembled to see the contests. Jesus Christ, the judge of the world, will at his coming crown his apostle, in presence of the assembled universe. And because his converts are the cause of his being thus crowned, they are, by a beautiful figure of speech, called 'his crown of glorying.'—That some peculiar honour or reward will be conferred on them who have been instrumental in the conversion of sinners, is evident from Dan. xii. 3.

Ver. 20. Τιμς γαρ. Ye indeed are our glory and joy.]—This is one of many instances wherein γαρ is used affirmatively; for, in the causal signification, it would turn the verse into an absurdity, by making it a reason for what goes before, while it is only a bare repetition of the same sentiment. Whereas, translated affirmatively, though it be a repetition, it is added with great elegance, to enforce the answer to the question in ver. 19.

The manner in which the apostle speaks of the Thessalonians in this passage, shews that he expected to know his converts at the day of judgment. If so, we may hope to know our relations and friends then. And as there is no reason to think, that in the future life we shall lose those natural and social affections which constitute so great a part of our present enjoyment, may we not expect that these affections, purified from every thing animal and terrestrial, will be a source of our happiness in that life likewise? It must be remembered, however, that in the other world we shall love one another, not so much on account of the relation and friendship which formerly subsisted between us, as on account of the knowledge and virtue which we possess. For among rational beings, whose affections will all be suited to the high state of moral and intellectual perfection to which they shall be raised, the most endearing relations and warmest friendships will be those which are founded on excellence of character. What a powerful consideration this, to excite us to cultivate in our relations and friends the noble and lasting qualities of knowledge and virtue, which will prove such a source of happiness to them, and to us, through the endless ages of eternity!

CHAPTER III.

View and Illustration of the Subjects contained in this Chapter.

Objection 3.—By the reasoning in the beginning of this chapter it appears, that the learned Greeks took occasion, from the sufferings of the Christian preachers, to raise a third and very plausible objection against the miracles which they wrought in confirmation of the gospel. Said the philosophers, If these men really possess miraculous powers, why do they flee from their enemies, and not rather work miracles for their own preservation; which at the same time would convince the most obstinate that they are sent of God? The behaviour of these pretended missionaries from God, who, instead of restraining their enemies by their miraculous power, flee from them in a frightened clandestine manner, is a clear proof that their miracles are nothing but impositions on the senses of mankind. The reader will recollect, that this very argument was used for discrediting our Lord's miracles, Matt. xxvii. 41. 'Also the chief priests, with the scribes and elders, said, He saved others, himself he cannot save. If he be the king of Israel, let him come down from the cross, and we will believe him.' This

objection being much insisted on by the philosophers, some of the Thessalonian brethren who came to Berea informed Timothy thereof, who, when he followed the apostle to Athens, no doubt related the matter to him. Now, this being a natural objection, the apostle was greatly distressed that he had it not in his power to return to Thessalonica, to shew the falsity of it. 'Wherefore, when he could no longer bear his anxiety, he determined to remain at Athens alone,' ver. 1.—'And sent Timothy to establish the brethren, and to exhort them concerning their faith,' ver. 2.—by telling them, 'that no man should be moved by these afflictions;'—he meant the afflictions which had befallen him, and his sudden flight from Thessalonica and Berea, as is plain from what follows;—'for yourselves know that we were appointed to this:' we apostles were appointed to suffer, and were not allowed to deliver ourselves from persecution by miracle, ver. 3.—This the Thessalonians knew. For Paul had told them, when Christ made him an apostle, 'he appointed him to suffer' for his name; that all men might

have a clear proof of his being himself fully persuaded of the things which he preached. The power of miracles, therefore, was not bestowed upon the apostles, that they might deliver themselves from persecution. They were to prove the truth of the gospel by their sufferings, as well as by their miracles. Besides, Paul having foretold the very persecution which befell him in Thessalonica, his sudden flight could not be imputed to fear occasioned by any unforeseen evil, but to Christ's injunction to his apostles, when persecuted in one city to flee into another. Upon the whole, the apostle's fleeing from Thessalonica and Berea, was no proof of the falseness of his miracles, as his enemies contended; neither was it inconsistent with his character as a missionary from God, ver. 4.

Objection 4.—A fourth objection was levelled by the philosophers against Paul in particular. They affirmed, that notwithstanding all his fair speeches to the Thessalonians, he did not really love them. For he had left them to bear the persecution by themselves, without giving them any assistance, either by his exhortations or his example. And from this they inferred, that he was an hypocrite, who had deceived them with professions of a love which had no place in his heart. In answer, the apostle told the Thessalonians, that they might know how tenderly he loved them, from the following circumstances:—That, not knowing what impression the arguments of the sophists might make upon them, his anxiety for their perseverance in the faith was extreme; and that he sent Timothy to them from Athens, for this purpose also, 'that he might know their faith,' ver. 5.—Farther, he told them, that being informed by Timothy of their

firm adherence to the gospel, and 'of their entertaining a most affectionate remembrance of him,' their spiritual father, 'at all times; and that they as earnestly desired to see him, as he to see them,' ver. 6.—the good news had given him the greatest consolation in all his afflictions, ver. 7.—because their 'standing firm in the Lord,' was life to him, ver. 8.—Wherefore he could not be enough thankful to God, for all the joy which he felt on account of their steadfastness, ver. 9.—And having the greatest concern for their welfare, 'his daily prayer to God was that he might be allowed to visit them, in order to supply the deficiencies of their faith,' by giving them more complete views, both of the doctrines and of the evidences of the gospel, ver. 10.—Withal he prayed, 'that God and Christ would remove every obstacle,' which might hinder his prosperous journey to them, ver. 11.—And still farther to convince them how tenderly he loved them, he supplicated Christ in particular, to make them 'abound as much in love to one another, and to all men, as he abounded in love towards them,' ver. 12.—'That their hearts might be established unblamable in holiness,' and be found so at the coming of Christ to judgment, ver. 13.—Sentiments and affections of this kind never were found in the breast of any impostor. And therefore the apostle's tender feelings thus warmly expressed, the sincerity of which the Thessalonians could not call in question, when they considered his known veracity, as well as all the other circumstances mentioned in this earnest apology, might well convince them, that the calumnies whereby the enemies of the gospel endeavoured to discredit him as a missionary from God, were without foundation.

Answer to the Objection urged against the Preachers of the Gospel, for not delivering themselves from persecution by their miraculous powers.

NEW TRANSLATION.

CHAP. III.—1 Wherefore, no longer (συνεχόμενοι) bearing OUR ANXIETY,¹ we were well pleased to be left at Athens alone,²

2 And sent Timothy our brother, and a minister of God, and our fellow-labourer³ in the gospel of Christ, to establish you, and to exhort you concerning your faith;

3 That no one should be moved⁴ by these afflictions; for yourselves know that we are appointed thereto.⁵ (Acts ix. 16.)

4 For even when we were with you, we foretold you that we were to be afflicted, as also happened, (see, 209.) as ye know.

COMMENTARY.

CHAP. III.—1 In Athens Timothy informed me, that the unbelievers urged my fleeing from Thessalonica as a proof of my being destitute of miraculous powers; and the argument being specious, I was afraid it might make an impression on you. Wherefore, no longer bearing my anxiety on that account, I was well-pleased to be left in Athens, without any assistant,

2 And sent Timothy, our brother, who has devoted himself to serve God, and who was our fellow-labourer in the gospel of Christ among you, to establish you in the profession of the gospel, and to exhort you concerning the foundation of your faith.

3 One of the topics I desired him to insist on was, That none of you should be moved by those afflictions which befell us. For yourselves know, that when Christ made me his apostle, I was appointed to suffer persecution, to shew my persuasion of the things which I preached.

4 For even when we were with you, we foretold you that we were to be afflicted in your city; as also happened, as ye know. And we fled, because Christ commanded us, when persecuted in one city, to flee into another. So that we are not allowed to exercise our miraculous powers for saving ourselves from persecution.

Ver. 1.—1. No longer bearing our anxiety.]—*συνεχόμενοι* literally signifies bearing of carrying, but never forbearing, the sense affixed to it by our translators. I have supplied the word anxiety, because from the following verse it appears, that the apostle was at this time in great distress, lest the Thessalonians should have been moved from the faith of the gospel, by the false arguments of the unbelievers.

2. Left at Athens alone.]—Though Timothy and Silas were ordered to follow the apostle from Berea to Athens, Acts xvii. 15. only Timothy came to him there, Acts xviii. 1. 5. It is plain, therefore, that when Timothy left Athens, the apostle remained in that city alone; which was a very trying situation, as he expected great opposition from the Athenian philosophers.

Ver. 2. Our fellow-labourer in the gospel.]—Acts xvii. 14. Timothy is said to have remained with Silas in Berea, after Paul's departure. He had probably been with the apostle at Thessalonica, and had assisted him in converting the Thessalonians; which I think is insinuated in the expression, 'our fellow-labourer in the gospel.'

Ver. 3.—1. That no one should be moved by these afflictions.]—*συνεχόμενοι* denotes the motion which dogs make with their tails, either from joy or fear.—The Thessalonians were not, on account of the afflictions which had befallen the apostle, to be moved from

the profession of the gospel, through fear of his being an impostor, because he had not restrained his enemies by his miraculous power, but had fled first to Berea, and then to Athens.

2. For yourselves know that we are appointed thereto.]—Our Lord expressly forewarned his apostles, that they were to be persecuted to death, and that whoever killed them should think he did God service. Moreover, when he called Paul to be an apostle, he shewed him 'how great things he must suffer for his name's sake,' Acts ix. 16. All the apostles, therefore, and Paul more especially, expected to be persecuted. And because the inference which his enemies drew from his not having delivered himself from persecution by miracles, namely, that he did not possess the miraculous powers to which he pretended, was both obvious and plausible, he took care (as is plain from ver. 3.) to let his disciples in every place know, that he was ordered by his Master to suffer for the gospel, and that his suffering for it was as necessary a part of the proof of its divine original, as his working miracles.

Ver. 5.—1. Lest by some means the tempter.]—These means I have mentioned in the commentary.—The tempter: 'ὁ πειραστικός, the participle, is put for ὁ πειρασμός, the verbal noun, as Beza rightly observes.

2. May have tempted;]—that is, 'may have succeeded in tempting;' the cause being here put for the effect.

Answer to the Objection raised against Paul in particular, on account of his not loving the Thessalonians

5 For this reason also, no longer bearing *MY ANXIETY*, I sent to know your faith, lest by some means the tempter¹ may have tempted² you, and our labour have become in vain.

6 But now when Timothy came to us from you, and gave us the good news of your faith and love, and that ye have good remembrance of us at all times,¹ ardently desiring to see us, even as we also to see you :

7 By this, brethren, we were comforted¹ concerning you, in all our affliction and necessity,² *EVEN* by your faith.

8 (ΟΤΙ) For now we live,¹ (ΣΥ, 124.) when ye stand firm in the Lord.

9 (ΤΑ, 98.) But what thanksgiving can we return to God concerning you, for all the joy¹ with which we rejoice through you in the presence² of our God ?

10 Night and day we most exceedingly request to see your face, and to supply¹ the deficiencies of your faith.

11 Now may God himself, even our Father, and our Lord Jesus Christ,¹ make straight our way unto you.²

12 And may the Lord fill you, and make *YOU* overflow with love to one another,¹ and to all, even as we also to you ;²

13 That he may establish your hearts¹ unblamable in holiness before God,² even our

5 For this reason also, no longer bearing *my anxiety* on your account, I sent Timothy to know your faith ; fearing lest, by the calumnies propagated concerning me as having no real affection for you, the devil may have tempted you to think me an impostor, who, in preaching to you, had my own interest only in view, and so my labour in converting you have become fruitless.

6 But now when Timothy returned to us from you, and gave us the good news of your perseverance in the faith, and of your love to Christ, and to all the brethren in Macedonia, (chap. iv. 10.) ; and that ye cherish the most affectionate remembrance of me at all times, as your spiritual father, and that ye are as earnestly desirous to see me as I am to see you :

7 By this, brethren, I was comforted concerning you, in all my afflictions and straits, even by the good news of your perseverance in the faith. See ver. 8.

8 Because, though in great distress before, I now live, being filled with joy when ye stand firm in the profession of the gospel.

9 I am made so happy by your perseverance, that I think it impossible sufficiently to thank God concerning you, for all the joy with which I now rejoice through you in the presence of God, who knows the truth of what I say :

10 Evening and morning, my thanksgivings are accompanied with the most earnest requests, that God would permit me to see you, that I may supply what is wanting in your faith, by explaining to you more particularly the foundations and practical tendency of your faith.

11 Now may God himself, even our Father, and our Lord Jesus Christ, by whom the affairs of the world are governed, remove every obstacle that may hinder my prosperous journey to you.

12 And may the Lord Jesus in whom ye have believed, fill you, and make you overflow with love to one another, and to all men ; even to unbelievers, enemies, and persecutors, after the manner that we also overflow with love to you.

13 In order that he may establish you unblamable in holiness before God, who is even the Father of us Gentiles, at the coming of our

Ver. 6. And that ye have good remembrance of us at all times.]—The apostle, no doubt, means their remembering him with respect, as a teacher sent from God ; and with gratitude, as one who had given them the knowledge of the true God, and of eternal life. These things are the best foundations of a respectful, grateful remembrance ; for, as Dr. Chandler observes, the persons who are converted by the labours of the faithful ministers of Christ, owe to their spiritual fathers their own souls ; which is an obligation that will not be soon or easily forgotten. It were therefore to be wished, that such motives of affection, at least to the office and services of the ministers of the gospel, were more constantly and generally recollected by their hearers.

Ver. 7.—1. By this, brethren, we were comforted.]—Παρακληση-μιν. This being the first aorist of the indicative passive, there is no occasion to change it into παρακαλεσθημεν, as some critics propose.

2. Concerning you, in all our affliction and necessity.]—Αντανα σημαίνει a necessity or pressure of any kind, but especially that which is occasioned by poverty. This kind of necessity the apostle endured now in Corinth, as in other places, particularly in Thessalonica, where he wrought with his hands for his own maintenance, and even for the maintenance of his assistants, Acts xx. 34.—The afflictions of which he here speaks, were the persecutions which, in a lesser or greater degree, he suffered from the unbelieving Jews and Gentiles in every place where he preached the gospel. The apostle's generosity, in bearing all manner of afflictions and straits for the advantage of others with patience, and his rejoicing in them, is truly noble, and worthy of the highest admiration.

Ver. 8.—For now we live, when ye stand firm in the Lord.]—The apostle would not have thought life worth the having, if his disciples had not persevered in the faith. But having heard of their steadfastness, all sense of his misery was gone, and joy had taken full possession of his soul : he really lived. In like manner, faithful ministers of the gospel, after the apostle's example, have no higher joy, than when they find their wishes, their prayers, and their labours, effectual for the conversion of their people, and for their establishment in truth and virtue.

Ver. 9.—1. For all the joy :]—that is, for the exceeding great joy. Thus James i. 2. 'Count it all joy ;' count it the greatest joy. The apostle's joy arose, first from the conversion of the Thessalonians, and next from their steady perseverance in the faith and profession of the gospel, amidst great temptation and persecution.

2. In the presence of our God.]—Joy in the presence of God, signifies not a carnal or worldly joy, but a spiritual joy, such as God approves.

Ver. 10.—And to supply the deficiencies of your faith.]—Καταρ-

τισσαι sometimes signifies to reduce that which is out of joint ; and having reduced it, to knit and strengthen it. Sometimes also it signifies to make a thing perfect, Heb. xiii. 21 ; in which latter sense it seems to be used in this passage. For the apostle wished to give the Thessalonians more complete views, both of the doctrines and evidences of the gospel, and to impart to them spiritual gifts in greater plenty. Rom. i. 11.

Ver. 11.—1. And our Lord Jesus Christ.]—Prayers are likewise addressed to Jesus Christ, 2 Thess. ii. 16, 17, and iii. 5. Benson contends, that these prayers are addressed to Christ as mediator, to whom God has given all power in heaven and on earth : Others are of opinion, that these prayers were addressed to him as God ; for unless he is every-where present, how can he hear the prayers which are every-where put up to him by his disciples ?

2. Make straight our way unto you.]—This prayer is founded on the supposition, that the common events, on which the apostle's prosperous journey to the Thessalonians depended, were under the direction of Christ, as Lord. The apostle, I think, was heard in this prayer ; for seeing we are told, Acts xx. 2, that he gave the brethren in Macedonia much exhortation, we may believe he did not pass by the Thessalonians, whom he was so desirous to visit.

Ver. 12.—1. And may the Lord fill you, and make you overflow with love to one another.]—In this and the preceding verse, Christ is addressed by prayer ; because, although all blessings come from God, as the original fountain, they are conveyed to us by Christ, to whom the Father hath delegated the power of bestowing every blessing, whether of nature, or of providence, or of grace. The apostle's example, in praying fervently for his disciples, well deserves to be imitated by all the ministers of the gospel.

2. And to all, even as we also to you.]—Chandler's remark on this passage is excellent. The apostle loved the Thessalonians as a father loves his children, and as a mother the infant at her breast, chap. ii. 7. This his great love to them, made him solicitous for their perseverance and salvation ; so as to be willing to be persecuted, and to live in continual straits, chap. iii. 7, and to lose his life, chap. ii. 8, if it could have contributed to their perseverance in the faith, and to their eternal happiness. Generous apostle ! How like the master he served ! Well, therefore, might he propose his own love to them as a pattern of their love to one another, and to all. What an excellent religion is the Christian, which enjoins such an universal benevolence, even towards enemies and persecutors, and which roots out of the mind every tendency to anger, envy, malice, and revenge !

Ver. 13.—1. That he may establish your hearts.]—The heart is here put for the whole person, by a usual figure of speech.

2. Unblamable in holiness before God.]—These are high expres-

Father, at the coming of our Lord Jesus Christ with all his holy ANGELS.³

Lord Jesus Christ to judgment, (chap. v. 23.), attended by all his holy angels, who, with joy, will witness your acceptance and glorious reward.

sions, when applied to sinful men; but through the grace of God, and the mediation of Jesus Christ, the frailties of the sincere will be purged, and their sins forgiven. In short, they shall be treated by God, before whom they are to appear after the judgment, as if they had been always unblamable! They shall receive the reward due to a perfect righteousness.

3. At the coming of Jesus Christ with all his holy angels.—As we are told, Matt. xvi. 27. xxi. 31. 1 Thess. iv. 16, that the angels will attend Christ, when he comes to judgment. These are called Christ's *holy ones*, on account of their perfect purity, Deut. xxxiii. 2. Zech. xiv. 5. They are likewise called his *holy myriads*, Jude, ver. 14. It is of them, and not of the righteous, that the apostle here speaks; for the righteous will not appear till they

are raised from the dead, so cannot come with Christ from heaven. On that awful day, all the righteous, after their resurrection, shall stand before the judgment-seat of Christ. The wicked likewise shall be there as criminals. And even the evil angels, who are now reserved in chains of darkness to the judgment of that day, being brought thither, shall be sentenced to punishment. The design of Christ in coming to judgment, is to complete the kind design of his first appearance. Then he came to put mankind in the way of salvation: Now he will appear to bestow that salvation on the heirs thereof, by a solemn sentence pronounced in the hearing of the assembled universe. God grant that we may be among those whom Christ's sentence shall establish unblamable in holiness, and who shall go with him into heaven!

CHAPTER IV.

View and Illustration of the Precepts and Discoveries contained in this Chapter.

To make all mankind sensible how worthy of God the Christian religion is, St. Paul and his assistants, in this chapter, appeal to the holy nature of the precepts of the gospel, which they delivered to the Thessalonians from the very first. In reckoning this appeal a third argument in proof of the divine original of the gospel, I think I am not mistaken. Because, if the apostle's intention therein had only been to animate the Thessalonians to a conversation worthy of their Christian profession, there was no occasion for his insisting so earnestly, and so repeatedly, on his having formerly delivered all these precepts to them; but his enjoining them now, in the name of God and of Christ, would have been sufficient.

To this account of the apostle's design in calling the attention of the Thessalonians to the precepts of the gospel, I cannot think it any objection, that he has not, in so many words, declared it to be his design. In the essay on his style and manner of writing, we have taken notice, that it was not his custom formally to declare the purpose or which his arguments are introduced. That circumstance he leaves his readers to gather from the nature of the things which he writes. In the present case, therefore, seeing he appealed to the commandments which he had given them in the name of the Lord Jesus, the author of the gospel, after putting them in mind of the miracles which he had wrought in their presence, and of his own sincerity and disinterestedness in preaching the gospel, can it be thought that he made such an appeal in such a discourse, with any other view but to make all who should read this letter sensible that the gospel, being worthy of God, is truly of divine original?

Let us now see how the apostle states this argument. First of all, he besought and exhorted the Thessalonians, by the Lord Jesus, to abound in that holy manner of living, which he and his assistants had formerly assured them was the way to please God, ver. 1.—Next, he told them, they knew what commandments he had given them by order of the Lord Jesus, ver. 2.—Then repeated some of these commandments, whereby it appears, that they were directed chiefly against those abominable impurities in which the heathens universally lived, and which many of them practised as worship acceptable to their idol gods. In particular, he had represented to them, that God willed their sanctification, and their abstaining from all the kinds of whoredom, ver. 3.—By declaring this to be the divine will, the apostle made the Thessalonians sensible from the beginning, that the will of the true God was a very different will from that of the gods whom they formerly served, who willed their votaries to worship them with the grossest acts of uncleanness and intemperance. He told them likewise, that God willed them to use their body in an holy and honourable manner, ver. 4.—not as a passive instrument of lust, after the manner of the Gentiles, who, being ignorant of God, committed these

base actions in honour of their false deities, to whom they ascribed the most immoral characters, ver. 5.—Also, it was the will of God that no man should injure his brother in respect of chastity, because the Lord Jesus will punish men for all such wicked actions. This the apostle affirmed he had formerly told and fully testified to them, ver. 6.—Besides, they were to consider, that God had not called them to be his votaries, for the purpose of gratifying any impure lust, as the heathen gods were supposed to have called their votaries, but to a continued life of purity, ver. 7.—And therefore he assured them, that whosoever despised his precepts concerning purity, 'despised not men only, but God, who had given him his Holy Spirit,' and had inspired him to deliver these precepts in his name, ver. 8.—By ending his appeal to the commandments which he had delivered to the Thessalonians from the beginning with this solemn declaration, the apostle had directly affirmed, that all the precepts of the gospel are the precepts of God, and every way worthy of him. And by placing them in this light, he holds them up to the view of all mankind as a clear proof of the divine original of the gospel; or, as the apostle himself expresses it, chap. ii. 13. as a proof that the gospel is the 'word, not of men, but of God;' which it would not be, if its precepts were not precepts of holiness.

To complete this argument, St. Paul shews the efficacy of the doctrines and precepts of the gospel to make men holy, by taking notice that the Thessalonians, since their conversion, were become remarkable for their love to the brethren, ver. 9.—not in their own city only, but 'through all the province of Macedonia.' And because, by such a conduct, they greatly strengthened the evidences of the gospel, he 'exhorted them to abound still more' in that excellent virtue, ver. 10.—'and earnestly to study to be quiet, and to mind their own affairs, and to labour diligently,' in some honest occupation, 'as he had formerly commanded them,' ver. 11.—because thus they would be esteemed even by the heathens, and have wherewith to supply their own wants, without being obliged to any person, ver. 12. The lewdness, and idleness, and officious meddling in other people's affairs, which the apostle tells the Thessalonians he had condemned at his first coming among them, and had forbidden under the most tremendous penalties, were vices to which the Greeks in general were excessively addicted; and therefore, in thus addressing them, it is evident he was by no means desirous of accommodating the gospel to the humours of men.

The direct and open appeals made, in this epistle, to the Thessalonians, and to all in whose hearing it was to be read, concerning the sanctity of the precepts which the apostle delivered in public and in private, whether at his first coming among them, or when he was better acquainted with them, are clear proofs that the preachers of the

gospel did not, like the Greek philosophers, hold an *esoteric* and an *exoteric* doctrine; the one calculated for the learned, and the other for the vulgar. Their doctrines and precepts were the same in all places, and to all persons. These appeals likewise prove, that the gospel itself differed widely both from the heathen mysteries, in which great excesses were committed by the initiated, and from the heathen religions, in which the vulgar were encouraged to practise many abominable impurities in honour of their gods; while in none of these religions were there set before the people any just notions of the duties of piety and morality.—The express and solemn prohibitions of all manner of vice, and the earnest recommendations of virtue, which the preachers of the gospel delivered every-where from the beginning, in the name of God and of Christ, are no small arguments that these men were really commissioned and inspired by God. For if they had been impostors, they would not have prescribed a discipline so contrary to the avowed inclinations and practices of the bulk of mankind. The writers, therefore, of this epistle, very properly insist on the sanctity of the precepts which they enjoined to their disciples from the first, as a strong collateral proof of the divine original of the gospel; because a pure morality is so essential in any religion pretending to be from God, that if the gospel had in the least encouraged its votaries in licentiousness, the other arguments, by which it is supported, would be of less avail to prove its divine original.

In the remaining part of this chapter, the apostle calls the attention of the Thessalonians to the dignity of Jesus, the author of the gospel, and to his power as judge of the world, by foretelling and proving that he will return to the earth, attended by angels, for the purpose of carrying the righteous with him into heaven. Here, however,

it is to be observed, that although the apostle's professed design in advancing these things, was to moderate the sorrow of the Thessalonians for their dead relations, ver. 13.—yet, as shall be shewn in the illustration prefixed to chap. v., his intention likewise, in this display of the dignity and power of Jesus as judge, was to suggest a fourth argument for establishing the divine original of the gospel. Accordingly, in proof of Christ's return from heaven to judge mankind, the apostle appealed to an event which was then past; namely, to Christ's resurrection from the dead; and affirmed, that 'if we believe Jesus died, and rose again,' we must also believe his return to judgment, and his bringing the righteous into heaven, ver. 14.—Next, for the consolation of the Thessalonians, he assured 'them by the word (or commandment) of the Lord,' that such of the righteous as are alive at the coming of Christ, 'shall not anticipate them who are asleep,' by being glorified before them, ver. 15.—Then, to make the Thessalonians sensible of the power and glory of Christ as judge, he told them that the attendant angels will announce his arrival with a shout; that the archangel, who, at Christ's descent, is to preside over the angelical hosts, will utter his voice; that a great trumpet shall sound, to call the dead out of their graves; and that 'the righteous shall rise first,' ver. 16.—Lastly, he informs us, that when the judgment is ended, the righteous shall be 'caught up in clouds, to join the Lord in the air; and so they shall be for ever with the Lord,' ver. 17.—These great discoveries being very useful for encouraging the disciples of Christ, when persecuted, and for strengthening their faith in the gospel at all times, the apostle desired the Thessalonians to comfort one another, in their most pressing straits, by making them the subject of their daily conversations, ver. 18.

Third Argument in proof of the Divine Original of the Gospel, taken from the holy Nature of its Precepts.

NEW TRANSLATION.

CHAP. IV.—1 (Τὸ λοιπὸν ὑμῶν) *What remains then, brethren, is, we beseech and exhort you by the Lord Jesus, (καθώς, 203.) seeing ye have received from us how ye ought to walk and please God,¹ that ye would abound more THEREIN.*

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God,¹ *EVEN your sanctification,² that ye should abstain from whoredom.* (1 Cor. v. 1. note 1.)

4 That every one of you should know to possess his own body¹ in sanctification and honour;²

Ver. 1. Seeing ye have received from us how ye ought to walk and please God.—Here the apostle puts the Thessalonians in mind, that, from his first coming among them, he had exhorted them to live in a holy manner; if they meant to please the true God, in whom they had believed; and that he had explained to them the nature of that holiness which is acceptable to God. The same method of exhortation and instruction, he, no doubt, followed in all other cities and countries.—For the particular meaning of the word *received*, see Col. ii. 6. note.

Ver. 3.—For this is the will of God.—Because the apostle knew that the Thessalonians, after the example of their philosophers, and great men, and even of their gods, had indulged themselves without restraint in all manner of sensual pleasures, he, in the first sermons which he preached to them, inculcated purity as the will of God. The same precepts he now renewed, because the Thessalonians were in danger of fancying, there was no great harm in practices which they found all ranks of men following.

2. Even your sanctification.—'Αγιότητα, here, does not signify the separation of the Thessalonians from the heathen world, and their consecration to the service of God; a sense in which the word is used Judges xvii. 3. Sirach vii. 31., but their separation from those impure lusts and base actions, by which the heathens honoured their false deities. It is therefore put for moral holiness; as it is likewise, ver. 4. 7. of this chapter.

COMMENTARY.

CHAP. IV.—1 *What remains then, brethren, is, that in farther proof of the divine original of the gospel, we appeal to the purity of its precepts. We therefore beseech and exhort you by the Lord Jesus, seeing ye have formerly been taught by us how ye ought to behave in order to please God, that ye would abound more in that holy way of living.*

2 *For ye know what commandments at the first we gave you, by authority from the Lord Jesus, as pleasing to God: commandments very different from those enjoined by the heathen priests, as pleasing to their deities.*

3 *For we told you, This is the command of God, even your sanctification; and in particular, that ye should abstain from every kind of whoredom: and I now repeat the same injunction to you.*

4 *I told you also, This is the will of God, that every one of you should use his own body, in that holy and honourable manner which is suitable to your profession and hopes as Christians;*

Ver. 4.—1. That every one of you should know to possess his own body.—Τὸ ἑαυτοῦ σώματος, literally, *his own vessel*. But this word, in other passages, signifies the body: 1 Pet. iii. 7. 'Giving honour to the wife, as the weaker vessel;' that is, being weaker in body.—1. Sam. xxi. 5. 'And the vessels (bodies) of the young men are holy.' Lucretius likewise uses the Latin word *vas*, to signify the body, lib. iii. ver. 441. The body was called by the Greeks and Romans a *vessel*, because it contains the soul, and is its instrument. The apostle's meaning may be, Let every man consider his body as a vessel consecrated to the service of God; and let him dread the impiety of polluting it, by any vile dishonourable indulgence whatever, or by putting it to any base use.—Our knowing to use our body in sanctification and honour, implies, as Benson observes, that we know to avoid all incentives to lust, such as dissolute company, obscene discourse, lewd songs and pictures, the reading of loose books, drunkenness, luxury, idleness, and effeminacy.

2. In sanctification and honour.—The doctrine of the gospel, Cor. vi. 15. that our bodies are members of Christ, and that they are to be raised at the last day in glory and honour, lays Christians under the strongest obligation to use their bodies only for the purposes of holiness. And if any one uses his body otherwise, giving it up to fornication, and subjecting it to the will of an harlot, he injures Christ, and dishonours his body, by making it incapable of a blessed resur-

5 Not in the *passion of lust*, even as the Gentiles¹ who know not God :

6 That no man should go beyond bounds,¹ (κτλ, 206.) or defraud² his brother in this matter, because the Lord is an avenger (κτλ, 206.) for all such ; as we also formerly told, and fully testified to you.

7 (κτλ, 91.) Besides, God hath not called us (κτλ, 190.) for impurity, but (κτλ) to holiness. 8 Wherefore, then, he who despiseth us despiseth not man, but God,¹ who (κτλ, 218.) certainly hath given his Spirit, the Holy Spirit, (κτλ) to us.

9 But concerning brotherly love, ye have no need that I write to you ; for ye yourselves are taught of God¹ to love one another.

10 (κτλ, 94.) And indeed ye do it towards all the brethren, who are (κτλ, 167.) throughout all Macedonia : but we exhort you, brethren, to abound more THEREIN ;

11 And earnestly to study to be quiet, and to mind your own affairs,¹ and to work with your own hands,² as we commanded you.

12 That ye may walk decently¹ towards them who are without, and may have need of nothing.

Fourth Argument, taken from the Resurrection of Jesus the Author of the Gospel, whereby God declared him his Son, the Governor and Judge of the World.

13 (κτλ, 101.) Now I would not have you to be ignorant, brethren, concerning them who sleep,¹ (ver. 14. 16.) that ye may not be grieved, even as the others,² who have no hope.³

rection to eternal life. All these considerations the apostle has suggested, 1 Cor. vi. 13-20.

Ver. 5. Not in the passion of lust, even as the Gentiles.]—Having mentioned whoredom, the apostle, by the *passion of lust*, means unnatural lusts. See Rom. i. 26, 27. 1 Cor. vi. 9. note 2. where are descriptions of the sensual practices of the heathens, which cannot be read without a mixture of pity and horror.

Ver. 6.—1. That no man go beyond bounds.]—*ὑπερβαίνειν* properly signifies the bold and violent leaping over, or breaking through any fixed boundaries. The fixed boundaries of which the apostle speaks, are those of chastity, or justice in general, by dishonourable attempts upon the bodies of the wives, or children, or relations of others.

2. Or defraud his brother in this matter.]—See Ess. iv. 71. Or the translation may run, 'in the matter,' namely, of which the apostle had been speaking. Beza and Le Clerc understand this as a prohibition of injustice in general: 'Ne quis opprimat, aut habet questui, in ullo negotio, fratrem suum,' and for this sense of *ἀδικεῖν*, Le Clerc (in Hammon) quotes 2 Cor. vii. 2. xii. 17. 18. But the context determines its meaning here, to that kind of injury by which our brother's chastity is violated. Accordingly *κατακτάμεν*, which signifies the excess of *evil desire* in general, is used to denote the excess of *lust*: Ephes. iv. 19. 'to work all uncleanness (κτλ) with greediness.'

Ver. 8. *ὁκνεῖτε*. Despise not man but God.]—The apostle there seems to have had our Lord's words in his eye, Luke x. 16. *ὁ ἀποστόλος*, 'He that despiseth you, despiseth me : and he that despiseth me, despiseth him that sent me.' In this passage St. Paul asserts his own inspiration in the strongest terms, and with the greatest solemnity ; having in view to instruct the young and giddy, and all who despised his precepts concerning chastity as too severe.

Ver. 9. For ye yourselves are taught of God to love one another.]—The apostle alludes to Isaiah liv. 13. where the prophet, speaking of the effectual instruction which believers should receive under the gospel dispensation, says, 'All thy children shall be taught of the Lord.'—To be taught of God, signifies to be so effectually instructed by God, as to do the thing which he teaches. See Heb. vii. ver. 10. note 2.—The Thessalonians were thus taught of God ; for they actually loved one another sincerely, chap. i. 4.

Ver. 11.—1. And to mind your own affairs.]—Timothy, it seems, had brought word, that notwithstanding the prohibitions the apostle had given to the Thessalonians, when present with them, some of them still continued to meddle with other people's affairs, in a

5 And not as a passive subject of lust, after the manner of the Gentiles, who have no knowledge either of the character of God, or of what is acceptable to him :

6 That no man should go beyond the bounds of chastity, or defraud his brother in this matter, by defiling either him or his relations, whether male or female ; because the Lord Jesus will severely punish all such gross misdeeds, as I also formerly told, and fully testified to you, when I preached to you in Thessalonica.

7 Besides, God hath not called us into his kingdom, and promised us pardon, that we should live in impurity ; but to follow holiness.

8 Now, therefore, he who despiseth us, our precepts and declarations, because they are contrary to the practice of the heathen world, or because he thinks them too severe, despiseth not man only but God, who certainly hath given his Spirit, the Holy Spirit, to us.

9 But, however needful it may be to put you in mind of the precepts formerly delivered to you concerning chastity, concerning that pure love which is due to your Christian brethren, ye have no need that I write to you again ; for ye yourselves are taught of God to love one another as brethren.

10 And, indeed, I hear ye not only love the brethren in your own city, but ye do it to all the brethren who are throughout the whole province of Macedonia, by relieving them in their straits : however, I exhort you, brethren, to abound still more in that amiable disposition ;

11 And earnestly to study to avoid a contentious meddling disposition, whether on pretence of public-spiritedness, or any other pretence ; and to mind your own affairs, and to work with your own hands at your respective occupations, as I commanded you when I was with you.

12 That your behaviour may be comely in the sight of the heathen, who might speak evil of the gospel, if ye become idle : Also, that being able to supply your own wants, ye may have need of nothing from others.

13 I will next speak of Christ's resurrection, and of his return from heaven to raise the dead ; because these things not only afford consolation to them who have lost their relations, but demonstrate the divine original of the gospel. Now I would not have you igno-

way that did not belong to them ; and that this had led them into habits of idleness. The truth is, that manner of spending time, which the apostle calls 'disorderly walking,' 2 Thess. iii. 6. 11. was too much practised by all the Greeks ; as may be gathered from the character given of them Acts xvii. 'For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.' Whitby thinks the apostle also meant, by this injunction, to exhort the Thessalonians to avoid the custom, then common, of trusting all their affairs to slaves and servants. But as his epistle was directed to a church in which there were many common people, the precept of working with their own hands for their maintenance was very proper ; being designed to prevent the heathens from reproaching the gospel as encouraging idleness in those who professed it.

2. And to work with your own hands.]—*ἐργάζεσθαι* here denotes the labour performed by the poorer sort. Many of the Thessalonian brethren were employed in trade and manufactures ; others of them gained their livelihood by serving traders, manufacturers, farmers, &c. To such, the injunction of labouring with their hands, was given with great propriety, to prevent the heathens from imagining, that the gospel encouraged sloth in those who had embraced the Christian religion.

Ver. 12. Walk decently.]—*εὐσεβῶς* signifies a graceful carriage and motion of the body : Applied to manners, it denotes such a behaviour as gains the approbation of those who behold it.

Ver. 13.—1. Concerning them who sleep.]—*κοιμημένοι*, 'Who have slept.' But the preterite often denotes the continuation of the state expressed by the verb, Ess. iv. 10.—In scripture, *death* is compared to *sleep*, because it is a relaxation from the toils and afflictions of life, and a short suspension of the powers of sense and action ; and because it is to be followed with a reviviscence to a more vigorous and active bodily life than we enjoy at present. The expression in this verse, 'them who sleep,' and that in ver. 15. 17. 'we the living who remain,' are general ; yet from the whole strain of the discourse it is evident, that the righteous only are meant in these expressions. Accordingly they are called, ver. 14. 'them who sleep in Jesus ;' and ver. 16. 'the dead in Christ.' Besides, of them only can it be said, ver. 17. that 'they shall be caught up in clouds, to meet the Lord in the air ;'—and 'be for ever with the Lord.' See ver. 16. note 5. and 1 Cor. xv. 42. note 3.

2. That ye may not be grieved even as others.]—It was the custom of the heathens, on the death of their relations, to make a show of excessive grief, by slaving their heads and cutting their flesh, Levit.

14 For, if we believe that Jesus died, and rose again; so, also, them *who* sleep (*δix*) in Jesus! (ch. i. 1. note 2.) will God bring with him.²

15 (Τυτο γαρ, 91. λογον) Besides, this we affirm to you, by the command of the Lord, that we the living, who remain! (*uc*) at the coming of the Lord, shall not anticipate² them who are asleep:

16 For the Lord himself will descend from heaven,¹ (*or*) with a shout,² with the voice of an archangel,³ and with the trumpet of God:⁴ and the dead (*or*) in Christ shall rise first.⁵

xix. 27, 28. and by loud howlings and lamentations over the dead. They even hired persons, who had it for a trade to make these howlings and cries. But this show of excessive grief, as well as the grief itself, being inconsistent with that knowledge of the state of the dead, and with that hope of their resurrection, which the gospel gives to mankind, the apostle forbade it, and comforted the Thessalonians, by foretelling and proving Christ's return to the earth, to raise the dead, and carry the righteous with him into heaven.

3. Who have no hope.—Many of the heathens entertained a belief of a future state, and even some confused notion of the resurrection of the body. But their belief and hope of these things, being derived from nothing but an obscure tradition, the origin of which they could not trace; and from their own wishes, unsupported by any demonstrative reasoning, could scarcely be called either belief or hope; and had very little influence on their conduct. None of them had any knowledge or hope of Christ's coming from heaven to raise the righteous, with glorious, immortal, incorruptible bodies, and to carry them away to an heavenly country. Neither had they any conception of the employments and enjoyments of that country. St. Paul's discourse, therefore, concerning these grand events, must have given much consolation to the Thessalonians under the death of their relations, as it assured them, that if they died in Christ they should all meet again, and spend an endless life in complete happiness, never more to part. In this light, death is only a temporary separation of friends, which is neither to be dreaded nor regretted. Concerning our knowing one another at the resurrection, see chap. ii. 20. note.

Ver. 14.—1. So also them who sleep (*δix*) in Jesus.—Some commentators, translating the preposition *δix* by the word *for*, think the apostle is speaking of them who suffered death for the sake of Christ. But as all the righteous are to be brought into heaven with Christ, and as in ver. 16. the expression is, 'dead (*or*) in Christ,' I am of opinion that *δix* is rightly translated by the preposition *in*, and that the apostle is speaking of the faithful in general. Others, by 'them who sleep in Jesus,' understand them who die united to Christ, as members of his body. But this makes no difference in the sense.

2. Will God bring with him.—The apostle does not mean, that 'them who sleep in Jesus will God bring with him,' from heaven to the earth to be judged. Their souls only could be so brought, even on the supposition that they had been in heaven from the time of their death to the coming of Christ. But he is speaking of the whole person of the righteous, their body as well as their soul. And therefore the sense of the passage is, that God will bring the righteous, not from heaven, but into heaven, with Jesus. Accordingly God is said, Heb. ii. 10. to 'bring many sons into glory;' and Jesus himself hath declared this to be one of the purposes of his own return to the earth; John xiv. 3. 'If I go and prepare a place for you, I will come again and receive you to myself, that where I am there ye may be also.' Thus understood, ver. 14. contains a general view or proposition of the subject of which the apostle is going to treat. Before the expression, 'bring with Jesus,' may mean also, bring with Jesus out of the grave into heaven; for we are said 'to be raised together with Christ.' Yet as the word (*αξει, duces*) bring or lead, is applicable only to living persons, I prefer the former interpretation. See 1 Cor. xv. 13. note, where the resurrection of the dead is shewed to be a necessary consequence of Christ's resurrection.

Ver. 15.—1. We the living, who remain at the coming of the Lord.—This, and some of the apostle's other expressions, led the Thessalonians to fancy, that he imagined he would be alive at the coming of Christ; consequently, that the day of judgment was to happen in that age. The same imagination several learned moderns have ascribed, not to Paul alone, but to all the apostles; because in their epistles they speak of the coming of Christ as then at hand. But in attributing this error to the apostles, these commentators have forgotten that Paul, in particular, wrote his second epistle to the Thessalonians expressly to assure them, that the day of Christ was not at hand, but at a great distance: forgotten likewise, what the apostle hath affirmed concerning this passage, that it was written by the command of the Lord: So that if he has erred in this, or in any particular, his inspiration must have been a delusion. Besides, we have no reason to think that Paul imagined he would be alive

rant, brethren, concerning them who die, that ye may not be afflicted with excessive grief, even as the heathen who have no hope of seeing their dead friends again.

14 For, if we believe that Jesus was put to death for calling himself the Son of God, and rose again from the dead, to demonstrate the truth of their assertions; so also we must believe, that them who have died in subjection to Jesus, will God at the last day bring with him into heaven.

15 Besides, to shew you in what manner the righteous are to be brought into heaven with Christ, this I affirm to you, by the commandment of the Lord Jesus, that such righteous persons as are living and remaining on earth at the coming of the Lord, shall not anticipate them who have died in subjection to Jesus, by receiving their glorified body before them;

16 For the Lord himself will descend from heaven with a shout of the attending angels, Matt. xvi. 27., expressive of their joy at his coming to reward his servants, and to punish his enemies; and, with the voice of an archangel, proclaiming his advent; and, with a great trumpet, calling the dead from their graves; and the dead in Christ shall rise first.

at the coming of Christ to judge the world. For with respect to ver. 15. 'We the living, who remain at the coming of the Lord,' and 1 Cor. xv. 51. 'We shall not all sleep, but we shall all be changed;' it is evident, that whatever force may be in these expressions, to prove that Paul thought he was to be one of the living at Christ's coming to judgment, the expression found 2 Cor. iv. 14. 'He who raised us up Jesus, shall raise us up also by Jesus, and shall present us with you,' must be of equal force to prove, that Paul thought he would be of the number of the dead who are to be raised by Jesus at his coming. The truth is, such expressions as these are not to be understood of the writers themselves. They are mere figures of speech, used by the best authors, to draw their reader's attention, or to soften some harsh or disagreeable sentiment; without intending to represent themselves, either as of the number, or of the character, of the persons with whom they class themselves. Thus Paul, Galat. i. 23. to shew that he was now connected with the disciples of Christ, reckons himself among the number of those whom he had formerly persecuted: 'They had heard only that he who persecuted us,' &c. Psalm lvi. 6. 'He turned the sea into dry land; they went through the flood or foot; there did we rejoice in him.' In like manner, Hosea, speaking of Jacob, says, chap. xii. 4. 'He found him in Bethel, and there he spake with us.' This figure, in the mouth of Christ's disciples, has a singular propriety; because all of them, making but one collective body, of which Christ is the head, and which is united by the mutual love of all the members, individuals may consider every thing happening to the members of this body as happening to themselves. Wherefore, as Doddridge observes, it was very unjust in Oratio, and I add, in Mr. Gibbon, to represent this as an artifice of the apostle to invite people to Christianity, by the expectation of being taken up alive to heaven in a very little time. Limb. Coll. page 75.

2. Shall not anticipate.—Ουκ ενδεσμευμεν: So the word should be translated here. For ενδεσμευειν signifies to get before another in a race or journey.

Ver. 16.—1. For the Lord himself shall descend from heaven.—Καταβησεται απ' ουρανου does not imply that the Lord Jesus is to fix his tribunal on the earth; but that he will descend so as to fix his seat in the air, at such distance from the earth that every eye shall see him, and every ear hear his voice, when he passes the awful sentence by which their state shall be unchangeably fixed. This conjecture is confirmed by ver. 17. where we are told, that after the judgment, the righteous 'shall be caught up in clouds, to join the Lord in the air.'

2. With a shout.—Εν κλισησιν. This word denotes the shout which the whole soldiers of an army make at their first onset, to encourage one another in the attack; or which rowers utter, to cheer one another in their labour. It is therefore used, with great propriety, to express the loud acclamation which the whole angelical hosts will utter, to express their joy at the advent of Christ to raise the dead, and judge the world.

3. With the voice of an archangel.—The archangel here spoken of, is he who will preside over that innumerable company of angels, who are to attend Christ when he comes to judge the world.—Before Christ's first appearance on earth, John Baptist was sent to cry, 'Prepare ye the way of the Lord, make his paths straight.' In like manner, before his second appearance as judge, an archangel will proclaim his advent, and call the living to prepare for the judgment.

4. And with the trumpet of God.—This circumstance is mentioned likewise 1 Cor. xv. 52. See note 1. there. According to the Hebrew idiom, the trumpet of God signifies a great trumpet.

5. And the dead in Christ shall rise first.—If the dead in Christ are those who have suffered death for Christ, as some commentators suppose, the apostle's doctrine in this passage will be the same with John's doctrine, Rev. xx. 4, 6. But as the meaning of that passage is not yet fixed, I prefer the opinion of those who, by the dead in Christ, understand them who have died in subjection to Christ; see chap. i. 1. note.—In this passage the apostle teaches, that the dead in Christ shall be raised before the living are changed: For we are told expressly, ver. 15. that 'the living who remain at the coming of Christ, shall not anticipate them who are asleep in Jesus.' He teaches likewise, if I am not mistaken, that the dead in Christ shall be raised before any of the wicked are raised; and that they shall

17 (Εἰς ταῦτα) *Afterwards,*¹ we, the living who remain, shall (ἀμα σὺν) *at the same time*² with them, be caught up³ in clouds,⁴ to join⁵ the Lord

17 *After the righteous are raised, we, the people of Christ, who are living on the earth at his coming, being changed, shall, at the same time with them who are raised from the dead, be caught up in*

arise with glorious immortal and incorruptible bodies; while the wicked shall be raised with bodies mortal and corruptible, like those in which they died; consequently, that no change is to be made in the bodies of the wicked who are found alive at the coming of Christ. At least these things seem to be taught 1 Cor. xv. 22. 'As by Adam all die, so also by Christ all shall be made alive.' 23. 'But every one in his proper band.' The righteous all in one band, and the wicked in another. And ver. 48. 'As the earthy man Adam was, such also the earthy or wicked men shall be:' at the resurrection they shall be earthy and mortal like Adam, so I translate and interpret the passage, on account of what is affirmed in the following verse 49.): 'and as the heavenly man Christ is, such also the heavenly men (the righteous) shall be at the resurrection.' They shall be heavenly and immortal, like Christ. 49. 'For as we heavenly men have borne the image of the earthy man, we shall also bear the image of the heavenly;' which I think implies that the earthy men, the wicked, are not to bear the image of the heavenly. See 1 Cor. xv. 48. note.

But, because to many, who cannot lay aside their early prejudices, it may appear an opinion not sufficiently supported by the texts I have quoted, that the wicked shall be raised from the dead with fleshly, mortal, corruptible bodies, like those in which they died; and that no change is to pass on the bodies of such of them as are found alive on the earth at Christ's coming, farther proofs, perhaps, will be thought necessary to establish these points. I, therefore, lay before the reader the following considerations for that purpose, and hope they will be attended to by him with due candour.

1. It is nowhere said in scripture, nor insinuated, that the wicked shall be raised with glorious, immortal, and incorruptible bodies. On the contrary, all the passages, in which incorruptible and immortal bodies are promised, or spoken of, evidently relate to the righteous alone. Thus, when the apostle Paul, speaking of Christ, says, Philip. iii. 21. 'Who will re-fashion our humbled body, that it may become of like form with his glorious body,' it is the body of those only 'whose conversation is in heaven,' ver. 20. which shall be thus re-fashioned.—In like manner, what is written of the resurrection of the dead, and of the glory, spirituality, and incorruptibility of their bodies, and of the changing of the living, 1 Cor. xv. 42—44., is not to be understood of the wicked, but of 'them who are Christ's at his coming,' ver. 23. and who are to 'inherit the kingdom of God,' ver. 50. as indeed the whole of the reasoning in that chapter likewise clearly evinces.—Farther, though there shall be a resurrection both of the just and of the unjust, only 'they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever,' Dan. xii. 3. So likewise our Lord tells us, Matt. xiii. 43. 'Then shall the righteous shine forth as the sun, in the kingdom of their father.' And, to name no more passages, in this discourse to the Thessalonians the apostle speaks of none but of 'the dead in Christ,' ver. 14. 16. and of them who are to be 'for ever with the Lord,' ver. 17. See 1 Cor. xv. 19. note. But if the scripture hath nowhere said, or insinuated, that the wicked are to be raised with spiritual, immortal, and incorruptible bodies, what reason has any man to think that they shall obtain bodies of that kind? In a matter of fact of this magnitude, and which depends entirely on revelation, to go one step farther than the scriptures, either by direct affirmation or by necessary inference, warrant us to go, is certainly presumption.

2. There are in the scriptures sentiments and expressions, which, by just construction, imply that the wicked shall not, at the coming of Christ, obtain glorious, immortal, and incorruptible bodies. For example, our Lord's words, Luke xx. 36. 'And are the children of God, being the children of the resurrection,' plainly imply, that they who are not the children of God, are not the children of the resurrection, in the same manner that the children of God are. So also, 'the glory to be revealed in us,' being termed, Rom. viii. 19. 'the manifestation of the sons of God;' the expression certainly implies, that that glory is not to be revealed in them who are not the sons of God.—And to teach us what that glory is, by which the sons of God are to be distinguished from the wicked, deliverance from the bondage of corruption is called, Rom. viii. 21. 'the freedom of the glory of the children of God;' and the redemption of the body from the bondage of corruption is styled, ver. 23. 'the adoption,' or method by which sonship to God is constituted. Allowing, then, that the manifestation and adoption of the sons of God, at the resurrection, will be accomplished by the redemption of their body from corruption, and by the glory that is then to be revealed on them; it implies, that while the righteous on that occasion shall be shewed to be the sons of God, by obtaining glorious, incorruptible, and immortal bodies, the wicked, at the resurrection, by appearing in fleshly, corruptible, mortal bodies, like those in which they die, shall be shewed not to be sons of God. The truth is, to suppose that the wicked shall arise with the same kind of body as the righteous, is to suppose that they are 'the children of the resurrection,' equally with the sons of God, contrary to our Lord's assertion.—Nay, it is to suppose, that there shall be no manifestation or discrimination of the sons of God at the resurrection, contrary to the doctrine of the apostle Paul.

Here a thought of great importance occurs. May not the manifestation of the sons of God, by the glory to be revealed in their body, imply, that the discrimination of the righteous from the wicked, at the general judgment, is to be made, not by any formal inquiry into the character and actions of each individual, which would render the day of judgment much longer than the whole duration of the world many times repeated; but by the kind of body in which each shall appear. So that the true character of every

man being thus clearly manifested by the power of the Judge, under the direction of his omniscience, the whole process of the judgment will be completed at once, by the sentences which he will pronounce on men, according to their true characters thus manifested.

3. To prove that the righteous, whom he calls 1 Cor. xv. 48. 'heavenly men,' shall obtain heavenly, that is, incorruptible and immortal bodies, St. Paul says, ver. 50. 'This I affirm, brethren,' namely, that we shall bear the image of the heavenly man, 'because flesh and blood cannot inherit the kingdom of God; neither can corruption inherit incorruption.' But if the righteous are to obtain incorruptible bodies, that they may be capable of inheriting the kingdom of God, as I think is plainly intimated in this passage, we may conclude that the wicked, none of whom shall ever inherit the kingdom of God, are not to obtain such bodies. For why should they be fitted for enjoying a happiness which they are never to possess? Besides, the glorious and immortal body of the righteous, being itself a part of their inheritance as the sons of God, we cannot suppose that the wicked shall obtain that, or any share whatever of the portion which belongs to them.

4. After the judgment, the righteous are to be caught up in clouds, to join the Lord in the air, in order to their going with him into heaven, 1 Thess. iv. 17. But the wicked, not being caught up, will in all probability remain on the earth. Wherefore, as the earth is to be burnt with fire, the wicked left thereon must, after the judgment, perish in the general conflagration. Accordingly, our apostle, speaking of the punishment of the wicked, says expressly, 2 Thess. i. 7. 'The Lord Jesus shall be revealed from heaven with the angels of his power. 8. Inflicting punishment with flaming fire on them who know not God, and who obey not the gospel of our Lord Jesus Christ. 9. They shall suffer punishment, even everlasting destruction from the presence of the Lord, and from the glory of his power.'—In like manner the apostle John, speaking of the wicked after the judgment, says, Rev. xxi. 8. They shall 'have their portion in the lake which burneth with fire and brimstone, which is the second death.' But if the wicked are to die a second time, by the destruction of their body, in the burning of the earth, which is to take place immediately after the judgment, why should the power of God be exerted in raising them with spiritual, immortal, and incorruptible bodies, like those of the sons of God, or in changing such of them as are alive at the coming of Christ, seeing they are so soon to lose their bodies in the general conflagration?

5. There appears a great propriety in Christ's raising the wicked with fleshly mortal bodies like those in which they died. For, as in the present life the wicked make the body the sole object of their care, and place their whole happiness in bodily pleasures, fit it is that they be exposed to shame and contempt, by being brought before the judgment-seat of Christ, in that fleshly, corruptible, mortal body, which they so much idolized: Fit also, that they be tormented with envy, by beholding the righteous in their immortal bodies, shining as the brightness of the firmament, and ready to go away into the kingdom of their Father. More than this, seeing the wicked, while on earth, placed their affections and cares wholly on their body, and on earthly things; and for the sake of enjoying earthly things, despised heaven and its felicity; what more proper than to punish them, by destroying their body along with the earth, and the things thereon, to which they so closely attached themselves?

6. The doctrine I am endeavouring to establish is favoured by the Vulgate version of 1 Cor. xv. 51. 'Omnes quidem resurgemus, sed non omnes immutabimur:—We shall all indeed arise; but we shall not all be changed;' namely, by receiving immortal and incorruptible bodies. I own this is not the genuine reading of the Greek text; but I produce it here, only to shew what opinion some of the ancients entertained of the resurrection body of the wicked.

Ver. 17.—I. Afterwards we, the living who remain, shall together with them be caught up.]—Εἰς ταῦτα does not imply that the righteous are to be caught up immediately after the dead in Christ are raised, but simply that they shall be caught up after that event, without determining how long after it. Between the resurrection of the righteous, and their being caught up, the living are to be changed, as is implied in their not anticipating them who are asleep. Also the wicked are to be raised, after the change has passed on the living. For, as the apostle tells us 1 Cor. xv. 23. 'every man is to be raised in his proper band.' Add, that before the righteous are caught up, or at least before they go away with Christ, they must receive their sentence of acquittal. All these circumstances, though not taken notice of in this place, are fully declared by the apostle elsewhere. See 1 Thess. v. 3. note 2.

2. Ἀμα is an adverb of time; σὺν, of place.

3. Caught up.]—Ἀρπαγόμεθα. Dr. Scott (Christian Life, vol. lii. p. 1204.) thinks this shall be effected by the activity of the glorified bodies of the righteous, and not by the ministry of angels. But his opinion is contradicted by the import of the original word ἀρπαγόμεθα, which, as the critics observe, denotes an external force. After the judgment, all the righteous, both those who are raised from the dead and those who are changed, shall be caught up in the air, in clouds, as Christ himself was when he left this earth. Or the meaning may be, they shall be caught up in clusters, by the ministry of the attending angels, to join and accompany the Lord in his return to heaven. On the other hand, the wicked, not being caught up, must remain on the earth; both those who were alive at the coming of the Lord, and those who were raised from the dead. And as the earth is to be burnt with fire, they shall not escape, but shall perish in the general conflagration.

4. In clouds.]—In scripture, multitudes of angels are called clouds, Matt. xxiv. 30. Wherefore, caught up in clouds may signify, caught up by the ministry of angels. Clouds likewise signify

in the air : and so *we shall be for ever with the Lord.*⁶

18 (Ως, 331.) Wherefore, comfort one another (αὐ) with these words.¹

clouds, to join the Lord in the air, that we may all accompany him in his return to heaven : And so we shall be for ever with the Lord.

18 *Wherefore*, making these grand events the subject of your frequent meditation, *comfort one another*, by repeating *these divinely inspired words*, in which I have delivered them to you by the commandment of Christ, ver. 15.

great multitudes of people, Heb. xii. 1. According to this sense, the meaning will be, caught up in great numbers at once.

6. To join the Lord in the air.]—Εἰς ἀπύκτιστον Κυρίου εἰς αἶα. One of the senses of ἀπύκτιστος is, *me offero, me confero*.—Scapula. This meaning the word hath here, because it is not the beginning, but the conclusion of the judgment, which is described in this clause. Accordingly, our joining the Lord in the air, is called, 2 Thess. ii. 1. 'Our gathering together around him.'—From this verse it appears, that at the judgment Christ will fix his seat in the air.

6. And so we shall be for ever with the Lord.]—Here the apostle plainly refers to our Lord's promise, John xiv. 2. 'I go to prepare a place for you. 3. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.' See also John xvii. 24. From the doctrine taught in this verse, Whitby infers, that the souls of the faithful were not with the Lord before the resurrection.

Ver. 18. With these words.]—Some MSS. add here τῶν πινυμένων, these words 'of the Spirit.'

CHAPTER V.

View and Illustration of the Matters contained in this Chapter

THE apostle, after describing the coming of Christ to raise the dead, and carry the righteous with him into heaven, does not quit the subject of Christ's return ; but proceeds in this chapter to foretell the terror which his appearing will occasion to the wicked, and the punishment which he will inflict on them. This circumstance merits the reader's attention, because it proves, that, in describing Christ's return to the earth, the apostle had some farther view besides that of comforting the Thessalonians under the death of their relations. For if this had been his only purpose, nothing more was necessary but to tell them, that 'if they believe Jesus died and rose again, so also them who sleep in Jesus will God bring with him.' Wherefore, since in the preceding chapter he not only mentions the resurrection and departure of the righteous into heaven, but enters into a particular description of the circumstances of Christ's coming to judgment, by which his power and greatness, as the Son of God and governor of the world, will be manifested ; also, since in this chapter he goes on to foretell the terror which Christ's return will occasion to the wicked, and the punishment which he will inflict on them ; it seems to me plain, that his chief design in all this was to shew, that by committing the judgment of the world to Christ, the Father hath confirmed his Son's gospel, and hath authorized him to punish all who do not obey it ; as the apostle also expressly affirms, 2 Thess. i. 8, 9.

To the authority, however, of Christ as Judge, and to the argument for the divine original of the gospel founded thereon, it may be objected, that we have no evidence thereof excepting the apostle's prophecy, and Christ's own prediction, that he will return as Judge. I therefore reply, that although, in ordinary cases, a prophecy proves nothing till it be accomplished, yet we have complete evidence, in Christ's resurrection from the dead, that the prophecies concerning his return to judge the world will in due time be accomplished. For, seeing the chief priests and elders of the Jews put him to death as a deceiver, because he called himself 'the Christ, the Son of the blessed God, and because he affirmed, that 'they should see him sitting on the right hand of power, and coming in the clouds in heaven,' namely, to raise the dead and judge the world ; his resurrection from the dead is certainly a demonstration from God, that he is his Son ; that he is now on the right hand of power, and that he will come in the clouds of heaven to judge mankind. Hence, the first preachers of the gospel always appealed to Christ's resurrection, as the proof of his return to judgment. For example, Paul, in his oration to the learned Athenians, Acts xvii. 31. 'He will judge the world in righteousness by that man whom he hath appointed ; whereof he hath given assurance unto all men, in that he hath raised him from the dead.'—2 Cor. iv. 14.

Knowing, that he who raised up Jesus from the dead,

will raise us up also by Jesus, and will present us with you.'—And in this epistle, 1 Thess. i. 10. 'And to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivers us from the wrath which is to come.' Hence also, in the proof of the divine original of the gospel under our consideration, the apostle very properly connects Christ's return to judgment with his resurrection from the dead ; and produces the two events thus connected as his fourth argument.—1 Thess. iv. 14. 'For if we believe that Jesus died,' for calling himself the Son of God and Judge of the world, 'and rose again,' to prove that these characters really belong to him ; even so must we also believe, that 'them who sleep in Jesus will God bring with him' from the dead into heaven. The truth is, we cannot believe the resurrection of Jesus, without believing that he is the Son of God, and the Judge of the world ; and if we believe that he is the Son of God and the Judge of the world, we must believe that his gospel is a revelation from God.

Farther, the argument taken from Christ's power and dignity as Judge, is introduced in this proof of the divine original of the gospel with peculiar propriety ; because it effectually removed those prejudices which were entertained, from the very beginning, against Christ and his gospel, on account of his having been publicly put to death, as a deceiver, by the chief priests. For his crucifixion, though a stumbling-block to the Jews, was necessary to his resurrection, whereby his dignity as the Son of God, and his power as Judge of the world, have been established beyond contradiction. Since then the return of Christ to judgment is indubitable, the righteous may rejoice in the prospect ; firmly persuaded, that they shall obtain the resurrection to eternal life promised them in the gospel. On the other hand, the wicked may tremble, when they think of the circumstances of Christ's advent foretold by his apostle, and of that terrible punishment which he will then inflict upon them, and from which none of them shall escape. Nay, infidels themselves, although they may believe nothing at all of the matter, should not make light of the warning which the gospel revelation hath given them of Christ's return ; because the bare possibility of its happening ought to fill them with terror.

His description of the punishment of the wicked the apostle introduces with observing, that there was no need for his writing any thing to the Thessalonians, concerning the time of Christ's coming to judge the world, ver. 1.—Because, from what he had formerly told them, they knew perfectly that the time of it is uncertain, not having been revealed to any person ; and that it will be sudden and unexpected, ver. 2.—and will occasion great terror and astonishment to the wicked, when he comes to punish them. And their terror will be exceedingly increased by this, that, about the time of Christ's coming, 'they will promise to themselves peace and safety' for a

great length of years. But while in this state of security, 'sudden destruction shall come upon them, and none of them shall escape,' ver. 3.—This is all the apostle thought fit to write at present concerning the punishment of the wicked. Nevertheless, as he hath declared, chap. iv. 17. that the righteous are to be caught up from the earth, in clouds, to join the Lord in the air, that they may be ever with him, it follows, that the wicked, being left on the earth, shall be burnt in the conflagration which the apostle Peter assures us will consume the earth after the judgment is ended, 2 Pet. iii. 10-12. This being the unavoidable lot of the wicked, had not St. Paul good reason to call their punishment *destruction*, and to declare that none of them shall escape?

Having set forth the punishment to be inflicted on the wicked at the coming of Christ, under the idea of *destruction*, the apostle told the Thessalonians, that being fully instructed concerning the design of Christ's coming, that event will not be terrible to them, ver. 4, 5.—Yet, they were not to live slothfully and securely like the wicked, but they were to watch continually, ver. 6, 7.—and, as persons living in the midst of enemies, they were always to have on the Christian armour, ver. 8.—because God had not appointed them to *wrath*, or destruction with the wicked in the general conflagration, but to salvation through Jesus Christ, ver. 9.—who died for this end, that whether they were of the number of the dead or of the living at his coming, they may live in endless happiness with him, ver. 10.—Lastly, he desired

them, a second time, to edify each other, by making the great discoveries contained in this epistle the subjects of their daily conversations, ver. 11.

His principal design being finished, the apostle cautioned the Thessalonian brethren against those errors and irregularities, which Timothy had informed him still prevailed among them. In particular, because many were not as submissive to their spiritual guides as it became them to be, he besought them to be obedient to those who laboured among them in the ministry, and whose duty it was to admonish and rebuke them for their faults, ver. 12.—and to esteem them very highly for their work's sake, ver. 13.—On the other hand, the Thessalonian ministers, who perhaps had been negligent in admonishing and rebuking the faulty among them, he exhorted to be very plain in warning and reproving such as walked disorderly; and affectionately to support the weak, by administering proper consolations to them; and to be patient towards all, ver. 14.—and to take care that none of their flock rendered evil for evil to any one, ver. 15.—Then, addressing the pastors and people jointly, he gave them a variety of practical advices, ver. 16-22.—After which he prayed fervently for the sanctification of the Thessalonians, ver. 23, 24.—and begged them to pray for him and his assistants, ver. 25.—and laid the rulers of the church under an oath, to cause this his epistle to be read to all the holy brethren; namely, in their own city, and in the neighbouring churches, ver. 27.—Then gave them his apostolical benediction, ver. 28.

The Fourth Argument continued

NEW TRANSLATION.

CHAP. V.—1 (Δ) *However, concerning the times and the seasons,* brethren, ye have no need that I write to you;²

2 For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night.¹ (Matt. xxiv. 42-44.)

3 For when they shall say, Peace and safety, then sudden destruction cometh upon them, as the pains of child-bearing¹ on her who is with child; and they shall not escape.²

Ver. 1.—1. However, concerning the times and the seasons.—*Times*, times, are longer periods, but *seasons*, seasons, are the particular parts of these periods in which events take place. Thus, Dan. ii. 21. *God changeth the times*, the periods of the duration of kingdoms, *and the seasons*, the particular parts of these periods in which revolutions are to take place. Acts i. 7. 'It does not belong to you to know the times or the seasons, which the Father hath put in his own power;' you are not to know how long Jerusalem shall be trodden down of the Gentiles; nor at what season the times of the Gentiles shall be fulfilled.—Rom. v. 6. *Κατα καιρον*, 'In due time Christ died.'—In the passage under consideration, the plural number is used for the singular. See Ess. iv. 22.

2. Ye have no need that I write to you.—This he says, because when he was with them he had taught them, that it was not for them to know the times or the seasons, which the Father hath put in his own power; and had repeated to them Christ's injunction to watch, 'because in such an hour as they thought not, the Son of man cometh,' Matt. xxiv. 43. By making this observation, the apostle represses that vain curiosity which is natural to mankind, who, not content with the knowledge of things useful, indulge an immoderate desire of searching into things which, because the discovery of them would be hurtful, God hath concealed. In the present instance, the knowledge of the time of Christ's coming would be prejudicial to the affairs of the world.

Ver. 2 So cometh as a thief in the night.—This is the comparison by which our Lord himself illustrated the unexpectedness of his coming, Matt. xxiv. 43. It is used by Peter likewise, 2 Pet. iii. 10. See Rev. iii. 3. The ancients, from this comparison, and from the parable of the virgins, fancying that Christ's coming to judgment will be in the night, instituted their *vigils*, that at his coming he might find them watching. But the true meaning of the comparison is, that like the coming of a thief in the night, on those who are asleep and unarmed, the coming of Christ will be unexpected, and full of terror to the wicked; without determining whether it will be in the day-time or in the night.

Ver. 3.—1. As the pains of child-bearing on her who is with child.]—Nothing can be conceived more forcible to represent the anguish and torment of the wicked, occasioned by the stinging of their own consciences, and by the horrid fears which shall be excited

COMMENTARY.

CHAP. V.—1 *However, concerning the time of the duration of the world, and the particular season at which Christ will come to judgment, brethren, ye have no need that I write to you;*

2 *For, from the words of Christ, which I formerly repeated in your hearing, yourselves know perfectly, that the day of the Lord so cometh as a thief in the night; cometh suddenly and unexpectedly; and will occasion the greatest consternation to the wicked.*

3 *For, at the very time when they shall promise to one another uninterrupted peace, and perfect safety, even then, sudden destruction and irresistible cometh upon them, as the pains of child-bearing on her who is with child; and they shall not escape the judgment and punishment of that terrible day.*

in them when they find themselves overtaken by the judgment, than to compare it to the pains of child-bearing. This description is the more affecting, that the verbs are all in the present time—*so cometh; sudden destruction cometh*; representing the certainty and instantaneity of its coming. Luke xxi. 34.

2. And they shall not escape.]—The persons who shall not escape the terrible destruction of that day, are 'they who know not God, and who obey not the gospel of our Lord Jesus Christ.' And the destruction which cometh upon them, 'is everlasting destruction from the presence of the Lord, and from the glory of his power,' 2 Thess. i. 8, 9.

Though the apostle Paul hath often spoken of Christ's return from heaven, and of the resurrection of the dead, the judgment of the world, and the state of the righteous and of the wicked after the judgment, this is the only passage in which he hath professedly given an account of these great events. Yet, as he has not introduced all the particulars relating to them, which he himself, his Master, and the other apostles have occasionally mentioned, it will not be unprofitable if in this place, taking 1 Thess. iv. 14. and v. 1, 2, 3. as the groundwork of the description, I shall insert in their order, the farther discoveries concerning the judgment of the world, and the final issues of things, which are made to us in other parts of the scripture.

Before the coming of Christ to put an end to the world, all those events included 'in the mystery of God which he hath declared to his servants the prophets, must be finished,' Rev. x. 7. But as many of these events have not as yet taken place, the coming of Christ may still be at a great distance. Accordingly, the apostle Peter hath foretold, 2 Epist. iii. 3, 4. that in the last days there will be scoffers, who, because his coming is delayed for a long time, will ridicule the promise of his coming, and affirm, that the world never shall have an end. For the same reason also, as Paul informs us, these men, immediately before the coming of Christ, will promise to one another peace and safety for a great length of years. But while the last generation of the wicked are thus living in a state of absolute security, the Lord himself will descend from heaven, to their unspeakable astonishment. And their consternation will be augmented by the visible majesty in which he will appear. For he will come 'in his own glory,' Luke ix. 26. 'and in the glory of

4 But ye, brethren, are not in darkness, (1st, 197.) so as that day should, like a thief, come on you.¹

5 All ye are sons of light, and sons of day:¹ we are not SONS of night, neither of darkness.²

6 Therefore, let us not sleep, even as the others; but let us watch, and be sober.

7 For they who sleep, sleep in the night, and they who get drunk,¹ are drunken in the night.

8 But we being SONS of day, let us be sober, putting on the breast-plate¹ of faith and love, and FOR an helmet² the hope of salvation.

his Father, with his angels,' Matt. xvi. 27. He will come, not in the weak fleshly body in which he was crucified, but in that glorious body wherein he now lives: He will come, surrounded with that bright light whereby the Father manifests himself to the angelical hosts, and whose shining, far surpassing that of the sun, will give notice of his approach; on which account he is called the *Day Star*, 2 Pet. i. 19. and the *Morning Star*, Rev. xxii. 16. which is to usher in the day of judgment. He will come attended, not with a few poor disciples, but with an innumerable host of angels, the ministers of his justice, and who shall announce his arrival by a great shout, expressive of their joy that the judgment of the world is come, that the righteous are to be rewarded and the wicked punished, and that all the powers of darkness are to be utterly destroyed.—And now the Lord appearing in the air, surrounded with myriads of angels, the voice of an archangel shall be heard, proclaiming that he is come to judge the living and the dead. And the trumpet shall sound as the signal for the dead to come forth from their graves. But they shall not all revive at once. Every man is to rise in his proper band. 'Christ the first-fruit' hath risen long ago, and will now shew himself risen; 'afterward they who are Christ's at his coming,' 1 Cor. xv. 23. The dead in Christ therefore, being first raised, shall appear with spiritual, incorruptible, and immortal bodies, fashioned like to Christ's glorious body, and shining as the brightness of the firmament. After they are raised, such of the righteous as, at the coming of Christ, are alive on the earth, shall be changed; for they 'shall not anticipate them who are asleep in Christ,' 1 Thess. iv. 15. This change, by which the bodies of the living shall be transformed like to Christ's glorious body, will be produced 'in a moment, in the twinkling of an eye,' during the sounding of the last trumpet, 1 Cor. xv. 52. It seems the trumpet shall sound twice.—The righteous who sleep in Jesus being thus raised, and those who are alive at his coming being changed, the wicked who are in their graves shall then awake to everlasting shame and contempt, Dan. xii. 2. They shall not rise with glorious bodies, like the children of God, but with fleshly, corruptible, mortal bodies, like those in which they died; because they are not to inherit the kingdom of God. For the same reason, no change shall pass on the bodies of such of the wicked as remain on earth at the coming of Christ.—In the change of the living, as well as in the resurrection of the dead, due regard being had to the real character of each, a most accurate and just discrimination will be made between the righteous and the wicked, by the kind of body which Christ will allot to them. So that every one's character being thus made visible to himself and to his fellows, and to the angels, and, in short, to the whole universe, there will be no need of any particular inquiry into the actions of individuals; but the whole process of the judgment will be completed and declared at once, in the righteous sentences of the Judge fixing the doom of every man irreversibly. For the whole human race, from the beginning of the world to the end of time, being gathered together, shall stand before the judgment-seat of Christ, so raised in the air as every eye may see him, and every ear hear him. And being revealed in their true characters, each shall receive according to his works. To the righteous Christ will say, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,' Matt. xxv. 34. After which, they shall be caught up in clouds, by the ministry of the angels, to join the Lord in the air.—And now the righteous being gathered together around Christ, 2 Thess. ii. 1. he will say to the wicked, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.' This spoken, flaming fire shall issue from his presence, and from the glory of his power, 2 Thess. i. 8. that is, from the luminous cloud with which he is surrounded, and by which his presence and power shall be manifested. And that fire shall burn the earth, 2 Pet. iii. 10. 12. and the wicked left thereon; both them who were alive at the coming of Christ, and them who were raised from the dead; and none of them shall escape: for their numbers, when assembled, shall not protect them from the indignation and power of their Judge.—This punishment by fire these wicked men shall suffer, because formerly, preferring the pleasures of the body to the pleasures of the mind, they lived only for the body.

4 But ye, brethren, are not in darkness; ye are not in a state of ignorance and security, like the heathen, so as the day of Christ should, like a thief in the night, come on you unexpectedly, and fill you with terror.

5 All ye who believe are enlightened persons, and persons for whose benefit the day of judgment is appointed. We are not persons living in the night of heathenish ignorance, neither persons for whom the darkness of eternal death is designed.

6 Therefore, as persons enlightened, let us not stupefy ourselves with sensuality, even as the heathens; but let us keep ourselves awake, and preserve the right use of reason by habitual temperance.

7 For they who sleep, sleep in the night, and they who get drunk, do it in the night; that is, the stupidity and sensuality in which the heathens live, are suitable to the darkness of ignorance in which they live.

8 But we being persons for whom the day of judgment is appointed, let us be sober; and being surrounded with enemies, let us wear the breast-plate of faith and love as a defence to our heart, the seat of the passions, and for an helmet the hope of salvation, which will defend our head, the seat of reason. See Rom. xiii. 12.

And as this fire is said to be prepared for the devil and his angels, it is reasonable to think that they also shall be punished in the conflagration.—But while all the enemies of God are thus suffering condign punishment for their crimes, the righteous, along with the angels, shall accompany Christ in his return to heaven, and so they shall be for ever with the Lord.

From the burning of the wicked in the general conflagration, it does not follow, that the thinking principle in them shall then be extinguished. Their souls may survive this second death of the body, just as it survived the first, Matt. x. 28. Yet how long it will survive this second death, depends wholly on the pleasure of God, who may prolong their existence, or put a period to it, as he sees fit. Only while they exist, being excluded from all enjoyment, and even from the hope of enjoyment, because they are to have no second resurrection, they must suffer a melancholy, the bitterness of which it is not possible to describe. This comfortless, most miserable state, is, perhaps, what in scripture is called 'outer darkness,' and 'the blackness of darkness reserved for the wicked for ever,' 2 Pet. ii. 17. See 2 Thess. i. 9. note 1.

Such will be the process of the judgment; and such the state of the righteous and the wicked, after it is finished. May the belief of these great discoveries made by the inspired writers, be deeply fixed in our hearts; and may the frequent recollection of them animate us to live in such a manner, that we may be of the number of the righteous in that great and terrible day.

Ver. 4. Should like a thief come.]—*ἥξει ὡς κλέψων* literally, *lay hold on*. The apostle means, that although the coming of Christ will be unexpected to the righteous as well as to the wicked, because unforeseen by both, yet it will not overwhelm the righteous with terror, nor bring destruction to them as it will do to the wicked.—The commendation in this verse, though addressed to the Thessalonians in general, does not by any means imply, that all of them were of such a character, that if the day of Christ had come upon them, it would have found them prepared. Among so great a number, there were doubtless some whom that day would have surprised; particularly the disorderly persons mentioned in the second epistle. But the apostle speaks in this general manner, because the greatest part of them were living as it became the disciples of Christ to do.

Ver. 5.—1. All ye are sons of light, and sons of day.]—This, as addressed to the whole of the Thessalonian brethren, means, that they were all so enlightened by the gospel as to merit the appellation of *sons of day*; and that, if they improved their knowledge, they would be of the number of those for whom the day of judgment was made. See Rom. xiii. 12. 1 John i. 5. notes.

2. We are not sons of night, neither of darkness.]—These are characters of the heathens, importing that they were living in utter ignorance of spiritual things.

Ver. 7. They who get drunk, are drunken in the night.]—*Οἱ μεθύσκοντες, νυκτός μεθύοντες*. *Μεθύσκοντες* denotes the act of getting drunk, *μεθύω*, the state.—See Raphaelius, who has quoted a passage from Polybius, shewing that drunkenness in the day-time was reckoned highly indecent, even by the heathens themselves.

Ver. 8.—1. Putting on the breast-plate.]—The breast and head being particularly exposed in battle, and wounds in these parts being extremely dangerous, the ancients carefully defended the breast and the head of their soldiers by armour, to which the apostle here compares the Christian virtues 'of faith and love.' In the parallel passage, Ephes. vi. 14. the expression is 'the breast-plate of righteousness;' to shew, as Estius says, that the righteousness of a Christian consists in faith and love. Yet as the shield of faith is likewise mentioned in that passage, the observation perhaps is too refined. The breast-plate of faith and love being made of more precious materials than any metal, and being of a truly heavenly fabric, will render the heart, the seat of the affections, invulnerable. The apostle's meaning, stripped of the metaphor, is this;—that to defend our affections against the impression of outward and sensible objects, nothing is so effectual as faith in the promises of Christ, and love to God and man.

2. And for an helmet the hope of salvation.]—The head being the seat of those thoughts and imaginations on which the affections

9 For God hath not appointed us to wrath,¹ but (αὐτὴν τὴν δόξαν) to the acquisition of salvation through our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep,¹ we may live together with him.² (chap. iv. 17.)

11 Wherefore, comfort one another, and edify (αἱ τὸν ἄλλον, literally, one the other) each the other, even as also ye do.¹

12 Now, we beseech you, brethren, to know them who labour among you, and who preside over you in the Lord, and admonish you;¹

13 And to esteem them very highly (αὐτοὺς) with love for their work's sake.¹ Be at peace among yourselves.²

14 (Δὲ) On the other hand, we exhort you, brethren, admonish the disorderly,¹ (chap. iii. 11.), comfort the faint-hearted,² support³ the weak, be of a long-suffering disposition towards all.

15 Take care that no one return evil for evil to any one, but always pursue ye what is good, both towards one another, and towards all.

16 Always rejoice.¹ (Matt. v. 11, 12, Rom. v. 2.)

and passions in a great measure depend, it must be of importance to defend the head against the entrance of such thoughts and imaginations, as have any tendency to excite bad affections, or carnal desires. But, for that purpose, nothing is better than to have the head so filled with the glorious hope of the salvation offered to us in the gospel, as to exclude all vain thoughts and imaginations whatever. This hope, therefore, is most elegantly termed the Christian's helmet. The exhortation to the Thessalonians to arm themselves, teaches us, that the sons of light must not only watch but fight. See Ephes. vi. 17. note 1.

Ver. 9. God hath not appointed us to wrath.—The design of God in sending his Son, was not to condemn but to save the world; they, therefore, who are appointed to wrath, are such only who wilfully and obstinately refuse to believe and obey the gospel.

Ver. 10.—1. Wake or sleep.—Because the word here used is *κατακοιμησθε*, and not *κοιμησθε*, Whitby thinks the apostle is speaking of natural sleep, and not of death: and that *κατακοιμησθε* means being on their guard. But Benson hath shewed, that the two first-mentioned words are used indifferently, both by sacred and profane writers, for death. Farther, he observes, that if *κατακοιμησθε* signifies to be on our guard, it is not true, that if we are found asleep, that is, off our guard, we shall live with Christ. The antithesis, therefore, requires that *κατακοιμησθε* here should signify to live.

2. Live together with him.—In the opinion of some commentators, this imports, that the righteous in the state of the dead still live with Christ. But, in my opinion, the apostle is here speaking of their living with Christ after the resurrection.

Ver. 11. Edify each the other, even as also ye do.—This being the exhortation with which the apostle concluded his discourse, chap. iv. 18. concerning Christ's carrying with him into heaven those who are alive at his coming, and those who are then raised from the dead, it shews that the expression, ver. 10. 'Whether we wake or sleep,' means, 'Whether we are alive or dead.'—It were much to be wished, as Chandler observes, that Christians, entering into each other's true interests, would banish from their conversation that calumny, slander, folly, and flattery, which engrosses so much of this short transitory life; and, by discoursing of things of substantial worth, endeavour to fortify each other against the snares of life, and those innumerable temptations which lie in wait to ruin us. With what comfort should we meet each other at the great day, were we on that occasion able to recollect, that in general we had managed our conversation to our mutual advantage! For we should then be sensible, that in some measure we owe our glory to our concern for, and fidelity to, each other. Besides, the remembrance of this will enlarge the love of the saints to each other in the future state.

Ver. 12. Know them who labour among you, &c.—Though the church of the Thessalonians was but newly planted when the apostle left them, he had, before his departure, given it its full form; for he had appointed them *elders*, to perform the ordinary functions of the ministry, and to preside in their religious assemblies, as he appointed elders in the newly planted churches, mentioned Acts xiv. 23.—Farther, from this passage it appears, that the eldership, in the apostle's days, was distinguished into three orders: 1. Τους κοινους; 2. Τους πρεσβυτερος; 3. Τους επισκοπους. 'Those who laboured among them,' in the work of the

9 This hope of salvation is well founded; for God (αὐτὸς ὁ θεός) hath not appointed us to destruction, as he hath appointed the wicked, but to obtain salvation through our Lord Jesus Christ,

10 Who died for us, that whether we are of the number of them who at his coming are alive, or of them who are dead in their graves, we may live with him in heaven for ever.

11 Wherefore, by these glorious discoveries, comfort one another under the afflictions of life, and edify each the other in faith, temperance, fortitude, hope, joy, and watchfulness, even as also, I know, ye do.

12 Now, we beseech you, brethren, to submit yourselves to them who labour in the word among you, and who preside over you in your religious assemblies agreeably to the will of Christ, and who reprove you for your faults, and exhort you to amendment;

13 And to esteem such very highly with love for their work's sake; which indeed is honourable in itself, and beneficial to mankind, but attended with great danger. Live in peace with one another.

14 On the other hand, we exhort you, brethren, who are pastors and rulers, admonish the disorderly, by shewing them the sin and danger of leaving off working, and of meddling with other people's affairs; encourage them who are faint-hearted, when persecution arises; support, by your counsel, them who, being weak in understanding, know not how to direct themselves; and bear long with all who err through ignorance.

15 By your admonitions, and by the prudent use of the censures of the church, take care that none of your flock return evil for evil to any one. But say to them, Always pursue ye what is good, both towards one another, and towards all: for to overcome evil with good, is a victory far more noble than any other.

16 Whether you are in prosperity or in adversity, always maintain that rational joy which the doctrines and promises of the gospel inspire.

ministry, by preaching, catechising, and dispensing the sacraments: 2. Τους πρεσβυτερος; 3. Τους επισκοπους. 'Those who presided over them;' that is, who, in their public meetings for worship, shewed in what order individuals were to exercise their spiritual gifts; and appointed the places and times of these meetings: 3. Τους ασθενους; 4. Τους κοινους; 5. Τους πρεσβυτερος; 6. Τους επισκοπους. 'Those who observed the behaviour of individuals, and gave to such as were faulty the admonitions and reproofs necessary to their amendment.' For *κατακοιμησθε* signifies to admonish with reproof. See Tit. iii. 10. note 2.—Perhaps this office belonged to the bishops.

Ver. 13.—1. And to esteem them very highly with love, for their work's sake.—From this we learn, that the respect due from Christians to their ministers, is founded upon their diligence and faithfulness in preaching the word, and in admonishing those who err, rather than upon the dignity of their character, as rulers of the church.

2. Be at peace among yourselves.—Some ancient MSS. and versions read here *εν αυτοις*, with them: 'Be at peace with them' who preside over you, &c. But as the clause is not joined with what goes before by any copulative, I rather think it a distinct precept to avoid discord, which is the ruin of any society.

Ver. 14.—1. On the other hand, we exhort you, brethren, admonish the disorderly.—*Ατακτους* is a military term, and signifies those who break their ranks, or desert their post, so that they cannot perform their duty as soldiers, especially in battle. It is fitly used, to denote those who neglect the proper duty of their office or station. The beauty of this passage is well illustrated by Mr. Blackwall, who says, "It is as admirable for the purity of its moral, and the diffusiveness of its charitable meaning, as for the elegance and force of its words, and the delicate turn of its structure. The union of the words within each comma or stop, and their mutual relation and assistance, is exquisitely proper and natural. The noble period runs on with strength and smoothness, and ends close and full. Both the ear and judgment are satisfied." Sac. Class. vol. i. p. 257.

2. Comfort the faint-hearted.—*Ολιγοψυχους*, according to Grotius, are persons who in adversity are dejected. But, in Chandler's opinion, they are persons who entertain worse thoughts of themselves than they ought to do. Of this sort, there may have been some among the Thessalonian brethren, who, having been great sinners, were oppressed with sorrow for their former offences, and afraid, lest the continued persecution to which they were exposed should make them renounce the gospel.

3. Support the weak.—*Ανυπερωχτους*, is to bear a thing on the side opposite to a person who bears it at the same time. In this place, it signifies our assisting the weak in understanding with our advice, when they are at a loss how to direct themselves.

Ver. 16. Always rejoice.—Here, and in what follows, the apostle turns his discourse to the people.—In advising us always to rejoice, he does not mean that we should be insensible of our afflictions; but that in affliction we should not lose the joy which the glorious discoveries of the love of God and of Christ, made to us in the gospel, are fitted to yield. The truth is, affliction is the time when God gives the most abundant measures of his Spirit to his children, and raises their faith in the promises of the gospel, and strengthens their trust in his providence; by all which they obtain such peace and joy as nothing can overcome.—See Philip. iv. 4. note.

17 Pray without ceasing.¹

18 (Εἰ πάντι) In every thing give thanks;¹ for this is the will of God, by Christ Jesus, (αὐτ., 192.) concerning you.

19 Quench not the Spirit.¹ (See Eph. v. 18. note 3.)

20 Despise not prophesying.¹ (See 1 Cor. xiv. 3. note.)

21 Prove all things.¹ Hold fast² that which is good. (1 John iv. 1.)

22 Abstain from all appearance of evil.

23 And may the God of peace himself sanctify you wholly; and may your whole person,¹ the spirit, and the soul, and the body,² be pre-

Ver. 17. Pray without ceasing.—This does not mean, that we should never intermit praying, but that we should observe the stated seasons of prayer. Thus, Luke xxiv. 53. 'They were continually in the temple praising God,' means, that they resorted to the temple at the time of the morning and evening sacrifice; and, according to the custom of the Jews, offered their prayers and praises while the incense was burning. See Rev. viii. 3. And as the morning and evening sacrifice is called the continual burnt-offering, Exod. xxix. 42. they who regularly observed that season of prayer, were said to *pray continually, and night and day*. Acts xxvi. 7. 'Our twelve tribes instantly serving God night and day,' &c.—But besides outward worship, there is due to God worship also in spirit, consisting in habitually cherishing just conceptions of his character and government; in placing our affections on him as their highest object; in submitting our will to his in all things; and in relying upon him for our happiness, both in prosperity and in adversity. Where these dispositions prevail, the person may be said to pray without ceasing; and to make them habitual, care in performing the outward acts of worship is of great use. Farther, frequently and humbly to ask the assistance and protection of God, and to return him thanks for the blessings we derive from his providence, are duties so natural, and so necessary to our happiness, that one would think no person or family could live in the habitual neglect thereof. And yet how many are there who do so!

Ver. 18. In every thing.—This clause may be translated, *For every thing give thanks*. See Ephes. v. 20. note 1. But the preposition there is *πᾶσι*, not *ἐν*, as here.

Ver. 19. Quench not the Spirit.—Here, the Spirit denotes the miraculous gifts which were bestowed on the first Christians, called Heb. ii. 4. 'Distributions of the Holy Spirit.'—From this precept, as well as from that to Timothy, 'Stir up the gift of God which is in thee,' 2 Tim. i. 6. it appears that even the miraculous powers might be improved; and that the continuance of them with individuals, depended in a great measure upon the right temper of their minds, and upon the proper use which the spiritual men made of their gifts. The Greek words in which the above-mentioned precepts are expressed, have a relation to those flames of fire by which the presence of the Spirit was manifested, when he fell on the apostles and brethren, as mentioned Acts ii. 3. For in this passage the banishing of the Holy Ghost is expressed by words which signify the extinguishing of flame: *Τὸ πνεῦμα ἅρτις ἐσθίοντες*, 'Quench not the Spirit.' On the other hand, the strengthening the spiritual gifts, by exercising them properly, by banishing all vicious passions, and by cherishing inward purity, is expressed in words which denote the blowing up of fire into flame. 2 Tim. i. 6. 'I put thee in mind (*ἀναμνήσκω* το *χαρίσμα* τοῦ θεοῦ) to stir up the spiritual gift of God which is in thee,' literally, to stir up as fire the spiritual gift. Some commentators suppose these precepts have a respect likewise to the ordinary influences of the Spirit, which, without doubt, equally with the extraordinary, are banished by resisting or abusing them, and by indulging sensual, malevolent, worldly dispositions; but are cherished by yielding to their influence, and by cultivating a virtuous temper of mind.

Ver. 20. Despise not prophesying.—*Μη ἐξουδένειτε*, literally, *do not set at nought*. This precept, in a more general sense, is designed for those who neglect attending the public worship of God, on pretence that they are so wise, or so well instructed, that they can receive little or no benefit from it. But such should consider, that the spiritual life is maintained in the soul, not so much by new knowledge, as by the recollection of matters formerly known, and by serious meditation thereon.

Ver. 21.—1. Prove all things.—This precept may have been originally intended for those spiritual men who had the gift of discerning spirits, and whose office it was to try those who pretended to prophesy, or to speak by inspiration; and to direct the church in their opinion concerning them. Nevertheless, it may well be understood in a more general sense, as requiring Christians in all ages, before they receive any religious doctrine, to examine whether it be consonant to right reason and to the word of God. On this precept Benson's remark is, 'What a glorious freedom of thought do the apostles recommend! And how contemptible in

17 Sensible of your own wants and weaknesses, and of the infinite power and goodness of God, *pray to him morning and evening*, and embrace every fit opportunity of prayer.

18 *In every condition, whether prosperous or adverse, give thanks to God*, by whose providence all things come to pass; *for this is the will of God, made known by Christ Jesus, concerning you*.

19 *Quench not the gifts of the Spirit*, by hindering others to exercise them, or by neglecting to exercise them yourselves, or by exercising them with strife and tumult.

20 *Highly esteem the gift of prophesying*; for it is the most useful of all the spiritual gifts, being that by which the church is edified, exhorted, and comforted.

21 Do not believe every teacher pretending to inspiration; but *examine all things* offered to you, comparing them with the doctrines of Christ, and of his apostles, and with the former revelations: *and hold fast that which, upon examination, is found good*.

22 *Abstain from all such actions, as to yourselves, after examination, have an appearance of evil*.

23 And that ye may be enabled to obey this, and every precept of the gospel, *may God, the author of all happiness, sanctify you wholly; and may your whole person, your understanding, your af-*

their account is a blind and implicit faith! May all Christians use this liberty of judging for themselves in matters of religion, and allow it to one another and to all mankind!"

2. *Καταλείτε*.—This word signifies to hold a thing firmly in one's hand. Applied to the mind, it denotes the sincere approbation of a thing, and the close adherence to it.

Ver. 23.—1. Your whole person.—So I have translated *ὁλόκληρον ἑαυτὸν*, because the word signifies the whole of a thing given by lot; consequently the whole of any thing; and here, the whole frame of our nature, our whole person. Accordingly, Chandler has shewed that this word is applied to a *city*, whose buildings are all standing; and to an *empire*, which hath all its provinces; and to an *army*, whose troops are undiminished by any accident or calamity.

2. The spirit, the soul, and the body.—The Pythagoreans, Platonists, and Stoics, divided the thinking part of man into *spirit* and *soul*; a notion which they seem to have derived from the most ancient tradition, founded, perhaps, on the Mosiac account of the formation of man, Gen. ii. 7., and therefore it was adopted by the sacred writers. See Whitby's note here, who says, Gassendus and Willis have established this philosophy beyond all reasonable contradiction. But others are of opinion, that as the apostle's design was to teach mankind religion, and not philosophy, he might use the popular language to which the Thessalonians were accustomed, without adopting the philosophy on which that language was founded; consequently, that his prayer means no more, but that they might be thoroughly sanctified, of how many constituent parts soever their nature consisted.

The passage of Genesis above stated runs thus: 'The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul; that is, an animal. The same appellation is given to the beasts, Gen. i. 24. 'God said, Let the earth bring forth the living creature (Heb. the living soul) after his kind, cattle,' &c. Wherefore, the formation of the animal part of our nature only is described Gen. ii. 7. the formation of our spiritual part having been formerly declared: Gen. i. 27. 'So God created man in his own image; in the image of God created he him: male and female created he them;'—both the male and the female of the human species created he in the image of God. Moses's account, thus understood, implies, that we have both an animal and an intellectual nature; that in his animal nature man is the same with the beast; for, like the beast, he hath a body united to his soul. And as the soul of the beast is the seat of its sensations, and is endowed with appetites and passions, such as anger, hatred, lust, &c. so the soul of man is the seat of his sensations, appetites, and passions. And though his body, in its form, differs from that of a beast, it resembles it in being made out of the ground: its members have a general resemblance to the members of a beast; the bodies of both are nourished by food; they grow to a certain bulk; they continue in their mature state a determined time; after which they gradually decay, and at length die, unless destroyed before by some accident. To the life of both the presence of the soul in the body is necessary; and to the presence of the soul, it is requisite in both that the bodily organs, called *vital parts*, be in a fit state for performing their several functions. Such is the life which man enjoys in common with the beast.

Because it hath been commonly supposed that God's words to Adam, 'Dust thou art, and to dust thou shalt return,' were spoken to him as an animal, some have inferred, that not his body alone, but his animal soul, was made of the dust, and returned to the dust. And in support of their opinion, they appeal to Solomon's words, Eccles. iii. 18, 19. where he affirms, that the soul both of man and beast is of the dust, and returns to the dust; on which account he calls man a *beast*. Others affirm, that *dust* or *matter*, however modified and refined, is not capable of sensation, the lowest degree of thought, and far less of imagination and memory,—faculties which the beast seems to partake of in common with man. And therefore they understand the above expressions as importing, not that the soul of man and beast is material, but that it is mortal; because, it is no more contrary to reason that an incorporeal soul should cease to be, than that it should have begun to exist.

But without pretending to determine, whether the soul which man

served unblamable, unto the coming of our Lord Jesus Christ.

24 Faithful is he who hath called you; who also will do it.

25 Brethren, pray for us.¹

26 Salute all the brethren with an holy kiss. (See Rom. xvi. 16. note 1.)

27 I adjure you by the Lord, that this epistle be read¹ to all the holy (see Essay iv. 48.) brethren.

28 The grace of our Lord Jesus Christ be with you. Amen. (See Eph. vi. 24. note 2.)

is supposed to have in common with the beast, be material or not, I observe, that although God's words, 'Dust thou art, and to dust shalt thou return,' should be meant to import the mortality of Adam's soul as well as of his body, it will not follow, that there is nothing in man but what was made of dust, and is mortal. Besides an animal soul, the seat of sensation, appetite, passion, memory, &c. man has an higher principle called *spirit*, the seat of intellect, reasoning, and conscience. This appears from Gen. i. 26. 'Let us make man in our image;' for the body of man, made of the dust of the ground, can be no part of the image of God. As little can the animal soul, which he hath in common with beasts, be any part of that image. This superior principle in man Solomon acknowledgeth. For, after describing what man hath in common with beasts, namely, *one breath of life*, he observes that their spirits are different, Eccles. iii. 21.

To comprehend the distinction between *soul* and *spirit*, which the sacred writers have insinuated, the soul must be considered as connected both with the body and with the spirit. By its connection with the body, the soul receives impressions from the senses; and by its connection with the spirit, it conveys these impressions, by means of the imagination and memory, to the spirit, as materials for its operations. The powers last mentioned, through their connection with the body, are liable indeed to be so disturbed by injuries befalling the body, as to convey false perceptions to the spirit. But the powers of the spirit not being affected by bodily injuries, it judges of the impressions conveyed to it as accurately as if they were true representations; so that the conclusions which it forms are generally right.

Ver. 25. Brethren, pray for us.)—This the apostle requested, because, whether he considered the prayers of the Thessalonians as expressions of their earnest desire to have the gospel propagated, or of their good-will to him the apostle of Christ; or whether

he considered the efficacy of their prayers with God, who, to do honour to good men, heareth their prayers in behalf of others, he was sensible that their prayers might be of great use to him. See Col. iv. 3. note 1.

24 Faithful is God who hath called you into his kingdom, and who, having promised to assist you in all your trials, and to sanctify you wholly, also will do it.

25 Brethren, sensible of the importance and difficulty of my work as an apostle, I earnestly request you to pray for me.

26 Express your affection towards all your Christian brethren, in the ordinary manner, by giving them a kiss, accompanied with nothing of that criminal love which many of the Greeks indulge towards their own sex.

27 I lay you, who preside in the church at Thessalonica, under an oath by the Lord's direction, that this epistle be read to all the holy brethren professing Christianity in your own church, and in all the churches of Macedonia.

28 I finish my letter with giving you my apostolical benediction. May the favour, protection, and assistance of our Lord Jesus Christ, whose servants ye are, ever remain with you, that ye may be approved of him. And in testimony of my sincerity in this, and in all the things written in this epistle, I say Amen.

he considered the efficacy of their prayers with God, who, to do honour to good men, heareth their prayers in behalf of others, he was sensible that their prayers might be of great use to him. See Col. iv. 3. note 1.

Ver. 27. I adjure you by the Lord, that this epistle be read to all the holy brethren.)—See Preliminary Essay 2. This being a command to the presidents and pastors of the Thessalonian church, it is evident that this epistle must have been first delivered to them by his order, although it was inscribed to the Thessalonians in general. The same course, no doubt, he followed with all his other inspired epistles. They were sent by him to the elders of the churches for whose use they were designed, with a direction that they should be read publicly, by some of their number, to the brethren in their assemblies for worship; and that not once or twice, but frequently, that all might have the benefit of the instructions contained in them. If this method had not been followed, such as were unlearned would have derived no advantage from the apostolical writings; and to make these writings of use to the rest, they must have been circulated among them in private, which would have exposed the autographs of the apostle's letters to the danger of being lost. The practice therefore of the Romish clergy, who do not read the scriptures to the common people in their religious assemblies, or who read them in an unknown tongue, is directly contrary to the apostolical injunctions, and to the primitive practice.—Farther, as the Thessalonian brethren had not been entirely obedient to their spiritual guides, the apostle may have suspected that their pastors would be afraid to read this epistle publicly, in which a number of them were rebuked, and in which practices were expressly condemned which many of them still followed. He therefore laid the pastors under an oath, to cause it to be read publicly to all the brethren in their own city, and in the neighbourhood.

II. THESSALONIANS.

PREFACE.

SECT. I.—Of the Occasion of Writing the Second Epistle to the Thessalonians.

FROM the matters contained in this epistle it appears, that the messenger who carried Paul's first letter to the Thessalonians, gave him, when he returned, a particular account of their affairs, (see 2 Thess. iii. 11.), and, among other things, informed him, that many of them thought the day of judgment was to happen in that age; because in his letter the apostle seems to insinuate, that he was to be living on the earth at the coming of the Lord: 1 Thess. iv. 15. 'We who are alive and remain unto the coming of the Lord.'—Ver. 17. 'Then we who are alive and remain, shall be caught up.'—Chap. v. 4. 'But ye are not in darkness, so as that day should, like a thief, lay hold on you.'—Ver. 6. 'Therefore, let us not sleep, even as

the others; but let us watch and be sober.'—The same person also informed the apostle, that such of the Thessalonians as thought the coming of Christ and the end of the world at hand, were neglecting their secular affairs, in the persuasion that all business of that sort was inconsistent with the care of their souls: That certain false teachers among the Thessalonians pretended to have a revelation of the Spirit, importing that the day of judgment was at hand: That others affirmed they were sent by the apostle to declare the same things by word of mouth: nay, That a forged letter had been handed about in Thessalonica, as from him, to the same purpose.—An error of this kind being exceedingly prejudicial to society, it was necessary to put a stop to it immediately; and the rather, that being imputed to Paul, it was utterly subversive of his apostolical character and inspiration. The state, therefore, of the Thessalonians was no sooner made known to the apostle, than he wrote to them this second

epistle; in which, as in the former, Silas and Timothy joined him, to shew that they were of the same sentiments with him concerning that momentous affair.

The foregoing account of the occasion and design of writing the second epistle to the Thessalonians, is taken from chap. ii. 1. where the apostle besought the Thessalonians, 'with relation to the coming of Christ, and their gathering together around him,' (described in his former epistle, chap. iv. 14-18.), not to give the least heed to any teacher pretending to a revelation of the Spirit, who affirmed that the day of Christ was at hand; or who brought any verbal message or letter to that purpose, as from him. The whole was a falsehood, wickedly framed. And to convince them that it was a falsehood, he assured them in the most express terms, that before the day of the Lord there will be a great apostasy in the church; that the man of sin is to be revealed; that he will oppose and exalt himself above every one who is called God, or who is an object of worship; and that he will sit, or continue a long time, in the church, as God. Then he put this question to the Thessalonians, ver. 5. 'Do ye not remember, that when I was yet with you I told you these things?' So that if they had recollected the apostle's discourses, they would easily have perceived the falsehood of the things which the deceivers pretended to inculcate as a message from him.—The chief design, therefore, of this epistle was, to convince the Thessalonians that the apostle and his assistants did not entertain the opinion imputed to them, that the coming of the Lord and the day of judgment were to happen in their lifetime; and to foretell the rise and progress of the 'mystery of iniquity,' together with the coming and destruction of the 'man of sin;' that the faithful, being forewarned, might not be surprised at these events when they took place in the church.

SECT. II.—Of the Time and Place of Writing the Second Epistle to the Thessalonians.

PAUL's second epistle to the Thessalonians is thought, by the best critics and chronologers, to have been written from Corinth, during his first abode in that city. For the error it was designed to correct being of a most pernicious nature, as shall be shewed immediately, and requiring a speedy remedy, it is natural to suppose the apostle would write it as soon as possible after the messenger who carried his former letter returned, and gave him an account of the disorders which prevailed among the Thessalonians.—That the apostle wrote this second letter not long after the first, seems probable for this reason also, that Timothy and Silvanus, who joined him in his first letter, were still with him, and joined him in the second. And seeing in this epistle he desired the brethren to 'pray, that he might be delivered from brutish and wicked men,' chap. iii. 2. it is probable he wrote it soon after the insurrection of the Jews at Corinth, in which they dragged him before Gallio the proconsul of Achaia, and accused him of 'persuading men to worship God contrary to the law,' Acts xviii. 13. It seems the ignorance and rage of the unbelieving Jews had made such an impression upon the apostle's mind, that he was afraid of encountering them again; and therefore he begged the Thessalonians to pray that God would deliver him from all such furious bigots, who, though they professed to believe in the true God, shewed, by their actions, that they were destitute of every good principle whatsoever.—This epistle, therefore, being written at Corinth soon after the former, we cannot be much mistaken in supposing that it was dated A. D. 52; in the end of the twelfth, or in the beginning of the thirteenth year of the reign of Claudius, the successor of Caius.

On supposition that this is the true date of the epistle, Grotius, who makes the emperor Caius the man of sin,

and Simon Magus the wicked one, whose coming is foretold 2 Thess. ii., hath fallen into a gross error; as hath Hammond likewise, who makes Simon Magus the man of sin and the wicked one. From the history of the Acts we know, that Simon had of a long time bewitched the Samaritans with his sorceries, when Philip preached the gospel to them. After leaving Samaria he went, according to Grotius and Hammond, to Rome, and was honoured as a god in the beginning of the reign of Claudius. Now, seeing in the second epistle to the Thessalonians, which was written in the end of the reign of Claudius, the revelation of the man of sin is spoken of as an event to happen in some future period, it is plain that neither Caius, who was then dead, nor Simon, who is said to have revealed himself at Rome as a god in the beginning of the reign of Claudius, can be the man of sin, and wicked one, whose coming and revelation are foretold in that epistle.

SECT. III.—Shewing that none of the Apostles believed the Day of Judgment was to happen in their Lifetime.

Grotius, Locke, and others, have affirmed, that the apostles of Christ believed the end of the world was to happen in their time; and that they have declared this to be their belief, in various passages of their epistles. But these learned men, and all who join them in that opinion, have fallen into a most pernicious error. For thereby they destroy the authority of the gospel revelation, at least so far as it is contained in the discourses and writings of the apostles; because, if they have erred in a matter of such importance, and which they affirm was revealed to them by Christ, they may have been mistaken in other matters also, where their inspiration is not more strongly asserted by them than in this instance. In imputing this mistake to the apostles, the deists have heartily joined the learned men above mentioned, because a mistake of this sort effectually overthrows the apostles' pretensions to inspiration. It is therefore necessary to clear them from so injurious an imputation.

And, first, with respect to Paul, who was an apostle of Christ, and Silvanus, who was a prophet and chief man among the brethren, and Timothy, who was eminent for his spiritual gifts, I observe, that the epistle under our consideration affords the clearest proof that these men knew the truth concerning the coming of Christ to judge the world. For in it they expressly assured the Thessalonians, That the persons who made them believe the day of judgment was at hand, were deceiving them. That before the day of judgment there was to be a great apostasy in religion, occasioned by the man of sin, who at that time was restrained from shewing himself, but who was to be revealed in his season: That when revealed, he will sit, that is, remain a long time in the church of God, as God, and shewing himself that he is God: And that afterwards he is to be destroyed. Now as these events could not be accomplished in the course of a few years, the persons who foretold that they were to happen before the coming of Christ, certainly did not think the day of judgment would be in their lifetime. And as for the expressions in the former epistle, which have been thought to imply that Paul believed the day of judgment at hand, we have shewed, in note 1. on 1 Thess. iv. 15. that they are mere rhetorical forms of expression, which ought not to have been made the foundation of a doctrine of this magnitude. Besides, St. Paul, Rom. xi. 23-36. by a long chain of reasoning having shewed, that, after the general conversion of the Gentiles, the Jews in a body are to be brought into the Christian church, can any person be so absurd as to persist in maintaining, that this apostle believed the end of the world would happen in his own lifetime?

Next, with respect to the apostle Peter, I think it plain, from the manner in which he hath spoken of the coming of Christ, that he knew it was at a great distance : 2 Pet. iii. 3. 'Knowing this first, that scoffers will come in the last of the days, walking after their own lusts ; 4. And saying, where is the promise of his coming ? For from the time the fathers fell asleep, all things continue as at the beginning of the creation. 8. But this one thing, let it not escape you, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. 9. The Lord who hath promised, doth not delay, in the manner some account delaying.' Now, seeing Peter hath here foretold, that in the last age the wicked will mock at the promise of Christ's coming, on account of its being long delayed,—and from the stability and regularity of the course of nature, during so many ages, will argue that there is no probability that the world will ever come to an end,—it is evident that he also knew the coming of Christ to judgment was at a very great distance, at the time he wrote that epistle.

The same may be said of James. For in the hearing of the apostles, elders, and brethren, assembled in the council of Jerusalem, he quoted passages from the Jewish prophets, to shew, that all the Gentiles were, in some future period, to seek after the Lord, Acts xv. 17. But if James looked for the general conversion of the Gentiles, he certainly could not imagine the end of the world would happen in his time.

Lastly, the apostle John, in his book of the Revelation, having foretold a great variety of important events respecting the political and religious state of the world, which could not be accomplished in a few years, but required a series of ages to give them birth, there cannot be the least doubt that he likewise knew the truth concerning his master's second coming. And therefore, to suppose that he imagined the day of judgment was to happen in his own lifetime, is a palpable mistake.

Upon the whole, seeing the apostles, and other inspired teachers of our religion, certainly knew that the coming of Christ to judgment was at a great distance, every impartial person must be sensible they have been much injured, not by the enemies of revelation alone, but by some of its friends, who, upon the strength of certain expressions, the meaning of which they evidently misunderstood, have endeavoured to persuade the world that the apostles ignorantly believed the day of judgment was at hand. These expressions may all be applied to other events, as shall be shewed in the next section ; and therefore they ought to be so applied, because candour requires that sense to be put on an author's words which renders him most consistent with himself.

SECT. IV.—*Different Comings of Christ are spoken of in the New Testament.*

In this Article I propose to shew, that there are other comings of Christ spoken of in scripture, besides his coming to judgment ; and that there are other things besides this mundane system, whose end is there foretold ; and that it is of these other matters the apostles speak, when they represent the *day of their master*, and the *end of all things*, as at hand.

1. First, then, in the prophetic writings of the Jews, (2 Sam. xxii. 10–12.; Psal. xcvi. 2–5.; Isa. xix. 1.), great exertions of the divine power, whether for the salvation or destruction of nations, are called *the coming*, *the appearing*, *the presence of God*. Hence it was natural for the apostles, who were Jews, to call any signal and evident interposition of Christ, as governor of the world, for the accomplishment of his purposes, *his coming*, and *his day*. Accordingly, those exertions of his power and providence, whereby he destroyed Jerusalem

and the temple, abrogated the Mosaic institutions, and established the gospel, are called by the apostles *his coming and day* ; not only in allusion to the ancient prophetic language, but because Christ himself, in his prophecy concerning these events, recorded Matt. xxiv., hath termed them *the coming of the Son of Man*, in allusion to the following prophecy of Daniel, of which his own prophecy is an explication ; Dan. vii. 13. 'I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days. And they brought him near before him. 14. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.' This prophecy, the Jewish doctors with one consent interpreted of their Messiah, and of that temporal kingdom which they expected was to be given him. Farther, they supposed he would erect that temporal kingdom by great and visible exertions of his power, for the destruction of his enemies. But they little suspected, that themselves were of the number of those enemies whom he was to destroy, and that his kingdom was to be established upon the ruin of their state. Yet that was the true meaning of 'the coming of the Son of Man in the clouds of heaven.' For while the Jewish nation continued in Judea, and observed the institutions of Moses, they violently opposed the preaching of the gospel, by which Messiah was to reign over all people, nations, and languages. Wherefore, that the everlasting kingdom might be effectually established, it was necessary that Jerusalem and the Jewish state should be destroyed by the Roman armies. Now, since our Lord foretold this sad catastrophe, in the words of the prophet Daniel, Matt. xxiv. 30. 'And they shall see the Son of Man coming in the clouds of heaven, with power and great glory ;' and, after describing every particular of it with the greatest exactness, seeing he told his disciples, ver. 34. 'This generation shall not pass till all these things be fulfilled ;' can there be any doubt, that the apostles (who, when they wrote their epistles, certainly understood the true import of this prophecy), 'by their master's coming,' and by 'the end of all things,' which they represent as at hand, meant his coming to destroy Jerusalem, and to put an end to the institutions of Moses ?—It is no objection to this, that when the apostles heard Christ declare, 'There shall not be left here one stone upon another, that shall not be thrown down,' they connected the end of the world, or age, with that event : Matt. xxiv. 3. 'Tell us, when shall these things be, and what shall be the sign of thy coming, (καὶ οὐρανὸς καὶ γῆ αὐλισκῶσι), and of the end of the age ?' For, as the Jewish doctors divided the duration of the world into three ages ; the age before the law, the age under the law, and the age of the Messiah ; the apostles knew that the age under the law was to end when the age under Messiah began. And therefore, by the *end of the age*, they meant, even at that time, not the end of the world, but the end of the age under the law, in which the Jews had been greatly oppressed by the heathens. And although they did not then understand the purpose for which their master was to come, nor the true nature of his kingdom, nor suspect that he was to make any change in the institutions of Moses ; yet when they wrote their epistles, being illuminated by the Holy Ghost, they certainly knew that the institutions of Moses were to be abolished, and that their master's kingdom was not a temporal, but a spiritual dominion, in which all people, nations and languages, were to be governed, not by external force, but by the operation of truth upon their minds, through the preaching of the gospel.

Farther, that the apostles, by *the coming* of Christ, which they represented as at hand when they wrote their epistles, meant his coming to establish his spiritual kingdom over all people, nations, and languages, and not his coming to put an end to this mundane system, is evident from what Christ himself told them, Matt. xvi. 28. 'There be some standing here, who shall not taste of death till they see the Son of Man coming in his kingdom.' And, agreeably to this account of the coming of Christ, and of the end of all things, I observe, that every passage of their epistles, in which the apostles have spoken of these things as at hand, may, with the greatest propriety, be interpreted of Christ's coming to establish his everlasting kingdom over all people, nations, and languages, by destroying Jerusalem, putting an end to the law of Moses, and spreading the gospel through the world. Thus, 1 Cor. x. 11. 'These things—are written for our admonition, upon whom (τῶν αἰώνων) the ends of the ages are come,' means, the end of the age under the law, and the beginning of the age under the Messiah.—Philip. iv. 5. 'Let your moderation be known to all men; the Lord is nigh;' namely, to destroy the Jews, your greatest adversaries.—Heb. ix. 26. 'But now once, (ἐν συντελείᾳ τῶν αἰώνων), at the conclusion of the ages,' the Jewish jubilees, 'he hath been manifested to abolish sin-offering by the sacrifice of himself.'—Heb. x. 25. 'Exhorting one another daily, and so much the more, as ye see the day approaching;' the day of Christ's coming to destroy Jerusalem and the Jewish state.—Ver. 37. 'For yet a very little while, and he who is coming will come and will not tarry.'—James v. 7. 'Wherefore, be patient, brethren, unto the coming of the Lord.'—Ver. 8. 'Be ye also patient; strengthen your hearts, for the coming of the Lord,' to destroy the Jews your persecutors, 'draweth nigh.'—Ver. 9. 'Behold, the Judge standeth before the door.'—1 Pet. iv. 7. 'The end of all things,' the end of Jerusalem and of the temple, and of all the Mosiac institutions, 'hath approached. Be ye therefore sober, and watch unto prayer.'—1 John ii. 18. Young 'children, it is the last hour' of the Jewish state; 'and, as ye have heard (from Christ, in his prophecy of the destruction of Jerusalem) that the antichrist cometh, so now there are many antichrists; whence we know that it is the last hour' of the Jewish state.

2. There is another coming of Christ spoken of by the apostles, different likewise from his coming to judge the world, and to put an end to the present state of things; namely, his coming to destroy 'the man of sin,' 2 Thess. ii. 8. 'Him the Lord will consume by the breath of his mouth, and will render ineffectual by the bright shining of his coming.' This singular event, which will contribute greatly to the honour of God, and to the good of his church, being to be accomplished by a visible and extraordinary interposition of the power of Christ in the government of the world, is, agreeably to the Scripture style, fitly called 'the coming of the Lord;' and 'the bright shining of his coming.' But this coming is nowhere in Scripture said to be at hand.

3. There is likewise a *day, or coming of Christ*, spoken of by Paul, different from his coming to judgment, and from

both the former comings—I mean, his releasing his people from their present trial, by death. 1 Cor. i. 8. 'He also will confirm you until the end without accusation, in the day of our Lord Jesus Christ.'—Philip. i. 6. 'He who hath begun in you a good work, will be completing it until the day of Jesus Christ.'—1 Thess. v. 23, 'May your whole person, the spirit, and the soul, and the body, be preserved unblamable, unto the coming of our Lord Jesus Christ.' It is true, the release of Christ's servants from their present trial by death is accomplished, for the most part, by no extraordinary display of his power; yet it is fitly enough called his *day and coming*, because by his appointment all men die, and by his power each is carried to his own place after death. Besides, his servants in particular, being put on their duty like soldiers, must remain at their several posts till released by their commander; and when he releases them, he is fitly said to come for that purpose.

4. Besides all these, there is a *day, or coming of the Lord* to judge the world, and to put an end to the present state of things. This coming, Christ himself hath promised, Matt. xvi. 27. 'The Son of Man shall come in the glory of his Father, with his holy angels; and then shall he reward every man according to his work.' Now, this being a real personal appearing of Christ in the body, it is, more properly than any other of his comings, called the day and coming of Christ. And the purposes of it being more important than those of his other comings, the exertions of his power for accomplishing them will be most signal and glorious. On that occasion, likewise, he will appear in far greater majesty than formerly. For whereas, during his first abode on earth, his dignity and perfections were in a great measure concealed under the veil of his human nature, at his second coming, his glory as the image of the invisible God, and as having all the fulness of the Godhead dwelling in him bodily, will be most illustriously displayed, by his raising the dead, judging the world, destroying the earth, punishing his enemies, and rewarding his servants.—Hence this coming is, with great propriety, termed 'the revelation of Jesus Christ,' and 'the day' of his revelation, when he shall be 'glorified in his saints, and admired of all them who believe.'

Thus it appears, that when the apostles wrote, there were four comings of Christ to happen—three of them figurative, but the fourth a real personal appearance; that these different comings are frequently spoken of in Scripture; and that, although the coming of Christ to destroy Jerusalem, and to establish his everlasting kingdom, be represented by the apostles as then at hand, no passage from their writings can be produced, in which his personal appearance to judge the world is said, or even insinuated, to be at hand. The truth is, if the different comings of Christ are distinguished, as they ought to be, we shall find, that the apostles have spoken of each of them according to truth; and that the opinion which Infidels are so eager in maintaining, and which some Christians have unadvisedly espoused, to the great discredit of the inspiration of the apostles, as if they believed the day of judgment was to happen in their lifetime, hath not the least foundation in Scripture.

CHAPTER I.

View and Illustration of the Things contained in this Chapter.

IT seems, the messenger who carried the apostle's first letter to the Thessalonians had informed him, that they were exceedingly strengthened by it, and bare the persecution, which still continued as violent as ever, with admirable constancy.—This good news was so acceptable to Paul and his assistants, that they began their second letter with telling the Thessalonians, they thought them-

selves bound to return thanks to God for their increasing faith and love, ver. 3.—and that they boasted of their faith and patience, in all the persecutions which they endured, to other churches, ver. 4. (probably the churches of Achaia), in expectation, no doubt, that their example would have a happy influence on these churches, in leading them to exercise the like faith and patience under

sufferings.—And, for the encouragement of the suffering Thessalonians, the apostle observed, that their behaviour under persecution demonstrated God's righteousness in having called them, notwithstanding they were of the Gentile race, into the gospel dispensation, ver. 5.—Yet it was just in God to punish their Jewish persecutors, by sending tribulation upon them, ver. 6.—while he was to bestow on the Thessalonians a share in his rest, along with the believing Jews, when Christ will return from heaven with his mighty angels, ver. 7.—to punish all who know not God, and who obey not the gospel of his Son, ver. 8.—with everlasting destruction, by flaming fire issuing from his presence, ver. 9.—The apostle adds, that, at the judgment of the world, Christ will be glorified by the ministry of the angels, who shall put his sentences in

execution, and be admired by all who believe, and, among the rest, by the Thessalonians, ver. 10.—And in this persuasion, he always prayed that the behaviour of the Thessalonians might be such as would induce God to judge them worthy of the gospel, whereby they were called to eternal life; and also to perfect in them the work of faith with power, ver. 11.—That, on the one hand, the name of the Lord Jesus Christ might be glorified through them by their persevering in the faith of the gospel, even when persecuted; and, on the other, that they might be glorified through him, by the virtues which they were enabled to exercise, in a degree proportioned to the grace of God, and of Christ, bestowed upon them; for these virtues would excite in the minds of their persecutors, the highest admiration of their character, ver. 12.

NEW TRANSLATION.

CHAP. I.—1 Paul, and Silvanus, and Timothy, to the church of the Thessalonians, WHICH IS in God our Father,¹ and IN the Lord Jesus Christ.

2 Grace BE to you, and peace from God our Father, and FROM the Lord Jesus Christ.

3 We are bound to thank God always concerning you, brethren, as is fit, because your faith groweth exceedingly,¹ and the love of every one of you all towards each other aboundeth;

4 So that we ourselves boast of you (iv, 163.) to the churches of God,¹ on account of your patience and faith, in all your persecutions and afflictions which ye sustain.

5 THIS is a proof of the righteous judgment¹ of God, (u: 70, 154.) in that ye were counted worthy of the kingdom of God,² for which ye even suffer.

6 (Erege, 137.) Notwithstanding,¹ IT IS just with God to give in return affliction to them who afflict you;

7 And to you the afflicted (στυγνιστῶν) rest¹ with us, when the Lord Jesus shall be revealed from heaven, with (αγγελῶν δυνάμεως, 18.) his mighty angels;

8 Inflicting punishment (v, 162.) with flaming fire,¹ on them who know not God, and on them who obey² not the gospel of our Lord Jesus Christ.

Ver. 1. God our Father.—God is the Father of all mankind, by creation; and of them who believe, by regeneration; and that whether they be Jews or Gentiles.

Ver. 3. Your faith groweth exceedingly.—This teaches us, not to satisfy ourselves with a general belief that the gospel is from God, nor with a superficial view of its doctrines and precepts. Our persuasion of the divine original of the gospel should grow in strength daily, and our views of its doctrines and precepts ought to become more clear and extensive. For, as all the virtues derive their life and operation from faith, the stronger our faith is, the greater our virtue will be. In this light, it is of the utmost importance frequently to review the evidences of the gospel, that we may thereby strengthen our faith; and to search the scriptures daily, for the purpose of improving our views of the doctrines and precepts of our religion.

Ver. 4. We ourselves boast of you to the churches of God.—This passage shows us, what is the occasion of joy to faithful ministers: It is the faith, and piety, and charity, and patience, and constancy, of the churches in which they minister.—As Benson observes, the apostle's address here is admirable. He excited the emulation of other churches by boasting of the Thessalonians to them: And he quickened the Thessalonians, by telling them how much he had praised them, in the hearing of the churches.

Ver. 5.—1. Righteous judgment of God.—It is a proof that God hath judged justly and impartially, in bestowing the gospel upon you, and that he knows the hearts of men.

2. Worthy of the kingdom of God.—So the gospel is called by our Lord. Matt. xii 28. 'The kingdom of God is come to you.'

COMMENTARY.

CHAP. I.—1 Paul, and Silas, and Timothy, to the church of the Thessalonians, which is in subjection to the true God our Father, whereby it is distinguished from an assembly of idolatrous Gentiles, and in subjection to the Lord Jesus Christ, whereby it is distinguished from a synagogue of unbelieving Jews.

2 May virtuous dispositions be multiplied to you, with complete happiness from God our common Father, and from the Lord Jesus Christ, by whom the Father dispenses these blessings to men.

3 We, who in our former letter, (iii. 12.), prayed the Lord to fill you with faith and love, are bound to thank God always concerning you brethren, as is fit; because, agreeably to our prayers, your faith in the gospel groweth exceedingly, notwithstanding the persecution which ye suffer, and because the love of every one of you all towards one another aboundeth;

4 So that we ourselves boast of you to the churches of God planted by us in these parts, on account of your singular patience and faith, under all the persecutions, and under all the afflictions which ye sustain, whether from your own countrymen, or from the unbelieving Jews in your city.

5 This your exemplary faith and patience under persecution, we told the churches, is a demonstration of the righteous judgment of God, who counted you Gentiles worthy of the kingdom of God, into which he hath called you, (1 Thess. ii. 12.), and for which ye even suffer.

6 Notwithstanding God is justified by your patience in suffering, he reckons it right to give in return affliction to them who afflict you. This I declare, to terrify your persecutors;

7 And to comfort you who suffer, I add, that God reckons it right to give to you Gentiles who are afflicted, eternal happiness with us Jews, when the Lord Jesus shall be revealed as the Son of God, by coming from heaven with his mighty angels;

8 Inflicting punishment with flaming fire on the heathens who do not acknowledge God, but worship idols; and on them who believe not the gospel of our Lord Jesus Christ, when preached to them; or who, though they profess to believe it, obey not its precepts.

The apostle calls the gospel dispensation 'the kingdom of God,' in allusion to Dan. ii. 44. 'In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed.' See ver. 11. note 1.

Ver. 6. Notwithstanding, it is just.—The meaning is, Notwithstanding, by the persecution which ye endure, the righteousness of God's judgment, in counting you worthy of his kingdom, is demonstrated, yet it is just with God to punish them, &c.

Ver. 7. Rest with us.—Ανιστά, relaxation. The apostle does not mean relaxation from persecution. The believing Jews had no relaxation in that sense, any more than the believing Gentiles. But he means relaxation from the troubles of this life at death, and the enjoyment of eternal rest, the rest of God, along with the believing Jews.

Ver. 8.—1. Inflicting punishment with flaming fire.—So βλάστης literally signifies. See 1 Pet. ii. 14. where ἐκκαυσθῆναι is translated punishment. Some are of opinion, that ἐκκαυσθῆναι should be joined with the last clause of the preceding verse, thus—'shall be revealed from heaven in flaming fire.' But the construction I have adopted is more suitable to the design of Christ's second coming, which is to comfort the righteous, as well as to punish the wicked. Besides, the Syriac translator hath, 'Qui sumet ultionem in vehementia ignis.'—Πυρὶ καυτός, the fire of flame, is an Hebraism which denotes, that the fire which is to destroy the wicked shall burn fiercely, so as to occasion a great light.

2 And who obey not the gospel.—The belief of the gospel is often termed by Paul the obedience of faith; because God hath commanded men to believe the gospel. Hence Christ told the Jews,

(ΟΙΩΝΕ, 67.) *These shall suffer punishment, EVEN everlasting destruction,*¹ from the presence² of the Lord, and from the glory of his power,

10 *In that day,*¹ when he shall come to be glorified (v. 167.) *through his saints,*² and to be admired *by all the believers*³ *AND BY YOU*, because our testimony⁴ was believed (φ', 189.) *by you.*

11 (ΕΙΣ) *On which account* also we always pray concerning you, that our God may count you worthy of the calling,¹ and fulfil² all the good-will³ of his goodness *IN YOU*, and the work of faith with power;

John vi. 29. 'This is the work of God, that ye believe on him whom he hath sent.' Hence also faith is called a work, 1 Thess. i. 3. 'your work of faith.'—In this clause the apostle seems to have had the unbelieving Jews in his eye, and all who, like them, obstinately and maliciously oppose the gospel.

To understand this account of the punishment of the wicked, we must recollect, that after the judgment 'the righteous are to be caught up' from the earth, 'in clouds, to join the Lord in the air,' 1 Thess. iv. 17.; consequently, that the wicked are not to be caught up, but are to be left on the earth. And in regard the apostle assures us that the present earth 'is safely preserved by the word (command) of God, and kept for fire against the day of judgment, and perdition of ungodly men,' 2 Pet. iii. 7. it follows, that the wicked, both those who were raised from the dead, and those who were alive on the earth at the coming of Christ, shall begin to suffer the punishment due to them, in the flames of the conflagration. This is what Paul likewise declares in this 9th verse; and John, Rev. xxi. 8. where he tells us, that the wicked shall 'be cast into the lake which burneth with fire and brimstone, which is the second death.' Farther, to this punishment of the wicked in the general conflagration Peter plainly alludes, 2 Epist. ii. 6. where, speaking of the destruction of Sodom and Gomorrah by fire, he says, they were 'made (παράδειγμα) an example to those who afterwards would live ungodly,' an example of that dreadful punishment by fire which God will inflict on the wicked at the day of judgment. And, seeing it is said here, ver. 9. 'They shall suffer punishment, even everlasting destruction, from the presence of the Lord, and from the glory of his power,' it is probable that the fire which is to burn the earth, with the wicked left thereon, will issue from the luminous cloud with which the Lord will be surrounded; even as the fire which devoured Nadab and Abihu, Lev. x. 2 Heb. 'went out from the presence of the Lord'; that is, from the pillar of fire by which God manifested his presence among the Israelites in the wilderness.—The fiery cloud with which Christ is to be surrounded when he judgeth the world, is, for the same reason, called his presence. See ver. 9. note 2.—It is also called the *glory of his power*, because it is a token of the great power with which the Father hath invested him, as lord and judge of the world. In the description which the apostle Peter, 2 Epist. iii. 10, 11, 12, hath given of the burning of the earth, we have an account of the order in which it will proceed. It is to begin with the heavens, or air which surrounds the earth; and by the burning of the heavens, or air, the earth is to be set on fire, ver. 10. and the meteors therein, burning furiously, shall be dissolved: and, ver. 10. the flames spreading themselves around, the earth and the works thereon shall be utterly burnt; and the burning penetrating to the centre, the earth shall be dissolved as well as the air; and the elements of which all things are composed shall be melted, or reduced to a homogeneous mass of liquid fire, which will either continue burning, or be extinguished in order to a renovation, as it pleaseth God.

Seeing the fire in which the wicked are to be punished is called by our Lord, Matt. xxv. 41. 'fire prepared for the devil and his angels,' may it not be inferred, that these malicious spirits also are to be burnt in the flames of the conflagration? Of this punishment they may be capable, if, as some suppose, they are united to ethereal bodies of such a texture as to be affected by fire. The other particulars concerning the fallen angels, mentioned in scripture, seem to agree with this account of their punishment. For example, we are told, Eph. ii. 2. that they have their habitation at present in the air. And as the air is a dark abode, in comparison of the region of light which they left, they are said to be confined, 2 Pet. ii. 4. 'with chains of darkness in order to judgment.' In like manner Jude tells us, ver. 6. that 'they are kept in everlasting chains under darkness,' (the darkness of this world, Eph. vi. 12.), 'unto the judgment of the great day.' The devil, therefore, and his angels, being imprisoned in our atmosphere, and the day of judgment being the time expressly fixed by Jude for their judgment and punishment, do not these circumstances authorize us to believe, that when the heavens, or atmosphere of air surrounding this earth, is set on fire, these malicious spirits shall be burnt in their prison-house, even as the wicked shall be burnt on the earth, where they are to be left? So that our Lord's sentence is to be understood literally of the devil and his angels, as well as of the wicked; and that the effect of this burning upon both will be the utter destruction of their bodies, without any hope of their ever regaining new bodies; while their

9 *These wicked men, being raised from the dead, shall suffer punishment, even everlasting destruction,* by fire issuing from the presence of the Lord; the fiery cloud by which the presence of the Lord will be rendered illustrious; and from that glorious token of his power as Judge.

10 This punishment shall fall on the wicked, *in that day when Christ shall come* from heaven the second time, not to be despised and crucified, but to be glorified through the ministry of his holy angels, who will put his sentences in execution; and to be exceedingly admired by all the believers, on account of his justice and power; and, among the rest, by you Thessalonians, because our testimony concerning Jesus was believed by you.

11 *On which account* also we always pray concerning you, that our God may have reason to judge you worthy of the calling into his kingdom, ver. 5., by which he hath given you an opportunity of obtaining eternal life; and that he may effectually accomplish all the good inclination of his goodness in you, and carry the work of faith (1 Thess. i. 3. note) to perfection, by his powerful assistance:

spirits, surviving the destruction of their bodies as long as it shall please God, shall be made unpeppably miserable by their own thoughts, without any enjoyment whatever to alleviate the bitterness of their most melancholy state. These things are all so terrible, that the sound of them, though distant, should awaken even those who are most sunk in wickedness and insensibility.

Ver. 9.—1. Everlasting destruction.—ΟΛΙΣΤΕ; properly signifies that destruction of the animal life which is called death; but is nowhere used to denote the extinction of the thinking principle. When, therefore, the wicked are said to be punished with everlasting destruction from the presence of the Lord, it cannot from that expression be certainly inferred that they are to be annihilated; but that they are to lose the animal life which some of them possessed who were alive on the earth at Christ's coming to judgment, and which the rest regained by the resurrection of their body, in order that they might be judged and punished in the body. Agreeably to this supposition, the punishment of the wicked, cast into the lake which burneth with fire and brimstone, is called 'the second death,' Rev. xx. 14, 15. to intimate, that as the soul or thinking principle in men is not destroyed in the first death or destruction of the body, so neither is it to be extinguished by the destruction of the body in the general conflagration; which therefore is fitly called 'the second death.' And seeing the wicked shall never be delivered from this second death by any new resurrection, it is properly termed 'everlasting destruction.' Nevertheless, whether an end is to be put to their misery, and at what period or in what manner it is to be ended, is not revealed, and rests with God alone to determine.

2. From the presence of the Lord.—The luminous cloud with which the Lord will be surrounded when he comes to judge the world, is called προσωπον, his face, or presence, because thereby his presence, when he comes to judge the world, will be manifested, as the presence of God was manifested at Sinai by a cloud, whose appearance was like 'devouring fire,' Exod. xxiv. 17. See 2 Pet. i. 17. note 2.

Ver. 10.—1. In that day.—The words εν τω αιώνι are placed in the end of the verse by a trajection usual in Paul's writings. But in construction they must be read in the beginning of the sentence, to render the translation clear. The apostle's meaning is, They who know not God, &c. shall be punished with everlasting destruction, in that day when Christ shall come to be admired by believers; for that circumstance will aggravate the punishment of the wicked.

2. He shall come to be glorified through his saints.—The saints being here distinguished from believers, it is probable that his saints in this verse are the holy angels, our Lord's attendants; especially as, in other passages, the angels are called his saints, or holy ones. See 1 Thess. iii. 13. 'with all his saints,' note 3.

3. Admired (φ') by all the believers.—If φ' in this passage is translated in, as in the common version, the meaning may be admired on account of his power and goodness shewn in the believers, that is, in their resurrection from the dead, and their final glorification.

4. Because our testimony was believed.—The Syriac translation of this clause is, 'Quia fides adhibebitur testimonio nostro.' It seems the copy from which that translation was made had a different reading here.

5. By you.—Grotius translates the last part of this verse in the following manner: 'Admired, &c. because our testimony to you shall be believed, even by the wicked, in that day.' But ασπιστευς cannot with any propriety be translated shall be believed, probably Grotius adopted the reading of the Syriac translation.

Ver. 11.—1. Judge you worthy of the calling.—Some are of opinion that the action of calling is here put for eternal life, the end of that calling. But it is more natural to interpret it of the gospel, by which men are called to lay hold on eternal life; and so the meaning will be, May our God, who inspects your actions, find you Thessalonians always making a right improvement of the gospel, whereby ye will be judged by him worthy of it.

2. And fulfil.—Others translate και πληροσθη, and make perfect; because in other passages the word is used in that sense. See Col. ii. 9. note 1.

3. All the good-will of his goodness.—ΠΑΣΑΝ ΕΥΟΧΙΑΝ ΤΗΣ ΑΓΑΠΗΣ. 'This, as Blackwall observes, is the shortest and the most charming emphatical representation that is anywhere to be found, of that immense graciousness and admirable benignity of God, which no words or thoughts can fully express, but was never so

12 That the name of our Lord Jesus Christ may be glorified (α, 167.) *through* you, and ye *through* him,¹ according to the grace of our God, and of the Lord Jesus Christ.

12 *That the power of our master Jesus Christ may be displayed to your persecutors, through you, on whom he hath bestowed such fortitude and zeal; and that ye may appear honourable in their eyes through him, in proportion to the degree in which these virtues have been wrought in you by the grace of our God, and of the Lord Jesus Christ.*

happily and so fully expressed as here." Sac. Class. vol. i. p. 181.—Because the word *his* is not in the original, and because *αὐτοῦ* is never applied to God in the New Testament, Chandler is of opinion, that it denotes the goodness of the Thessalonians in making the collections for the saints in Judea; and that the apostle plays here, that it might take effect. But at the time this epistle was written, the Thessalonians had not made these collections; for which reason I prefer the interpretation given in the commentary.

Ver. 12. And ye through him.]—By the glorification of the Thessalonians, Theophylact understood their glorification at the day of judgment. But I rather understand it of their glorification in the eyes of their persecutors; because that fortitude in suffering for the gospel, which by the grace of God and of Christ they were enabled to shew, could not fail, as was observed in the Illustration, to raise in the minds of their persecutors an high admiration of their character.

CHAPTER II.

View and Illustration of the Subjects handled in this Chapter.

To excite the attention of the Thessalonian brethren to the things the apostle was going to write concerning the time of Christ's second coming, and to give them the greater weight, he began this chapter with beseeching them, in relation to the coming of Christ to judge the world, and their gathering together around him in the air, of which he had written in his former letter, ver. 1.—not to be soon shaken from any honest purpose which they had formed concerning their worldly affairs, nor thrown into confusion, neither by any pretended revelation of the Spirit obtruded upon them by false teachers, nor by any verbal message as from him, nor by any letter forged in his name, importing that he believed the day of judgment was at hand, ver. 2.—And to remove the impression which had been made on the minds of the Thessalonians by these base arts, the apostle assured them, in the most express terms, that the day of the Lord shall not come, till there first happen a great apostasy in religion among the disciples of Christ, and the man of sin be revealed; that is, till a tyrannical power should arise in the church, which should exceedingly corrupt the doctrine of Christ, and grievously oppress his faithful servants, ver. 3.—Next he described the character and actions of that tyrannical power, and insinuated, that it would continue a long time in the church, openly opposing both God and Christ, ver. 4.—Then asked them, if they did not remember, that when he was with them he told them these things? ver. 5.—and that there was a power then existing, which restrained the man of sin

from revealing himself, ver. 6.—and would restrain him, till it was taken out of the way, ver. 7.—Which things, if they had recollected them, were proofs sufficient that he did not think the day of Christ was at hand. In the mean time, lest the prospect of such great evils arising in the church might afflict the Thessalonians too much, the apostle added, that after the man of sin is revealed in his season, and hath continued during the season allotted to him, he shall be destroyed, ver. 8.—In the mean time, to enable the Thessalonians, and every one who might read this letter, to judge properly of the apostasy, the apostle described the manner in which it was to enter, and the vile arts by which it was to be established, ver. 9, 10.—And to put the faithful upon their guard against the authors and abettors of the apostasy, he declared, that such as give heed to these impostors will at length, through the strong working of error, be seduced to believe the greatest and most pernicious lie that ever was devised, and shall on that account be condemned, ver. 11, 12.—Then expressed his charitable opinion, that the Thessalonians would neither be involved in the sin, nor in the punishment, of the revolt which he had described, ver. 13, 14.—and exhorted them to hold fast the doctrines which he had delivered to them, whether by sermons or by letters, ver. 15.—And that they might be enabled to do so, he earnestly prayed that Christ and God would comfort them, and establish them in every good doctrine and practice, ver. 16, 17.

NEW TRANSLATION.

CHAP. II.—1 Now, we beseech you, brethren, (α, 307.) concerning¹ the coming² of our Lord Jesus Christ, and our gathering together³ (α, αὐτοῖς, 185.) around him:

2 That ye be not soon shaken¹ (α, αὐτοῖς, 185.)

Ver. 1.—1. We beseech you concerning,]—or in relation to. Some commentators adopt the common translation of this clause, because it is the apostle's custom to beseech his disciples by the things most dear to them; as 1 Cor. xv. 31. 1 Thess. v. 27. 2 Tim. iv. 1. But in none of these passages is the preposition *περί*, or any other preposition whatever, used.

2. The coming of our Lord Jesus Christ.]—Grotius, Hammon, Le Clerc, Whitby, Wetstein, and others, understand this of Christ's coming to destroy Jerusalem and the Jewish state. Accordingly, these authors have sought the accomplishment of the prophecy concerning the man of sin, in events which happened before Jerusalem was destroyed. But their interpretation is overturned by ver. 2, in which the apostle reprobates the opinion imputed to him, that he thought the day of Christ was at hand. For if the day of Christ was the day of the destruction of Jerusalem, it was at hand, and happened while many, to whom this letter was written, were alive. Further, when it is considered that, in his former letter, the apostle had written of Christ's descending from heaven, with the voice of an archangel, to raise the dead, and of the righteous being caught up in the air to join the Lord, and accompany him in his return to heaven; and that in this epistle he has spoken of Christ's being 'revealed from heaven in flaming fire,' for the purpose of inflicting punishment, not only on them 'who obey not

COMMENTARY.

CHAP. II.—1 Now, because there are some who affirm that the end of the world is at hand, we beseech you, brethren, in relation to the coming of our Lord Jesus Christ, to judge the world, whereof I have written in this and in my former letter, and to our gathering together around him after the judgment; (see 1 Thess. iv. 17. note 5.)

2 That ye be not soon shaken from your purpose of following the

the gospel of Christ,' but on 'them who know not God,' that is, on idolaters; and that in neither epistle is there one word which can clearly be interpreted of Christ's coming to destroy Jerusalem; and especially, that this letter was written to correct the mistaken notion into which the Thessalonians had fallen, concerning the coming of Christ to judgment, described in the former letter: I say, considering all these circumstances, we can have no doubt that the coming of Christ, spoken of in this verse, is his coming, not to destroy Jerusalem, but to judge the world, and to carry the righteous, gathered round him in the air after the judgment, into heaven.

3. And our gathering together around him.]—Of this the apostle had written in his former epistle, iv. 17. 'We shall be caught up in clouds to join the Lord in the air; and so we shall be for ever with the Lord.' See note 3. on that verse.

Ver. 2.—1. Soon shaken from your purpose.]—*Σταλόμενοι* is to be shaken as ships are by the waves while lying at anchor. Joined with *αὐτοῖς*, it signifies to be shaken or moved from one's purpose or resolution. Chandler interprets it, Shaken from the true meaning of my former letter.

2. Nor troubled:]—*Θρονησόμενοι* is to be agitated with the surprise and trouble which is occasioned by any unexpected rumour, or bad news, Matt. xxiv. 6.—Though the Thessalonians are said, 1

from *your purpose, nor troubled*,² neither by spirit,³ nor by word, nor by letter, as (*δὲ*, 121.) from us,⁴ (*ὡς*, 322. 2.), *intimating* that the day of Christ is at hand.⁵

3 Let no man deceive you by any method; FOR THAT DAY SHALL NOT COME, unless there come the apostasy¹ first, and there be revealed² that man of sin,³ that son of perdition.⁴ (See Rev. xvii. 8. 11.)

Epist. i. 10. to have waited for the Son of God from heaven, and no doubt considered it as a most joyful event, yet the frailty of many of them was such, that the thought of his immediate appearing had unhinged their minds, and led them to neglect their worldly affairs; whereby much confusion was occasioned, which the apostle endeavoured to remedy by this letter.

3. Neither by spirit.]—As many of the disciples, in the first age, were endowed with the gift of inspiration on particular occasions, the false teachers began very early to give out, that their erroneous doctrines had been dictated to them by the Spirit of God; hoping, by that deceit, the more effectually to recommend their delusions. Of these false pretenders mention is made 1 John iv. 1. 6. But to prevent the faithful from being misled by such crafty impostors, some of the brethren in every church were endowed with the gift of discerning spirits, whereby they were enabled to judge with certainty, concerning the nature of the inspiration by which any teachers spake, 1 Cor. xiv. 29. It would appear, however, that the false teachers in the church of the Thessalonians had not been thus judged; perhaps because they pretended that what had been revealed to them, was agreeable to the apostle's first letter, and to the message and letter from him which they had feigned. Or the Thessalonians had not paid sufficient attention to the judgment which the discerners of spirits had passed upon these impostors; on which account the apostle gave them this caution.

4. Nor by word, nor by letter, as from us.]—It seems some of the false teachers pretended to bring a message from the apostle to the Thessalonians, importing that the day of Christ was at hand. Nay, they had forged a letter, as from him, to the same purpose. The practice of feigning messages from the apostles, in order to gain credit among the brethren in distant parts, began very early, Acts xv. 24.; as did the practice likewise of feigning revelations of the Spirit, 2 Pet. ii. 1.; 1 John iv. 1. Also, that letters were forged in Paul's name, appears from 2 Thess. iii. 17.

5. Intimating that the day of Christ is at hand.]—Knatchbull thought this clause should be joined with the beginning of the next verse, in the following manner: 'As that the day of Christ is at hand, let no man deceive you by any method; it will not come, unless the apostasy first come.' See note 1. on ver. 3.

Ver. 3.—1. Unless there come the apostasy first.]—*ἡ ἀποστασία*. The article here is emphatical, denoting both that this was to be a

business of the present life, nor put into confusion, neither by any revelation of the Spirit, which these deceivers may feign, nor by any verbal message, nor by letter, which they bring to you as from us, importing that the day of Christ's coming to raise the dead, and destroy the world, is at hand.

3 Let no man deceive you by any of the methods I have mentioned; for that day shall not come, unless there come the apostasy first; that great defection from the true faith and worship, of which I formerly spake to you, (see ver. 5.); and there be revealed in the church that man of sin, that wicked tyranny, which, because it will destroy the saints, and is itself devoted to destruction, I call that son of perdition.

great apostasy, the apostasy by way of eminence; and that the Thessalonians had been already apprised of its coming. See ver. 5. Chandler observes, that *ἀποστασία* signifies the rebellion of subjects against the supreme power of the country where they live; or the revolt of soldiers against their general; or the hostile separation of one part of a nation from another. But in scripture it commonly signifies a departure, either in whole or in part, from a religious faith and obedience formerly professed, Acts xxi. 21.; Heb. iii. 12. Here it denotes the defection of the disciples of Christ from the true faith and worship of God, enjoined in the gospel. Accordingly the apostle, foretelling this very defection, says, 1 Tim. iv. 1. *τις ἀποστήσεται*, 'some shall apostatize from the faith;' see note 3. on that verse; and mentions the principal errors which were to constitute that apostasy; namely, the doctrine of demons—the doctrine concerning the power and agency of angels and saints departed, in human affairs as mediators, and concerning the worship that is due to them on that account; the prohibition to marry; the command to abstain from certain kinds of meat; with a variety of superstitious bodily exercises, enjoined as the greatest perfection of piety. From this it appears, that the apostasy here foretold was not to consist in a total renunciation of the Christian faith, but in a great corruption of it, by erroneous doctrines, idolatrous worship, and other wicked practices; like the apostasy introduced into the Jewish church by Jeroboam, who obliged the ten tribes to worship the true God by images, and like that introduced by Ahab and Manasseh, who with the worship of the true God joined that of the heathen deities. See a confutation of Whitby's notion of the apostasy, ver. 4. note 3.

2. And there be revealed.]—What this means, will be shewed ver. 6. note 2.

3. That man of sin, that son of perdition.]—The article, joined to these appellations, is emphatical, as in the former clause importing that the ancient prophets had spoken of these persons, though under different names; particularly the prophet Daniel, whose descriptions of the little horn and blasphemous king agree so exactly in meaning with Paul's descriptions of the man of sin, and son of perdition, and lawless one, that there can be little doubt of their being the same persons. But this will best appear by a comparison of the passages:—

2 Thess. ii. 3. And there be revealed that man of sin, that son of perdition.

2 Thess. ii. 4. Who opposeth, and exalteth himself above every one who is called a god, or an object of worship, so that he in the temple of God as a god sitteth, openly shewing himself that he is a god.

2 Thess. ii. 7. Only till he who now restraineth be taken out of the way.

2 Thess. ii. 8. Then shall be revealed that lawless one.

1 Tim. iv. 1. Giving heed to seducing spirits and doctrines concerning demons.

Ver. 3. Forbidding to marry.

2 Thess. ii. 8. Whom the Lord will consume by the breath of his mouth, and render ineffectual by the brightness of his coming.

Now, as in the prophecies of Daniel, empires governed by a succession of kings are denoted by a single emblem; such as, by a part of an image, a single beast, a horn, &c. of a beast, so in Paul's prophecy, the man of sin, and son of perdition, and the lawless one, may denote an impious tyranny exercised by a succession of men, who cause great misery and ruin to others, and who at length shall be destroyed themselves. It is true, the Papists contend that one person only is meant by these appellations; because they are in the singular number, and have the Greek article prefixed to them. But in scripture we find other words in the singular number, with the article, used to denote a multitude of persons: for example, Rom. i. 17. *ὁ θεός*, 'the just one by faith shall live;' that is, all just persons whatever: Tit. i. 7. *ὁ επίσκοπος*, 'the bishop must be blameless;' that is, all bishops must be so: 2 John. ver. 7. *ὁ πλάνος*, 'the deceiver,' signifies many deceivers; as is plain from the preceding clause, where many deceivers are said 'to have gone out.'—In like

Dan. vii. 21. And the same horn made war with the saints, and prevailed against them;

Ver. 25. And he shall speak great words against the Most High, and shall wear out the saints of the Most High.

Dan. xi. 36. And the king shall do according to his will, and he shall exalt and magnify himself above every god, and shall speak marvellous things against the God of gods.

Dan. viii. 25. He shall also stand up against the Prince of princes.

Dan. vii. 1. I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots.

Dan. vii. 25. And he shall think to change times and laws; and they shall be given into his hand. See Dan. viii. 24.

Dan. xi. 38. In his state, he shall honour the god of forces; (*Mahuzzim*), gods who are protectors, that is, tutelary angels and saints.

Dan. xi. 37. Neither shall he regard the God of his fathers, nor the desire of women.

Dan. vii. 11. I beheld then, because of the voice of the great words which the horn spake, I beheld even till the beast was slain, and his body destroyed and given to the burning flame.

Ver. 26. And they shall take away his dominion, to consume and to destroy it to the end.

Dan. viii. 25. He shall be broken without hand.

manner the false teachers, who deceived Christ's servants to commit fornication and idolatry, are called 'that woman Jezebel,' Rev. li. 20. and 'the whore of Babylon,' Rev. xvii. 5.—And in this prophecy, ver. 7. the Roman emperors, and magistrates under them, are called *ἐκκρετοί*, 'he who restraineth.' Farther, a succession of persons arising one after another, are denoted by appellations in the singular number, with the article. For example, the succession of the Jewish high-priests is thus denoted in the laws concerning them, Lev. xxi. 10–15. Num. xxxv. 25. 28.; as also the succession of the Jewish kings, Deut. xvii. 14. 1 Sam. viii. 11. From these examples, therefore, it is plain that the names, man of sin, son of perdition, lawless one, although in the singular number, and with the article prefixed, may, according to the scripture idiom, denote a multitude, and even a succession of persons, arising one after another.

4. That son of perdition.]—This appellation being given to Judas,

4 ('O, 73.) Who opposeth and exalteth himself above every one who is called a god,¹ or an object of worship:² So that he, in the temple of God, as a god sitteth,³ openly shewing himself that he is a god.

5 Do ye not remember, that when I was (στ.) still with you, I told you these things?¹

6 And ye know what now restraineth¹ HIM in order to his being revealed² in his own season.

7 For the mystery¹ of iniquity already inwardly worketh,² only till he who now restraineth be taken out of the way.

4 Who will first oppose, and after that exalt himself above every one in heaven and on earth who is called a god, or an object of worship, civil or religious: So that he, in the church of God, as a god sitteth; receiving from his deluded followers the honour which belongs to God, with great pomp shewing that he is a god, by exercising the prerogatives of God.

5 Do ye not remember, that when I was formerly with you, I told you these things? How then could ye interpret any expression in my letter as implying, that I thought the end of the world at hand?

6 And ye know, for I told it you likewise, what now restraineth the man of sin from exercising his impious tyranny, in order that there may be a more full display of his wickedness in the season allotted to him,

7 For the hidden scheme of corrupt doctrine on which that wicked tyranny is founded, and the pride, ambition, and sensuality which are nourished thereby, already inwardly worketh among the false teachers, only till the heathen magistrates, who now restrain them, be taken out of the way.

John xvii. 12. Dr. Newton thinks the application of it to the man of sin signifies, that, like Judas, the man of sin was to be a false apostle, and would betray Christ, and be utterly destroyed.

Ver. 4.—1. Who opposeth and exalteth himself above every one who is called a god.—Some think this an allusion to Ezekiel's description of the power and pride of the king of Tyre, (xxviii. 2.) 'Thou hast said, I am God, and sit in the seat of God, in the midst of the sea.' But as the coming of the man of sin is said, ver. 10, to be 'with all power and signs and miracles of falsehood, and by all the deceit of unrighteousness, among them who perish, because they embraced not the love of truth,' I rather think the opposition and exaltation of the man of sin, above all that is called a God, or an object of worship, though it does not exclude his exalting himself above kings and magistrates who in scripture are called Gods, yet it chiefly consists in an opposition to Christ as head of the church, and in an exaltation of himself above all in the church who are commissioned by Christ; consequently, above all bishops, and pastors, and teachers whatever.

2. Or an object of worship.—Σεισμος is thought by some to mean the Roman emperors, one of whose titles was Σεβας, Augustus, Venerable. But σέβασμα is used by Paul to denote the objects of religious worship, Acts xvii. 23.; and therefore, in the commentary, I have taken in both kinds of worship.

3. So that he, in the temple of God, as a god sitteth.—The sitting of the man of sin in the temple of God, signifies his continuing a long time in the possession of his usurped dominion, and his being a Christian by profession, and that he would exercise his usurped authority in the Christian church.—It is an observation of Bochart, that, after the death of Christ, the apostles never called the temple of Jerusalem the temple of God; but, as often as they used that phrase, they always meant the Christian church, 1 Tim. iii. 15. 1 Cor. vii. 19. 2 Cor. vi. 16. Ephes. ii. 19—24. Besides, in the Revelation of St. John, which was written some years after the destruction of Jerusalem, there is mention made of men's becoming pillars in the temple of God, Rev. iii. 12. Hence it is evident, that the sitting of the man of sin in the temple of God, by no means implies that he was to shew himself in Judea. Wherefore Le Clerc and Whitby, who on this circumstance have built their opinion, that the revolt of the Jews from the Romans is the apostasy here spoken of, and the factious leaders the man of sin, have erred in their interpretation of this prophecy. In short, the meaning of the verse is, that the wicked teachers of whom the apostle speaks, will first oppose Christ, by corrupting the doctrine of the gospel concerning him, and, after that, they will make void the government of God and of Christ in the Christian church, and the government of the civil magistrate in the state, by arrogating to themselves the whole spiritual authority which belongs to Christ, and all the temporal authority belonging to princes and magistrates.

Ver. 5. I told you these things.—The heresies which were to disturb the church, the rise and progress of the great apostasy, and the evils which were to be occasioned by the man of sin, were matters of such offence and scandal, that unless the disciples had been forewarned concerning them, their coming might have led the weak to fancy that God had cast away all care of his church. The apostle knowing this, made the prediction of these events the subject even of his first sermons to the Thessalonians, after they had embraced the gospel; and I suppose he followed the same course in all other places where he preached with any degree of success. See 1 Tim. iv. 6.—Beza observes, that this prophecy was often repeated and earnestly inculcated in the first age, but is overlooked and neglected in modern times.

Ver. 6.—1. And ye know what now restraineth him.—It seems the apostle, when at Thessalonica, besides speaking of the apostasy and of the man of sin, had told them what it was that restrained him from shewing himself. But, as he has not thought fit to commit that discovery to writing, he has left it to our own sagacity to find out, who or what the restraining power was. This, therefore, being one of the traditions mentioned ver. 16, which he ordered the Thessalonians to hold fast, we may, from his caution, suppose, with Dr. Newton, that it was somewhat concerning the higher powers then in being. However, though the apostle hath not committed that discovery to writing, the Thessalonians to whom he made it known in conversation, would not conceal it from those in other churches whose curiosity prompted them to inquire about

it. Accordingly, the Christian fathers universally understood the restraining power to be the Roman empire. In which opinion, whether it was derived from tradition or from conjecture, they seem to have been well founded. See ver. 7. note 3.

2. In order to his being revealed in his own season.—The revelation of the man of sin, consists in his 'sitting in the temple of God, as a god,' and in his 'openly shewing himself that he is a god,' as is plain from ver. 4. And the season of his revelation is the time when he first seated himself openly in the temple of God; called 'his own season,' because it was the fittest for his usurping and exercising that sinful destructive tyranny in the church, on account of which he is termed 'the man of sin,' and 'the son of perdition.'—Farther, by informing us that the man of sin was restrained for a time, in order to his being revealed in his own season, the Spirit of God hath insinuated, that there were reasons for allowing the corruptions of Christianity to proceed to a certain length. Now what could these reasons be, unless to shew mankind the danger of admitting any thing in religion, but what is expressly of divine appointment? For, one error productive of superstition admitted, naturally leads to others, till at length religion is utterly deformed. Perhaps also these evils were permitted, that in the natural course of human affairs, Christianity being first corrupted and then purged, the truth might be so clearly established, as to be in no danger of any corruption in time to come.

Ver. 7.—1. For the mystery of iniquity.—In the scripture sense of the word, a mystery is something secret, or undiscovered. See Ephes. i. 9. note. 'The mystery of iniquity,' therefore, is a scheme of error not openly discovered, whose influence is to encourage iniquity.

2. Inwardly or secretly worketh.—This is the true import of ἐνερgetαί. The apostle's meaning is, that the false doctrines and bad practices which in after-times would be carried to a great height by the persons whom he denominates the man of sin, were already secretly operating in the false teachers who then infested the church. Accordingly, in his speech to the elders of Ephesus not long after this epistle was written, he told them, Acts xx. 29. 'I know this, that after my departure, grievous wolves will enter among you, not sparing the flock. Also, from among yourselves men will arise, speaking perverse things, to draw away disciples after them.' And before he wrote his epistle to the Colossians, false teachers had actually arisen in Phrygia, who earnestly recommended the worship of angels, and abstinence from all kinds of animal food, and bodily mortification, according to the tradition, commandments, and doctrines of men. For the apostle wrote that epistle expressly for the purpose of condemning these idolatrous and superstitious practices. Now, which is very remarkable, these very idolatries and superstitions, with the doctrines on which they were founded, gave birth, in after-ages, to the worship of saints, to rigorous fastings, to penances, to monkery, and to the celibacy of the clergy. So that, as Dr. Newton observes, on Proph. vol. ii. p. 390. the foundations of popery were laid in the apostles' days, but the superstructure was raised by degrees; and several ages passed, before the building was completed, and the man of sin was fully revealed.

3. Only till he who now restraineth, &c.—Here I have nearly followed Chandler, who says this verse should be translated in the following manner: For the mystery of iniquity already worketh, only until he who restrains it be taken out of the way. It works in a concealed manner only until, &c.—The restraining here spoken of refers to the mystery of iniquity, as the restraining mentioned ver. 6. refers to the man of sin. The man of sin was restrained from revealing himself in the temple of God as a god; and the mystery of iniquity was restrained in its working by something which the apostle had mentioned to the Thessalonians in his sermons and conversations, but which he did not choose to express in writing. The fathers, indeed, as was observed ver. 6. note 1. generally understood this restraining power to be the Roman emperors and empire, as is plain from Tertullian, Apolog. p. 31. where he says, 'We Christians are under a particular necessity of praying for the emperors, and for the continued state of the empire, because we know that dreadful power which hangs over the whole world, and the conclusion of the age which threatens the most horrible evils, is retarded by the continuance of the time appointed for the Roman empire. This is what we would not experience. And while we pray that it may be deferred, we hereby shew our good-will to the perpetuity of the

8 And then shall be revealed¹ that lawless one, (*ὁ, 61.*) Him the Lord will consume² by the breath of his mouth,³ and will render ineffectual,⁴ by the bright shining of his coming:⁵

9 Of whom the coming¹ is after the strong working of Satan, with all power and signs, and miracles of falsehood;²

10 And with all the deceit of unrighteousness¹ among them who perish, because they embraced not the love of the truth that they might be saved.

11 And for this cause, God will send¹ to them the strong-working of error, (*ὡς, 154.*) to their believing a lie.²

12 That all may be condemned¹ who have

Roman state." To this conjecture the fathers may have been led by tradition, or they may have formed it upon Daniel's prophecies. But in whatever way they obtained the notion, it seems to have been the truth. For the power of the emperors, and of the magistrates under them, first in the heathen state of the empire, and afterwards when the empire became Christian, was that which restrained the man of sin, or corrupt clergy, from exalting themselves above all that is called a god, or an object of worship civil and religious.

Ver. 8.—1. And then shall be revealed that lawless one.—The lawless one, being the man of sin, whose character and actions are described ver. 4. the revelation of that person, as was observed in note 2. on ver. 6. must mean that he would no longer work secretly, but would openly shew himself possessing the character, and performing the actions ascribed to the man of sin, ver. 4. namely, after that which had restrained him was taken out of the way.

2. Will consume.—*Αναλωσει.* This word, Chandler observes, is used to denote a lingering gradual consumption; being applied to the waste of time, to the dissipation of an estate, and to the slow death of being eaten up of worms. He supposes it has the same meaning here, importing that the man of sin is to be gradually destroyed by the breath of Christ's mouth.

3. By the breath of his mouth.—So *πνευμα* should be translated in this passage, where the preaching of true doctrine, and its efficacy in destroying the man of sin, are predicted. For, the mouth being the instrument by which speech is formed of breath or air blown out of the lungs, *breath of his mouth* is a proper figurative expression, to denote the speaking or preaching of true doctrine. Accordingly, the preaching of the gospel is termed, Rev. xix. 15. 'a sharp sword proceeding out of the mouth of God.' Hosea vi. 5. 'I have hewed them by the prophets; I have slain them by the word of my mouth.' See also Isa. xi. 4.

4. And will render ineffectual.—So *καταργησει* should be translated. See Rom. iii. 31. note 1.

5. By the bright shining of his coming.—So *ἐν τῇ φαιδρῇ τῆς παρουσίας* literally signifies. Tit. ii. note 2. The meaning is, that as darkness is dispelled by the rising of the sun, so the mystery of iniquity shall be destroyed by the lustre with which Christ will cause the true doctrine of the gospel to shine. On this verse Benson observes, that if St. John and St. Paul have prophesied of the same corruptions, it should seem, that the head of the apostasy will be destroyed by some signal judgment, after its influence or dominion hath, in a gradual manner, been destroyed by the force of truth. Daniel tells us, that after the little horn is consumed and destroyed, chap. vii. 27. 'the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.' This, by many, is supposed to be the millennium, of which John hath prophesied Rev. xx. 4., and of which so many contradictory things have been written, but which, I suppose, means nothing but the happy state of the church, after the general conversion of Gentiles and Jews to the Christian faith takes place.

Ver. 9.—1. Of whom the coming.—*Παρουσία* here signifies the first appearance of the lawless one in an open manner. The mystery of iniquity wrought covertly in the apostles' days. But the man of sin, that lawless one, was not to shew himself openly, till that which restrained was taken out of the way. The coming, therefore, of the man of sin, or his beginning to reveal himself, was to happen after the empire became Christian, and to take place in the manner described in the following clause.

2. Is after the strong working of Satan, with all power, and signs, and miracles of falsehood.—The structure of this sentence requires that *ψευδεις* be joined, not only with *σημεια*, miracles, but with *δυναμεις* and *σημειαις*, power and signs. Now, 'power, and signs, and miracles of falsehood,' are either signs, and miracles, and exertions of power, performed not in reality, but in appearance only; mere impositions upon the senses of mankind; or, they are real signs and miracles performed for the establishment of error; consequently, they are the works of evil spirits. Of this sort, the miracles performed by Pharaoh's magicians may have been; also some of the miracles related by heathen historians. For the apostle insinuates here, that by some kind of miracles, or strong working which had the appearance of miracles in the eyes of the

8 And then shall be revealed that lawless one, who will openly exalt himself above every one who is called a god. Him the Lord will gradually but utterly consume by the breath of his mouth (his speech in the Scriptures), and will render his vile arts ineffectual for deluding mankind any longer, by evident interpositions of his power.

9 Of that spiritual tyranny, the establishment will be after the manner in which the devil hath strongly wrought to establish his empire; namely, by the exertion of every kind of power real and fictitious, in the production of signs and miracles, which are false; or if true, are wrought to establish false doctrines;

10 And by every deceit which wickedness can suggest, for the purpose of persuasion, among them who perish, because they do not cherish the love of true doctrine, by which they might be saved; but delight in error, that they may be at liberty to gratify their vicious inclinations.

11 And for this cause, God, as a punishment of their wickedness, will permit the inworking of error in the minds of these false teachers, to lead them to believe a lie the most monstrous and pernicious that ever was invented.

12 So that all, both teachers and people, shall be condemned, who

vulgar, Satan established idolatry in the heathen world. Nay, our Lord himself foretells, that 'false Christs and false prophets would shew great signs and wonders, in so much that, if it were possible, they would deceive the very elect.' Wherefore, seeing the coming of the man of sin was to be 'after the strong working of Satan, with all power, and signs, and miracles,' it is not improbable that some of the miracles by which the corruptions of Christianity were introduced may have been real miracles performed by evil spirits, called here 'miracles of falsehood,' because they were done for the establishment of error. See Rev. xiii. 13. 14. where the same events are thought to be foretold.

The coming of the lawless one, with all power, and signs, and miracles of falsehood, plainly evinces, that Mahomet cannot be the man of sin, as some pretend. For, instead of working miracles, he utterly disclaimed all pretensions of that sort. In like manner, and for the same reason, the man of sin cannot be the factious leaders of the Jews, in their revolt from the Romans, as Le Clerc and Whitby have affirmed; nor any of the heathen Roman emperors, as others have imagined. Besides, although these emperors exalted themselves above all other kings and princes, and opposed Christ very much, they did not apostatize from the Christian faith, nor sit in the temple of God.

Ver. 10. With all the deceit of unrighteousness.—*Εν παντι κακοτητι* is an Hebraism for every unrighteous deceit. The apostle means those feigned visions and revelations, and other pious frauds, by which the corrupt clergy gained credit to their impious doctrines and practices.—Benson thinks this expression denotes those delusive arts and frauds, by which the false teachers pretended to make men pious without virtue; and to secure heaven to them without personal holiness; and damned all those who resisted their delusions.—The Popish legends, which have gained such credit as to be admitted in their public offices, furnish, as Doddridge observes, a most affecting comment on these words.

Ver. 11.—1. For this cause, God will send to them the strong working of error;—that is, shall permit the strong working of error in their hearts. For the Hebrew verbs denoting action, are used to express, not the doing, but the permitting of that action. See Rom. xi. 13. note, and Prelim. Ess. iv. 4.—From this we learn, that, as a punishment of their sins, God suffers wicked men to fall into greater sins. Wherefore, as the sin of the persons described in this passage consisted in their not loving the truth, what could be more just or proper than to punish them, by suffering them to fall into the belief of the greatest errors and lies? The Greek legislators and philosophers were punished in the same manner, by God's 'giving them up to uncleanness, through the lusts of their own hearts,' Rom. i. 24. This being the course of things established by God, the consideration thereof ought strongly to excite us to cherish the love of truth.

2. To their believing a lie.—*Εἰς τὸ πεποιθεῖν.* This form of expression does not always denote the final cause, but oftentimes the effect simply; and therefore the clause might be translated, 'so as they will believe a lie.' The lie here intended by the Spirit of God, I suppose, is the monstrous lie of transubstantiation, or of the conversion of the bread and wine in the Lord's supper, into the real identical body and blood of Christ, through the will of the priest accompanying his pronouncing the words of institution; notwithstanding there is no change whatever produced in the accidents, or sensible qualities of these substances. This impudent fiction is not only a palpable contradiction to the senses and reason of mankind, but a most pernicious falsehood, being the chief foundation of that fictitious power of pardoning sin, and of saving or damning men, according to their own pleasure, which the Romish ecclesiastics have blasphemously arrogated to themselves; and by which they make men utterly negligent of holiness, and of all the ordinary duties of life. Now, seeing the strong working of error, ending in the belief of a lie, was to be sent on these men as a punishment for their not loving the truth, the clergy must be meant as well as the laity, because they in an especial manner loved not the truth, but had pleasure in unrighteousness, whereby their believing a lie being rendered highly criminal, will be punished with condemnation, ver. 12.

Ver. 12.—1. That all may be condemned.—*Ἰνα πάντες καταδικασθῶσι* may be translated, 'so that all shall be condemned.'—*Κατα* here

not believed the truth, but have taken pleasure² in iniquity.

have not believed the truth concerning the things which procure the pardon of sin and the favour of God, because they have taken pleasure in iniquity.

hath the signification proper to *κατακρίνω*, as *κρίνω* often hath that of *κατακρίνω*. This miserable end of the teachers and people who reject true doctrine from their delighting in sin, is written to put Christians in all ages on their guard against corrupting the truth for the sake of worldly interest.

2. Have not believed the truth, but have taken pleasure in unrighteousness. — *Εὐδαιμονοῦντες*, signifies both to take pleasure in a thing, and to approve of it. From this we learn, that it is not the simple ignorance of truth which exposes men to damnation. In many cases this may be no fault in the ignorant. But it is men's refusing to believe, through their taking pleasure in unrighteousness, which will prove fatal to them; for a disposition of that sort, renders the wicked altogether incurable.

It is now time to inform the reader, that learned men have differed greatly in their interpretation of this famous prophecy. Nevertheless, the diversity of interpretation given of this and of the other prophecies of God, does not prove them uncertain. The facts and circumstances mentioned in these prophecies, are for the most part so peculiarly marked, that they will not easily apply, except to the persons and events intended by the Spirit of God. And therefore, in every case where different interpretations have been given of any prophecy, the proper method of ascertaining its meaning is to compare the various events to which it is thought to relate, with the words of the prophecy, and to adopt that as the event intended, which most exactly agrees, in all its parts, to the prophetic description.

According to this rule, though many different interpretations have been given of the prophecy under consideration, that, in my opinion, will appear the best founded, which makes it a prediction of the corruptions of Christianity, which began to be introduced into the church in the apostle's days, and wrought secretly all the time the heathen magistrates persecuted the Christians; but which shewed themselves more openly, after the empire received the faith of Christ, A. D. 312, and by a gradual progress ended in the monstrous errors and usurpations of the bishops of Rome, when the restraining power of the emperors was taken out of the way, by the incursions of the barbarous nations, and the breaking of the empire into the ten kingdoms, prefigured by the ten horns of Daniel's fourth beast. Now, to be convinced of this, we need only compare the rise and progress of the papal tyranny, with the descriptions of the man of sin, and of the mystery of iniquity, given in the writings of Daniel and Paul.

And, first, we have shewed in note 1. on ver. 7. that the mystery of iniquity, or the corrupt doctrines which ended in the errors and usurpations of the see of Rome, were working secretly in the apostle's days, as he affirms ver. 7.; and that the power of the Roman emperors, and of the magistrates under them, was that which then, and during the succeeding ages, restrained the mystery of iniquity. In its working, and the man of sin from revealing himself. For while the power of the state continued in the hands of the heathen rulers, and while they employed that power in persecuting the Christians, the corrupt doctrines and practices introduced by the false teachers, did not spread so fast as they would otherwise have done. At least, they were not produced to public view as the decisions of Heaven, to which all men were bound to pay implicit obedience. But after the heathen magistrates were taken out of the way by the conversion of Constantine, and after he and his successors called the Christian bishops to meet in general councils, and enforced their assumption of divine authority by the civil power, then did they in these councils arrogate to themselves the right of establishing what articles of faith and discipline they thought proper, and of anathematizing all who rejected their decrees; a claim which, in after-times, the bishops of Rome transferred from general councils to themselves. It was in this period that the worship of saints, and angels, and images, was introduced; celibacy was praised as the highest piety; meals of certain kinds were prohibited; and a variety of superstitious mortifications of the body were enjoined, by the decrees of councils, in opposition to the express laws of God. In this period likewise, idolatry and superstition were recommended to the people by false miracles, and every deceit which wickedness could suggest; such as the miraculous cures pretended to be performed by the bones and other relics of the martyrs, in order to induce the ignorant vulgar to worship them as mediators: the feigned visions of angels, who they said had appeared to this or that hermit, to recommend celibacy, fastings, mortification of the body, and living in solitude: the apparition of souls from purgatory, who begged that certain superstitions might be practised, for delivering them from that confinement. By all which, those assemblies of ecclesiastics, who by their decrees enjoined these corrupt practices, shewed themselves to be the *man of sin* and *lawless one* in his first form, whose coming was to be with all power, and signs, and miracles of falsehood, and who opposed every one that is called God, or an object of worship. For these general councils, by introducing the worship of saints and angels, robbed God of the worship due to him; and by substituting saints and angels as mediators in the place of Christ, they degraded him from his office of mediator, or rendered it altogether useless. However, though they thus opposed God and Christ by their unrighteous decrees, they did not yet exalt themselves above every one who is called God, or an object of worship. Neither did they yet sit in the temple of God, as God, and openly shew themselves to be God. These blasphemous extravagances were to be acted in after-times, by a number of particular persons in succession: I mean by the bishops of Rome, after the power of the Christian Roman emperors, and of the magistrates under them, should

be taken out of the way. For the bishops of that see, having very early obtained from the Christian emperors decrees in their own favour, soon raised themselves above all other bishops; and, by a variety of artifices, made the authority and influence of the whole body of the clergy centre in themselves; and claimed that infallible authority, which was formerly exercised by general councils, for the whole Christian community, and of determining in the last resort all differences among the clergy, and of anathematizing every one who did not submit to their unrighteous decisions. In this manner did the bishops of Rome establish in their own persons, a spiritual dominion over the whole Christian world. But not content with this height of power, by dexterously employing the credit and influence which the ecclesiastics, now devoted to their will, had over the laity in all the countries where they lived, they interfered in many civil matters also, till at length they reared that intolerable fabric of spiritual and civil tyranny conjoined, whereby the understandings, the persons, and the properties, not of the laity only, but of the clergy themselves, have for a long time been most grievously enthrall'd, in all the countries where Christianity was professed.

This height, however, of spiritual and civil power united, the bishops of Rome did not attain, till, as the apostle foretold, *that which restrained* was taken out of the way; or till an end was put to the authority of the Roman emperors in the West, by the inroads of the barbarous nations; and more especially till the western empire was broken into the ten kingdoms, prefigured in Daniel's visions by the ten horns of the fourth beast. For then it was that the bishops of Rome made themselves the sovereigns of Rome, and of its territory, and so became the little horn which Daniel beheld coming up among the ten horns, and which had 'the eyes of a man, and a mouth speaking great things,' to shew that its dominion was founded in the deepest policy, and that its strength consisted in the bulls, excommunications, and anathemas, which, with intolerable audacity, it uttered against all who opposed its usurpations. And in process of time the bishops of Rome, having got possession of three of the kingdoms into which the western empire was broken, signified by three of the horns of Daniel's fourth beast being plucked up by the roots before the little horn, they called themselves the *Vicars of Christ*, on pretence that Christ had transferred his whole authority to them. They also thought to change times, and laws, as Daniel foretold. For, as the vicars of Christ, they assumed the power of saving and damning men at their own pleasure, and altered the terms of salvation, making it depend, not on faith and holiness, but on the superstitious practices which they had established; and sold the pardon of sins past, and even the liberty of sinning in future, for money. Moreover, they openly made war with the saints who resisted their corrupt doctrines and practices, and prevailed against them, and wore out the saints of the Most High; for by the cruel and bloody persecutions which they obliged the princes who acknowledged their authority to carry on against those who adhered to the pure doctrine and worship of Christ, they destroyed incredible numbers of them. Nay, by the terror of their excommunications and interdicts, they forced even the most powerful sovereigns to bend to their yoke. Thus 'with their mouth did they speak very great things.' At length they assumed the right of conferring kingdoms, and of deposing princes; and actually deposed some, with the help of the potentates of their communion, who put their mandates in execution. Lastly, to render this exercise of their tyranny the more effectual, they arrogated the power of loosing subjects from their oaths of allegiance; whereby they made void the most sacred of all moral obligations, the obligation of oaths. But this impious scheme of false doctrine, and the spiritual tyranny built thereon, agreeably to the predictions of the prophet Daniel and of the apostle Paul, began at the Reformation to be consumed by the breath of the Lord's mouth; that is, by the Scriptures put into the hands of the laity, and by the preaching of true doctrine out of the Scriptures.

Upon the whole, I think every impartial person who attentively considers the foregoing sketch must be sensible, that in the bishops of Rome, all the characters and actions ascribed by Daniel to the *little horn*, and by Paul to the *man of sin* and the *lawless one*, are clearly united. For, according to the strong working of Satan, with all power, and signs, and miracles of falsehood, they have opposed Christ, and exalted themselves above all that is called God, or an object of worship; and have long sat in the temple of God, as God, shewing themselves that they are God; that is, they exercise the power and prerogatives of God. And seeing, in the acquisition and exercise of their spiritual tyranny, they have trampled upon all laws human and divine, and have encouraged their votaries in the most enormous acts of wickedness, the Spirit of God hath, with the greatest propriety, given them the appellations of the *man of sin*, the *son of perdition*, and the *lawless one*. Farther, as it is said that the man of sin was to 'be revealed in his season,' there can be little doubt, that the dark ages, in which all learning was overturned by the irruption of the northern barbarians, were the season allotted to the man of sin for revealing himself. Accordingly we know, that, in these ages, the corruptions of Christianity, and the usurpations of the clergy, were carried to the greatest height. In short, the annals of the world cannot produce persons and events, to which the things written in this passage can be applied with so much fitness as to the bishops of Rome. Why then should we be in any doubt concerning the interpretation and application of this famous prophecy?

At the conclusion of our explication of the prophecy concerning the man of sin, it may be proper to observe, that the events foretold in it, being such as never took place in the world before, and in all

13 But we are bound to give thanks to God *always concerning you, brethren, beloved of the Lord, because God (ὁ θεὸς) hath chosen you from the beginning¹ to salvation, through sanctification of spirit² and belief of truth;*

14 *To which he called you, by our gospel, to the obtaining of the glory of our Lord Jesus Christ.*

15 *Well then, brethren, (ἀδελφοί) stand, and hold fast¹ the traditions² which ye have been taught, whether by OUR word or by our letter.*

16 *And may our Lord Jesus Christ himself, and God even our Father, who hath loved us,¹ and given us everlasting consolation² and good hope through grace,³*

17 *Comfort your hearts, and establish¹ you in every good word and work.*

13 *But I do not mean that ye Thessalonians will be concerned either in this revolt against God or in the punishment thereof. For we are bound, as I told you before, (chap. i. 3.), to give thanks to God always concerning you, brethren, greatly beloved of the Lord Jesus; because God hath chosen you from the beginning to obtain salvation, through sanctification of your spirit, and through belief of truth;*

14 *To which he called you, by means of our gospel, in order to your obtaining a share of the glorious inheritance which our Lord Jesus Christ will bestow on his faithful servants.*

15 *Well then, since they shall perish who love not the truth, brethren, stand firm, and hold fast those precepts and doctrines which ye have been taught, whether by our preaching or by our letter; and give no ear to those who say the end of the world is at hand.*

16 *And to enable you so to do, I pray that our Lord Jesus Christ himself, and God even our Father, who hath loved us all as a father loves his children, and hath given us everlasting consolation under the miseries of life, and a well-founded hope of eternal life through mere favour,*

17 *Comfort your hearts under afflictions for the gospel, and establish you in every good doctrine and practice, in opposition to the attempts of impostors to seduce you.*

probability never will take place in it again, the foreknowledge of them was certainly a matter out of the reach of human conjecture, or foresight. It is evident, therefore, that this prophecy, which from the beginning hath stood on record, taken in conjunction with the accomplishment of it verified by the concurrent testimony of history, affords an illustrious proof of the divine original of that revelation of which it makes a part, and of the inspiration of the person from whose mouth it proceeded.

Ver. 13.—1. God (ὁ θεός) hath chosen you from the beginning to salvation.—According to Chaudler, ἡ ἀρχὴ denotes such a choice of a person to an office or honour, as puts it in his power to accept that office or honour, but leaves him at liberty to refuse it, if he pleases. Farther, by ἀπ' ἀρχῆς, he understands the beginning of the gospel, the first preaching of it to the Thessalonians, and interprets the passage thus: God, from the time the gospel was first preached to you, hath chosen you to salvation, and hath declared his choice of you by sanctifying you to his service, through the gifts of the Spirit and belief of the gospel. But I rather think ἀπ' ἀρχῆς here signifies from the beginning of the world; a sense which the phrase has, 1 John iii. 8. Also I am of opinion, that 'sanctification of spirit' denotes the sanctification of the Thessalonians through the influences of the Spirit; and that 'belief of the truth' signifies a real faith. So that, addressing the Thessalonians as believers, his meaning is, Ye Thessalonians, and all true believers without exception, were included in the covenant which God made with mankind after the fall, in the view of Christ's obedience to death; and were chosen to be heirs of salvation, through sanctification of spirit as the means, and through faith counted to them for righteousness. The same sentiment we have likewise 1 Pet. i. 1, 2. See Ephes. i. 4, 5. 1 Thess. i. 4. notes.

The judgment which the apostle passed on this occasion concerning the Thessalonians, was not founded on any particular revelation concerning their state, but was merely a judgment of charity. He had discerned in the greatest part of them, from the first, a great love of truth, and had been witness to the operation of that love, in leading them to a holy manner of living; and therefore, concerning the most of them, he did not doubt of their continuing in holiness, through the efficacy of the same principle.

2. Through sanctification of spirit.—The apostle uses the word *spirit* here, in the sense which it has 1 Thess. v. 23. where it denotes the mind or rational principle.—1 Pet. i. 2. 'Sanctification of spirit' signifies the cleansing of the mind from the errors of heathenism.

Ver. 15.—1. Stand, and hold fast.—Κεῖσθαι is to hold a thing in consequence of victory; and therefore, to hold it firmly and surely, by the greatest exertion of strength.

2. The traditions which ye have been taught.—In the apostle's writings, *traditions* are those doctrines and precepts which persons divinely inspired taught as the doctrines and precepts of God, whether they taught them by word of mouth or by writing. Thus

the apostle terms his doctrines in general *traditions*, 2 Thess. iii. 6. 'Withdraw yourselves from every brother who walketh disorderly, and not according to the tradition which he received from us.' This appellation Paul gave to the doctrines and precepts of the gospel on a double account; first, because they were delivered by Christ and by the Spirit to the apostles; merely on the authority of revelation: and, secondly, because the apostles delivered them to the world on the same authority, without attempting to prove them by any other argument. See Col. ii. 6. note. According to this account of the matter, the precept in the text, 'Hold fast the traditions which ye have been taught,' applies to none but to the doctrines and precepts which the apostles, and other inspired teachers, delivered to the world as revelations from God. And no doctrines merit the name of *traditions*, in the scripture sense of the word, but such as were taught by the apostles of Christ, or by other spiritual men, who received them by immediate revelation from him. And though the inspired teachers, to whom these doctrines were revealed, communicated them to the world first of all by word of mouth, they cannot now be known to be theirs, but by their holding a place in those writings which are allowed to be the genuine productions of these inspired teachers. The traditions, therefore, on which the church of Rome lays so great a stress, are of no manner of value.

Ver. 16.—1. May our Lord Jesus Christ, and God even our Father, who hath loved us.—This, and what follows, though standing immediately connected with 'God even our Father,' must be understood as repeated concerning our Lord Jesus Christ, unless ἡ χάρις καὶ ἡ εὐχὴ is put for ὁ ἀγαπῶν ἡμᾶς, which is scarcely to be admitted: For the clause, 'may our Lord Jesus Christ,' will be a sentence without meaning, if it is not completed in one or other of the methods just now mentioned. In this passage, the same operation is ascribed to the Son as to the Father, agreeably to what Christ himself hath told us, John v. 19. 'What things soever he doth, these also doth the Son likewise.'

2. And given us everlasting consolation.—That is, the means of never-failing consolation; as is plain from the following verse, in which the apostle wishes that Christ and God might actually comfort their hearts.

3. And good hope through grace.—*Good hope* is an emphatical expression, signifying hope, not of ordinary blessings, but of such as are great and lasting, and the hope of which is well founded, being founded in the grace and favour of God, which is unchangeable.

Ver. 17. Establish you.—Στερεῖτε, signifies to support a thing in such a manner as to render it firm, and preserve it from falling. Here it is applied to the mind, and denotes the establishment of it in the belief of every good doctrine, and in the practice of every virtue, by strengthening its faculties, and giving it just views of the doctrines and precepts of religion, and by infusing into it a sincere love of both.

CHAPTER III.

View and Illustration of the Matters contained in this Chapter.

IN the end of the foregoing chapter, by praying God to comfort and establish the Thessalonians, the apostle insinuated, that God's assistance, obtained, whether by their own prayers or by the prayers of others, is the best preservative from apostasy and sin. Wherefore St. Paul, at this time, being deeply affected with the malice and rage of the unbelieving Jews, who, while Gallio was proconsul of Achaia, had made an insurrection, in which his life was endangered, he besought the Thessalonians to pray to God in behalf of him and his assistants; that, by their bold and faithful preaching, the gospel might be as

speedily and successfully propagated through the world, as it had been among the Thessalonians, ver. 1.—and that they might be delivered from those brutish and unreasonable men of the Jewish nation, who pretended to have faith in the true God, but had it not, ver. 2.—However, that the malice of the Jews might not terrify the Thessalonians too much, he put them in mind of the power and faithfulness of Christ, who will not suffer his servants to be tempted above what they are able to bear, ver. 3.—then prayed God to direct them all to that which was good, ver. 4.—And because his former letter had

not reclaimed the disorderly among them, he, in the name and by the authority of Christ, commanded the faithful to avoid the company and conversation of them who had not obeyed his former order concerning working for their own maintenance, ver. 6.—And to add the more weight to his command, he put the Thessalonians in mind, that when he and his assistants were with them, they did not, on pretence of their being employed in preaching the gospel, lead an idle life, ver. 7.—nor intrude themselves into the houses of the rich, nor live on other people's labour; but wrought daily for their own maintenance, ver. 8.—This course they followed, not because they had no right to maintenance from their disciples, but to make themselves examples of prudent industry to the Thessalonians, ver. 9.—Farther, he put them in mind, that when he was with them, he commanded, if any man did not work, none of them should give him to eat, ver. 10.—And because he was informed, that there were still among them persons who did not work at all, but who went about idly observing and censuring other people's actions, pretending perhaps, that, as the day of judgment was at hand, to employ themselves in worldly affairs was

inconsistent with the care of their salvation, ver. 11.—such idle persons he commanded immediately to correct their disorderly way of living, ver. 12.—And the faithful he exhorted, not to become weary of honestly working for their own maintenance, and of doing acts of charity to the really needy, ver. 13.—At the same time, that his injunctions might be better obeyed by the disorderly than formerly, he desired the rulers of the church, if any refused to do the things commanded in this letter, to point them out to the faithful, that they might put them to shame, by avoiding their company, as he had directed, ver. 14.—yet they were not to regard them as enemies, but to admonish them as brethren, who might still be reclaimed, ver. 15.—Next, to shew his great affection to the Thessalonians, he prayed for all manner of happiness to them, ver. 16.—Lastly, to authenticate this epistle, the apostle with his own hand wrote the salutation; and declared it to be the mark by which all his genuine letters might be distinguished from such as were forged, ver. 17.—and finished this epistle with his apostolic benediction, ver. 18.

NEW TRANSLATION.

CHAP. III.—1 Finally, brethren, pray for us, that the word of the Lord may run, and be glorified, even *as* (περ, 293.) among you.¹

2 And that we may be delivered from brutish¹ and wicked men; for all men have not faith.²

3 (Δε, 100.) However, the Lord is faithful, who will establish and keep you from the evil one.¹

4 For we are persuaded in the Lord concerning you, that the things which we commanded you, ye both do, and will do.¹

5 Now, may the Lord direct your hearts to the love of God,¹ and to the patience of Christ.²

6 Now we command you, brethren, by the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother who walketh disorderly,¹ and not according to the tradition² which he received from us.

Ver. 1. Even as among you.]—This is a very high commendation of the Thessalonian brethren, and was designed to encourage them in their attachment to the gospel.

Ver. 2.—1. Delivered from brutish and wicked men.]—Αἰσχροί, which I have translated *brutish men*, literally signifies *men who have no place*; that is, who deserve to have no place in society; consequently unreasonable brutish men, who act merely from the impulses of their passions, and who, like wild beasts, should be avoided. No doubt the apostle, when he wrote this, had the heathen priests and philosophers in his eye, as well as the unbelieving Jewish zealots. Yet seeing the latter were so exceedingly enraged against him for preaching salvation to the Gentiles, without requiring them to obey the law of Moses, that they followed him from place to place, and raised a furious storm of persecution against him wherever they found him, by inflaming both the rulers and the people against him; it is not improbable that they were particularly pointed at in this passage, especially as they had lately made an insurrection at Corinth, with an intention to have the apostle put to death.

2. For all men have not faith.]—Faith, in this passage, does not signify the actual belief of the gospel, but such a desire to know and to do the will of God, as will dispose a person to believe the gospel, when fairly proposed to him.—In this the apostle traces not only at the Jews, who boasted of their faith in the true God, and in the revelations of his will which he had made to them, but at the Greek philosophers likewise, who had assumed to themselves the pompous appellation of *lovers of wisdom* or truth.

Ver. 3. Keep you from the evil one.]—Απο τοῦ πονηροῦ. This is the name given in other passages of scripture to the devil, Matt. vi. 13. xiii. 19. 38. Eph. vi. 16.—The apostle assured the Thessalonians that the Lord Jesus would establish and keep them from the evil one, to prevent their being too much distressed with fear for their

COMMENTARY.

CHAP. III.—1 To conclude, brethren, pray, both in public and in private, for us, that we may have liberty to preach every-where, (Col. iv. 3.), with courage (Eph. vi. 16.) and fidelity, *that the gospel may be quickly spread, and be glorified by the faith and obedience of mankind, even as it is among you.*

2 And that we may be delivered from brutish and ill-disposed men, such as the heathen priests, but especially the unbelieving Jewish zealots. For all men have not faith; have not a desire to know and do the will of God.

3 However, though they persecute you, the Lord Jesus is faithful, who, according to his promise, will establish and keep you from being seduced by the devil and his instruments.

4 For, by our knowledge of the faithfulness of the Lord, we are persuaded concerning you, that the things which we have commanded you, he enables you, and will still enable you to perform.

5 Now, may the Lord direct your hearts to the love of God, and to the patience which Christ exercised in all his afflictions, that ye may be preserved from apostasy.

6 In my former letter, (chap. v. 14.), I ordered your rulers to rebuke them who walked disorderly; but their rebukes have been disregarded. Wherefore now we command you, brethren, by the authority of our Lord Jesus Christ, that ye shun the company of every brother, who, having been once and again admonished, still walketh disorderly, and not according to the precepts which he received from me.

own perseverance, when they found him so anxious to be delivered from brutish and wicked men.

Ver. 4. Ye both do, and will do.]—The apostle in this expresses his good opinion of the greatest part of the Thessalonian brethren, but not of every one of them without exception, as is plain from verses 11—14.

Ver. 5.—1. May the Lord direct your heart to the love of God, (καὶ εἰς ἀγαπᾶν) and to the patience of Christ.]—May the Lord direct your heart to imitate the love which God hath shewed to mankind, and the patience which Christ exercised under suffering. This sense the *patience of Christ* has Rev. i. 9. 'a partaker in the kingdom and patience of Jesus Christ.' Others, by 'the love of God,' understand the Thessalonians' love to God; and by 'the patience of Christ,' their patience waiting for the second coming of Christ, mentioned 1 Thess. i. 10. But I prefer the first sense, for the reason assigned in the next note.

2. And to the patience of Christ.]—As 'the patience of Job' is the patience of which Job was so great an example, so 'the patience of Christ' is the patience which he exercised in his sufferings.

Ver. 6.—1. Walketh disorderly.]—Αἰσχροί, *disorderly persons*, are they who profess to be subject to the discipline of the gospel, yet do not walk according to its precepts. See 1 Thess. v. 14. note 1. What the apostle condemned under this description was *idleness*, (ver. 11.), and by the solemnity with which he introduces his charge, we are taught that it is most offensive to God, and dangerous to ourselves and others, to encourage, by our company and conversation, such as live in the practice of any open and gross sin. May all who have a regard to religion attend to this! The same charge is repeated, ver. 14. See note 2. on that verse.

2. Tradition which he received from us.]—See chap. ii. 15. Col. ii. 6. notes.

7 For yourselves know how ye ought to imitate us; because we did not walk disorderly among you;

8 Neither did we eat bread as a gift from any one, but with labour and toil we wrought right and day, in order not to overload any of you.

9 Not because we have not right,¹ but that we might give ourselves to you for a pattern,² to imitate us.

10 (Καὶ γὰρ, 93.) And therefore when we were with you, this we commanded you, that if any one will not work, neither let him eat.¹

11 For we hear that there are some who still walk among you disorderly,¹ not working at all, but prying into other people's affairs

12 Now, them WHO ARE such, we command and beseech¹ by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 And ye, brethren, be not weary in well-doing.¹

14 (Δε) Now, if any one do not obey our (ἀγαθὰ, 60.) command in this letter, point out that man,¹ and keep no company with him, that he may be ashamed.²

15 Yet do not count HIM as an enemy, but admonish HIM as a brother.

16 And may the Lord of peace¹ himself, give you peace always, in every shape. The

7 My own conduct entitles me to rebuke the disorderly. For yourselves know that ye ought to imitate me, because I did not go about in idleness among you, meddling in other people's affairs;

8 Neither did I eat meat as a gift from any one, but with great labour and fatigue I wrought daily for my own maintenance, and for the maintenance of my assistants, (Acts xx. 34.), in order that I might not overload any of you with maintaining us.

9 This course I followed, not because I had not right to maintenance from you as an apostle, but that I might give myself, to such of you as are disposed to be idle, for an example of industry, in which ye ought to imitate me.

10 And therefore, when I was with you, this I commanded, that if any person among you capable of working, will not work for his own maintenance, let him not eat of your meat, lest it encourage him in his idleness.

11 This injunction I now renew, because I hear that there are some who still walk among you disorderly, contrary to reason and to the gospel, applying themselves to no useful labour, but going about prying into other people's affairs; misrepresenting what they have heard and seen.

12 Now, such idle parasites I command, by the authority, and beseech by the love of our Lord Jesus Christ, that, forbearing meddling in any shape with other people's affairs, and remaining quietly at home, they work, and feed themselves with their own meat.

13 And ye, brethren, who hitherto, by your honest industry, have not only fed yourselves, but the poor, do not flag in that good work.

14 Now, if any one do not obey our command given to all in this letter, that they work for their own maintenance, do ye, the rulers of the church, point out that man to the rest, that, as I said before, ver. 10. none of you may keep company with him, in order that, being shunned by all as an evil doer, he may be ashamed of his conduct, and amend.

15 Yet do not behave towards him as an infidel, who is incorrigible, but in your public discourses, and in private, as ye have opportunity, admonish him as a brother, who may still be reclaimed.

16 And may Christ, the author of all happiness, himself give you happiness in every shape, by bestowing on you diligence in your

Ver. 9.—1. Not because we have not right.]—When our Lord first sent out the twelve to preach, he said to them, Matt. x. 9. 'The workman is worthy of his meat;' and by so saying, conferred on his apostles a right to demand maintenance from those to whom they preached. See 1 Cor. ix. 4. note. This right Paul did not insist on among the Thessalonians, but wrought for his own maintenance while he preached to them. Lest, however, his enemies might think this an acknowledgment that he was no apostle, he here asserted his right, and told them, that he had demanded no maintenance from them, to make himself a pattern to them of prudent industry.

2. That we might give ourselves to you for a pattern.]—The apostle's working for his maintenance ought to have put the idle among the Thessalonians to shame, who perhaps excused themselves from working, on pretence they were attending to their neighbours' affairs. For, if the apostle did not make the necessary and laborious work of preaching the gospel an excuse for not working, the Thessalonians had no reason to excuse themselves from working, on pretence of their minding other people's affairs; which in truth was but officious meddling.

Ver. 10. If any one will not work, neither let him eat.]—From this precept of the gospel we learn, that all men, without distinction, ought to employ themselves in some business or other which is useful; and that no man is entitled to spend his life in idleness. From the lower classes of mankind it is required, that they employ themselves in agriculture, or in the mechanic arts, or in such other services as are necessary to society; and from them who are in higher stations, such exercises of the mind are expected, as may advance the happiness of others, either in this life or in that which is to come. Whether, therefore, we fill higher or lower stations, let us apply ourselves diligently to such useful occupations as are suitable to our particular rank, that when we give account of ourselves to God, we may be found to have lived not altogether uselessly in the world.—This passage of the word of God ought likewise to be regarded by such as go about begging their bread, notwithstanding they are able, and have opportunity, to work for their own maintenance. In the apostle's judgment, such have no right to maintenance, and therefore to give them alms is to encourage them in vice, a practice which the apostle has forbidden, ver. 6. and should be avoided by all conscientious Christians, lest by supplying such disorderly persons' wants, they make themselves accessories to their idleness and wickedness.

Ver. 11. We hear that there are some who still walk among you disorderly.]—From this it appears, that, after writing the former letter, the apostle had received a particular account of the state of the Thessalonian church. Probably the messenger who carried that letter gave him an account of their affairs at his return, or

brought him a letter from some of the pastors of the church, where in they informed him of their state. The things mentioned chap. ii. 1, 2. afford another proof of this. Besides, the apostle would not so soon have wrote a second letter to the Thessalonians, if he had not been informed of some particulars which made it necessary.

Ver. 12. We command and beseech.]—To his command the apostle added earnest entreaty; and he did so by the authority and direction of Christ. The meaning may be as in the commentary.

Ver. 13. Be not weary in well-doing.]—Μὴ ἐκνεμεσθε properly signifies, do not flag through sloth or cowardice. See Eph. iii. 13. note 1. The Thessalonians were not to flag in the performance either of their civil or of their religious duties.

Ver. 14.—1. Point out that man.]—A like direction is given, Rom. xvi. 17. 1 Cor. v. 9. 11. 13. Phil. iii. 17. Beza thinks the word σημειοῦν, put a mark upon that man, means excommunicate him; to which meaning the subsequent clause seems to agree. Grotius construes the words τὸν ἀνθρώπον with τούτων σημειοῦν, 'Give me notice of that man by a letter.' But the phrase in that sense is not common. See Benson on the passage.

2. Keep no company with him, that he may be ashamed.]—From this and other passages, particularly Matt. xviii. 15—17. Tit. iii. 10. and ver. 6. of this chapter, it appears that Christ hath established a wholesome discipline in his church, to be exercised by the pastors and people for reclaiming those who sin. This discipline does not consist in corporal punishment, imprisonments, fines, and civil incapacities; but in the administration of admonitions and rebukes. When these are without effect, and the offender continues impenitent, he is to be excluded from joining the church in the offices of religion. In that case, however, the faithful must not lose, either their affection for the offending party, or their hope of his recovery; but must continue to admonish him as a brother, till he appears incorrigible. When this happens, he is to be cast out of the society, and avoided as a person with whom to have any intercourse, except in the offices of humanity, would be dangerous. Matt. xviii. 17.

Ver. 16.—1. The Lord of peace.]—The apostle calls Christ 'the Lord of peace,' in allusion to Isa. ix. 6., where he is foretold under the character of 'the Prince of peace,' because he was to reconcile Jews and Gentiles to God and to one another, making peace between God and them; and 'making of two one new man,' whose members are to live in peace with one another.—This prayer the apostle subjoins to the foregoing command, to intimate, that if the rulers of the church are faithful in their exhortations and admonitions, it is to be expected that the Lord will follow their labours with his blessing, and make them effectual for producing peace and righteousness among the members of his body.

Lord **be** with you^s all.

17 The salutation of Paul with mine own hand, which is the token¹ in every epistle: *thus I write.*

18 The grace of our Lord Jesus Christ **be** with you all. Amen.

2. The Lord be with you all.]—This wish is founded on Christ's promise, Matt. xxviii. 20. 'Lo, I am with you alway, even unto the end of the world.' With this promise Paul may have been made acquainted by revelation.

Ver. 17. The salutation, &c. which is the token in every epistle.]—Paul commonly employed one to write, or at least to make a fair copy of his letters, especially if they were of any length. Wherefore, as impostors had now begun to forge letters in his name, (2 Thess. ii. 2.), to prevent the ill consequences of that fraud, he wrote the salutation in all his letters with his own hand. And that

worldly business, concord among yourselves, and good agreement with your heathen neighbours. *The Lord be with you all, to direct you.*

17 *The salutation of me, Paul, written with mine own hand, which is the token in every epistle by which ye may distinguish my genuine letters. In this manner I write.*

18 *May the graces which shone in our Lord Jesus Christ, remain with you all. Amen. See Eph. vi. 24. note 2.*

the faithful at Thessalonica might be able to distinguish his genuine letters from such as were forged, he desired them to take particular notice of that mark. It seems the apostle's converts were generally acquainted with his handwriting.—Doddridge insinuates, that Paul may have dictated some of his epistles, while his hands were employed in the labours of his occupation of tent-making; and says, 'This may account for some small inaccuracies of style at which little minds have been offended, but which good judges easily know how to excuse.'

CONCLUSION.

As the first epistle to the Thessalonians contains a formal proof of the divine original of the gospel, founded on the knowledge and experience of the persons to whom it was addressed, its primary intention was to establish them in the faith of the gospel. Yet, like the other inspired writings, it was calculated for the benefit of all the churches of Christ to the end of the world. Accordingly, it has been of singular use to them in every age; for from it we learn what the facts and circumstances were on which the apostles built their pretensions to a divine commission, and by which they persuaded mankind to embrace the gospel. And our knowledge of these facts and circumstances leads us to believe, that the rapid progress of the gospel was owing neither to fraud nor to enthusiasm, nor to the power of the sword, but to the excellent nature of the gospel; the holy lives of its first preachers and professors; the undeniable miracles which the apostles wrought in proof of their mission from God; the gifts of the Spirit which they bestowed on their converts; the witness which they bear to the resurrection of their master; and their appealing to that great miracle, in proof that, according to his promise, he will return from heaven to reward the righteous, and to punish the wicked. For these being matters of fact, obvious to the senses of mankind, the vulgar, equally with the learned, were able to judge of them; and, being strongly impressed by them, great numbers of them became Christ's disciples. Wherefore, although no miracles are now wrought in confirmation of the gospel, and the spiritual gifts have long ago ceased in the church, we have still abundant evidence of the divinity of our religion. The first epistle to the Thessalonians affords a convincing proof, that the gospel was established in the chief city of the province of Macedonia by its own intrinsic excellence, accompanied with miracles and with the exercise of the spiritual gifts, notwithstanding the philosophers, of whom there were many in Thessalonica, endeavoured to overturn it by reasoning; and the unbelieving Jews, to stop its progress, stirred up the heathens to persecute those who professed it. For the miracles and spiritual gifts which accompanied the preaching of the gospel, rendered it superior to all opposition.

The second epistle to the Thessalonians, although it was written to correct a particular error, being an illustrious monument of the inspiration of its author, affords to us who live in these latter times an additional, and I may say an increasing evidence of the truth of our religion. Certain false teachers, by misinterpreting an expression or two in the apostle's first epistle, had made the Thessalonians believe, that the coming of Christ to raise the dead and carry the righteous into heaven was at hand, and thereby had occasioned them to neglect their worldly affairs. To undeceive them, the apostle, in his second epistle, assured them, that before the coming of Christ a great apostasy or defection from the true faith and practice of the gospel would take place in the church; that that defection would not happen all at once, but would proceed by slow degrees to the height and extent determined; and that to carry it to that height, a long series of ages was requisite. And to shew that the apostasy would be of a long continuance, the apostle foretold the particulars of which it was to consist, described the persons by whom it was to be introduced, and discovered the vile arts by which they were to establish it. Withal, that the Thessalonians might not be too much afflicted with the foresight of the evils which the apostasy would occasion, and that the faithful who beheld these evils might not be tempted to think God had cast off all care of his church, the apostle foretold that the apostasy would be destroyed—but in as gradual a manner as it had been introduced; and even described the means by which it would be destroyed; namely, by the scriptures put into the hands of the people, and by the preaching of the true doctrine of the gospel out of the scriptures; so that the eyes of the people, long blinded by the arts of the deceivers, being opened, they would at length discern and acknowledge the truth.—No events similar to these having ever taken place in any prior age of the world, the prediction of them by the apostle, and their happening exactly as they were foretold to us, who have seen the rise and progress, and begun destruction of the apostasy, are such a demonstration of the inspiration of St. Paul, and of the truth of our religion, as cannot be gainsaid.

The matters contained in the two epistles to the Thessalonians being of such importance, we may believe that the presidents of the Thessalonian church, in obedience to the apostle's adjuration in his first epistle, took care to have both of them frequently read to the people in their public assemblies; who, considering them as expressions of their spiritual father's love to them, and of his earnest concern for their salvation, would hear them read with pleasure, and be greatly strengthened and comforted by them.—May the reading of these excellent writings have the same happy effects on the disciples of Christ, to the end of time!

I. TIMOTHY.

PREFACE.

SECT. I.—*The History of Timothy's Conversion to Christianity.*

PAUL and Barnabas, in the course of their first apostolical journey among the Gentiles, having come to Lystra, a city of Lycaonia, in the Lesser Asia, Acts xiv. 6. preached there some time, and converted a pious Jewish woman, named Lois, with her daughter Eunice, whose husband, it is thought, was then dead, 2 Tim. i. 5.—Soon after this, Timothy, Eunice's son, who had been brought up by his mother and grandmother in the Jewish religion, and in the knowledge of the scriptures, 2 Tim. iii. 15. being greatly affected by the apostle's discourses, believed.—From the time of his conversion, Timothy made such proficiency in the knowledge of the gospel, and was so remarkable for the sanctity of his manners, as well as for his zeal in the cause of Christ, that he attracted the esteem of all the brethren in those parts. Accordingly, when the apostle came from Antioch in Syria to Lystra, the second time, they so praised Timothy, that 'him would Paul have to go forth with him,' Acts xvi. 2, 3. The testimony of the brethren, however, was not the only reason of this choice. Timothy was pointed out as a fit person, to be ordained an *evangelist*, by a revelation made either to Paul himself, or to some of the Christian prophets in Lystra, 1 Tim. i. 18. In the mean time, Timothy, though a Jew, not having been circumcised by reason that his father was a Greek or Gentile, it was proper he should bear that mark of his descent; because, without it, the Jews would have looked on him as a Gentile, and have despised his instructions. This, and not any opinion that circumcision was necessary to salvation, determined the apostle to propose, and Timothy to receive the rite by which the Jews, from the earliest times, had been distinguished from the rest of mankind. Afterwards, the eldership at Lystra, the more strongly to impress Timothy with a sense of the importance of the function he had undertaken, solemnly set him apart to the office of an *evangelist*, by the laying on of their hands, 1 Tim. iv. 14. and by prayer. This was followed by the laying on of the apostle's hands, for the purpose of communicating to Timothy the gifts of the Holy Ghost, 2 Tim. i. 6.

Timothy, thus prepared to be the apostle's fellow-labourer in the gospel, accompanied him and Silas when they visited the churches of Phrygia, and delivered to them the decrees of the apostles and elders at Jerusalem, freeing the Gentiles from the law of Moses as a term of salvation. Having gone through these countries, they at length came to Troas, where Luke joined them, as appears from the phraseology of his history, Acts xvi. 10, 11, &c.—In Troas, as was mentioned, Pref. to 1 Thessa. sect. 1. a vision appeared to Paul, directing them to go into Macedonia. Loosing therefore from Troas, they all passed over to Neapolis, and from thence went to Philippi, where they converted many, and planted a Christian church. From Philippi they went to Thessalonica, leaving Luke at Philippi; as appears from his changing the phraseology of his history at ver. 40. We may therefore suppose, that, at their departing, they committed the converted at Philippi to Luke's care.—In Thessalonica they were opposed by the unbelieving Jews, and obliged to flee to Berea, whither the Jews from Thessalonica followed them. To elude their rage, Paul, who was most obnoxious to them, departed from Berea

by night to go to Athens, leaving Silas and Timothy in Berea. At Athens Timothy came to the apostle, and gave him such an account of the afflicted state of the Thessalonian brethren, as induced him to send Timothy back to comfort them. See Pref. to 1 Thessa. sect. 1.—After that, Paul preached at Athens; but with so little success, that he judged it proper to leave Athens, and go forward to Corinth, where Silas and Timothy came to him, and assisted in converting the Corinthians. And when he left Corinth, they accompanied him, first to Ephesus, then to Jerusalem, and after that to Antioch in Syria.—Having spent some time in Antioch, Paul set out with Timothy on his third apostolical journey, in which, after visiting all the churches of Galatia and Phrygia, in the order in which they had been planted they came to Ephesus the second time, and there abode long. In short, from the time Timothy first joined the apostle as his assistant, he never left him, except when sent by him on some special errand. And by his affection, fidelity, and zeal, he so recommended himself to all the disciples, and acquired such authority among them that Paul inserted his name in the inscription of several of the letters which he wrote to the churches, to shew that their doctrine was one and the same. His esteem and affection for Timothy the apostle expressed still more conspicuously, by writing to him those excellent letters in the canon which bear his name; and which have been of the greatest use to the ministers of the gospel, ever since their publication, by directing them to discharge all the duties of their function in a proper manner.

SECT. II.—*Of the Time when the First Epistle to Timothy was written.*

IN the third verse of the first chapter of this epistle the apostle saith, 'As I entreated thee to abide in Ephesus, when going into Macedonia, so do: that thou mayest charge some not to teach differently.' From this it is plain, 1. That Timothy was in Ephesus when the apostle wrote his first letter to him.—2. That he had been left there by the apostle, who, at parting with him, entreated him to abide in Ephesus.—3. That this happened when Paul was going from Ephesus into Macedonia.—And, 4. That he entreated Timothy to abide in Ephesus, for the purpose of charging some teachers in that church not to teach differently from the apostles.

In the history of the Acts of the Apostles, there is no mention of Paul's going from Ephesus into Macedonia but once; namely, after the riot of Demetrius, Acts xx. 1. For which reason, Theodoret among the ancients; and among the moderns, Estius, Baronius, Capellus, Grotius, Lightfoot, Salmasius, Hammond, Witsius, Lardner, Benson, and others, have given it as their opinion, that the apostle speaks of that journey in his first epistle to Timothy. Yet, if I am not mistaken, the following circumstances will shew their opinion to be ill founded.

1. When the apostle went from Ephesus into Macedonia, as related Acts xx. 1. Timothy was not in Ephesus, having gone from that city into Macedonia with Erastus, by the apostle's direction, Acts xix. 22. And in the first epistle to the Corinthians, which was written after Timothy's departure from Ephesus, we are informed, that he was to go from Macedonia to Corinth, 1 Cor. iv. 7. 'I have sent to you Timothy.'—1 Cor. xvi. 10. 'If Timothy be come, take care that he be among you without fear.' Ver. 11. 'Send him forward in peace, that he may come to me: for I expect him with the brethren.'—

But before Timothy returned from Corinth, the apostle left Ephesus, and went into Macedonia, where the brethren above mentioned met him, 2 Cor. ii. 12, 13., having Timothy in their company; as is plain from his joining the apostle in his second epistle to the Corinthians, which all agree was written from Macedonia, immediately after the brethren from Corinth gave the apostle an account of the success of his first letter. Wherefore, since Timothy was not in Ephesus when the apostle left that city after the riot, it could not be the occasion on which the apostle said to him, 'As I entreated thee to abide in Ephesus, when going into Macedonia, so do.' But the journey into Macedonia, of which he speaks, must have been some other journey not mentioned in the Acts.—To remove this difficulty, we are told, that Timothy returned from Corinth to the apostle, before his departure from Ephesus, and that he was left there after the riot; but that something happened, which occasioned him to follow the apostle into Macedonia: That there he joined him in writing his second epistle to the Corinthians; and having finished his business in Macedonia, he returned to Ephesus, and abode; agreeably to the apostle's request. But as these suppositions are not warranted by the history of the Acts, Timothy's joining the apostle in his second epistle to the Corinthians may still be urged as a proof, that he came with the brethren directly from Corinth to Macedonia.—Farther, that Timothy did not go from Macedonia to Ephesus, after joining the apostle in his second epistle to the Corinthians, but returned with him to Corinth to receive the collections, I think is plain from Acts xx. 4., where he is mentioned as one of those who accompanied Paul from Corinth to Jerusalem, with the collections.

2. When the apostle wrote his first epistle to Timothy, 'he hoped to come to him soon,' chap. iii. 14. But, from the history of the Acts, it is certain, that in no letter written to Timothy after the riot, till his first confinement in Rome, could the apostle say, that 'he hoped to come to him soon.' He could not say so in any letter written from Troas, the first place he stopped at after leaving Ephesus: For at that time he was going into Macedonia and Achaia, to receive the collections from the churches in these provinces. Neither could he say so, after writing his second to the Corinthians from Macedonia: For in that epistle he told the Corinthians he was coming to them with the Macedonian brethren, who were commissioned to attend him in his voyage to Jerusalem with the collections, 2 Cor. ix. 4., and that he meant to sail directly from Corinth to Judea, 2 Cor. i. 16.—As little could he write to Timothy, that 'he hoped to come to him soon,' when he altered his resolution on occasion of the lying in wait of the Jews, and returned into Macedonia, Acts xx. 3.: For he was then in such haste to be in Jerusalem on the day of Pentecost, that when he came to Miletus, instead of going to Ephesus, he sent for the elders of that church to come to him, Acts xx. 16, 17.—When he arrived in Judea, he could not write that 'he hoped to come to Ephesus soon;' for he was imprisoned a few days after he went up to Jerusalem. And having continued two years in prison at Cæsarea, he was sent bound to Rome, where likewise being confined, he could not, till towards the conclusion of that confinement, write to Timothy, that 'he hoped to come to him soon.' And even then he did not write his first epistle to Timothy: For Timothy was with him at the conclusion of his confinement, Phil. ii. 19–23.

3. From the first epistle we learn, that the following were the errors Timothy was left in Ephesus to oppose: Fables invented by the Jewish doctors to recommend the observance of the law of Moses as necessary to salvation: Uncertain genealogies, by which individuals endeavoured to trace their descent from Abraham, in the persuasion

that they would be saved merely because they had Abraham to their father: Intricate questions and strifes about some words in the law: Perverse disputings of men of corrupt minds, who reckoned that which produced most gain to be the best kind of godliness: and oppositions of knowledge falsely so named.—But these errors had not taken place in the Ephesian church before the apostle's departure; for in his charge to the Ephesian elders at Miletus he foretold, that the false teachers were to enter among them after his departing, Acts xx. 29. 'I know, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.' The same thing appears from the two epistles which the apostle wrote to the Corinthians; the one from Ephesus before the riot of Demetrius, the other from Macedonia after that event; and from the epistle which he wrote to the Ephesians themselves from Rome, during his confinement there: For in none of these letters is there any notice taken of the above mentioned errors, as subsisting among the Ephesians at the time they were written; which cannot be accounted for on supposition that they were prevalent in Ephesus, when the apostle went into Macedonia after the riot. I am therefore of opinion, that the first to Timothy, in which the apostle desired him to abide in Ephesus for the purpose of opposing the Judaizers and their errors, could not be written, either from Troas or from Macedonia, after the riot, as those who contend for the early date of that epistle suppose: But it must have been written some time after the apostle's release from his confinement in Rome, when, no doubt, he visited the church at Ephesus, and found the Judaizing teachers there busily employed in spreading their pernicious errors.

4. In the first epistle to Timothy, the same sort of persons, doctrines, and practices, are reprobated, which are condemned in the second. Compare 1 Tim. iv. 1–6. with 2 Tim. iii. 1–5., and 1 Tim. vi. 20. with 2 Tim. ii. 14., and 1 Tim. vi. 4. with 2 Tim. ii. 16.—The same commands, instructions and encouragements, are given to Timothy in the first epistle as in the second. Compare 1 Tim. vi. 13, 14. with 2 Tim. iv. 1–5.—The same remedies for the corruptions which had taken place among the Ephesians, are prescribed in the first epistle as in the second. Compare 1 Tim. iv. 14. with 2 Tim. i. 6, 7.—And as in the second epistle, so in the first, every thing is addressed to Timothy, as superintendant both of the teachers and of the laity in the church at Ephesus: All which I think imply, that the state of things among the Ephesians was the same when the two epistles were written; consequently, that the first epistle was written only a few months before the second, and not long before the apostle's death.

These arguments appeared so convincing to Pearson, Le Clerc, L'Enfant, Cave, Fabritius, Mill, Whitby, and others, that they were unanimously of opinion, Timothy was left by the apostle in Ephesus, as he went into Macedonia, not after the riot of Demetrius, but after he was released from his first confinement in Rome. And from that circumstance they infer, that he did not write his first epistle to Timothy till some time in the end of the year 64, or in the beginning of 65. I think it was written from Nicopolis. See Pref. to Titus, sect. 1.

To the late date of the first epistle there are three plausible objections, which must not be overlooked.

Object. 1. It is thought, that if the first epistle to Timothy was written after the apostle's release, he could not, with any propriety, have said to Timothy, chap. iv. 12. 'Let no man despise thy youth.'—But it is replied, That Servius Tullius, in classing the Roman people, as Aulus Gellius relates, lib. x. c. 28., divided their age into three periods:—*Childhood*, he limited to the age of seven-

teen; *youth*, from that to forty-six; and *old age*, from forty-six to the end of life. Now, supposing Timothy to have been 18 years old, A. D. 50, when he became Paul's assistant, he would be no more than 32, A. D. 64, two years after the apostle's release, when it is supposed this epistle was written. Wherefore, being then in the period of life, which, by the Greeks as well as the Romans, was considered as *youth*, the apostle, with propriety, might say to him, 'Let no man despise thy youth.'

Object. 2. When the apostle touched at Miletus, in his voyage to Jerusalem, with the collections, the church at Ephesus had a number of *elders*, that is, of bishops and deacons, who came to him at Miletus, Acts xx. 17. It is therefore asked, What occasion was there, in an epistle written after the apostle's release, to give Timothy directions concerning the ordination of bishops and deacons in a church where there were so many elders already? The answer is, The elders who came to the apostle at Miletus, in the year 58, may have been too few for the church at Ephesus, in her increased state, in the year 65. Besides, false teachers had then entered, to oppose whom, more bishops and deacons might be needed, than were necessary in the year 58. Not to mention, that some of the first elders having died, others were wanted to supply their places.

Object. 3. Because the apostle wrote to Timothy, that 'he hoped to come to him soon,' 1 Tim. iii. 14. it is argued, that the letter in which this is said, must have been written before the apostle said to the Ephesian elders, Acts xx. 25. 'I know that all ye, among whom I have gone preaching the kingdom of God, shall see my face no more.' But if, by this, the first epistle to Timothy is proved to have been written before the apostle's interview with the elders at Miletus, his epistles to the Philippians, to the Hebrews, and to Philemon, in which he promised to visit them, must likewise have been written before the interview; in regard his declaration respected the Philippians, the Hebrews, and Philemon, as well as the Ephesians: For they certainly were persons, among whom the apostle had gone preaching the kingdom of God. Yet no commentator ever thought the epistles above mentioned, were written to them before the apostle's interview with the Ephesian elders. On the contrary, it is universally acknowledged, that these epistles were written four years after the interview; namely, during the apostle's first imprisonment at Rome. Wherefore, when he told the Ephesian elders, that they and his other converts, among whom he had gone preaching the kingdom of God, should see his face no more, as it was no point either of faith or practice which he spake, he may well be supposed to have declared nothing but his own opinion resulting from his fears. He had lately escaped the rage of the Jews, who laid wait for him in Cenchrea to kill him, Acts xx. 3. This, with their fury on former occasions, filled him with such anxiety, that in writing to the Romans from Corinth, he requested them 'to strive together with him in their prayers, that he might be delivered from the unbelieving in Judea,' Rom. xv. 30, 31.—Farther, that in his speech to the Ephesian elders, the apostle only declared his own persuasion, dictated by his fears, and not any suggestion of the Spirit, I think plain from what he had said immediately before: ver. 22. 'Behold I go bound in the spirit to Jerusalem, not knowing the things which shall befall me there; 23. Save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me.' Wherefore, although his fears were happily disappointed, and he actually visited the Ephesians after his release, his character as an inspired apostle is not hurt in the least, if, in saying 'he knew they should see his face no more,' he declared, as I have said, his own persuasion only, and no dictate of the Holy Ghost.

SECT. III.—Of the Occasion of Writing the First Epistle to Timothy.

AFTER Paul was released from his bonds in Rome, and Timothy had returned to him from Philippi, whither he had sent him, Phil. ii. 19. it is reasonable to suppose, that they went together into Judea to visit the Hebrews, according to the apostle's promise, Heb. xiii. 23. taking Crete in their way. And having exhorted and comforted the brethren in Judea, who were greatly distressed by the tumults which brought on the war with the Romans, they departed to visit the Colossian and Ephesian churches; the latter of which merited the apostle's particular attention, on account of the pains he had been at in planting it, as well as on account of the number and quality of its members. See these things more fully narrated, Pref. to Titus, sect. 1.

On his arrival at Ephesus, finding the false teachers busy in spreading their errors, he no doubt rebuked them sharply, and charged them to teach the true doctrine of the gospel. And because the neighbouring churches of Asia, by reason of their frequent intercourse with the Ephesian brethren, might be either greatly profited, or greatly hurt, according as truth or error prevailed in Ephesus, the apostle, when going from that city into Macedonia, judged it necessary that Timothy should remain there, for the purpose of restraining the false teachers, by publicly confuting their errors, and condemning their evil practices.

But Timothy being young, and the trust committed to him being weighty, the apostle, after his departure, wrote to him this excellent letter from Philippi, or rather from Nicopolis, Tit. iii. 12. to direct him in the discharge of his duty, and, at the same time, to establish his authority with the Ephesians.—Agreeably to this design, the commission given to Timothy, at parting, to oppose the false teachers, is mentioned; and the particular errors he was to condemn, together with the truths he was to inculcate, are specified in chap. i.—For the same purpose, in chap. ii. the apostle prescribed the manner in which the public worship of God was to be performed in the church at Ephesus.—And, because it was necessary that Timothy should be assisted by a sufficient number of well-qualified fellow-labourers in the ministry, the apostle, in chap. iii. explained the qualifications of the persons he was to ordain as bishops and deacons.—In chap. iv. he foretold the heresies which were to prevail in the church in after-times, and the mischiefs which they would occasion, that the faithful might be sensible these things did not happen by accident, but were permitted of God, and would be directed to an happy issue.—In chap. v. he instructed Timothy in the right method of admonishing the old and the young of both sexes; and mentioned the age and character of such widows, as were to be employed by the church in teaching the younger women the principles of religion.—Lastly, in chap. vi. he described the duties which Timothy was to inculcate on slaves; condemned strifes about words, and perverse disputings; spake strongly against the inordinate love of money; and required him to charge the rich to be rich in faith and good works.

With these directions and rules to Timothy, in his character of superintendant of the church at Ephesus, the apostle mixed many earnest charges to him, in his character as an evangelist, to shew himself a pattern of all the virtues which he recommended to others.—And, considering the excellency of Timothy's disposition, and his great veneration for the apostle, it cannot be doubted that he observed the directions and charges contained in this letter with the most religious care. There is even reason to think his labours at Ephesus were so blessed of God, that the false doctrines and corrupt practices of the

Judaizing teachers in that city were for a while repressed. For at the time the epistle to the church of Ephesus was written, she seems to have maintained an excellent character, as appears from what is expressed in that letter. Rev. ii. 1-7.

SECT. IV.—*Of the Use which the Church, in every Age, is to make of St. Paul's Epistles to Timothy and Titus.*

THOUGH the errors of the Judaizing teachers in Ephesus, which gave rise to the apostle's epistles to Timothy, have long ago disappeared, the epistles themselves are still of great use, as they serve to shew the impiety of the principles from which these errors proceeded. For the same principles are apt, in every age, to produce errors and vices, which, though different in name from those which prevailed in Ephesus in the apostle's days, are precisely of the same kind, and equally pernicious.—These epistles are likewise of great use in the church, as they exhibit to Christian bishops and deacons, in every age, the most perfect idea of the duties of their function; teach the manner in which these duties should be performed; describe the qualifications necessary in those who aspire to such holy and honourable offices, and explain the ends for which these offices were originally instituted, and are still continued in the church.

The very same things, indeed, the apostle, about the same time, wrote to Titus in Crete; but more briefly, because he was an older and more experienced minister than Timothy. Nevertheless, the repetition of these precepts and charges is not without its use to the church still, as it maketh us more deeply sensible of their great importance: Not to mention, that in the epistle to Titus there are things peculiar to itself, which enhance its value.—In short, the epistles to Timothy and Titus, taken together, containing a full account of the qualifications and duties of the ministers of the gospel, may be considered as a complete body of divinely inspired *ecclesiastical canons*, to be observed by the Christian clergy, of all communions, to the end of the world.

These epistles, therefore, ought to be read frequently, and with the greatest attention, by those in every age and country who hold sacred offices, or who have it in view to obtain them; not only that they may regulate their conduct according to the directions contained in them, but that, by meditating seriously on the solemn charges delivered to all the ministers of the gospel, in the persons of Timothy and Titus, their minds may be strongly impressed with a sense of the importance of their function, and of the obligation which lieth on them to be faithful in discharging every duty belonging to it.

It is of importance also to observe, that in these epistles there are some explications of the Christian doctrines, and some displays of St. Paul's views and expectations as an apostle of Christ, which merit our attention. For if he had been, like many of the Greek philosophers, an hypocrite who held a double doctrine, one for the vulgar, and another for the learned; and if his secret views and expectations had been different from those which he publicly professed to the world, he would have given, without all doubt, some insinuation thereof, in letters written to such intimate friends. Yet, throughout the whole of these epistles, no discovery of that kind is made. The doctrine contained in them is the same with that taught in the epistles, designed for the inspection and direction of the church in general; and the views and hopes which he expresses, are the same with those which he uniformly taught mankind to entertain. What stronger proofs can we desire of the apostle's sincerity and faithfulness than these? See Pref. to 2 Tim. sect. 4.

SECT. V.—*Shewing in what Manner the Church of the living God is the Pillar and Support of the Truth, as mentioned 1 Tim. iii. 15.*

In discoursing of this subject, it will be necessary to inquire, *first*, what 'the church of the living God' is, which is, 'the pillar and support of the truth.'—*Secondly*, To consider what 'the truth' is, of which the church of the living God is the support.—And, *thirdly*, To shew in what manner the church of the living God hath actually supported, that is, preserved the truth in purity, and prevented it from being lost in the world.

1. With respect to the first of these, namely, what 'the church of the living God' is, which the apostle hath denominated 'the pillar and support of the truth,' it is proper to inform unlearned readers, that the clergy of the Romish church, with the bishop or pope of Rome at their head, and the laity of their communion, have long assumed to themselves the appellation of the *Catholic church*, exclusively of all other Christian churches; and have affirmed, that, as the only true church of the living God, they are the pillar and support of the truth, by virtue of the power which the bishops of Rome possess, of declaring infallibly what doctrines are true, and what false, and of making constitutions of discipline which are binding on the whole Christian world. These high prerogatives the Romanists attribute to the bishops of Rome, as the successors of the apostle Peter, on whom they affirm our Lord bestowed them, when he said to him, Matt. xvi. 18. 'Thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it. 19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.'

But in opposition to these high claims I observe, 1st, That the church of Rome hath no right to call herself 'the church of the living God,' exclusively of all the other churches of Christ. Every society of believers, who, with their pastors, meet together for worshipping God in spirit and in truth, according to the gospel form, is as really a church of the living God as the church at Rome, and is called in scripture 'a church of God,' whether the members thereof be more in number, or fewer. Thus, 'the church of God which is at Corinth,' is mentioned 1 Cor. i. 2. 2 Cor. i. 1.—and 'the churches of Galatia,' Gal. i. 1.—and 'the church of the Thessalonians,' 1 Thess. i. 1. 2 Thess. i. 1.—Nay, in the conclusion of some of Paul's epistles, 'the church in such and such a person's house' is saluted. These, with all the churches of Christ which were gathered in the first age, however widely separated from each other in respect of place, were considered by the apostle Paul as making one great community, which he sometimes called *the church of God*, sometimes *the body of Christ*, and sometimes *the house or temple of God*; as is evident from Eph. ii. 19. Ye belong 'to the house of God: 20. Being built upon the foundation of the apostles and prophets, Jesus Christ himself being the bottom corner-stone. 21. By which the whole building being aptly joined together, groweth into an holy temple for the Lord. 22. In which ye also are builded together for an habitation of God by the Spirit.'—This account of the *house, temple, or church of God*, sheweth, that no particular society of Christians, however numerous or pure, is 'the church of the living God,' exclusively of all other Christian societies; but that the appellation belongs to every society of believers who hold the doctrines contained in the scriptures, and who worship God in the manner there prescribed: And that the whole of these churches, taken collectively, is 'the pillar and support of the truth.' For if the apostle had spoken of any particular church, as the pillar and support

of the truth, exclusively of the rest, not the church at Rome, but the church at Ephesus, must have been that church; because Timothy, in this epistle, was instructed 'how to behave himself in the church of the living God' at Ephesus, and not at Rome. Nevertheless, not even the church at Ephesus was called by the apostle 'the church of the living God,' exclusively of all the other churches of Christ, else he excluded the churches at Philippi, Thessalonica, Corinth, Colosse, and the rest, from being churches of the living God, notwithstanding they were planted by himself. But this no reasonable person will believe.—Wherefore, the claim of the church of Rome to be *the only Catholic church*, if thereby they mean to exclude all those who are not of their communion from being churches of Christ, ought to be rejected with contempt, because it is an usurpation manifestly contrary to scripture.

In proof, however, that the Romish church is 'the only church of the living God,' which is 'the pillar and support of the truth,' the Papists appeal to Christ's promise to 'build his church on Peter as on a rock;' and boldly affirm, that the church which he was to build on Peter, was the church afterwards to be planted at Rome. But since, in speaking to Peter, Christ mentioned no particular church as to be built on him; also, since it is not pretended that the church at Rome, or any of the Gentile churches, was planted by him, there is no reason to think, that the church which Christ was to build on Peter was the church at Rome. Our Lord spake of his universal church, which, it is well known, was built, not on Peter alone, but 'on the foundation of all the apostles and prophets, Jesus Christ himself being the bottom corner-stone,' as declared in the before-cited passage, Ephes. ii. 19-22.—Farther, the church to be built on Peter was to be of such stability, that, 'the gates of hell were never to prevail against it.' Doth this character belong to the church at Rome, or to any particular church built by any of the apostles? It belongeth to the Catholic church alone. For notwithstanding some particular churches, of which the Catholic church is composed, have been, and others may yet be overthrown, they will at no time be all destroyed; but as in times past, so in times to come, there will always, somewhere, be societies of Christians, who maintain the true faith and worship enjoined in the gospel. So that, while the world standeth, the church of Christ shall at no time be extinct.—Thus it appears, that the church of the living God, which is the pillar and support of the truth, and against which the gates of hell shall not prevail, is no particular church, but the Catholic or universal church, consisting of all the churches of God, which have existed from the beginning, and which shall exist to the end of the world.

2 In opposition to the claims of the Papists I observe, that as there is no reason for thinking the Romish church 'the *only* church of the living God,' so there is no reason for thinking her 'the *alone* pillar and support of the truth,' by virtue of any powers which her bishops, as Peter's successors, have received from Christ, to determine infallibly what is true doctrine and what false; and to remit or retain sins authoritatively. By Christ's promise, 'Whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven,' infallibility in doctrine was not confined to Peter. The same promise, and in the same words, was made to all the apostles, Matt. xviii. 18.—In like manner, the power of remitting and retaining sins was bestowed, not on Peter singly, but on him with the rest of the apostles: not, however, as bishops of particular churches, but as persons who were to be endowed with the gift of inspiration, to render them infallible in doctrine and discipline. This appears from John xx. 21. where Christ said to his apostles in general, 'As

my Father hath sent me, even so send I you. 22. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. 23. Whose soever sins ye remit, they are remitted to them, and whose soever sins ye retain, they are retained.'

Granting, however, for argument's sake, that the powers of declaring infallibly what doctrines are true and what false, and of remitting and retaining sins, had actually been bestowed on Peter alone, as the Papists contend, the bishops of Rome cannot claim these powers, as Peter's successors, unless they can shew, not only that they were bestowed on Peter, as bishop of the church which was afterwards to be planted at Rome, but also that they were promised to his successors in that charge. Now, that these powers were bestowed on Peter as an apostle, and not as the future bishop of Rome, hath been sufficiently proved already. And that they were not promised to the bishops of Rome, as Peter's successors, is absolutely certain; because neither in what Christ said to Peter, when he bestowed these powers on him, nor in any other passage of scripture, is there the least insinuation that they were to descend to his successors in the bishoprick of a church which did not then exist. Wherefore, the powers of binding and loosing, and of remitting and retaining sins, which the bishops of Rome have arrogated to themselves as Peter's successors, not being warranted by scripture, ought to be strenuously opposed as an usurped spiritual tyranny, destructive of the religious liberty of Christians.

3. In opposition to the bold pretensions of the Papists, I moreover affirm, that the claims of the Romish church to be 'the pillar and support of the truth,' by virtue of the power of making laws for the government of the Catholic church, both in spirituals and temporals, which all Christians are bound to obey, and which the Papists, without any proof, contend, belongs to the bishops of Rome as Peter's successors, have no foundation in scripture.

The Papists, indeed, as we are informed by the Rhemish translators of the New Testament, in their note on Matt. xvi. 19. assure us, "That *the keys of the kingdom of heaven*," which Christ promised to give to Peter, "signify the height of government, the power of making laws, of calling councils, of the principal voice in them, of confirming them, of making canons and wholesome decrees, of abrogating the contrary, of ordaining bishops and pastors, of deposing and suspending them, finally, the power to dispense the goods of the church both spiritual and temporal; which signification of pre-eminent power and authority by the word *keys*, the scripture expresseth in many places.—Moreover, it signifieth that men cannot come into heaven, but by him, *the keys* signifying also authority to open and shut, as it is said of Christ, Apoc. iii. 7. 'Who hath the key of David: He shutteth, and no man openeth;' by which words we gather, that Peter's power is marvellous, to whom *the keys*, that is the power to open and shut heaven, is given." All these powers, the Papists contend, were bestowed on Peter, in the metaphorical promise of 'giving him the keys of the kingdom of heaven.' But before this is admitted, they ought to shew, by better proofs than they have hitherto produced, that these paramount extensive powers were signified by the word *keys*.

The only proofs to which they appeal are, the promise to Peter, 'Whatsoever thou shalt bind on earth,' &c. and the promise to the apostles in general, 'Whose soever sins ye remit, are remitted,' &c. But these promises are no certain evidence, that the high powers and prerogatives above-mentioned were conferred on Peter under the name of the *keys*; because the powers of 'binding and loosing,' and of 'remitting and retaining sins,' easily admit of a different and more rational interpretation, as shall be shewed by and by.—Farther, that by promising

to Peter 'the keys of the kingdom of heaven,' together with the powers of 'binding and loosing,' and of 'remitting and retaining sins,' Christ did not confer on him supreme and uncontrolled authority over his brethren apostles, and over the Catholic church, is clear from Christ's own words, Luke xxii. 24. 'There was also a strife among them, of which of them should be accounted the greatest. 25. And he said to them, The kings of the Gentiles exercise lordship over them. 26. But ye shall not be so. But he who is greatest among you, let him be as the younger; and he that is chief, as he that serveth.'—Matt. xxiii. 8. 'Be not ye called Rabbi, for one is your master, even Christ, and all ye are brethren.'—Christ having thus expressly forbidden any one of his apostles to usurp authority over the rest; also having declared them all *brethren*, that is, equals in authority, is it to be supposed, that by promising to Peter 'the keys of the kingdom of heaven,' he subjected to him the rest of the apostles, together with all who at that time believed on Christ? Farther, allowing, that by the powers of binding and loosing, and of remitting and retaining sins, Christ actually meant, as the Papists contend, the powers of making laws, and of establishing constitutions of discipline binding on the whole community of Christians, can any reasonable person believe that these powers were conferred on Peter exclusively of the rest of the apostles, who recollects that these powers were afterwards conferred on all the apostles? Powers of such magnitude, said to be bestowed on Peter, and through him conveyed to the bishops of Rome, ought not to be acknowledged on doubtful evidence, and far less on no evidence at all; as that certainly must be reckoned, which is contradicted by Christ himself.—This, however, is not all. We know, that by 'the keys of the kingdom of heaven,' and the powers of 'binding and loosing,' &c. Peter himself did not understand "the height of government, the power of making laws, of calling councils," &c.; neither did he fancy that such prerogatives were conferred on him singly. For at no time did he either exercise or claim authority over his brethren apostles. As little did he assume the sole government of all the churches of Christ planted in his lifetime. More particularly, he did not call the Council of Jerusalem, which met to determine the question concerning the circumcision of the converted Gentiles. Neither did he preside in it. That office the apostle James seems to have performed. For, as president of the Council, he summed up the debate, and dictated the decree, by which the Gentiles were freed from obedience to the law of Moses, as a term of salvation.—Lastly, no instance can be produced of Peter's opening heaven to any one, or of his shutting it against any one, according to his own pleasure.—How ridiculous, then, must it appear in the bishops of Rome, to assume powers and prerogatives, as Peter's successors, which we are certain Peter himself never pretended either to possess or to exercise!—See Gal. ii. 14. note.

These things considered, may not 'the keys of the kingdom of heaven,' promised to Peter, more reasonably signify his being appointed to open the gospel dispensation by preaching salvation to all who should repent and believe, than of his being raised to supreme authority in the Catholic church, to rule it according to his own will? Especially as the proposed sense of the promise is agreeable to the fact, Acts ii. 14–40., and is founded on Dan. ii. 44., where the erection of the Christian church is foretold under the idea of a kingdom which the God of heaven was to set up, and which was never to be destroyed.—For the same reasons, the power of 'binding and loosing,' which was promised to Peter in common with the other apostles, Matt. xviii. 18., may be interpreted of his being inspired, as an apostle, to declare infallibly

the laws of the gospel, (see Harmony of the Gospels, sect. 74. p. 317.), rather than of his being authorized to pronounce excommunications, anathematisms, degradations, and other censures and penalties or penances, as the Rhemish translators of the New Testament affirm; which sentences are all ratified in heaven. In like manner, the power of 'remitting and retaining sins,' which was promised to all the apostles, may more naturally be interpreted of their being enabled by inspiration to declare whose sins, according to the tenor of the gospel, are to be forgiven, and whose sins are not to be forgiven; than to interpret it, as the Romanists do, of a power granted to their priests to pardon and absolve sinners, on their performing the penitential works of praying, fasting, alms, and other penances of human invention; and, if these are not performed, to continue the sinner under the guilt of his sins, though truly penitent, and to consign him at least to purgatory, till released by the efficacy of their prayers and masses. See James v. 14, 15, 16. notes.

4. In opposition to the high claims of the bishops of Rome as Peter's successors, I observe, that they cannot prove, by good historical evidence, Peter's having ever been a bishop of the church at Rome; consequently they cannot be his successors in a see which he never filled. It is true, to prove that Peter was the first bishop of the church at Rome, the following testimonies from the fathers are appealed to by the Papists:—Irenæus, who was bishop of Lyons in Gaul, and who flourished about the year 178, tells us, "that Linus was made bishop of Rome by Peter and Paul, and after him Anacletus, and the third Clemens." Tertullian, who flourished about the year 200, saith, "Clemens was the first bishop of Rome after Peter." See Fulke's note on Rom. xvi. 16. in his edition of the Rhemish New Testament.—Eusebius, who flourished about the year 315, in his E. Hist. b. 3. c. 2. without hinting that either Paul or Peter were bishops of Rome, thus writeth: "After the martyrdom of Paul and Peter, Linus first obtained the episcopate of the church of the Romans.—Of him, Paul writing to Timothy, makes mention in the salutation in the end of the epistle, saying, Eubulus, and Pudens, and Linus, and Claudia, salute thee." The same Eusebius saith, Peter was the first bishop of Antioch. E. Hist. b. 3. c. 36. "At the same time flourished Ignatius, who is still highly honoured, being the second in the succession of the church of Antioch after Peter." But in chap. 22. of the same book Eusebius saith, "Euodius having been the first bishop of Antioch, Ignatius succeeded him."—Jerome, who flourished about the year 392, saith, "Peter sat at Rome 25 years, until the last year of Nero." If so, Peter came to Rome in the second or third of Claudius, and from that time forth had his ordinary residence among the Christians in Rome, as his bishop, till his death. Yet the same Jerome, in his book of illustrious men, chap. 16. calleth "Ignatius the third bishop of the church of Antioch after the apostle Peter."—Damasus, who was himself a bishop of Rome, and contemporary with Jerome, saith, "Peter came to Rome in the beginning of Nero's reign, and sat there 25 years." But as Nero reigned only 14 years, if the testimony of Damasus is to be credited, we must believe that Peter survived Nero 11 years, and was not put to death by him; contrary to ancient tradition, which represents Paul and Peter as put to death at one time by Nero.—Origen, who flourished about the year 230, speaks of Peter as the bishop of Antioch; for in his sixth homily on Luke he thus expresses himself, "I have observed it elegantly written in an epistle of a martyr, Ignatius, second bishop of Antioch after Peter," &c.—Lastly, according to Epiphanius, Peter and Paul were both of them bishops of Rome. See Fulke's note on Philip. iv. 3.

The reports of the ancients concerning Peter's being the first bishop of Rome being so different and so inconsistent, it is a proof that these reports were not founded on any certain tradition, far less on any written evidence; but took their rise, in all probability, from the bishops of Rome themselves, who very early attempted to raise themselves above all other bishops; and for that purpose spake of themselves as Peter's successors in the see of Rome: And because, in the third and fourth centuries, when religious controversies were carried to a great height, and the churchmen who were put out of their places generally fled for redress to the bishops of Rome, it was natural for the oppressed to advance the power of their protectors, by readily admitting all the claims which they set up as Peter's successors. Nay, some of them may, from flattery, have invented the strange story of Peter's having sat as the bishop of Rome 25 years; notwithstanding, according to the ancient tradition already mentioned, he *was the first bishop of Antioch*. But the improbability of Peter's having resided in Rome, as bishop of the church there, for so many years, will appear from the following well known facts.—Paul's epistle to the Romans was written A. D. 57 or 58, that is, in the third or fourth year of Nero, when, according to Jerome, Peter had acted as bishop of the church at Rome full 15 years. Now in that epistle, although many salutations were sent to persons of inferior note, no salutation was sent to Peter. This I think could not have happened, if Peter had been then residing in the church at Rome as its bishop. See Heb. xiii. 24.—In the letters which Paul wrote from Rome, during his first imprisonment, which lasted more than two years, he made no mention of Peter, not even in his letter to the Colossians, chap. iv. 10, 11, where he recites the names of 'all the brethren of the circumcision, who were his fellow-labourers in the kingdom of God.' Is not this a strong presumption that Peter did not then reside in Rome as its bishop?—Towards the end of Paul's second imprisonment, he thus wrote to Timothy, 'At my first answer no one appeared with me, but all forsook me. May it not be laid to their charge?' If Peter then resided at Rome, as bishop of the church there, is it to be thought that he would have forsaken his brother apostle on so trying an occasion, when the testimony of Jesus was to be maintained before the emperor, or his prefect?—Lastly, is it probable that Paul, who never had been at Rome, and was personally unknown to most of the brethren there, would have written to them so long a letter to instruct them in the true doctrine of the gospel, and to compose the dissensions which had taken place among them, if Peter had resided among them, and instructed them as their bishop, during the space of 25 years? Besides, would Paul, who, in his epistle to the Hebrews, hath so often mentioned the apostles, under the denomination of their *rulers*, have omitted, in his epistle to the Romans, to mention Peter, if he had been residing among them as their bishop at the time it was written?

Since, then, the most ancient Christian fathers, Tertullian excepted, mention Peter as the first bishop of Antioch; and since the testimonies concerning his being the first bishop of Rome are of a later date, and are in themselves not only different but inconsistent; also, since there are such strong presumptions in Paul's epistles, that Peter did not reside in Rome during Paul's lifetime, there is good reason to think that he never was bishop of the church at Rome. But if Peter never was bishop of Rome, the claim of the bishops of that church to be his successors in an office which he never held, is ridiculous. Wherefore, although it were true that the powers promised to Peter were promised, not only to him as the bishop of a particular church, but also to his successors in that episcopate, the bishops of Antioch, as his succe-

sors, would have a better title to these powers than the bishops of Rome.

If any more arguments were necessary to refute the extravagant claims of the bishops of Rome to infallibility in doctrine and discipline, the following well-known facts might be mentioned as absolutely decisive. Different bishops of Rome, in different ages, have directly contradicted each other in their decisions concerning doctrine, as well as concerning discipline. The same may be said of councils, both general and particular, where the bishops of Rome have presided, either in person or by their legates. Where, then, is the so much vaunted infallibility of the bishops of Rome? And where the infallibility of councils, on which so much stress hath been laid both in ancient and modern times?

From the foregoing facts and reasonings it appears, that the church of Rome is not 'the church of the living God, which is the pillar and support of the truth,' exclusively of all other Christian churches. Far less is it 'the pillar and support of the truth,' by virtue of any infallibility which its bishops possess as Peter's successors in the bishoprick of Rome. The honour of supporting the truth, as shall be shewed immediately, belongs to no particular church whatever, but to the *Catholic church*, consisting of all the churches of God which have existed from the beginning, and which are to exist to the end of the world.—Farther, it appears that the bishops of Rome have no just title to supreme authority over all the churches of Christ, as successors to the apostle Peter; because there is no certain evidence that he preceded them in the bishoprick of Rome.—To conclude, the claim of the bishops of Rome to infallibility and supreme authority in the Catholic church, which they have founded on a fact so destitute of evidence as Peter's having been the bishop of Rome during 25 years, ought to be strenuously resisted by the whole Christian world, as subversive of the liberty wherewith Christ hath made mankind free in all religious matters.

II. The futility of the claim of the church of Rome to be 'the pillar and support of the truth,' will appear still more clearly, if we consider what *the truth* is, of which the church of the living God is *the pillar and support*.

The truth which is supported by the church of the living God, as by a pillar placed on a firm foundation, is not any particular system of doctrine expressed in words of human invention, such as *the symbols of faith*, which, both in ancient and modern times, have been composed by convocations of the clergy, assembled in councils, whether general or particular, under the patronage of the civil powers. But *the truth* which is supported by the church of the living God, is that scheme of true religion, consisting of the doctrines, precepts, and promises, which God hath made known to mankind by revelation; and which having been consigned to writing by the apostles and prophets, to whom it was revealed by the Spirit, their gospels and epistles contain *the truth*, expressed in that 'form of sound words,' which the apostle Paul commanded Timothy 'to hold fast,' 2 Tim. i. 13.

Agreeably to this account of the truth, the gospel revelation is called *the truth* in the following passages of scripture—Gal. iii. 1. v. 7. Eph. i. 13. 2 Thess. ii. 10. 12. 1 Tim. ii. 4. vi. 5. 2 Tim. ii. 15. 18. Tit. i. 1, and elsewhere.—The inspired writers having so often called the gospel revelation *the truth*, it can hardly be doubted, that when the apostle Paul, in his first epistle to Timothy, gave to the church of the living God the honourable appellation of 'the pillar and support of the truth,' he meant to tell him, that the Catholic church, by preserving in their original integrity the inspired writings of the evangelists and apostles, and of Moses and the prophets, which contain the revelations of God from first to last,

have supported or preserved the truth in the world. For all the revelations of God to mankind being exhibited, in an infallible manner, in these writings preserved by the church, if any errors, either in faith or practice, are attempted to be introduced by false teachers, or by men covetous of power or of riches, they may be detected and refuted, not by appealing to the decrees of councils, and to the creeds of particular churches, but to the divinely inspired scriptures, fairly interpreted according to the plain unconstrained meaning of the passages which relate to these subjects, taken in connexion with the context where they are found.

Thus it appears, that 'the universal church of the living God,' by preserving the scriptures in their original integrity, in which the whole revelations of God are contained, hath not only secured the truth of revelation itself from being shaken by the attempts of infidels to overthrow it, but hath prevented its doctrines, precepts, and promises, from being corrupted by false teachers and worldly men, who endeavour to make gain of godliness. Moreover, by handing down the scriptures from age to age in their genuine purity, the Catholic church hath prevented the revelations of God from being lost. And by so doing, 'the church of the living God' hath actually become 'the pillar and support of the truth;' because, if the scriptures had either been corrupted or lost, the revelations of God, which are *the truth*, would have been corrupted or lost together with them.

III. It remains to shew in what way the divinely inspired scriptures, which contain the gospel revelation which is *the truth*, have been preserved in their original integrity by the church of the living God.

Some of the writings of the New Testament were inscribed and sent to particular churches; such as Paul's epistles to the Thessalonians, the Corinthians, the Romans, the Ephesians, and the Colossians. Others of them were written and sent to particular persons; such as his epistles to Timothy, Titus, and Philemon; and John's epistles to Gaius, and the Elect Lady. Others of them were inscribed and sent to persons professing the Christian faith, who were scattered through widely extended and distant countries; such as Paul's epistles to the churches of Galatia, and to the Hebrews; Peter's two epistles to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia; and the epistle of James to the twelve tribes scattered abroad. These writings, though sent to particular churches and persons, were not intended for their use alone, but for the use of the whole community of Christians every-where. It is therefore reasonable to believe, that while the particular churches and persons to whom the apostles sent their epistles, preserved the originals with the greatest care, they would transcribe them, not only for the use of their own members, but for the use of their brethren in other churches, to whom, no doubt, they sent these transcripts, that they might have an opportunity of taking copies of them, and of dispersing them for general edification. Moreover, as in the first age the disciples of Christ were very zealous in spreading the knowledge of their religion, we may believe that into whatever country they travelled for the purpose of preaching Christ, they carried with them such of the sacred writings as were in their possession, that their converts might take copies of them to be used in their public assemblies for worship, and by themselves in private. Thus, copies of the gospels and epistles were in a short time carried into all the provinces of the Roman empire, and even beyond the bounds of the empire, where the gospel was introduced. And these writings being considered by the disciples of Christ as their most precious treasure, the copies of them were preserved with much more care, and were multiplied to a far greater degree, than the copies of any

other book extant at that time: insomuch, that there is no heathen writing existing, of which there are so many ancient MS. copies remaining, as of the writings which compose the canon of the New Testament.

Of those ancient MSS. of the New Testament which still remain, some are found in the libraries of princes, universities, and monasteries, and some have been brought into Europe from different and distant parts of the world. These, added to the former, have considerably increased the number of the ancient copies of the scriptures; so that the learned of this and the preceding ages have had an opportunity of examining and comparing many very ancient copies, both of the whole New Testament, and of particular parts thereof. Accordingly, these learned men have, with incredible labour, faithfully collected all the various readings of the copies which they collated, and have found, that although in number these readings amount to many thousands, the greatest part of them make no material alteration in the sense of the passages where they are found. And with respect to those which alter the sense of particular passages, the same learned men, by that critical skill for which they were famed have been able in most instances, with a good degree of certainty, to fix upon the genuine readings of all the doubtful passages.

Every one, however, must be sensible, that if the scriptures had come down to us only in the copies preserved in any one church of the living God, and we had been restrained from consulting the copies preserved elsewhere, as we must have been if the scriptures had been entrusted to a particular church, the errors unavoidably occasioned by the carelessness of transcribers, and by other causes, could not in many instances have been corrected, unless by the uncertain conjectures of critics, which, in writings divinely inspired, would have been of no authority. Whereas, by consulting copies of the scriptures found in different and distant parts of the world, the faulty readings of one copy have been happily corrected by the concurring better readings of other copies, confirmed by the readings preserved in the ancient translations of the scriptures still remaining; so that we have the text of the gospels and epistles as it was originally written by their inspired authors, or nearly so.—The world, therefore, being indebted for the preservation of the scriptures, not to any one church of the living God, but to the whole community of the churches of Christ, each having contributed its share by the copies which it hath preserved, *the universal church*, and not any particular church, is 'the church of the living God,' which, by preserving the scriptures, hath become in very deed 'the pillar and support of the truth.' See 1 Tim. vi. 20. note 1.

The same reasoning will apply to the ancient oracles of God, which were delivered to the Jews to be kept. For, by carefully preserving the Hebrew scriptures, in which the former revelations are recorded, and by handing them down from age to age uncorrupted, notwithstanding in their disputes with us Christians they had many temptations to corrupt them, 'the church of the living God' among the Jews was to them, as the Christian church is to us, the pillar and support of the truth.

Here, however, it is to be carefully observed, that although the church of the living God hath supported the truth, by preserving the scriptures in which it is contained; neither the truth itself, nor the writings in which it is contained, derive any part of their authority from the Catholic church. *The truth* derives its authority from the inspiration by which it was made known to the evangelists and apostles; and the copies of the scriptures in our possession, which contain the truth or revelations of God, derive their authority, not from the church, but from their being materially the same with those written

by the inspired penmen. And of this we are assured, in the same manner that we are assured of the genuineness of the writings of other ancient authors. Only the proofs in behalf of the authenticity of the scriptures, arising from

the ancient copies of these writings in our possession, are more in number, and of greater weight, than the proofs which can be produced in behalf of the authenticity of any other ancient writing whatever.

CHAPTER I.

View and Illustration of the Matters contained in this Chapter.

ST. PAUL began this epistle with asserting his apostolical dignity, not because Timothy was in any doubt concerning it, but to make the Ephesians sensible of the danger they incurred, if they rejected the charges and admonitions, which, by the commandment of God and of Christ, the apostle ordered Timothy to deliver to them, ver. 1, 2.—Next, to establish Timothy's authority with the Ephesians as an evangelist, he renewed the commission he had given him at parting; namely, to charge some who had assumed the office of teachers, not to teach differently from the apostles, ver. 3.—and, in particular, not to draw the attention of the people to those fables which the Jewish doctors had invented to make men rely on the ritual services of the law for procuring the favour of God, notwithstanding they were utterly negligent of the duties of morality; neither to lay any stress on those endless genealogies whereby individuals traced their pedigree from Abraham, in the persuasion that, to secure their salvation, nothing was necessary but to be rightly descended from him; an error which the Baptist, long before, had expressly condemned: Luke iii. 8. 'Begin not to say within yourselves, we have Abraham to our father,' ver. 4.—This kind of doctrine the apostle termed *vain babbling*, because it had no foundation in truth, and made men negligent both of piety and charity, ver. 5, 6.—Farther, because in recommending these fables and genealogies, the Judaizers pretended they were teaching the law of Moses, the apostle assured Timothy they were utterly ignorant of that law, ver. 7.—which he acknowledged to be a good institution, provided it was used *lawfully*; that is, agreeably to its true nature, ver. 8.—

whereas the Jews perverted the law, when they taught that it made a real atonement for sin by its sacrifices; for the law was not given to justify the Jews, but by temporal punishments to restrain them from those crimes which are inconsistent with the well-being of society; so that the law of Moses, being a mere political institution, was no rule of justification to any person, ver. 9, 10.—This account of the law, Paul told Timothy, was agreeable to the representation given of it in the gospel, with the preaching of which he was entrusted, ver. 11.—an honour he was exceedingly thankful for, because formerly he had been a persecutor of the disciples of Christ, ver. 12, 13.—But he had received mercy, for this cause, that in him Jesus Christ might shew to future ages such an example of pardon, as should encourage the greatest sinners to hope for mercy on repentance, ver. 16.—Then, in a solemn doxology, he celebrated the praise of God in a sublime strain, ver. 17.—And that Timothy might be animated to surmount the danger and difficulty of the work assigned to him, the apostle informed him, that he had committed it to him by *prophecy*; that is, by special impulse of the Spirit of God; and from that consideration urged him to carry on strenuously the good warfare against the false teachers, ver. 18.—by always holding the truth with a good conscience; which some teachers having put away, had made shipwreck of themselves and of the gospel, ver. 19.—Of this sort were Hymeneus and Alexander, two noted Judaizing teachers, whom the apostle, after his departure from Ephesus, had delivered to Satan, that they might learn no more to blaspheme, ver. 20.

NEW TRANSLATION.

CHAP. I.—I Paul an apostle of Jesus Christ, by the commandment¹ of God our Saviour,² and of the Lord Jesus Christ *our* hope;³

2 To Timothy, *my* genuine son¹ in the faith; (*χαρις*) grace, (*ελεος*) mercy, and (*ειρηνη*) peace,² from God our Father, and Christ Jesus our Lord.

3 As I *entreated*¹ thee to *continue* in Ephesus, when *going* into Macedonia, *so do*,² that thou *mayest charge some*³ *not to teach differently*.

Ver. 1.—1. By the commandment of God.]—This clause, if joined with what goes before, signifies that Paul was made an apostle by the commandment of God and of Christ. See Tit. i. 3. note 1. But joined with what follows, the meaning is, that he wrote this epistle to Timothy by the commandment of God and of Christ. This construction I have adopted as most suitable to the apostle's design:—1. Because when Timothy charged the teachers, and exhorted the people, and ordered the whole affairs of the church of Ephesus, it was of great importance that the Ephesians should know, that in all these matters he followed the commandment of God and Christ, delivered to him by the apostle: 2. Because Paul was made an apostle, not by the commandment of Christ, but by Christ himself, Acts xxi. 16—18.

2. Our Saviour.]—This title is given to God in other passages, 1 Tim. ii. 3. iv. 10. Tit. iii. 4. Jude ver. 25. because he contrived the method of our salvation, and sent his Son into the world to accomplish it, John iii. 16.

3. Our hope.]—The apostle hoped for salvation, not through the sacrifices of the law, as the Judaizers did, but through the atonement for sin made by the death of Christ.

Ver. 2.—1. Timothy my genuine son.]—See Titus, chap. i. 4. Illustration. Some think the apostle called Timothy his son, for the same reason that the disciples of the prophets were called *the sons of the prophets*. But I rather suppose he called Timothy his son,

COMMENTARY.

CHAP. I.—1. I Paul, an apostle of Jesus Christ, write this epistle by the commandment of God, the contriver of our salvation, and of the Lord Jesus Christ, on whose death, and not on the sacrifices of the law, *our* hope of eternal life is founded;

2 To Timothy, who is *my* genuine son in the faith, being like minded with myself: May *gracious* assistances, *merciful* deliverances, such as I have often obtained, and inward *peace* from God our Father, and from Christ Jesus our Lord, be multiplied to thee.

3 As I *entreated* thee to *continue* in Ephesus, when I was going into Macedonia, I now, by the commandment of God, require thee *so to do*; that thou *mayest charge* the Judaizers not to teach differently from the inspired apostles of Christ;

because he had converted him, and thereby conveyed to him a new nature. We have the same phraseology, Philem. ver. 10. 'my son Onesimus, whom I begat in my bonds.' 1 Cor. iv. 15. 'To Christ Jesus, by the gospel, I have begotten you.'—Perhaps also the apostle called Timothy his *genuine son*, on account of his age, and because he resembled him in the disposition of his mind, his faith, his love, and his zeal in spreading the gospel.

2. Grace, mercy, and peace.]—To the churches, and to Philemon, the benediction is, 'Grace and peace.' But to Timothy and Titus, who were exposed to great dangers in discharging their office, the apostle wished *mercy* likewise; which therefore may mean merciful deliverances from dangers and enemies.

Ver. 3.—1. As I entreated thee.]—Beza observes, that by using the soft expression, *κατεβουλεσα σοι*, *I entreated thee*, the apostle hath left a singular example of modesty, to be imitated by superiors, in their behaviour towards their inferiors in the church.

2. So do.]—At the time the apostle wrote this letter, the absolute necessity of Timothy's presence in Ephesus having been made known to him, perhaps by revelation, he turned his former request into a command.

3. That thou mayest charge some not to teach differently.]—These teachers seem to have been Judaizers, and members of the church at Ephesus. For with other teachers Timothy could have little influence. In not mentioning the names of these corrupt teachers,

4 *Nor to give heed to fables¹ and endless genealogies,² which occasion (ζητησεις) disputes, rather than great edification,³ which is (σ, 167.) through faith.*

5 *Now, (το τέλος της περυσιας, ver. 3.) the end of the charge¹ is love from a pure heart, and a good conscience, and unfeigned faith;²*

6 *From which things some having swerved,¹ have turned aside to foolish talking; (see 1 Tim. vi. 20. 2 Tim. ii. 14.)*

7 *Desiring to be teachers of the law,¹ though they neither understand what they say, nor (πεινουν) concerning what things they strongly affirm.*

8 *We know indeed that the law is good, if one use it lawfully.*

9 *Knowing this, that the law is not made for a righteous¹ man, but for the lawless and disorderly, the ungodly and sinners, the unholy and profane, murderers of fathers and murderers of mothers, manslayers,*

10 *Fornicators, sodomites, man-stealers,¹ liars, false swearers, and if any other thing be opposite to wholesome doctrine;²*

11 *According to the glorious¹ gospel of the blessed God,² with which I am entrusted.*

12 *(Και, 204.) Now I thank Christ Jesus our Lord, who hath strengthened¹ me, because he reckoned me faithful when he appointed me to the ministry;*

13 *Who was formerly a defamer, and a persecutor, and an injurious person. But I received mercy, because I acted ignorantly in unbelief.¹*

4 *Nor to inculcate fabulous traditions, invented to prove that men cannot be saved unless they obey the law of Moses; and uncertain genealogies, by which every Jew endeavours to trace his descent from Abraham, and which by their uncertainty occasion disputes, rather than the great edification which is through a right faith only.*

5 *Now the scope of the charge to be given by thee to these teachers is, that, instead of inculcating fables and genealogies, they inculcate love to God and man, proceeding from a pure heart, and directed by a good conscience, and nourished by unfeigned faith in the gospel doctrine:*

6 *From which things some teachers having swerved, have in their discourses turned aside to foolish talking; talking which serves no purpose but to discover their own folly, and to nourish folly in their disciples:*

7 *As thou mayest know by this, that they set themselves up as teachers of the law of Moses, though they understand neither what they themselves say concerning it, nor the nature of the law which they establish.*

8 *I acknowledge indeed that the law of Moses is an excellent institution, if one use it agreeably to the end for which it was given.*

9 *Now we know this, that the law is not made for justifying a righteous man, but for condemning and punishing the lawless (see 1 John iii. 4. note 2.) and disorderly, namely, atheists and idolaters; persons polluted with vice, and who are excluded from things sacred, murderers of fathers and murderers of mothers, those who slay others unjustly;*

10 *Fornicators and sodomites, man-stealers, liars, those who perjure themselves; and if any other practice be opposite to the doctrine which preserves the soul in health, the law was made to restrain and punish it.*

11 *This view of the law I give according to the glorious gospel of the infinitely and independently blessed God, with the preaching of which I am entrusted.*

12 *Now I thank Christ Jesus our Lord, who strengthened me for preaching it, by bestowing on me the gifts of inspiration and miracles, because he knew that I would be faithful to my trust, when he appointed me to the apostleship;*

13 *Who was formerly a defamer of him and of his doctrine, and a persecutor of his disciples, and an injurious person in my behaviour towards them. But I received pardon, (ver. 16.), because I acted from ignorance, being in a state of unbelief, and fancying that I was doing God service.*

the apostle shewed great delicacy, hoping that they might still be reclaimed. The same delicacy he had observed in his treatment of the false teacher at Corinth, and of the incestuous person there.

Ver. 4.—1. *Nor to give heed to fables.*—These are called, Tit. i. 14. 'Jewish fables,' because they were invented by the Jewish doctors to recommend the institutions of Moses.

2. *And endless genealogies.*—Though the Jews were all, excepting the proselytes, descended from Abraham, the genealogies by which many of them pretended to derive their pedigree from him, could not with certainty be showed to end in him; for which reason the apostle termed them *γενεαλογιας*, *endless*. See Tit. iii. 9. note 1.

3. *Great edification.*—So the phrase *οικονομικον θεου* properly signifies, being the Hebrew superlative.—Mill affirms that all the ancient MSS., without exception, read here *οικονομικον θεου την εν πιστι*, 'rather than the dispensation of God which is by faith;' the Christian dispensation. But I have followed the reading of the common edition adopted by the English translators, as it gives a good sense of the passage.

Ver. 5.—1. *Now the scope of the charge.*—The word *περυσιας* denotes a *message* or *order* brought to one from another, and delivered by word of mouth. The charge here meant, is that which the apostle ordered Timothy to deliver to the teachers in Ephesus. For he had said, ver. 3. 'I entreated thee to remain, &c. So do, (ενεαγγειλας) that thou mayest charge some.' Here he told him what the scope of his charge was to be. See ver. 18. Others think *περυσιας* here signifies the *gospel*. But I do not remember that this word has that sense any where in scripture.

2. *Unfeigned faith.*—According to Benson, the apostle in this expression had those Judaizing teachers in his eye, who, to gain the unbelieving Jews, taught doctrines which they knew to be false; so that their faith in these doctrines was feigned.

Ver. 6. *From which things some having swerved.*—The verb *απεστρεψαντες*, as Theophylact observes, signifies to err from the mark at which one shoots; and is elegantly used in this place, as *ελεος* was introduced in the preceding verse.

Ver. 7. *Teachers of the law.*—*Νομοδιδασκαλος* properly signifies a *doctor of the law*, and is of the same import with the Hebrew word *Rabbi*.

Ver. 9. *Is not made for a righteous man, &c.*—The law of Moses being given as a rule of life to the good as well as the bad, the apostle's meaning doubtless is, that it was given, not for the purpose of

justifying the most righteous man that ever lived, but for restraining the wicked by its threatenings and punishments. This will appear still more clearly, if the doctrine of the Judaizers is considered. They affirmed, that obedience to the law of Moses was the only way in which men could be saved; understanding by *obedience* one's doing the things which that law enjoined; or, in case of failure, his having recourse to the atonement which it prescribed for the offence. But to overturn this corrupt doctrine, the apostle here declared, that the law of Moses was not given for the purpose of justifying any man, not even the righteous, but merely for restraining the lawless and disorderly by its threatenings and punishments; so that it was not a religious institution, but a mere municipal law, whereby God, as king of the Jews, governed them in Canaan as his people or subjects. It is thought by some, that in the catalogue of sinners given in this and in the following verse, the apostle had the ten commandments in his eye.

Ver. 10.—1. *Man-stealers.*—They who make war for the inhuman purpose of selling the vanquished as slaves, as is the practice of the African princes, are really *man-stealers*. And they who, like the African traders, encourage that unchristian traffic by purchasing the slaves whom they know to be thus unjustly acquired, are partakers in their crime.

2. *Wholesome doctrine.*—According to the apostle, *wholesome doctrine* is that which condemns wicked practices. On the other hand, the doctrine which encourages men to sin, or which makes them easy under sin, is in the apostle's estimation *unwholesome*.

Ver. 11.—1. *Glorious gospel.*—The gospel is called *glorious*, because in it the light of true doctrine shines brightly.

2. *Of the blessed God.*—The epithet of *blessed* is given to God, because being infinitely and independently happy in himself, he stands in no need of any of his creatures to make him happy.

Ver. 12. *Who hath strengthened me.*—Before his ascension, Christ promised the spiritual gifts to his apostles under the name of *δυναμις*, 'power or strength from on high.' Acts i. 8. Hence the spiritual gifts are termed, 2 Cor. xii. 9. *η δυναμις του Χριστου*, 'the power or strength of Christ.' Wherefore the phrase in this verse, *ενδυναμωσαντι με*, 'who hath strengthened or empowered me,' means, who hath bestowed on me inspiration and miraculous power, to fit me for being an apostle.

Ver. 13. *I acted ignorantly in unbelief.*—In the instance of Paul, we see how much guilt a man, who is not at pains to inform him

14 (Δε) And the grace¹ of our Lord hath superabounded with the faith and love² which is REQUIRED (εἰς) by Christ Jesus.

15 (Ο, 71.) This saying is true,¹ and worthiness of all reception, that Christ Jesus came into the world to save sinners, of whom I am (πρωτος) chief.²

16 (Αλλὰ) However for this cause I received mercy, that in me the chief¹ OF SINNERS Jesus Christ might shew forth all long-suffering, for a pattern² to them who should hereafter believe³ on him in order to everlasting life.

17 Now to the King eternal,¹ immortal,² invisible,³ to the wise God alone,⁴ as honour and glory, for ever and ever. Amen.

18 This charge I commit to thee, son Timothy, according to the prophecies which went before (πρὸ, 186.) concerning thee,¹ (chap. iv. 14.), that thou mayest carry on (εἰς, 167.) through them the good warfare;²

19 (Εὐχαρίστησις) Holding fast faith and a good conscience, (chap. iii. 9.); which some having put away, (πρὸς) with respect to the faith have made shipwreck.¹

20 Of whom are Hymeneus (see 2 Tim. ii. 17, 18.) and Alexander, (see 2 Tim. iv. 14.),

14 And in thus pardoning me, and making me his apostle, the goodness of our Lord hath superabounded towards me, accompanied with the faith and love which is required by Christ Jesus, but in which I was greatly deficient formerly.

15 This saying is true, and worthy of cordial and universal reception, that Christ Jesus came into the world to save sinners, of whom, on account of my rage against Christ and his disciples, I reckon myself the chief; I mean of those who have sinned through ignorance.

16 However, though my sin was great, for this cause I received pardon, that in me, the chief of those who sin through ignorance, Jesus Christ might shew forth the greatest clemency in forgiving offenders, for an example of mercy to encourage them who should in future ages repent and believe on him, in order to obtain everlasting life.

17 Now, ravished with the goodness of God, in making me an example of pardon for the encouragement of future penitents, I say, To the Ruler of the ages, who is immortal and invisible, to the wise God alone, be honour and glory, for ever and ever. Amen.

18 This charge to the Judaizers, not to teach differently, I commit to thee, son Timothy, to deliver to them; and I do it agreeably to the revelations which were before made to me concerning thee, and which I now mention, that through the recollection of these revelations, and of the honour which was done thee by them, thou mayest strenuously carry on the good warfare against the enemies of truth in Ephesus.

19 In carrying on this warfare, hold fast the true faith, and at the same time a good conscience, using no improper methods in spreading the gospel; which faith and good conscience some teachers having put away from worldly motives, with respect to the faith have made shipwreck; they have corrupted the gospel, and destroyed their own souls.

20 Of whom are the two Judaizing teachers Hymeneus and Alexander, whom, for their obstinately persisting wilfully to corrupt

self, may through ignorance contract, without going contrary to his conscience. At the time Paul was doing things which, after he became an apostle, made him call himself the chief of sinners, he was 'touching the law blameless,' and thought that, in persecuting the Christians, he was doing God service.

Ver. 14.—1. And the grace of our Lord.]—Some are of opinion, that *χάρις* here, as 1 Cor. xv. 10. is used in the sense of *χαρισμα*, so that the translation might run, 'And the spiritual gift of our Lord hath superabounded,' &c. But this makes no difference in the sense of the passage, since the miraculous gifts with which he was endowed were the effects of Christ's goodness to him.

2. Hath superabounded in me with faith and love.]—By faith the apostle means, such a just notion of the power and wisdom of God as led him to see, that God neither needs nor requires his servants to promote his cause by persecution, or any cruelty whatever.—By love, he means such benevolence as disposed him to allow all men the exercise of the right, which he himself claimed, of judging for himself in matters of religion. In these virtues, the apostle was very deficient before his conversion; but, after it, they superabounded in him.

Ver. 15.—1. This saying is true.]—*Προς δόξα*. The word *προς* signifies believing as well as faithful, Gal. iii. 9. note. But these being the attributes of a person, cannot be applied to a saying or doctrine. Wherefore the proper translation of the word in this verse is, *credible, true*.

2. Sinners, of whom I am chief.]—The apostle did not mean, that he was absolutely the greatest of all sinners, but the greatest of those who sin through ignorance; as is plain from ver. 13. And he spake in this manner concerning himself, to shew the deep sense he had of his sin in reviling Christ, and persecuting his disciples; and that he judged charitably of the sins of other men, and of their extenuations.—Farther, he does not say, of whom I was, but of whom I am the chief, even after he had altered his conduct. By this manner of speaking the apostle hath taught us, that a sinner, after reformation, is still guilty of the sins he hath committed; that in pardoning him God considers him as guilty; and that till he is actually pardoned at the judgment, he ought to consider himself in the same light. Wherefore, like the apostle, notwithstanding we have repented, we ought often to recollect our sins, to keep ourselves humble, and to increase our thankfulness to God for having delivered us from their power, as well as for giving us the hope of pardon.

Ver. 16.—1. That in me the chief of sinners.]—Here *πρωτος* answers to *πρῶτος* in ver. 15. And therefore, the words of sinners, are fitly supplied in this place. Some, however, think *πρωτος*, in both places, should be translated the first, supposing the apostle's meaning to be, That he was the first blasphemer and persecutor of the Christians, since the effusion of the Spirit, who had obtained mercy. But this opinion is contrary to Acts ii. 33—41. vi. 7.

2. For a pattern.]—The word *τύπος* denotes a pattern made by impression; being derived from *τυπω*, which signifies a mark made by impression or striking, John xx. 25.—For more concerning *τύπος*, see 2 Tim. i. 13. note 1. and concerning *τυπος*; see 1 Pet. iii. 2. note 2.

3. To them who should hereafter believe.]—The original of this

passage may be supplied and translated as follows, 'for a pattern of the pardon of them who should hereafter believe.' And it must be acknowledged, that no example could be more proper, to encourage the greatest sinners in every age to repent, than the pardon which Christ granted to one who had so furiously persecuted his church.

Ver. 17.—1. Now to the King eternal.]—Perhaps *τῷ θεῷ πάντων αἰώνων* may be better translated, to the King of the ages, namely, the age before the law, the age under the law, and the age under the Messiah. According to this translation, which is perfectly literal, the apostle's meaning is, To him who hath governed the three dispensations under which mankind have lived; so as to make them co-operate to the same great end, the pardoning of sinners, and who is immortal, &c. be honour and glory for ever ascribed by angels and men.

2. Immortal.]—*ἀσβήτων* signifies incorruptible. But it is rightly translated immortal, because what is incorruptible is likewise immortal.

3. Invisible.]—By this epithet the true God is distinguished from the heathen deities, who, being all of them corporeal, were visible. Bengelius supposes this epithet was given to God, to shew the folly of those who will not acknowledge God, because he is not the object of their senses.

4. To the wise God alone.]—See this translation supported, Rom. xvi. 27. note 1.—The Alexandrian and Clermont MSS., the Syriac, Vulgate, and other ancient versions, with some of the fathers and Greek commentators, omit the word *σοφῶν*; on which account, Estius and Mill are of opinion, that it was inserted from Rom. xvi. 27. In this doxology the apostle contrasted the perfections of the true God, with the properties of the false gods of the heathens.

Ver. 18.—1. According to the prophecies which went before concerning thee.]—In the apostolic age, some were pointed out by revelation, as persons fit to be invested with particular offices in the church. In that manner Paul and Barnabas were separated to the work of preaching to the Gentiles, Acts xlii. 2.; so also the elders of Ephesus were made bishops by the Holy Ghost, Acts xx. 28. Timothy likewise was appointed an evangelist by revelation. But where persons had professed the gospel for a considerable time, and had given proof of their constancy, good disposition and ability, an immediate designation of the Holy Ghost was not necessary to their being made bishops and deacons, because their fitness for these offices might be known by the ordinary rules of prudence. Accordingly, when the apostle ordered Titus and Timothy to ordain persons to these offices, he directed them to ordain those only who were possessed of the qualifications which he described.—Others, by *ταῖς προφητείαις*, prophecies, understand the prophetic gifts bestowed on Timothy to fit him for the ministry.

2. Mayest carry on through them the good warfare.]—Ruling the church of Ephesus is called a warfare, because Timothy had many enemies to fight against; and in the contest was to endure continual labour, watching, and danger. Hence Timothy is called 'a good soldier of Jesus Christ,' 2 Tim. ii. 3.

Ver. 19. Made shipwreck.]—In this metaphorical passage the apostle insinuates, that a good conscience is the pilot who must guide us in our voyage through the stormy sea of this life, into the harbour of heaven.

whom I have delivered to Satan,¹ that they might be taught by chastisement not to blaspheme.

the gospel, *I have delivered to Satan*, to be by him tormented with bodily pains, *that they might be taught by a chastisement* miraculously inflicted on them, *not to revile* either Christ, or his doctrine concerning the salvation of the Gentiles. Let the faithful in Ephesus avoid these wicked teachers.

Ver. 20. Whom I have delivered to Satan.]—This is the punishment which the apostle ordered the Corinthians to inflict on the incestuous person, 1 Cor. v. 5. See the notes on that passage. The apostles delivered obstinate offenders to Satan, not only for their own reformation, but for striking terror in others. If the offender, in consequence of this punishment, was afflicted with some bodily disease, it probably wore off on his repentance, or through length of time. And even though it continued, some of the offenders may have been so obstinate in their wicked courses, that they did not amend. This seems to have been the case with Hymeneus and Alexander, two of the corrupt teachers at Ephesus, whom Timothy was left to oppose. For notwithstanding the apostle, after his departure, punished them by delivering them to Satan, they persevered in spreading their erroneous doctrines, 2

Tim. ii. 17, 18. iv. 14.—The apostle's treatment of Hymeneus and Alexander is a proof that he was guilty of no imposture in the things which he preached; nor of any bad practices among his disciples; otherwise he would have behaved towards these opponents with more caution, for fear of their making discoveries to the disadvantage of his character.—At what time the apostle delivered Hymeneus and Alexander to Satan, does not appear. But from his informing Timothy of it, as a thing he did not know, it may be conjectured, that the apostle did it after he left Ephesus, and was come into Macedonia; probably immediately before he wrote this epistle. And as it was done without the knowledge or concurrence of the church at Ephesus, it was not the censure called *excommunication*, but an exercise of miraculous power which was peculiar to him as an apostle.

CHAPTER II.

View and Illustration of the Directions contained in this Chapter.

In this chapter, the apostle, first of all, gave Timothy a rule, according to which the public worship of God was to be performed in the church of Ephesus. And, in delivering that rule, he shewed an example of the faithfulness, on account of which Christ had made him an apostle. For, without fearing the rage of the Jewish zealots, who contended that no person could be saved who did not embrace the institutions of Moses, he ordered public prayers to be made for men of all nations and religions, ver. 1.—For kings, and for all in authority, notwithstanding they were heathens, that the disciples of Christ, shewing themselves good subjects by praying for the Roman magistrates, might be allowed in peace to worship the only true God according to their conscience. ver. 2.—Thus, to pray for all men, the apostle assured Timothy is acceptable to God, ver. 3.—who hath provided the means of salvation for all men, ver. 4.—and is equally related to all men, as their Creator and Governor, and as the object of their worship; even as Jesus Christ is equally related to all men, as their Mediator and Saviour, ver. 5.—having offered himself a ransom for all: a doctrine, the proof of which, the apostle told Timothy, was now set before the world in its proper season, ver. 6.—by many preachers, and especially by Paul himself, who was appointed a herald to proclaim, and to prove, that joyful doctrine, ver. 7.

But because the Jews fancied their prayers offered up in the Jewish synagogues and prayer houses, but especially in the temple at Jerusalem, were more acceptable to God than prayers offered up any-where else; also, because the heathens were tainted with the same super-

stition concerning prayers offered in their temples, the apostle ordered prayers to be made by men in every place, from a pure heart, without wrath, and without disputings about the seasons and places of prayer, ver. 8.—From which it is plain, that not the time when, nor the place where, prayers are made, but the dispositions of mind with which they are made, render them acceptable to God.—Next, he ordered women, when joining in the public worship of God, to appear in decent apparel, adorned with the ornaments of modesty and purity of manners, rather than with gold and silver and costly raiment, ver. 9.—It seems there were in Ephesus some ladies who had embraced the gospel, to whom this injunction was necessary. These were to adorn themselves with good works, ver. 10.—And because some of the Ephesian women preached and prayed in the public assemblies in presence of the men, on pretence of their being inspired, the apostle strictly forbade that practice, as inconsistent with the subordinate state of women, who are not to usurp authority over men, ver. 11, 12.—For, the inferiority of the woman to the man, God shewed, by creating the man before the woman, ver. 13.—Besides, that women should not teach men, but be taught by them, is suitable to that weakness of understanding, of which their general mother Eve gave a melancholy proof, when she was deceived by the devil into transgression, ver. 14.—Nevertheless, for the comfort of pious women, the apostle observed, that as a woman brought ruin upon mankind, by yielding to the temptation of the devil, so a woman, by bringing forth the Saviour, hath been the occasion of the salvation of mankind, ver. 15.

NEW TRANSLATION.

CHAP. II.—1 *Now I exhort, first of all, that* (*δευσις*, from *deus*, timor) *deprecations*,¹ *supplications*, (see Heb. v. 7. note 4.), *intercessions*, *and thankgivings*, be made for all men;

2 *For kings, and all who are in authority*,¹

COMMENTARY.

CHAP. II.—1 *Now I exhort, first of all, that* in the public assemblies, *deprecations* of evils, and *supplications* for such good things as are necessary, and *intercessions* for their conversion, and *thankgivings* for mercies, be offered in behalf of all men, for heathens as well as for Christians, and for enemies as well as for friends;

2 *But especially for kings, and all who have authority in the*

Ver. 1. Now I exhort, first of all, that deprecations, &c.]—By this exhortation we are taught, while men live, not to despair of their conversion, however wicked they may be; but to use the means necessary thereto, and to beg of God to accompany these means with his blessing.

Ver. 2.—1. And all who are in authority;—that is, for the ministers and counsellors of kings, and for the inferior magistrates, by whatever names they may be called.—In the early times, the Jews prayed for the heathen princes who held them in captivity, Ezra vi. 10. Baruch i. 10, 11, being directed by God to do so, Jerem. xlii. 7. But afterwards, becoming more bigoted, they would not

pray for any heathen ruler whatever. Nay, the zealots among them held, that no obedience was due from the people of God to idolatrous princes, and often raised seditions in the heathen countries, as well as in Judea, against the heathen magistrates. See Pref. to 1 Pet. sect. 4. This malevolent disposition some of the Jewish converts brought with them into the Christian church. The apostle, therefore, agreeably to the true spirit of the gospel, commanded the brethren at Ephesus to pray, both in public and private, for all men, whatever their nation, their religion, or their character might be, and especially for kings.

2. That we may lead a quiet and peaceable life.]—Besides what

that we may lead a quiet and peaceable life,² in all godliness and honesty.

3 For this is good¹ and acceptable in the sight of God our Saviour,

4 Who commandeth all men to be saved,¹ and to come to the knowledge of the truth. (See Tit. i. 1. note 4.)

5 For there is one God,¹ and one Mediator² between God and men, the man³ Christ Jesus;

6 Who gave himself a ransom¹ for all:² OF WHICH the testimony IS in its proper season.³

7 (Εἰς ὃ, 142. 2.) For which I was appointed a herald and an apostle, (I speak the truth in Christ, I lie not¹), a teacher of the Gentiles in faith and truth.

8 (Βελομαι, see ver. 4. note), I command, therefore, that the men¹ pray every-where,²

is mentioned in the commentary, this may imply our praying that all in authority may exercise their power in such a wise and equitable manner, that, under the protection of their government, we may live in peace with our neighbours and undisturbed by foreign enemies.—In the first age, when the disciples of Christ were liable to be persecuted for their religion by their heathen neighbours, it was highly necessary, by praying for kings and all in authority, to make the heathen rulers sensible that they were good subjects. For thus they might expect to be less the object of their hatred.

Ver. 3. For this is good.]—For the disciples of Christ thus to pray for all men, especially for their heathen enemies and persecutors, was of excellent use, to make the latter sensible how good, how patient, and how benevolent the disciples of Jesus were, and that their religion led them to no seditious practices. In the first ages, this display of the Christian character was the more necessary, that the heathens were apt to confound the Christians with the Jews, and to impute to them the odious spirit and wicked practices of the Jews, who, confining their benevolence to those of their own religion, cherished a most rancorous hatred of all the rest of mankind.

Ver. 4. Who commandeth all men to be saved.]—So εἰς πάντας ἀνθρώπους σωθῆναι should be translated; for the will of a superior declared, is the same as a command. In this sense the word βελομαι is used Luke v. 12. 'Lord, (καὶ βελομαι) if thou command, thou canst cleanse me': 13. Θέλω, I command, be thou cleansed.'—John xxi. 22. Εἰς αὐτὸν θέλω μνησθῆναι, 'If I command him to remain till I come.'—Gal. vi. 13. Θέλουσι, 'They command you to be circumcised.'—Heb. x. 6. 'He saith, sacrifice and offering (οὐκ ἐβλομασας) thou dost not command. Ver. 8. Whole burnt-offerings and sin-offerings (οὐκ ἐβλομασας) thou dost not command.'—If εἰς πάντας ἀνθρώπους σωθῆναι is rightly translated, 'who commandeth all men to be saved,' the apostle's meaning will be, as in the commentary, that God commanded the apostles to save all men from ignorance and vice by preaching the gospel to them.—Pelagius, supposing the apostle to speak of the eternal salvation of all men, thought his meaning was, that God willeth all men to be saved who will it themselves.—Others, that God willeth all men to be saved, who are capable of salvation.—Damascen, that God originally willed all men to be saved, and would have saved all men if sin had not entered.—Others, that God willeth all sorts of men to be saved.—Others, supposing that Christ is called God our Saviour in this passage, translate εἰς πάντας, 'who desireth all men to be saved.'—Estius understood this of 'God's willing all men to be saved' by us, so far as our prayers and endeavours can contribute to their salvation. But, in support of the translation and interpretation which I have given of this passage, let it be observed, that 'to be saved,' sometimes in scripture signifies, 'to be delivered from ignorance and unbelief.' This sense the word evidently hath Rom. xi. 26. 'And so all Israel shall be saved.' That it hath the same sense in the passage under consideration, appears from the apostle's explication—'saved, and come to the knowledge of the truth.'—When St. Paul ordered prayers to be offered for all men, because God commandeth all men to be saved, he had in his eye Christ's command to his apostles to preach the gospel to every creature, that all might have the knowledge and means of salvation offered to them. See 2 Pet. iii. 9.

Ver. 5.—1. For there is one God.]—After God elected Abraham and his posterity to be his visible church and people, he called himself the God of Israel, because no other nation knew and worshipped him. From God's taking to himself this title, the Israelites inferred that they were the only objects of his favour, and that he took no care of the rest of mankind. But to shew the Jewish Christians the impropriety of entertaining such thoughts of God, the

state, by whatever name they may be called, that, finding us good subjects, we may be suffered to lead an undisturbed and peaceable life, while we worship the only true God, and honestly perform every civil and social duty.

3 For this, that we pray for all men, and especially for rulers, although they be heathens, is good for ourselves, and acceptable in the sight of God our Saviour,

4 Who commandeth all men to be saved from heathenish ignorance and Jewish prejudices, and to come to the knowledge of the truth, that is, of the gospel, through the preaching of the word.

5 For there is one God, the maker, benefactor, and governor of all, and one Mediator between God and men; consequently, all are equally the objects of God's care: This Mediator is the man Christ Jesus.

6 Who voluntarily (John x. 18.) gave himself a ransom not for the Jews only, but for all. Of which doctrine the publication and proof is now made in its proper season; so that, since Christ gave himself for all, it is certainly the will of God that we should pray for all.

7 For the bearing of which testimony concerning the benevolence of God towards all men, and concerning Christ's giving himself a ransom for all, I was appointed an herald, or messenger of peace, and an apostle divinely inspired, (I call Christ to witness, that I speak the truth and lie not), a teacher of the Gentiles in faith and truth; that is, in the true faith of the gospel. Ess. iv. 19.

8 I command, therefore, that the men pray for all, (ver. 1.), in every place appointed for public worship, lifting up holy hands;

apostle put them in mind, that the one God is equally related to all mankind, as their Creator and Governor; and that the one Mediator gave himself a ransom for all.—In this passage there is an allusion to Zech. xiv. 9. See Rom. iii. 30. note 1.

2. And one Mediator between God and men.]—Mediator here denotes one who is appointed by God to make atonement for the sins of men by his death; and who, in consequence of that atonement, is authorized to intercede with God in behalf of sinners, and empowered to convey all his blessings to them. In this sense there is but 'one Mediator between God and men,' and he is equally related to all.

3. The man Christ Jesus.]—By declaring that the one Mediator is 'the man Jesus Christ,' St. Paul insinuates, that his mediation is founded in the atonement which he made for our sins in the human nature. Wherefore, Christ's intercession for us is quite different from our intercession for one another. He intercedes, as having merited what he asks for us. Whereas we intercede for our brethren, merely as expressing our good-will towards them. And because exercises of this kind have a great influence in cherishing benevolent dispositions in us, they are so acceptable to God, that, to encourage us to pray for one another, he hath promised to hear our prayers for others, when it is for his glory and their good. Perhaps the apostle called Jesus a man here, for this other reason, that some of the false teachers had begun to deny his humanity. See Preface to 1 John, sect. 3. If so, it proves the late date of the apostle's first epistle to Timothy.

Ver. 6.—1. Who gave himself a ransom.]—Αντίλυτρον. This is an allusion to Christ's words, Matt. xx. 28. 'To give his life (αὐτὸν ἀντί) a ransom for many.'—Any price given for the redemption of a captive, was called by the Greeks λυτρον, a ransom. But when life was given for life, Estius says they used the word ἀντίλυτρον. Thus, Rom. iii. 24, the justified are said to have ἀπολυτρωσιν, 'redemption through Jesus Christ.' But, Rom. viii. 23, ἀπολυτρωσις signifies deliverance simply. Also Deut. vii. 8. to redeem signifies to deliver simply. See Eph. i. 7. note 1.

2. For all.]—This, according to some, means for all sorts of men; agreeably to Rev. v. 9. 'Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and blood, and people, and nation.' But the expression will bear a more general meaning, as was shewed 2 Cor. v. 15. note 1.

3. Of which the testimony is in its proper season.]—In this translation I have followed the Vulgate: 'Cujus testimonium temporibus suis confirmatum est.' The proper season for publishing and proving that Christ gave himself a ransom for all, was doubtless after he had actually died for that purpose.

Ver. 7. I speak the truth in Christ, I lie not.]—This solemn asseveration the apostle used Rom. ix. 1. He introduces it here in confirmation of his being a herald and an apostle, and a teacher of the Gentiles in the true faith of the gospel, because some in Ephesus denied his apostleship, and because he was going to give commands quite contrary to their sentiments. On this passage Benson's remark is, 'what writer ever kept closer to his subject than this apostle? The more we understand him, the more we admire how much every sentence, and every word, tendeth to the main purpose of his writing.'

Ver. 8.—1. I command, therefore, that the men pray.]—As the apostle is speaking of public prayer, his meaning I suppose is, that the men, and not the women, were to lead the devotion of the assembly; especially as in ver. 12. he expressly forbids women to speak in the church.

2. Every-where.]—By this precept, the apostle condemned the superstitious notion both of the Jews and Gentiles, who fancied that

lifting up holy³ hands, without wrath,⁴ and (δισλογισμὸς) *disputings*.⁵

9 In like manner also, that the women adorn themselves in *decent* apparel,¹ with *modesty* and *sobriety*, not with *plaited hair ONLY*, or gold, or pearls, or costly raiment;

10 But (which becometh women professing godliness) (δίκ, 119.) with *good works*. (See 1 Pet. iii. 6. notes.)

11 Let a woman learn in silence with all *submission*.

12 (Δε, 105.) For I do not allow a woman to teach, nor to usurp authority over a man,¹ but to be *silent*.

13 For Adam was first formed, then Eve. (1 Cor. xi. 9.)

14 (Καί, 224.) Besides, Adam was not deceived:¹ But the woman being deceived, became in *transgression*.²

15 (Δε, 100.) However, she shall be saved (δὲ τῆς σωτηρίας) through child-bearing:¹ if they

hands purified from sinful actions; and that they pray *without wrath and disputings* about the seasons and places of prayer.

9 In like manner also I command, that the women, before appearing in the assemblies for worship, adorn themselves in *decent apparel, with modesty and sobriety*, which are their chief ornaments, not with *plaited hair only, or gold, or jewels, or embroidered raiment*; in order to create evil desires in the men, or a vain admiration of their beauty;

10 But; instead of these vain ornaments, let them (as becometh women professing the Christian religion) adorn themselves with *works of charity*, which are the greatest ornaments of the female character, and to which the tender-heartedness of the sex strongly disposeth them.

11 Let every woman receive instruction in religious matters from the men in *silence, with entire submission*, on account of their imperfect education and inferior understanding.

12 For I do not allow a woman to teach in the public assemblies, nor in any manner to *usurp authority over a man*; but I enjoin them, in all public meetings, to be *silent*.

13 The natural inferiority of the woman, God shewed at the creation; for Adam was first formed, then Eve, to be a help meet for him.

14 Besides, that women are naturally inferior to men in understanding, is plain from this—Adam was not deceived by the devil but the woman being deceived by him, fell into *transgression*.

15 However, though Eve was first in transgression, and brought death on herself, her husband, and her posterity, the female sex

prayers offered in temples were more acceptable to God than prayers offered any where else.—This worshipping of God in all places, was foretold as the peculiar glory of the gospel dispensation, Mal. i. 11.

3. Lifting up (εὐχόμεν) holy hands,—that is, hands not cleansed with water, but hands undefiled with murder, rapine, and other wicked actions. This the Psalmist anciently inculcated, Psal. xiv. 4. xvi. 6. as did the prophet Isaiah likewise, chap. i. 16, 17.—There is here an allusion to the custom of the Jews, who, before they prayed, washed their hands, in token of that purity of heart and life which is necessary to render prayers acceptable to God. The lifting up of hands is put for *praying*, the thing signified by that action.

4. Without wrath.—By *wrath*, the apostle means an inward resentment of injuries, accompanied with a resolution of doing evil to those who have injured us. Perhaps also he meant to condemn the Judaizers for the anger which they often expressed against the Gentile converts, on account of their not obeying the law of Moses.

5. And disputings.—Δισλογισμὸς sometimes signifies *reasonings* in one's own mind, sometimes reasonings and disputings with others. See Luke ix. 46, 47.—The disputings of which the apostle speaks in this passage, are not those only about the times and places of prayer, but those about other points of religion, whereby bigots inflame themselves into rage against those who differ from them.—This precept of the word of God ought to be well attended to by all who lead the devotion of others in the public assemblies, that they may beware of introducing their private resentments, and angry passions, into their addresses to the Deity.

Ver. 9. That the women adorn themselves (κατασκευάζουσιν) in decent apparel.—The ῥοὰν of the Greeks was a kind of garment used by the women, which reached down to their ancles. The κατασκευάζουσιν, according to Theophylact and Cæcumenius, was a long upper garment which covered the body every way.—Κοσμίως signifies not only what is beautiful, but what is neat and clean, and suitable to one's station. For, in this passage, the apostle does not forbid either the richness or expensiveness of the dress of women in general, as is plain from the commendation given to the virtuous woman, Prov. xxxi. 21, 22, who, through her industry, clothed all her household with scarlet, and herself with silk and purple; not to mention, that the good of society requires persons to dress themselves according to their rank and fortune. What the apostle forbids is, that immodest manner of dressing which is calculated to excite impure desires in the spectators; also, that gaudiness of dress which proceeds from vanity, and nourishes vanity; in short, that attention to dress which consumes much time, leads women to neglect the more important adorning of their minds, makes them careless of their families, and runs them into expenses greater than their husbands can afford. See 1 Pet. iii. 3. note.—How apt the eastern women were to indulge themselves in finery of dress, we learn from the prophet Isaiah's description of the dress of the Jewish ladies in his time, Isa. iii. 16–24.

Ver. 10. Becometh women professing godliness.—As, in scripture, *ungodliness* often denotes idolatry and false religion in general, *godliness* in this verse may signify true religion, and particularly the Christian religion; a meaning which it has likewise, chap. iii. 16.—By introducing this precept concerning the women's dress, immediately after his precepts concerning public prayers, the apostle, I think, cautioned women against appearing in gaudy dresses, when they joined in the public worship. This is evident from the subsequent verse, which forbids them to speak in the

church.—See 1 Pet. iii. 3, where the same direction is given to women concerning their dress.

Ver. 12. Nor to usurp authority over a man.—The Greek word *αὐθιμίως* signifies both to have and to exercise authority over another. In this passage it is properly translated *usurp authority*; because when a woman pretends to exercise authority over a man, she arrogates a power which does not belong to her. See 1 Cor. xi. 5. note 1. xiv. 34. note.

Ver. 14.—1. Besides, Adam was not deceived.—The serpent did not attempt to deceive Adam; but he attacked the woman, knowing her to be the weaker of the two. Hence Eve, in extenuation of her fault, pleaded, Gen. iii. 13. 'The serpent beguiled me, and I did eat.' Whereas Adam said, ver. 12. 'The woman whom thou gavest to be with me, she gave me of the tree, and I did eat;' insinuating, that as the woman had been given him for a companion and help, he had eaten of the tree from affection to her.—In this view of the matter, the fall of the first man stands as a warning to his posterity, to beware of the pernicious influence which the love of women, carried to excess, may have upon them to lead them into sin.—What is mentioned Gen. iii. 22. 'Behold the man is become as one of us, to know good and evil,' does not imply that Adam was either tempted or deceived by the serpent, from an immoderate desire of knowledge: It relates to the woman alone, according to the known use of the word *man*, which in the Greek and Latin languages, as well as in the Hebrew, signifies *man* and *woman* indiscriminately. Hence it is said, ver. 24. 'So he drove out the man;' that is, both the man and the woman. See Spect. vol. vii. No. 510.—The apostle's doctrine concerning the inferiority of the woman to the man in point of understanding, is to be interpreted of the sex in general, and not of every individual; it being well known, that some women, in understanding, are superior to most men. Nevertheless, being generally inferior, it is a fit reason for their being restrained from pretending to direct men in affairs of importance; which is all the apostle meant to prove.

2. But the woman being deceived, became in *transgression*.—The behaviour of Eve, who may be supposed to have been created by God with as high a degree of understanding as any of her daughters ever possessed, ought to be remembered by them all as a proof of their natural weakness, and as a warning to them to be on their guard against temptation.—Perhaps also the apostle mentioned Eve's transgression on this occasion, because the subjection of women to their husbands was increased at the fall, on account of Eve's transgression, Gen. iii. 16.

Ver. 15.—1. She shall be saved through child-bearing.—The word *σωθήσεται*, saved, in this verse, refers to ἡ γυνή, the woman, in the foregoing verse, who is certainly Eve. But the apostle did not mean to say, that she alone was to be saved through child-bearing; but that all her posterity, whether male or female, are to be saved through the child-bearing of a woman; as is evident from his adding, 'if they live in faith, and love, and holiness, with sobriety.' For, safety in child-bearing doth not depend on that condition at all; since many pious women die in child-bearing, while others of a contrary character are preserved.—The salvation of the human race through child-bearing, was intimated in the sentence passed on the serpent, Gen. iii. 15. 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head.' Accordingly, the Saviour being conceived in the womb of his mother by the power of the Holy Ghost, he is truly 'the seed of the woman' who was to bruise the head of the serpent; and a woman, by bringing him forth, hath been the occasion of our salvation.—Vulg. 'Per filiorum generationem.'

live^s in faith and love and holiness, with sobriety.

shall be saved equally with the male, through child-bearing; through bringing forth the Saviour; if they live in faith, and love, and chastity, with that sobriety which I have been recommending

2. If they live in faith.]—The original word *μινωσι* is rightly translated *live*; for so it signifies in other passages, particularly Philip. i. 26.—The change in the number of the verb from the sin-

gular to the plural, which is introduced here, was designed by the apostle to shew, that he does not speak of Eve, nor of any particular woman, but of the whole sex. See Ess. iv. 14.

CHAPTER III.

View and Illustration of the Directions given in this Chapter.

BECAUSE many false teachers were now spreading their erroneous doctrines with great assiduity among the Ephesians, St. Paul judged it necessary that Timothy, to whom he had committed the care of the church at Ephesus, should be assisted by a number of bishops and deacons, well qualified to teach the people. Wherefore, after observing what an honourable office that of a Christian bishop is, ver. 1.—he described the qualities and virtues necessary in one who aspires to attain it; whereby it appears, that an able and faithful Christian bishop is a person most venerable on account of his character, as well as on account of his office, ver. 2-7.—In like manner, the apostle described the qualifications and virtues necessary in a Christian deacon, ver. 8, 9.—and that none might be appointed to these offices who were not of a good character, he ordered them to be proved, that is, ordered their names to be published to the people, that if any person had aught to say against them, he might have an opportunity to speak it. And if no accuser appeared, they were to be considered as of an unblemished reputation, and were to be invested with the proposed office, ver. 10.—The apostle likewise described the character of those women who were to be employed as female presbyters, in teaching the young of their own sex the principles of the Christian faith; and as female deacons, in taking care of the sick and the poor, ver. 11.—Farther, by observing that the deacons, who performed their office well, purchased to themselves a good degree, the apostle, I think, insinuated, that the most faithful of the deacons might be chosen bishops, ver. 13.—These things he wrote to Timothy concerning the doctrine he was to teach, the errors he was to confute, the manner of performing the public worship, the behaviour and dress of the women in

their assemblies for worship, and the character and qualifications of the persons Timothy was to ordain bishops and deacons, notwithstanding he hoped to come to him soon, ver. 14.—Or, if any accident prevented his coming, having written these things in this letter, Timothy might know in what manner to behave himself in the house or temple of God, now committed to his care; which therefore was neither the temple at Jerusalem, far less that at Ephesus, but the church of Christ at Ephesus, consisting of all in that city who believed. And to excite Timothy to be diligent in teaching true doctrine, zealous in opposing error, and cautious in ordaining persons to sacred offices, he told him, that in regard the Catholic Christian church is the temple in which the living God is worshipped, and the knowledge of true religion is preserved, and the practice of virtue is maintained, it is actually the pillar and support of the truth, ver. 15.—By giving that honourable appellation to the Christian church, the apostle hath insinuated, that therein are kept, not the mysteries of any of the heathen gods, but the far greater mystery of godliness, or true religion, to be made known, not to a few initiated persons, as the heathen mysteries were, but to all mankind.—Lastly, to shew the greatness of the mystery of godliness which is kept in the Catholic Christian church, the apostle explained the particulars of which it consists, ver. 16.—Thus, by tacitly contrasting the Christian church with the temples of Ephesus and Jerusalem, and by displaying the far more noble purposes for which it was erected, the apostle hath shewed how vastly superior it is to all the most magnificent material fabrics which have ever been reared for the worship of God by the hands of men.

NEW TRANSLATION.

CHAP. III.—1 *This saying is true, if one earnestly seeketh¹ the office of a bishop,² he desireth an excellent³ work.*

2 (*Δου*) *Therefore a bishop must be unblamed, the husband of one wife,¹ vigilant,² prudent,³ of comely behaviour,⁴ hospitable,⁵ fit to teach.* (2 Tim. ii. 24.)

COMMENTARY.

CHAP. III.—1 When about to elect bishops, thou shouldst remember that *this saying is true, If one earnestly seeketh the office of a bishop, he desireth a work which*, though very glorious, is both honourable and beneficial, as it promotes the glory of God and the good of mankind.

2 *Therefore a bishop ought to be free from blame; the husband of one wife, at a time; attentive to his duty and to his people; prudent in his conduct; of comely behaviour; hospitable to strangers; fit to teach*, by having good knowledge of the things he is to teach, a clear manner of expressing his thoughts, and an earnest desire to instruct the ignorant.

Ver. 1.—1. If one earnestly seeketh.]—The word *ἐπιθυμῶν* properly signifies the eager desire and endeavour of a hungry person to obtain food. But it is used also to express any strong desire whatever. It is a more forcible word than *ἐπιθυμῶν*, *desires*, in the subsequent clause, which likewise signifies *strong desire*, and might be translated *coveteth*.

2. The office of a bishop.]—This, in the Syriac version, is 'conspicuous presbyterium,—covets the eldership.' See 1 Tim. v. 17. note 1. Tit. i. 5. note 3.

3. He desireth an excellent work.]—A bishop's office is termed *εὖργον*, *a work*, to intimate, that he must not spend his life in ease and idleness, but in a continued application to the duties of his office. It is also termed *καλὸν εὖργον*, *a good or excellent work*, because of its honourableness and usefulness. See 2 Tim. ii. 2. note 2.—The words *καλός* and *εὖ* are often used promiscuously, to denote what is *morally good*. But when they are distinguished, *καλός* includes also the idea of *honour*, and *εὖ* the idea of *profit*.

Ver. 2.—1. The husband of one wife.]—That the gospel allows

women to marry a second time, is evident from 1 Cor. vii. 9. 39. By parity of reason, it allows men to marry a second time likewise. Wherefore, when it is said here, that 'a bishop must be—the husband of one wife;' and 1 Tim. v. 9. that the widow who is employed by the church in teaching the young of her own sex the principles of the Christian religion, must have been 'the wife of one husband,' the apostle could not mean, that persons who have married a second time are thereby disqualified for sacred offices. For in that case, a bishop whose wife dies while he is young, must lay down his office, unless he can live continently unmarried. The apostle's meaning, therefore, in these canons is, that such persons only are to be intrusted with sacred offices, who, in their married state, have contented themselves with one wife and with one husband at a time; because thereby they have shewed themselves temperate in the use of sensual pleasures.—As the Asiatic nations universally practised polygamy, from an immoderate love of the pleasures of the flesh, the apostle, to bring mankind back to use marriage according to the primitive institution, which enjoined one man to be united to one

3 Not given to wine, no striker,¹ *not one who earns money by base methods,*² but equitable, (see Philip. iv. 5. note 1.), not a brawler, nor covetous.

4 One who ruleth well his own house,¹ having his children in subjection *TO HIM* with all gravity. (See Tit. i. 6. notes.)

5 For if one know not how to rule his own house, how shall he take care of the church of God!

6 Not a new convert,¹ lest being puffed up with pride,² he fall into the condemnation of the devil.³

7 (Δ, 104.) Moreover, he must even have a good testimony from those without, that he

5 He must *not* be addicted to wine, nor of such a hasty temper as to be a striker of those who provoke him, nor one who gains money by sinful, or even by dishonourable occupations, but equitable in judging of the offences which any of his flock may commit; not a noisy, abusive, quarrelsome talker, nor covetous in his dealings.

4 He must be one who possesseth such wisdom and firmness as to govern properly his own family. In particular, he must have his children in subjection to him; as becometh the gravity of his character, and his reputation for prudence.

5 For if one be not capable of governing so small a society as his own family, but suffers his children to be disobedient and vicious, how shall he govern in a proper manner that greater and more important society, the church of God?

6 A bishop must be not one newly converted, lest being puffed up with pride on account of his promotion, he fall into the punishment inflicted on the devil.

7 Moreover, before his conversion, he must have behaved in such a manner as even to have a good testimony from the heathens; that

woman only at a time, ordered by inspiration, that none should be made bishops, but those who, by avoiding polygamy, had shewed themselves temperate in the use of sensual pleasures.—In like manner, because, according to our Lord's determination, Mark x. 2–12. persons who divorced each other unjustly, were guilty of adultery when they married themselves to others; also because such really had more wives and husbands than one at a time; as was the case with the women of Samaria, mentioned John iv. 18. the apostle, to restrain these licentious practices, which were common among the Greeks and Romans as well as among the Jews, ordered that no widow should be chosen to instruct the younger women, but such as had been the wife of one husband only at a time, 1 Tim. v. 9.

It may be objected, perhaps, that the gospel ought to have prohibited the people, as well as the ministers of religion, from polygamy and divorce, if these things were morally evil.—As to divorce, the answer is, by the precept of Christ, all, both clergy and people, were restrained from unjust divorces. And with respect to polygamy, being an offence against political prudence rather than against morality, it had been permitted to the Jews by Moses, Deut. xxi. 15. on account of the hardness of their heart, and was generally practised by the eastern nations as a matter of indifference. It was therefore to be corrected mildly and gradually, by example rather than by express precept. And, seeing reformation must begin somewhere, it was certainly fit to begin with the ministers of religion, that, through the influence of their example, the evil might be remedied by disuse, without occasioning those domestic troubles and causeless divorces which must necessarily have ensued, if, by an express injunction of the apostles, husbands, immediately on their becoming Christians, had been obliged to put away all their wives except one. Accordingly, the example of the clergy and of such of the brethren as were not married at their conversion, or who were married only to one woman, supported by the precepts of the gospel, which enjoined temperance in the use of sensual pleasure, had so effectually rooted out polygamy from the church, that the emperor Valentinian, to give countenance to his marrying Justina during the life of his wife Severa, whom he would not divorce, published a law, permitting his subjects to have two wives at a time; Socrat. Ecc. Hist. lib. iv. c. 31.

The direction I have been considering does not make it necessary, to one's being a bishop, that he be a married person, as Vigilantius, a presbyter of the church at Barcelona, in the end of the fourth century, contended: But the apostle's meaning is, that if such a person be married, he must, as was observed above, have only one wife at a time. This appears from ver. 4. where it is required of a bishop, that he have his children in subjection. For surely that requisition doth not make it necessary to one's being a bishop, that he have children; but that, if he have children, they be obedient to him.—Now, although it be not necessary to one's being a bishop that he be married, yet if a young unmarried man be made a bishop, it may be proper, for avoiding temptation, that he marry, if he have not the gift of continency. See chap. v. 16. note.

2. Vigilant.—Because the word *ὑποτακτικός* comes from *ὑπο*, to be under, in opposition to one's being drunk, Estius thinks it should, in this passage, be translated *sober*. But as *sobriety* is mentioned ver. 3. and as *ὑποτακτικός* signifies also to watch, its derivative, *ὑποτακτικός*, may very properly be translated *vigilant* or *attentive*. For certainly it is a chief quality in a bishop, to be attentive to all the duties of his office, and to his flock.

3. Prudent.—*Σοφία*, *sana mentis*. This word signifies a person whose mind is well regulated, and free from all excesses of passion of every kind; so might be translated, *one who governs his passions*.

4. Of comely behaviour.—*Κοσμίως*, from *κοσμος*, to set in order, to adorn. This may signify, that a bishop's discourse, his dress, his visage, his gait, his manners, must all be suitable to the gravity of his function.—The word *εὐσεβής* respects the inward man, but *κοσμίως* the outward.

5. Hospitable.—*Φιλόξετος*, literally, a lover of strangers. See Rom. xii. 8. note 5. where the obligation which lay on the bishops, in the primitive times, to be hospitable to such of the brethren as were strangers, or poor, or persecuted, is explained. Yet the bishop's hospitality was not to be confined to the brethren. He was to extend it to his heathen acquaintance also, and even to such stranger heathens as, agreeably to the manners of the times, came

to him, drawn by his reputation for beneficence. The reason was, by receiving such into his house, he would have an opportunity of recommending the Christian religion to them by his conversation and example. From this account it is evident, that the hospitality anciently required in a bishop, was not what is now meant by that word; namely, the keeping a good table and an open house for one's friends and others, who are able to make him a return in kind; but it consisted in entertaining strangers of the character just now described; the poor also, and the persecuted for the sake of religion.—That the bishop might be able to exercise this general hospitality, which the manners of the times (see 1 Cor. ix. 5. note 1.) made necessary, their churches supplied them with a liberal maintenance. But now that the ancient customs are changed, and inns are every-where open, in which travellers, for their money, can be as well accommodated as in private houses, there is little occasion for what the apostle calls *hospitality*.—The benevolent disposition of a bishop, in the present state of things, will be more properly exercised in relieving the poor, who are much more numerous now among Christians than in the first ages. For then, the profession of the gospel exposing men to persecution, few embraced our religion who had not some degree of probity. The brethren, therefore, in these days, being generally men of principle, would not, without cause, be burdensome to the community to which they belonged. But at present, in the countries where Christianity is professed, and where the church comprehends many who, though they call themselves Christians, have no principle of religion at all, the number of the poor who must be relieved is exceedingly great.

Ver. 3.—1. Not given to wine.—The apostle condemns in a bishop frequent and much drinking, although it should not be carried the length of intoxication; because by much drinking much time is wasted, the faculties of the mind are enervated, and a sensual disposition is cherished.

2. Who earns money by base methods.—So the word *μισθολογῶν* (*sordidum quæstum faciens*, Scapula) properly signifies.—As many of the brethren in the first age maintained themselves by their own labour, it might happen, that the occupations which they followed in their heathen state, and which they continued to follow after they became Christians, were not very reputable. Wherefore, to discourage trades of that sort, and especially to prevent the ministers of religion from gaining money by sinful and even by low methods, the apostle ordered, that no one should be elected a bishop who was engaged in such occupations.

Ver. 4. One who ruleth well his own house.—A bishop must not only rule his own family, but he must rule it well; rule it so as to promote religion and virtue in all its members; rule it calmly, but firmly, never using harshness where gentleness and love will produce the desired effect; also he must afford to his family, according to his circumstances, what is necessary to their comfortable subsistence.

Ver. 6.—1. Not a new convert.—*Νεοφύτος*, literally, *one newly ingrafted*; namely, into the body of Christ by baptism; one newly converted. Such were not to be made bishops, because being imperfectly instructed in the Christian doctrine, they were not fit to teach it to others.—Besides, as their constancy and other virtues had not been sufficiently tried, they could have had little authority, especially with the brethren of longer standing and greater experience.

2. Lest (τῷ πνεύματι) being puffed up.—Bengelius says *πνοή* is of the same signification with *καῖν*, that *πνοή* is a smoky heat void of flame, and that they are said *πνοήσθαι*, whom wine, or pride, or an high opinion of their own knowledge, intoxicates and makes giddy. See 2 Cor. x. 5. note 1.

3. Fall into the condemnation of the devil.—According to Erasmus, this clause should be translated, 'fall into the condemnation of the accuser;' a sense which the word *ἐκδοτός* hath, ver. 11. For he supposes, that by the *accuser* is meant the unbelieving Jews and Gentiles, who were ready to condemn the Christians for every misdeemeanour. But others understand the apostle as speaking of that evil spirit who in scripture is called the Devil, and who was cast out of heaven for his sin, 2 Pet. ii. 4. Jude, ver. 6. which in this passage is insinuated to have been pride; but in what instance, or how shewed, is nowhere told. There are who think he refused some ministration appointed him by God: Others, that he would not acknowledge the Son of God as his superior.

may not fall into reproach,¹ and the snare of the devil.

8 The deacons in like manner must be grave,¹ not double-tongued, not giving THEMSELVES to much wine, not persons who earn money by base methods.

9 Holding fast the mystery¹ of the faith with a pure conscience. (Chap. i. 19.)

10 (Καὶ οὗτοι δὲ) But let these also be proved first,¹ then let them exercise the deacon's office, being unaccused.

11 (Γυναῖκες ᾤονταί) The women in like manner¹ must be grave, not slanderers,² BUT vigilant,³ faithful in all things.

12 Let the deacons be the husbands of one wife, (see ch. iii. 2. note 1.), ruling well THEIR children, and their own houses.¹

13 For they who have performed the office of a deacon well, procure to themselves an excellent degree,¹ and great boldness in the faith which is in Christ Jesus.

Ver. 7. May not fall into reproach, and the snare of the devil.]—Here it is intimated, that the sins which one hath formerly committed, when cast in his teeth after he becomes a minister, may be the means of tempting him to repeat these sins, by the devil's suggesting to him, that he has little reputation to lose. Nor is this the only evil. The people, knowing his former miscarriages, will be the less affected with what he says to them.—All who are candidates for the ministry ought to consider these things seriously.

Ver. 8. The deacons (see Rom. xvi. 1. note 3.) in like manner must be grave.]—The word *σεμνους*, translated *grave*, includes also the ideas of *dignity* and *staidness*. These qualities were required in deacons, because they seem to have been employed in teaching. See ver. 9. note.

Ver. 9. Holding fast the mystery of the faith.]—In the opinion of many, 'this is the doctrine of the salvation of the Gentiles by faith without the works of the law of Moses, called 'the mystery of God's will,' Eph. i. 9; and 'the mystery which hath been hid from ages and generations,' Col. i. 26. But I rather think it denotes the doctrine of the gospel in general, called, 1 Cor. ii. 7, 'a mystery;' and ver. 16. of this chapter, 'the mystery of godliness.'—The apostle's direction implies, that a deacon should be both sound in the faith, and conscientious in maintaining it. And although the apostle hath not mentioned it, Timothy, from this direction concerning deacons, must have been sensible that it was equally necessary in bishops as in deacons, to hold the mystery of the faith with a pure conscience.—Soundness in the faith being required in deacons, it is a presumption that they were sometimes employed in teaching; but whether by preaching, or by catechizing, is hard to say. They likewise performed the office of readers in the church. See Beza here.

Ver. 10. But let these also be proved first.]—The word also implies, that the rule for trying the character of the deacons was to be observed with relation to bishops. The rule was this: They published in their assemblies for worship the names of the persons designed for ecclesiastical functions, that if any one had aught to accuse them of, they might shew it. So we are told by Lampadius, in his life of Alexander Severus, tom. ii. c. 46., quoted at large, Truth of the Gospel Hist. p. 331., who, it seems, wished to have the same method followed in appointing the governors of provinces; and alleged the example of the Jews and Christians, who published the names of their ministers before they established them in their offices. Now, although Lampadius speaks of a rule observed by the Christians in the time of Alexander Severus, previous to their admitting persons to be bishops and deacons, it was a rule so natural and reasonable, that we may suppose it was prescribed by the apostles, and that it is referred to in this passage, where he ordered persons to be proved before they exercised the deacon's office. But Estius thinks the apostle, in this direction, required that no one should be made either a bishop or a deacon till he had given proof both of his steadfastness in the faith, and of his other virtues, during a reasonable space of time after his conversion. The other interpretation, however, agrees better with the subsequent clause, being (ἀνιγκλιστοι) unaccused.

Ver. 11.—1. The women, in like manner, must be grave.]—In translating γυναικες by the word *women*, I have followed the Vulgate, which hath here, *Mulieres similiter pudicas*. The women in like manner must be modest; because I see no reason for its being made a qualification of deacons to have wives 'vigilant and faithful in all things,' especially as it is not made a qualification of bishops to have wives of that character. Besides, Chrysostom and the Greek commentators, with the most ancient Latin fathers, were of opinion, that the apostle, in this passage, is speaking both of those women who in the first age were employed in ministering

he may not be liable to reproach for the sins he committed before his conversion, and fall into the snare of the devil, who by these reproaches may tempt him to renounce the gospel.

8 The deacons, in like manner, must be of a grave character, not double-tongued, speaking one thing to this person, and another to that, on the same subject; not giving themselves to much wine; not persons who earn money by base methods. See ver. 3. note 2.

9 He must hold fast the doctrines of the gospel with a pure conscience: He must not, from fear or self-interest, either conceal or disguise these doctrines.

10 However, let these also be tried first, by publishing their names to the church, that if any one hath aught to lay to their charge, he may shew it; and after such a publication of their names, let them exercise the deacon's office, if no person accuses them.

11 The women, in like manner, who are employed in teaching the young, must be stayed in their deportment; not slanderers and tale-bearers, but vigilant and faithful in all the duties belonging to their office.

12 Let the deacons be the husbands of one wife only at a time, having shewed their temperance by avoiding polygamy and causeless divorce. They must likewise rule with prudence and firmness their children, and every one in their families.

13 For they who have performed the office of a deacon with ability and assiduity, secure to themselves an honourable rank in the church, and great courage in teaching the Christian faith. For even the wicked must respect persons who shew so much benevolence and activity, in relieving the poor, the afflicted, and the persecuted.

to the afflicted, and of those who were appointed to teach the young of their own sex the principles of religion.—As the manners of the Greeks did not permit men to have much intercourse with women of character, unless they were their relations, and as the Asiatics were under still greater restraints, (see Rom. xvi. 1. note 3.), it was proper that an order of female teachers should be instituted in the church, for instructing the young of their own sex. Of these I think the apostle writes in his epistle to Titus, chap. ii. 3, 4. where he gives an account of their office, and calls them *πρεσβυτερις, female elders*, because of their age. And it is believed that they are the persons called *widows*, of whose maintenance by the church the apostle speaks, 1 Tim. v. 2. and whose character and state he there describes, ver. 9. 10. See the note on ver. 15. of that chapter.—Farther, Clement of Alexandria reckons *widows* among ecclesiastical persons, Pædag. Lib. iii. c. 12. 'There are many precepts in scripture concerning those who are chosen, some for priests, others for bishops, others for deacons, others for widows.'—Grotius tells us, these female presbyters or elders were ordained by the imposition of hands till the council of Laodicea; and for this he quotes the xith canon of that council.—From what is said of Euodia and Syntyche, Philip. iv. 3. it is probable they were female presbyters. Perhaps also Priscilla, Tryphæna, and Tryphosa, were of the same order, with some others, whom in his epistle to the Romans he salutes, Rom. xvi. 3. 12. as 'labouring in the Lord'. For these reasons, and on account of the particulars mentioned Rom. xvi. 1. note 3., I think the apostle in 1 Tim. iii. 11. describes the qualifications, not of the *deacons' wives*, but of the *women* who in the first age were employed by the church to minister to the sick and afflicted, and to instruct the young of their own sex in the principles of the Christian faith.

2. Not slanderers.]—Μη δυνέουσιν. This Greek word comes from *δυνασθαι*, *transfigere verbis aut calumniis*, and is very properly translated *slanderers*. It was necessary that the women who were employed in ministering to the afflicted, and in teaching the younger women, should be free from detraction, because their slanders might provoke the bishops and deacons to administer rebukes rashly.

3. But (νῆφεις) vigilant.]—As it was required of the bishop that he should be *νῆφεις*, *vigilant* or *attentive* to all the duties of his function, and to his flock, so the women who were employed in ministering to the sick, and in teaching the young of their own sex, were to be 'vigilant and faithful in all things;' in all the duties of their office.—Estius, who understands this verse of the wives of the bishops and deacons, is of opinion, that the word *νῆφεις*, translated *vigilant*, signifies sober, or free from drunkenness. If this is the apostle's meaning, the requisition in this verse will be an implied direction to the ministers of the gospel, who ought to rule well all the members of their own families, to attend chiefly to the good qualities of the women they propose to marry. See, however, ver. 2. note 2.

Ver. 12. Ruling well their children, and their own houses.]—This qualification, which was required in bishops likewise, shews how anxious the apostle was that all who bore sacred offices should be unblamable in every respect; knowing that the disorderly behaviour of the members of their family, might give occasion to suspect that they had been careless of their morals.

Ver. 13. They who have performed the office of a deacon well, (παιρπονοῦντας) procure to themselves (καθ'αυτον καλον) an excellent step or degree.]—In the early ages, the bishops or pastors were sometimes taken from among the deacons. Thus Eleutherus, bishop of Rome, before his promotion, was a deacon of that church in the time of Anicetus, as Eusebius informs us, Eccles. Hist. v. 6. Edit. Vales. But whether this was the practice in the apostle's time; or,

14 These things I write to thee, (απειλῶν, 16.) although I hope to come to thee soon :

15 (Δε, 108.) OR, if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God,³ the pillar and support³ of the truth.

16 (Καί, 207.) For confessedly great is the mystery¹ of godliness ; God was manifested² in the flesh, was justified (11, 167.) through the Spirit,³ was seen of angels,⁴ was preached to the Gentiles,⁵ was believed on in the world,⁶ was taken up in glory.⁷

If it was the practice, whether St. Paul had it in view here, is hard to say.—Because ἀσέβεια signifies a *step* or *seat*, some imagine the apostle alludes to the custom of the synagogue, where persons of the greatest dignity were set on the most elevated seats.

Ver. 15.—1. In the house of God.—The tabernacle first, and afterwards the temple, obtained the name of the house or habitation of God, because there the symbol of the divine presence resided, 1 Sam. i. 7.—Matt. xxi. 13. 'My house shall be called the house of prayer.'—Matt. xxiii. 38. 'Behold your house is left to you desolate.'—2 Kings v. 13. 'The house of Rimmon,' or his temple.

2. Which is the church of the living God.—Under the gospel dispensation, no material building or temple is called the *house of God*. That appellation is given only to the *church of God*, or to those societies of men who profess to believe in Christ, and join together in worshipping God according to the gospel form. See 2 Thess. ii. 4. note 3.

3. The pillar (καί ἰσχυρῶς) and support of the truth.—The word ἰσχυρῶς coming from ἰσχυρῶς, to establish, is fitly translated *firmamentum*, a *support*.—Some commentators think Timothy is called, in this passage, 'the pillar and support of the truth,' for the same reason that Peter, James, and John, are called *pillars*, Gal. ii. 9., and that the particle *et*, *as*, should be supplied before ὑλός καὶ ἰσχυρῶς ; and that the clause should be construed and translated thus : 'That thou mayest know how thou oughtest to behave thyself, as the pillar and support of the truth, in the church of the living God.' But not to insist on the harshness and singularity of this construction, I observe, that in regard the interpretation of the passage hath been much contested, a word which entirely changes the apostle's meaning should by no means be inserted in the text on mere conjecture ; because in that manner the scriptures may be made to speak any thing which bold critics please.—The two clauses of the sentence, ἵνα εἰς ἐκκλησίαν τοῦ ζῶντος θεοῦ, ὑλός καὶ ἰσχυρῶς τῆς ἀληθείας, wanting something to couple them, the substantive verb with the relative pronoun, either in the masculine or in the feminine gender, must be supplied. If the relative masculine, εἰς, is supplied, God will be 'the pillar and support of the truth ;' or of that scheme of true religion which hath been discovered to mankind by revelation, and which is called in the next verse 'the mystery of godliness.' Of this scheme of truth God may justly be denominated 'the pillar and support,' because he hath supported it from the beginning, and will support it to the end.—But if the relative feminine, τῆς, is adopted, 'the church of the living God' will be 'the pillar and support of the truth ;' which I take to be the apostle's meaning ; because, as the logicians speak, the subject of his proposition is, not *God*, but *the church of the living God*. This I gather from the omission of the verb and the relative. For on supposition that the apostle meant to tell Timothy, that the church of the living God is the pillar and support of the truth, he could not write εἰς, as that would have made 'God the pillar and support of the truth,' contrary to his intention. Neither could he write τῆς, because, being a repetition of the verb and the relative expressed in the clause immediately preceding, it would have been grating to the reader's ear ; and besides, it is unnecessary, as ἵνα εἰς relates both to ἐκκλησίαν τοῦ ζῶντος θεοῦ, and to ὑλός καὶ ἰσχυρῶς τῆς ἀληθείας.—I have no doubt myself concerning the meaning of the passage ; yet, because it is appealed to in proof of a controverted doctrine, (see Pref. sect. 5.), I have in the translation left it as ambiguous as it is in the original, by not supplying the relative, either in the one gender or in the other.

The church of the living God, as 'the pillar and support of the truth,' is here contrasted with the *house or temple* of the lifeless image of Diana, at Ephesus, which was the pillar and support of falsehood, idolatry, and vice.—In the opinion of some, 'the church of the living God' is termed 'the pillar and support of the truth,' in allusion to the two pillars which Solomon placed in the porch of the temple, and to which, it is said, the prophets affixed their prophecies in writing, that they might be read by the people who came into the temple to worship. Others think the allusion is to the pillars in the heathen temples, on which tables were hung up, containing laws, and other matters of importance, which were designed to be published. But to settle this is of no importance, because to whichever of the customs the apostle alluded, his meaning is the same.—That 'the church of the living God, which is the pillar and support of the truth,' is not the church of Rome, nor any particular church, but the Catholic Christian church, consisting of all the churches of Christ throughout the world, see proved Pref. sect. 5.

Ver. 16.—1. Great is the mystery of godliness.—See ver. 9. where

14 These things (see the Illustration) I write to thee, although I hope to come to thee soon, to give thee more complete instruction concerning thy behaviour.

15 Or if by any accident I am obliged to tarry long, I have written these things, that thou mayest know how thou oughtest to behave thyself in the house of God, which is neither the temple at Jerusalem, nor the temple of Diana at Ephesus, but the church of the living God, consisting of all believers, and which is the pillar and support of the truth.

16 Thou oughtest to behave properly in the church ; for confessedly most important is the doctrine of the gospel which is kept therein ; namely, that to save sinners by his death, the Son of God was manifested in the flesh ; was justified through the Spirit, who raised him from the dead ; was, after his resurrection, seen of the apostles his messengers ; was preached to the Gentiles as their Saviour ; was believed on in many parts of the world ; was taken up into heaven in a glorious manner.

the incorrupt doctrine of the gospel is called 'the mystery of the faith,' for the reasons mentioned 1 Cor. ii. 7. note 1.—Here, 'the mystery of godliness' is called μυστήριον, great, in allusion to the Eleusinian mysteries, which were distinguished into Μικρὰ καὶ Μεγάλῃ, the lesser and the greater. Wherefore, by calling the articles mentioned in this verse μυστήριον, a great mystery, the apostle hath intimated, that they are the most important doctrines of our religion.

2. God was manifested in the flesh.—The Clermont MS., with the Vulgate, and some other ancient versions, read here εἰ, which, instead of θεός, God.—The Syriac version, as translated by Tremellius, hath, 'Quod Deus revelatus est in carne.—That God was revealed in the flesh.'—The Colbertine MS. hath εἰ, who. But Mill saith, it is the only Greek MS. which hath that reading. All the others, with one consent, have θεός ; which is followed by Chrysostom, Theodoret, and Theophylact, as appears by their commentaries. Mill saith, εἰ and εἶ were substituted in place of the true reading ; not however by the Arians, nor by the other heretics, as neither they, nor the orthodox fathers, have cited this text.—See Mill in loc. where he treats as fabulous what Liberatus and Himerius tell us concerning Macedonius being expelled by Anastasius for changing ΟΥ in this text into ΕΙ : where also he delivers his opinion concerning the alteration made on this word in the Alexandrian MS.—See also Pearson on the Creed, p. 128., who has very well defended the common reading.—The thing asserted in this verse, according to the common reading, is precisely the same with what John hath told us in his gospel, chap. i. 14. 'The word (who is called God, ver. 1.) was made flesh, and dwelt among us.'—The other reading, not very intelligibly, represents the gospel as manifested in the flesh, and taken up in glory. See note 7.

3. Was justified through the Spirit.—Jesus having been publicly put to death as a blasphemer for calling himself the Son of God, he was justified, or acquitted from the crime of blasphemy, which was imputed to him by the chief priests and elders, and demonstrated to be the Son of God through the operation of the Spirit, who raised him from the dead, (see 1 Pet. iii. 18. note 2), and who, agreeably to Christ's promise, by descending on his apostles, enabled them to speak foreign languages and to work miracles. Likewise at his baptism, the Spirit, by descending on him, pointed him out as the person whom the voice from heaven declared to be God's beloved Son.

4. Was seen of angels,—that is, of the apostles, and of the other witnesses who were appointed to publish and testify his resurrection to the world ; and who are here called (αγγελῶν, angels,) messengers, for the same reason that John Baptist is so called, Luke vii. 27. 'This is he of whom it is written, Behold I send (αγγελῶν μου, my angel) my messenger before thy face.' See also Luke ix. 52. where the messengers whom Jesus sent before him into a village of the Samaritans are called αγγελῶν, angels, without the article, as in this passage. Yet I have not ventured to alter the common translation, because I cannot tell whether the apostle may not have had in his eye those angels, who, during his ministry, saw the Son of God manifested in the flesh ; those also who, after his resurrection, saw him manifested in the same manner.

5. Was preached to the Gentiles.—It is with great propriety mentioned by the apostle as a part of the mystery of godliness, formerly kept secret, that the Son of God manifested in the flesh was preached to the Gentiles as their Saviour, as well as the Saviour of the Jews. For, on the one hand, this was a thing which the Jews were persuaded would never happen ; and, on the other, it was a favour which the Gentiles had no reason to expect.

6. Was believed on in the world.—This undeniable fact, of which the evidence remains at this day, is mentioned as a part of the mystery of godliness, because it is a strong proof of the truth of Christ's resurrection, and of the spiritual gifts and miraculous powers by which the apostles, and their assistants, are said, in the Christian records, to have spread the gospel through the world. For, to believe that the multitudes, not only among the barbarous nations, but among the learned Greeks and Romans, who forsook their native religion and embraced the gospel, were persuaded to do so merely by the force of words without the aid of miracles and spiritual gifts, is to believe a greater miracle than any recorded in the gospel history. See this argument illustrated, 2 Cor. iv. 7. notes 2, 3.

7. Was taken up in glory.—Ανιῶμεν. This is the word used to signify our Lord's ascension, Mark xvi. 19. Acts i. 2. 11. 22. See also Luke ix. 51.—But because, in the order of time, Christ's ascension preceded his being preached to the Gentiles and his being believed on in the world, a critic, mentioned by Benson, interprets

this clause of the glorious reception which the mystery of godliness, or gospel, met with from mankind. To this interpretation, however, there are two objections:—1. It supposeth it to be the true reading in the beginning of the verse, whereby 'the mystery of godliness,' or the gospel, will, as before observed, be said, no very intelligibly, to have been manifested in the flesh: 2. The glorious reception of the gospel is the same with its being believed in the world, a tautology by no means to be imputed to so accurate a writer as St. Paul.—The supposed difficulty, arising from the order in which the events mentioned in this verse are placed, is in reality no difficulty at all; as in other passages of scripture, things are related, neither in the order of time in which they happened, nor according to their dignity. Thus, Heb. xi. 27. Moses's leaving Egypt with the Israelites is mentioned before the institution of the

passover, ver. 28. Thus also, Heb. xii. 13. the spirits of just men made perfect are mentioned next to 'God,' and before 'Jesus the Mediator of the new covenant,' because something was to be added concerning him. For the same reason, 'the seven spirits' are put before 'Jesus Christ,' Rev. i. 4, 5.—As the 'taking of Christ up in glory,' implies that 'he sat down on the right hand of God' in the human nature, and is to continue there till all his enemies are subdued, it is a principal part of the mystery of godliness, and affords the greatest consolation to believers. It was therefore with much propriety placed last in this enumeration, that it might make the stronger impression on the reader's mind. It was placed last for this reason also, that it was appealed to by Christ himself, John vi. 62. as a proof of his having 'come down from heaven;' that is, of his being the Son of God manifested in the flesh.

CHAPTER IV.

View and Illustration of the Predictions contained in this Chapter.

By calling the Christian church, in the end of the preceding chapter, 'the pillar and support of the truth,' the apostle teaches us, that one of the important purposes for which that great spiritual building was reared, was to preserve the knowledge and practice of true religion in the world. Nevertheless, knowing that, in after-times, great corruptions both in doctrine and practice would at length take place in the church itself; and that the general reception of these corruptions by professed Christians would be urged as a proof of their being the truths and precepts of God, on pretence that the church is 'the pillar and support of the truth,' the apostle, to strip these corruptions of any credit which they might derive from their being received by the multitude, and maintained by persons of the greatest note in the church, judged it necessary, in this fourth chapter, to foretell the introduction of these corruptions, under the idea of an 'apostasy from the faith,' and to stigmatize the authors thereof as lying hypocrites, whose conscience was seared. And to give his prediction the greater authority, he informed Timothy, that the Spirit spake it to him with an audible voice; and mentioned in particular, that these lying teachers would corrupt the gospel by enjoining the worship of angels and of departed saints, ver. 1, 2.—and by forbidding certain classes of men to marry, on pretence that hereby they made themselves more holy; and by commanding *some* at all times, and *all* at some times, to abstain from meats which God hath created to be used with thanksgiving by them who know and believe the truth, ver. 3.—namely, that every kind of meat is good, and that nothing is to be cast away as unclean which God hath made for food, provided it be received with thanksgiving, ver. 4.—For it is sanctified, that is, made fit for every man's use, by 'the word (or permission) of God, and by prayer,' ver. 5.—These things the apostle ordered Timothy to lay before the brethren in Ephesus, because the foreknowledge of them was given to him, and by him discovered to Timothy, for this very purpose, that he might warn the faithful to oppose every appearance and beginning of error, ver. 6.—And because the Jewish fables, termed by the apostle 'old wives' fables,' and the superstitious practices built thereon, had a natural ten-

dency to produce the errors and corruptions which he foretold were to arise in the church, he ordered Timothy to reject them with abhorrence, ver. 7.—Especially as rites pertaining to the body are of no avail in the sight of God, and of very little use in promoting either piety or love; whereas a pious and holy life is the only thing which renders men acceptable to God, ver. 8.—Withal, that these things might make the deeper impression on Timothy's mind, the apostle solemnly protested to him, that in affirming them he spake the truth, ver. 9.—As indeed he had shewed, by the heavy reproaches and other evils he had suffered for preaching, that he trusted for salvation neither to the rites of the law of Moses nor to the mortifications prescribed by the Pythagorean philosophy, nor to the favour of any idol, but to the favour of the living God alone, who is the preserver of all men, but especially of believers, ver. 10.—The same doctrine he ordered Timothy to inculcate on the Ephesian brethren, ver. 11.—and to behave in such a manner that it should not be in the power of any person, whether he were a teacher or one of the people, to despise him on account of his youth, ver. 12.—Then, because the Jews and Judaizing teachers founded their errors on misinterpretations of the Jewish scriptures, he ordered Timothy to read these inspired writings frequently to the people in their public assemblies, and likewise in private for his own instruction; and on the true meaning of these scriptures to found all his doctrines and exhortations, ver. 13.—In the mean time, that he might attain the true knowledge of these ancient oracles, he ordered him to exercise the spiritual gift which he possessed; probably the inspiration called 'the word of knowledge,' which had been imparted to him by the imposition of the apostle's hands, when, in conjunction with the eldership of Lystra, he ordained him an evangelist, ver. 14.—Farther, he desired Timothy to meditate much on the scriptures of the Old Testament, and to be wholly employed in studying them, and in explaining them to the people, ver. 15.—Finally, he commanded him to take heed to his own behaviour and to his doctrine, from this most powerful of all considerations, that by so doing he would both save himself and them who heard him, ver. 16.

NEW TRANSLATION.

CHAP. IV.—1 (Δε) But the Spirit (πνεῦμα) expressly saith, that in after-times (τῶν ἐσθ' αἰώνων),

COMMENTARY.

CHAP. IV.—1 But, although the church, by preserving the mystery of godliness in the world, be the support of the truth, the Spirit

Ver. 1.—1. The Spirit (πνεῦμα λαλοῦν) expressly saith;]—or, in so many words saith. Mede supposes this to be an allusion to Dan. xi. 36—39. But the things here mentioned are not in Daniel, nor any where else in scripture; not even in the prophecy which the apostle himself formerly delivered concerning the man of sin. I therefore think these words were, for the greater solemnity and certainty, pronounced by the Spirit in the apostle's hearing, after he had finished the preceding passage concerning the church's being the pillar and support of the truth. Of the Spirit's speaking in an audible manner, we have other instances in scripture. Thus the Spirit spake, in Peter's hearing, the words recorded Acts x. 19, 20; and in the hearing of the prophets of Antioch, the words mentioned, Acts xiii. 13. See also Acts xvi. 6. xxi. 11.

2. That in after-times.]—So the phrase ἐν ἐσθ' αἰώνων may be translated, because it denotes *future times*, without marking whether they are near or remote. Mede thinks a particular time is determined in this passage. For he supposes all the times mentioned in the new Testament to have a reference to Daniel's four monarchies, which he considers as the grand sacred kalendar; namely, the Babylonian, the Medo-Persian, the Grecian, and the Roman monarchies. Now, as the Roman was the last monarchy, and as under it the God of heaven set up the kingdom of his Son, Mede thinks *the latter, or last times*, are the last part of the duration of the Roman empire, when the man of sin was to be revealed. Others, because the times in which the gospel was promulgated are called, Heb. i. 1, 2. 'the last days,' and 1 Pet. i. 20. 'the last

MANY, 54.) some will apostatize from the faith,³ giving heed to deceiving spirits,⁴ and to doctrines concerning demons;⁵

2 (Εἰ, 167.) *Through the hypocrisy of liars,¹ who are seared (supp. κατα) IN their own conscience;²*

3 *Who forbid to marry,¹ AND COMMAND² to abstain³ from meats, which God hath created to be received with thanksgiving by the faithful⁴ (καὶ, 219.) who thoroughly know the truth;⁵*

4 (Ὅτι) *That every creature of God is good, being received with thanksgiving, and nothing IS to be cast away.*

times,¹ understand by the latter times, the times of the gospel indefinitely. See 2 Pet. iii. 3. note 2.

3. Some will apostatize from the faith.]—Though the verb ἀποστατέω was used by the Greeks to signify subjects withdrawing their obedience from the civil powers, 2 Thess. ii. 3. note 1, the apostle did not use it here, to denote rebellion; but men's relinquishing the true faith and practice of the gospel; as the phrase, 'apostatize from the faith,' imports. Whithy, therefore, and those whom he hath followed, are mistaken, who interpret the apostasy foretold 2 Thess. ii. 3. of the rebellion of the Jews against the Romans, which ended in the overthrow of their state.—In the epistle to the Thessalonians, the character of the teachers who were to introduce the apostasy is described; but in this epistle, the erroneous opinions and corrupt practices which constituted the apostasy, are foretold. And as the apostle hath introduced this prophecy immediately after his account of the mystery of godliness, may we not conjecture that his design in so doing was, to give the faithful an opportunity of comparing the apostasy, called, in the epistle to the Thessalonians, the *mystery of iniquity*, with the *mystery of godliness*, that they might be the more sensible of the pernicious nature of the apostasy, and be excited to oppose it in all its stages?

4. Giving heed (προσέχοντες, προσέχω;) to deceiving spirits;—that is, to false pretensions to inspiration, which cause men to err from the true faith of the gospel. The apostle means those gross frauds by which the corrupt teachers, in the dark ages, were to enforce their erroneous doctrines and superstitious practices on the ignorant multitude, under the notion of revelations from God, or from angels, or from departed saints. In this sense the word *spirits* is used 1 John iv. 1. 'Believe not every spirit;' every pretender to inspiration; 'but try the spirits whether they are of God.'

5. And to doctrines concerning demons.]—For this translation, see Essay iv. 24. The word translated *demons* was used by the Greeks, to denote a kind of beings of a middle nature between God and man. See 1 Cor. x. 20. note 1. Col. ii. 8. notes. They gave the same name also to the souls of some departed men, who they thought were exalted to the state and honour of demons for their virtue. See Newton on Prophecy, vol. ii. p. 418. The former sort they called *superior demons*, and supposed them to have the nature and office which we ascribe to angels: The latter they termed *inferior demons*. These were of the same character with the Romish saints: And both sorts were worshipped as mediators. When, therefore, the Spirit of God foretold, in an audible manner, that in after-times 'many would give heed to deceiving spirits, and to doctrines concerning demons,' he foretold, that on the authority of feigned revelations, many in the church would receive the doctrine concerning the worship of angels and saints, and the praying of souls out of purgatory; and called it the doctrine of demons, because it was in reality the same with the ancient heathenish worship of demons, as mediators between the gods and men.—Farther, the sin for which many were punished with the plague of the Euphratean horsemen is said, Rev. ix. 20. to be 'their worshiping (προσκύνησαν) demons;' that is, *angels and saints*; not devils, as our translators have rendered the word. For in no period of the church were devils worshipped by Christians.—Epiphanius, quoting this text, adds to it the following clause: 'For they will be worshippers of the dead, as in Israel also they were worshipped;' alluding to the Israelites worshipping Baalim and Ashtaroth. Beza and Mann contend, that this addition is a part of the original. But Mede and Mill think it a marginal explication, because it is found only in one ancient MS. On supposition, however, that it is a marginal explication, it shews what the ancients took to be the meaning of this text.

Ver. 2.—1. Through the hypocrisy of liars.]—This is a more literal, and, at the same time, a more just translation of the words, ὑποκριταὶ λέγοντες ψεῦδος, than that given in our Bible, which, by construing ὑποκριταὶ with δόκοντες, represents the demons speaking lies in hypocrisy, as every person skilled in the Greek language must acknowledge.—The hypocrisy here mentioned, is that feigned show of extraordinary piety and sanctity which the lying teachers were to put on, with an intention to gain the confidence of the multitude. Hence they are described as 'having the form

expressly saith to me, that in after-times many in the Christian church will apostatize from the faith of the fundamental doctrines of the gospel, giving heed to teachers who falsely pretend to be inspired, and to doctrines concerning the power of angels and departed saints, and the worship due to them, whereby the worship due to Christ, as Governor and Mediator, will be wholly neglected.

2 This belief of the doctrine concerning demons, and the other errors I am about to mention, will be propagated under the hypocritical pretence of humility, and superior holiness, by lying teachers, who are seared in their conscience, and who will invent innumerable false words, to recommend their erroneous doctrines and corrupt practices to the ignorant multitude.

3 These lying teachers will forbid the clergy, and such of both sexes as wish to live piously, to marry; and command the people to abstain from certain meats, which God hath created to be used with thanksgiving by the faithful, who thoroughly know the truth concerning that matter;

4 That every creature of God, fit for man's food, is good, and may be used, being received with thanksgiving to God the giver; and no kind is to be cast away, either from peevishness, or from the fancy that it is unlawful.

of godliness, but denying the power,' 2 Tim. iii. 5.—These hypocritical teachers are called *liars*, because of the gross fictions and frauds which they were to contrive for the purpose of establishing the worship of demons. How well the appellation agrees to the Romish clergy in the dark ages, any one may understand who is acquainted with the lies then propagated, concerning the apparitions of angels, and of the ghosts of departed saints, and concerning the miracles done by them, and by their relics, and by the sign of the cross, &c. all preached by monks, and priests, and even bishops; and committed to writing in the fabulous legends of their saints, to render them objects of adoration.

2. Who are seared in their own conscience.]—Estius thinks this clause should be translated, 'who are burnt in their conscience;' meaning, that these impostors would bear in their consciences indelible marks of their atrocious crimes, as malefactors bear in their bodies marks impressed with red-hot irons, in token of their crimes. This opinion Bengelius, espouses, and supports it by a passage from Plato's Gorgias. But the translation I have adopted gives a meaning equally emphatical and proper.

Ver. 3.—1. Who forbid to marry.]—This false morality was very early introduced into the church, being taught first by the Encratites and Marcionites, and afterwards by the Manicheans, who said marriage was the invention of the evil god, and who considered it as sinful to bring creatures into the world to be unhappy, and to be food for death. In process of time the monks embraced celibacy, and represented it as the highest pitch of sanctity. At length celibacy was recommended by the priests, and by the orthodox themselves, and more especially by the bishops of Rome, the great patrons of the worship of angels and saints. For they strictly enjoined their clergy, both regular and secular, to abstain from marriage. Thus, the worship of demons, and the prohibition of marriage, though naturally unconnected, have gone hand in hand in the church, as the Spirit here foretold.

2. And command.]—In the original of this passage there is the boldest ellipsis which is anywhere found in the New Testament. For, as the ancient commentators observe, it requires the word *command* to be supplied, whose meaning is directly opposite to the meaning of the word expressed in the clause immediately preceding, although it appears to stand in construction with it.

3. To abstain from meats.]—The lying teachers, who enjoined the worship of demons, were likewise to command the faithful to abstain from meats. This part of the prophecy hath been exactly fulfilled. For it is as much the rule of the monks and nuns to abstain from meats, as from marriage. Besides these rules to certain classes of men, the lying teachers instituted particular times and days of fasting, to be observed by all Christians without exception: namely, the forty days of Lent, and two days every week, whereon to taste flesh is a sin. Here, therefore, the apostle hath pointed out two instances of the hypocrisy of the lying teachers who were to enjoin the worship of demons. Under the false pretence of holiness, they were to recommend abstinence from marriage to the monks, and friars, and nuns; and under the equally false pretence of devotion, they were to enjoin abstinence from meats to some men at all times, and to all men at some times. But there is no necessary connexion between the worship of demons and abstinence from marriage and meats; consequently the Spirit of God alone could foretell that these two hypocries were to be employed for the purpose of recommending the worship of demons.

4. Created to be received with thanksgiving by the faithful.]—It is an observation of Bishop Newton, that "man is free to partake of all the good creatures of God: But thanksgiving is the necessary condition. What then can be said of those who have their tables spread with the most plentiful gifts of God, and yet constantly sit down and rise up again, without suffering so much as one thought of the Giver to intrude upon them? Can such persons be reputed either to believe, or know the truth?" See 1 Thess. v. 17. note.

5. Who thoroughly know the truth.]—concerning meats, namely, that every creature of God is good, &c. as it is expressed in the next verse. See also Rom. xiv. 14. This knowledge is necessary to render the eating of all kinds of meat lawful, and to give men satisfaction in the use of them.

5 For it is sanctified (*δια λόγῃ*, 60.) by the command of God, and (*ὑποταγῇ*) *BY* prayer.

6 Laying these things before the brethren,¹ thou wilt be a good minister of Jesus Christ, nourished by the words of the faith, and of the good doctrine, to the knowledge of which² thou hast attained.

7 But profane and old wives' fables¹ reject; (*ἀ*) and exercise thyself (*πρὸς*) to godliness.²

8 For bodily exercise is profitable for little;¹ but godliness is profitable for all things, having the promise of the present life, and of that to come.² (See chap. vi. 19.)

9 This saying is true, (see 1 Tim. i. 15. note 1.), and worthy of all reception.

10 (*Εἰς ταῦτο γὰρ*, 91.) Besides, for this we both labour and suffer reproach, (*ὅτι*) that we trust¹ in the living God, who is (*ὡς*) the Saviour² of all men, especially of believers.

11 These things give in charge, and teach.

12 Let no one despise thy youth: But be thou a pattern to the believers in speech, in behaviour,¹ in love, in spirit,² in faith, in chastity.³ (See Tit. ii. 5.)

13 Till I come, apply thyself to reading,¹ to exhortation, to teaching, (*διδασκαλία*). See 2 Tim. iii. 16. note 3.

Ver. 6.—1. Laying these things, &c.]—If any prejudices with respect to the distinction of meats remained in Timothy's mind, through the strictness of his education in the Jewish religion, the clear and express manner in which the apostle here asserted the lawfulness of eating all kinds of meats, must have entirely freed him from these prepossessions.

2. To the knowledge of which thou hast attained.]—That the expression in the original, *ἡ παρεκλογὴς ἡμῶν*, is rightly translated 'to the knowledge of which thou hast attained,' will appear from the Bible translation of Luke i. 3. *Παρακολούθησάτι ἀποδιδόντες πᾶσιν ἀκριβῶς*, 'Having had perfect understanding, (that is, knowledge), of all things from the very first.'

Ver. 7.—1. Profane and old wives' fables.]—Estius saith the context directs us to understand this, not of the Jewish traditions, which indeed were most incredible and senseless tales, but of the Simonian fables. For these heretics, as Irenæus, Epiphanius, and Augustine inform us, framed long tales concerning a good and an evil God, the creation of the world, the wars of the angels, &c. which were both impious and absurd. But, in Bishop Newton's opinion, the apostle here insinuates, that all the things which the lying teachers were to preach, concerning the worship of angels and saints, abstinence from marriage and meats, and the miracles said to be performed by the saints and their relics in confirmation of the superstitions which they inculcated, are no better than profane and old wives' fables, told to amuse children.

2. And exercise thyself to godliness.]—*Γυμνάζεσθαι*. This is an allusion to the exercises by which the Athletes prepared themselves for the combats. The apostle's meaning is, That by the exercise of godliness, men prepare themselves for the employments of the life to come; see ver. 8. note 1.

Ver. 8.—1. Bodily exercise is profitable for little.]—In this verse the apostle condemns, not only the austerities of the Essenes and Pythagoreans, but, if we may believe Estius, Whirby, Doddridge, and others, the exercises also by which the Greeks prepared themselves for the combats. Estius was of this opinion, because the word *γυμνασία* is used; which, though it signifies exercise in general, was the technical word for that kind of exercise which the Athletes performed naked, as a preparation for the combats.

2. Having the promise of the present life, and of that to come.]—According to Warburton, the apostle's meaning is, That godliness is profitable for all things, as having in the law the promise of happiness in the present life, and in the Gospel the promise of happiness in the life to come. But there are promises in the gospel likewise, of the good things of this life to the godly: Matt. vi. 30. 'If God so clothe the grass of the field, &c.—ver. 33. 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.'—Mark x. 29. 'There is no man that hath left house, &c. for my sake and the gospel's. 30. But he shall receive an hundred fold now in this time,' &c. These promises, however, do not

5 For, under the gospel, all meats are made lawful to us by the command of God, allowing us to eat of every kind in moderation; also by prayer to God, that he would bless us in the use of it.

6 By laying these things, concerning the lawfulness of all sorts of meats, and concerning the corrupt doctrines and practices which are to arise in the church, before the brethren in Ephesus under thy care, thou wilt be a faithful minister of Jesus Christ, nourished by the precepts of the true faith and of the sound doctrine, to the knowledge of which thou hast attained by my instructions.

7 But the foolish stories and old wives' fables which the Judaizers tell to establish their false doctrines, reject, as tending to impiety; and employ thyself in those exercises of the understanding and of the affections, in which godliness consists.

8 For the bodily mortification which the Jewish tables are framed to recommend, is attended with little advantage; but the exercise of godliness, that is, the practice of piety and morality, is profitable for advancing all our interests, temporal and eternal, having the blessings of the present life and of that to come promised to it.

9 What I have said concerning the unprofitableness of bodily exercise, and the profitableness of godliness, is true, and worthy of the most hearty reception.

10 On account of this, I both endure great hardships and suffer reproach from Jews and Gentiles, that I trust to be made happy both here and hereafter, neither through bodily exercise, nor through the sacrifice of beasts, nor through the power of any idol, but by the living God, who is the preserver of all men, but especially of believers.

11 These things solemnly enjoin as God's express commands, and teach the believers to act suitably to them.

12 Let no one have reason to despise thy admonitions on account of thy youth: But be thou a pattern to the faithful in gravity of speech, in propriety of behaviour, in fervency of love to God and man, in meekness but firmness of spirit, in soundness of faith, in chastity.

13 Till I return, apply thyself to reading the scriptures to the people in the public assemblies. Read them likewise in private for thine own improvement: also apply thyself to exhorting those who err, and to teaching the young and ignorant.

ascertain to every individual who lives in a godly manner, health, and wealth, and reputation; but they assure us that piety and virtue have a natural tendency to promote our temporal welfare, and commonly do promote it. Or if, in particular instances, through cross accidents, it happens otherwise, the consciousness of a well-spent life affords unspeakably more delight, than the enjoyment of temporal prosperity affords to those who, being destitute of godliness, have no hope of happiness in the life to come.

Ver. 10.—1. That we trust.]—The word *ἐλπίζομεν* being in the perfect tense, denotes here, as in many other passages, continuation of action: 'We have trusted, and at present do trust, in the living God.'

2. Who is the Saviour.]—Some understanding the word *Σωτήρ*, Saviour, in a spiritual sense, contend that the apostle in this passage teaches, that all who are sincere in the belief and practice of the religion which they profess, shall be saved eternally. But the context, which speaks of 'the promise of the present life' as belonging to godliness, directs us to understand this word as I have done, agreeably to its use in other passages: Psal. xxxvi. 6. *Ἀνθρώπου καὶ κτήνης σωσεις αὐτοί*, 'Lord, thou preservest man and beast.'—Job vii. 20. 'I have sinned—O thou preserver of men.' God preserves both man and beast by the care of his providence; but saves believers from eternal death.

Ver. 12.—1. In behaviour.]—The word *ἀναστοχὴ* is often used in scripture to denote a man's moral and religious conduct. Stephen in his Thesaur., saith, the Greek authors do not use it in that sense. But it is certainly a very proper sense of the word, according to its etymology. For it literally signifies a turning backwards and forwards, as persons do who follow their business.—The metaphorical sense of this word is better expressed, in English, by *behaviour* than *conversation*.

2. In spirit.]—This is wanting in the Alexandrian, Clermont and some other ancient MSS.; also in the Syriac and Vulgate versions.—Some are of opinion that *spirit* here means the *spiritual gifts* with which Timothy was endowed, and in the exercise of which he was to be a pattern to the believers. But as all the other directions relate to moral qualities, the interpretation given of *spirit* in the commentary appears more natural; especially as ver. 14. contains a direction to Timothy, concerning the proper use of his spiritual gift.

3. In chastity.]—The Romish commentators contend that by *ἀγνεία*, chastity, the apostle in this passage enjoins celibacy to the clergy. But the word is used to denote chastity of speech and behaviour in general; and, Titus ii. 4, 5. it signifies chastity in those who are married.

Ver. 13. Apply thyself to reading.]—Besides reading the Jewish scriptures to the brethren in their assemblies for worship after the example of the synagogue, Timothy was here directed to read these scriptures in private likewise for his own improvement, ver. 15. that he might be able to confute the Jews and Judaizers, who founded

14 Neglect not the spiritual gift¹ which is in thee, which was given thee (*δω*) according to prophecy,² (*μυσ*) together with the imposition of the hands³ of the eldership.⁴

15 Make these things thy care:¹ Be wholly employed in them,² that thy proficiency may be evident to all.

16 Take heed to thyself, and to *THE* doctrine; continue in them: for, in doing this, thou wilt both save thyself and them who hear thee.¹

14 That thou mayest understand the scriptures, neglect not to exercise the spiritual gift which is in thee, which was given thee by the imposition of my hands, according to a prophetic impulse, together with the imposition of the hands of the eldership at Lystra, who thereby testified their approbation of thy ordination as an evangelist.

15 Make these things, the things mentioned ver. 13., the objects of thy constant care: Be wholly employed in the practice of them, that thy proficiency in knowledge and goodness may be evident to all.

16 Take heed to behave suitably to thy character as an evangelist, and to teach true doctrine; and continue to take heed to thyself, and to thy doctrine; for, in doing this, thou wilt both save thyself, and be the instrument of saving them who hear and obey thy instructions.

their errors or misinterpretations of the scriptures. Thus understood, the direction, as the ancient commentators observe, is an useful lesson to the ministers of the gospel in all ages. For if a teacher, who possessed the spiritual gifts, was commanded to read the scriptures for improving himself in the knowledge of the doctrines of religion, how much more necessary is that help to those teachers who must derive all their knowledge of the gospel from the scriptures, and who cannot, without much study, be supposed to know the customs, manners, and opinions alluded to in these writings!

Ver. 14.—1. Neglect not the spiritual gift which is in thee.]—The word *χαρισμα* commonly denotes the spiritual gifts conferred on believers in the first age, whether by an immediate illapse of the Holy Ghost, or by the imposition of the apostle's hands. Rom. i. 10. For the meaning of this exhortation see 1 Thess. v. 19. note.

2. Given thee according to prophecy.]—The spiritual gift was given to Timothy by the laying on of the apostle's hands. So the apostle himself affirms, 2 Tim. i. 6. Here he tells him he gave it to him by or 'according to prophecy'; that is, by a particular inspiration moving him so to do. For, in conferring the spiritual gifts, as well as in working miracles, the apostles were not left to their own prudence, but were directed by a particular inspiration, called in this passage *προφητια*, prophecy. See 1 Cor. xii. 10. note 2. at the close. By the same kind of inspiration, particular persons were pointed out by the prophets as fit to be invested with sacred functions. Thus Timothy had the inspection of the church at Ephesus committed to him by St. Paul, 1 Tim. i. 18. *κατα τα προφητειας περιουσιας*, 'according to the prophecies which went before concerning him.'

3. Together with the imposition of the hands of the eldership.]—Since it appears from 2 Tim. i. 6. that the apostle, by the imposition of his own hands alone, conferred on Timothy the spiritual gift here mentioned, we must suppose that the eldership at Lystra laid their hands on him, only to shew their concurrence with the apostle in setting Timothy apart to the ministry by prayer; in the same manner as the prophets at Antioch, by the command of the Holy

Ghost, separated Paul and Barnabas by prayer to the work to which they were appointed. The order in which the apostle mentions these transactions, leads us to think, that the first conferred on Timothy the gift of the Spirit by the laying on of his own hands, then set him apart to the work of an evangelist by prayer, accompanied with the laying on of the hands of the eldership.

4. Hands of the eldership.]—For an account of the eldership, see 1 Tim. v. 17. note 1.—This is generally understood of the eldership of Lystra, who, it is supposed, were the brethren who recommended Timothy to the apostle, Acts xvi. 3. But Estius thinks the eldership of Ephesus is here meant; and conjectures that Timothy was made bishop of Ephesus by the laying on of their hands. But if that had been the case, the apostle, when leaving Ephesus, needed not have entreated Timothy to abide in Ephesus to oppose the false teachers. His ordination as bishop of Ephesus, and his acceptance of that office, fixed him there.—Bengelius somewhere says, Timothy and Titus were not bishops, the one of Ephesus the other of Crete, but the apostle's vicars in these churches. What it is to be the vicar of an apostle, I confess I do not understand.

Ver. 15.—1. Make these things thy care.]—So ταυτα μελετα signifies. Thus Hierodotus (Gale's edit. p. 15.) says of one lately married, Ταυτα εινυ νυκαται, these things are now his care.

2. Be wholly employed in them.]—On this passage Bengelius writes as follows: "In his qui est, minus erit in sollicitudinis inundans, in studiis alienis, in colligendis libris, conchis, nummis, quibus multi pastores, notabilem ætatis partem insistentes, conterunt."

Ver. 16. Thou wilt both save thyself and them who hear thee. What a powerful argument is here suggested, to engage ministers to preach the doctrines of the gospel truly and diligently, and to set a good example before their flock. By thus faithfully discharging their duty, they will save themselves eternally; and, by their good doctrine and example, impressing their hearers with a just sense of the obligations of religion, and persuading them to become religious, they will be the instruments of saving them likewise. Other power to save is not competent to man.

CHAPTER V.

View and Illustration of the Directions contained in this Chapter.

BECAUSE it is the duty of ministers to reprove such of their people as err, and because the success of reproof, in a great measure, depends on the manner, in which it is given, the apostle, in this chapter, directed Timothy how to admonish the old and the young of both sexes, ver. 1, 2.—Next, he ordered him to appoint a proper maintenance for those widows who, being poor, and having no relations able to maintain them, were employed by the church in the honourable and useful office of teaching the younger women the principles of religion, and in forming their manners, ver. 3.—And to prevent the church from being burdened with too great a number of poor widows, the apostle ordered all to maintain their own poor relations who were able to do it; because so God hath commanded, ver. 4.—And, that Timothy might have a clear rule to walk by in this business, the apostle described the circumstances, character, age, qualifications, and virtues of those widows, who might fitly be maintained by the church, and employed in teaching the younger women, ver. 5–10.—as also the character and age of those who were to be rejected, if they offered themselves to be employed and maintained in that manner, ver. 11–15.—And that the church might be under no necessity of employing any widows as teachers, but such as were really desolate, the apostle, a

second time, ordered the rich to take care of their own aged female relations who were poor, ver. 16.

With respect to those elders who were employed as presidents in the church, and in determining controversies about worldly matters between man and man, the apostle ordered Timothy to allot to them an honourable maintenance out of the church's funds; especially if to the office of presiding they joined that of preaching and teaching, ver. 17, 18.—And for guarding the character of those who bare sacred offices against malicious attacks, he forbade Timothy to receive any accusation against an elder, unless it was of such a nature that it could be proved, and was actually offered to be proved, by two or three credible witnesses, ver. 19.—But being so proved, he required him to rebuke the guilty person publicly, that others might fear, ver. 20.—without shewing, in that affair, either prejudice against or partiality for any person, ver. 21.—On the other hand, that those who held sacred offices might give as little occasion as possible for accusations, the apostle ordered Timothy to ordain no person a bishop or deacon rashly; but, previous to that step, to inquire into the character and conduct of the candidate with the greatest strictness. And to excite him to the more care in this important part of his duty, he told him, that by ordaining unfit persons to

sacred functions, he would make himself a partaker of all the sins they might commit in executing such holy offices, inconsiderately bestowed on them, ver. 22.—Next, he directed him to take care of his health, which, considering the office he was appointed to, was of great

consequence to the church, ver. 23.—Then gave him a rule, by which he was to guide himself in judging of the characters and qualifications of the persons he proposed to ordain as bishops and deacons, ver. 24, 25.

NEW TRANSLATION.

CHAP. V.—1 *Do not severely rebuke*¹ an old man,² but beseech him as a father, and the young men as brothers;

2 The old women as mothers, and the young as sisters, with all chastity.

3 Honour widows¹ who ARE really widows.²

4 But if any widow have children, or grandchildren, let these learn first piously to take care of their own family,¹ (καὶ, 213.) and then to requite their parents: For this is good and acceptable in the sight of God.

5 (Δε, 103.) Now, she who is really a widow and desolate,¹ (καταλειμένη, 10.) trusteth in God,² and continueth in (ταῖς δεήσεσι, chap. ii. 1.) deprecations and prayers, night and day. (See 1 Thess. v. 17. note.)

6 But she who liveth in pleasure¹ is dead² while she liveth.

7 (Καὶ, 204.) Now, these things give in charge, that they may be blameless.¹

8 (Εἰ δὲ) For if any one provide not for his own, and especially those of his family,¹ he hath denied the faith,² and is worse than an infidel.³

9 Let not a widow be taken into the number under¹ sixty years old, having been the wife of

COMMENTARY.

CHAP. V.—1 When reproof is necessary, do not severely rebuke an old man; but beseech him, as thou wouldest beseech thy father in the like case; and the young men who sin, as if they were thy own brothers.

2 The old women beseech, as if they were mothers to thee, and the young, as if they were thy sisters, observing the strictest chastity in speech and behaviour towards them.

3 With respect to widows who are to be maintained by the church as teachers, my command is, Employ and maintain those only who are really widows, or desolate.

4 But if any widow have children or grandchildren able to maintain her, let not the church employ her as a teacher; but let these relations learn first piously to take care of their own family, and, then to make a just return of maintenance to their aged parents for their care in bringing them up. For this attention to parents in poverty is good for society, and acceptable in the sight of God. See ver. 8. 16.

5 Now, to shew thee who the widows are of whom I speak, she who is really a widow and desolate, besides being poor and friendless, is of a pious disposition; she trusteth in God for her support, and continueth in deprecations and prayers night and day. Such a widow will take pleasure in instructing the young.

6 But the widow who liveth in gaiety and luxury is dead while she liveth in that manner, and should not be employed as a teacher of the young.

7 Now, these things concerning the obligation lying on children to maintain their parents, charge the Ephesians to perform, that they may be blameless in that matter.

8 For if any one professing Christianity maintaineth not his own poor relations, and especially those with whom he hath lived in family, he hath renounced the faith of the gospel, and is worse than an infidel; many of whom would be ashamed of thus violating the obligations of nature and humanity.

9 Let not any widow be taken into the number of teachers of the young under sixty years old, having neither been an harlot, nor a

Ver. 1.—1. Do not severely rebuke.]—This is the proper translation of the phrase *Μη επιλαλήσῃς*, which literally signifies, *Do not strike*; and metaphorically, *Do not sharply reprove*.

2. An old man.]—In scripture *πρεσβύτερος* commonly signifies an elder. But as it is here opposed to *νεώτερος*, the young, in the following clause, it is not the name of an office, as it is ver. 17. 19, but it denotes simply advanced age.—In ver. 20. the apostle ordered Timothy to rebuke before all, them who sinned in an atrocious or open manner, even though they were elders. I therefore suppose he is, in this passage, speaking of offences which were to be reprobated in private. And in that case, when the party in fault was either an old man, or an old woman, the respect due to age, especially from a young teacher, such as Timothy was, makes the apostle's rule in admonishing them highly proper.

Ver. 3.—1. Honour widows.]—For the meaning of the word *honour*, see ver. 17. note 3.—The Greek commentators inform us that the widows of whom the apostle speaks in this passage, were aged women appointed by the church to instruct the young of their own sex in the principles of the Christian faith, and who for that service were maintained out of the funds of the church. See 1 Tim. iii. 11. note 1. This opinion of the Greek commentators is rendered probable by the apostle's order to Timothy, ver. 9. to admit none into the number of widows without inquiring into their age, circumstances, character, and qualifications, even as in ordaining bishops and deacons. See ver. 16. note 2.

2. Who are really widows.]—By a *real widow* is to be understood one who is *desolate*, ver. 5.; one who is not able to maintain herself, and who has no near relations in a condition to maintain her. Because in the first age the poor were maintained by the church, ver. 16. the apostle, to lessen the number of the poor, ordered Timothy in this passage to *honour*, that is, to employ and maintain as teachers, only such poor widows as had no relations able to maintain them. This was a prudent regulation, because, by employing as teachers widows really desolate, an honourable office, with a decent maintenance, was allotted to worthy persons, who at any rate must have been supported by the church. See ver. 16.

Ver. 4. Let these learn first piously to take care of their own family.]—*Προτιμω*, *first*, may signify that we are to maintain our own family before we maintain our parents; because, our wives and children depending on us for their support, if we were to neglect them for the sake of maintaining our parents, they would become

a burden on the public, which, in that case, would not be benefited by our piety towards our parents. But after maintaining our family, if we have to spare, we are to requite our parents for the care they have taken of us in our nonage, by maintaining them when reduced to poverty. This is a duty so sacred, that a family of real Christians will cheerfully submit to some hardships, rather than suffer their parents to live on the charity of others.

Ver. 5.—1. Really a widow and desolate.]—The word *μεμονωμένη* signifies *reduced to solitude*. The apostle, I suppose, alludes to the signification of *χρηε*, which comes from *χρηε*, *orbis*, *desertus*, *aut aliqua re indigens*.—Scapula.

2. Trusteth in God.]—*Επιστάται*, *hath trusted and continueth to trust*.—Ess. iv. 10.

Ver. 6.—1. She who liveth in pleasure.]—The word *σπταλάως* signifies *who fareth deliciously*. See, concerning this word, James v. 5. note 2.

2. Is dead while she liveth.]—She is spiritually dead; dead to virtue and religion. This may be said of every wicked person, but especially of the widows described in this verse. Our Lord likewise used the word *dead* to express extreme wickedness: 'Let the dead bury their dead.' The philosophers represented those as dead, who abandoned their act, and gave themselves up to sensual pleasures.

Ver. 7. These things give in charge, that they may be blameless.]—The gender of the word *ἐπιλαλήσῃς* shews, that the Ephesian brethren, not the widows, were the persons to whom Timothy was to give these things in charge.

Ver. 8.—1. Especially those of his family.]—Some translate *τοῦ οἴκου*, *of the household*, namely, of faith; and support their translation by Gal. vi. 10. See the note on that verse. But I rather think the apostle means one's parents, and brothers, and sisters, and other near relations.

2. He hath denied the faith.]—To disobey the precepts of the gospel, is to deny or renounce the faith of the gospel. So the apostle thought. Wherefore, 'the faith of the gospel' includes obedience to its precepts.

3. Is worse than an infidel.]—Many of the heathens, being sensible of the obligations they were under to take care of their relations, especially their parents, affectionately maintained them, when they became unable, through age or poverty, to support themselves. Ver. 9.—1. Under sixty.]—*Ἐκστὸν*, *supp. κατὰ, ad minimum*

one husband.²

10 *Borne witness to for good works; (u, 127.) that she hath brought up children, that she hath lodged strangers,¹ that she hath washed the saints' feet, that she hath relieved the afflicted, that she hath diligently followed every good work.*

11 *But the younger widows reject: for when they cannot endure Christ's rein,¹ they will marry;*

12 *Incurring condemnation, because they have put away their first fidelity.¹*

13 *And at the same time also they learn to be idle, wandering about from house to house; and not only idle, but tattlers also,¹ and meddlers, speaking things which they ought not.*

14 *I command, therefore, young WIDOWS¹ to marry, to bear children, to govern the house, to give no occasion to the adversary for reproach.*

15 *For already some are turned aside (πρὸς) after Satan.¹*

16 *If any believing man or believing woman have widows,¹ let them relieve them,² and let not the church be burdened, that it may relieve those who are really widows.*

The Latins likewise used the word *minimum* for *ad minimum*.—Bengelius saith (ἀκέραιον) is put here adverbially.

2. Having been the wife of one husband;—namely, at a time. For although it was not the custom among civilized nations for women to be married to more than one husband at a time, if a woman divorced her husband unjustly, and after that married herself to another man, she really had two husbands. See the note on ver. 14 of this chapter, and 1 Tim. iii. 2. note 1.—Because the Latins used the word *univira* to denote a woman who from her virginity had been married only to one man; and because that kind of monogamy was reckoned honourable in some of the heathen priests and priestesses, Whittby supposes the apostle ordered bishops to be the husbands of one wife, and widows to have been the wives of one husband in the sense above described, that they might be nothing inferior to the heathen ministers of religion. But, in my opinion, he would have spoken more conformably to truth, if he had said that the corrupters of Christianity enjoined these things to Christian bishops, and deacons, and widows, that they might, in the eyes of the people, be nothing inferior to the heathen priests and priestesses.

Ver. 10. That she hath lodged strangers, &c.]—This, and the other good works mentioned by the apostle, being attended with great expense, the poor widows who desired to be taken into the number, cannot be supposed to have performed them at their own charges. I therefore suppose the apostle is speaking of *female deacons*, who had been employed in the offices here mentioned at the common expense; consequently the meaning of the direction will be, that, in choosing *widows*, Timothy was to prefer those who formerly had been employed by the church as deaconesses, and had discharged that office with faithfulness and propriety. For since these women had spent the prime of their life in the laborious offices of love mentioned by the apostle, without receiving any recompense but maintenance, it was highly reasonable, when grown old in that good service, to promote them to an honourable function, which required knowledge and experience rather than bodily strength, and which was rewarded with a liberal maintenance.

Ver. 11. When they cannot endure Christ's rein.]—Καταφεύγουσιν, *to pull away*, and *reins*; and that the metaphor is taken from high-fed brute animals, who, having pulled away the reins, run about at their pleasure. Glassius and Le Clerc translate the clause 'who do not obey the rein.' Estius, following the Greek commentators, supposes that τὸν Χριστὸν is governed by *χαρα* in the compound word καταφεύγουσιν, and that the meaning is, they pull the rein contrary to Christ, whilst he restrains them from marriage. But whatever the etymology of this word may be, the apostle plainly means, that the younger widows who had undertaken the office of teaching the novices of their own sex, not being able to continue under that restraint from marriage which they had laid on themselves by devoting themselves to the service of Christ, and which the nature of their office required, would marry and desert his service. See ver. 15.—The simple word *φύσιν* is used, Rev. xviii. 2–9, to denote one's living voluptuously.

Ver. 12. They have put away their first fidelity.]—Among other things, *πίστις*, *faith*, signifies fidelity in performing promises and

concubine, but *the wife of one husband at a time*; consequently, hath governed her passions properly in her youth.

10 Farther, she must be one who is *borne witness to for good works*; that she hath brought up children religiously and virtuously, that she hath formerly lodged strangers, even though heathens, that she hath washed the disciples' feet in their journeys, when they went about preaching the gospel, that she hath relieved the afflicted; in short, that she hath diligently performed every charitable work.

11 But the younger widows reject as teachers, because, when they cannot endure that restraint to which they have subjected themselves for Christ's sake, they will marry, and, by encumbering themselves with a family, they will render themselves unfit for teaching.

12 Subjecting themselves to condemnation, both from God and men, because, by marrying, they have renounced their first engagement to serve Christ.

13 And at the same time also they learn to be idle, wandering about from house to house, on pretence of following the duties of their office: And not only idle, but tale-bearers also, and meddlers in other people's affairs, publishing the secrets of families, which they ought not to divulge.

14 I command, therefore, young widows to marry, if a fit opportunity offers, to bear children, to govern the house with prudence, and, by behaving in all respects properly, to give no occasion to the adversaries of our religion to reproach the gospel, on account of the bad behaviour of those who profess it.

15 I am anxious to have these rules observed, because already some widows, whom the church hath employed as teachers, by marrying, are turned aside from that work to follow after Satan.

16 If any Christian man or Christian woman have poor widows nearly related to them, let them relieve them, if they are able, and let not the church be burdened with maintaining such as teachers, that it may relieve those who are really desolate, by employing and maintaining them as teachers of the younger women.

engagements: Rom. iii. 3. 'Will not their unbelief destroy (καταργήσῃ) the faithfulness (or fidelity) of God?'—Tit. ii. 10. 'Shewing all good (καλῶς) fidelity.' See also Gal. v. 22. 1 Tim. i. 12.—The faithfulness which the widows who married are here said to have put away, was their faithfulness to Christ, which they had virtually plighted when they took on them the office of teaching the younger women; for by marrying they put it out of their power to perform that office with the attention and assiduity which it required.

Ver. 13. Tattlers also.]—The word *καλῶς*, *garrula et inepte loquaces*, signifies persons given to idle talk, a vice to which women who go about from house to house are commonly much addicted.

Ver. 14. I command, therefore, young widows to marry.]—As the discourse is concerning *widows*, that word is rightly supplied here. From this command it is evident, that under the gospel second marriages are lawful both to men and to women; and that abstaining from them is no mark of superior piety. Hence a presumption arises, that 'the wife of one husband,' ver. 9, doth not mean a woman who had been married only once, but a woman who had been married to one husband only at a time. See 1 Tim. iii. 2. note 1.—It is true the apostle, in his first epistle to the Corinthians, advised all who had the gift of continency to remain unmarried; not, however, because celibacy is a more holy state than marriage, but because, in the then persecuted state of the church, a single life was more free from trouble and temptation. So he told them, 1 Cor. vii. 9. 26. 32. 39. Wherefore the papists, who at all times recommend a single life to those who aim at superior sanctity, misunderstand the apostle, when they affirm that he considered celibacy as a more holy state than wedlock. For, if that were true, why did he order that aged widows, who had been married to one husband, should be employed to teach the young of their own sex, and not rather aged women who never had been married at all? Also, why did he make it a qualification of the bishop, that he should be the husband of one wife; and not rather that he should be an unmarried person, and continue unmarried all his life?—As the requisition, that a bishop should be the husband of one wife, did not make it necessary that every bishop should be a married man, (1 Tim. iii. 2. note 1. at the end), so the apostle's command to the younger widows to marry, did not oblige them to marry, if they could live chastely unmarried, and found it convenient, in other respects, so to do. Besides, every young widow might not have it in her power to marry.

Ver. 15. Some are turned aside after Satan.]—Some of the widows employed by the church as teachers, had, by marrying, incapacitated themselves for that excellent office. This the apostle termed 'a turning aside after Satan,' not because marriage is an unlawful state in itself, but because, through the temptation of Satan, they had deserted their station in the church.

Ver. 16.—1. Have widows;—that is, grandmothers, mothers, daughters, or sisters, who are poor widows. In the opinion of Estius, this precept extended to the proprietors of slaves, and bound them to maintain their slaves, when they became incapable of labour.

2. Let them relieve them.]—*ἐκτρέφω*, *suppeditant*, let them supply them, namely, with necessities.

At the conclusion of this discourse concerning widows, it may be

17 Let the elders¹ (κλεις πρεσβυται) who preside well² be counted worthy of double honour,³ especially those who labour in (λογω, 60.) preaching and teaching.⁴

17 Let the elders who preside prudently in your religious meetings, be counted worthy of double honour; let them have a liberal maintenance from the funds of the church; especially those who, besides presiding, labour in preaching and catechizing.

proper to unite in one view the arguments which shew that the apostle speaks therein, not of poor widows in general, but of those only who were to be employed and maintained as teachers.—1. It is ordered, ver. 9. that none should be admitted into the number under 'sixty years old'; neither any who had had 'more than one husband.' And, ver. 10. they were to be 'borne witness to for good works.' But many widows under sixty, many who had been married to two husbands successively, and many who were not borne witness to for good works, might, by disease and misfortune, be reduced to extreme want. All these certainly were not to be excluded from the alms of the church; as they must have been by the apostle's rules, if these rules related to poor widows in general.—2. The widow to be relieved by the church was one, ver. 10. 'who had brought up children,' &c. But these qualifications are not in every woman's power. Every woman is not capable of bearing and bringing up children, of lodging strangers, and of relieving the afflicted; because every woman's health and fortune do not enable her to do such good works. How then could the apostle make these the conditions on which a poor widow was to receive the alms of the church?—3. If by widows the apostle meant poor widows in general, who were to be relieved by the church, why should such, because they married a second time, have been condemned by him, ver. 11. as 'not enduring Christ's rein?' and ver. 12. as 'putting away their first faith?' and ver. 15. as 'turning aside after Satan?' A poor widow's second marriage, instead of being an offence, was a commendable action, as thereby the burden of her maintenance was removed from the church, and laid on her new husband.—4. We are told, ver. 13. that if young widows were received into the number, they would wander about from house to house, and become meddlers, &c. But if such were ordinary poor widows whom the church maintained, what occasion had they to wander about as beggars? Or if they did, what family would suffer them to meddle in their affairs?

On the other hand, if the widows, of whom the apostle speaks, were persons maintained and employed by the church to teach the younger women, every thing said concerning them will have the greatest propriety.—1. It was fit that such should be *sixty years old* before they were employed; because, being of a grave deportment, and well informed, their instruction would have the greater weight.—2. As it was required in a bishop that he should be *an husband*, that he might have some experience in the affairs of life, so the female teacher was to be a widow, that having been a wife, she might be capable of teaching the younger women the duties of the married state. And as it was required that a bishop should be the husband but of one wife at a time, so it was ordered that a widow should have been the wife but of one husband at a time; because, in both, it was a proof of that temperance with respect to sensual pleasure, which the teachers of religion ought to observe.—3. As the efficacy of instruction very much depends on the reputation of the teacher, it was required in a widow, that she should 'be well reported of for good works,' especially those which belong to the female sex. She was to have been *a mother*, that she might have a tender affection to the young women under her care; and she was to have 'brought up children,' that she might be fit to manage the tempers of her pupils. She was in the former part of her life, at the church's expense I suppose, to have 'lodged strangers, washed the saints' feet, and relieved the afflicted;' because these good works proved her to be a person of a benevolent heart; and who, as a teacher of religion, would take delight in promoting the eternal interest of those committed to her care.—4. That widows employed by the church in teaching should *not marry*, was absolutely necessary, not because a single state is more holy than wedlock, but because the cares of a family would occupy them so fully, that they would have little leisure to teach; and because their husbands might require their attendance at home.—Wherefore, since by marrying they relinquished an office acceptable to Christ and profitable to his church, which they had solemnly undertaken, they might be said 'not to endure Christ's rein, but to have put away their first fidelity,' and 'to have turned aside after Satan.'

Ver. 17.—1. Let the elders.]—In the first age, the name πρεσβυται, *elders*, was given to all who exercised any sacred office in the church, as is plain from Acts. xx. 28. where the persons are called bishops, who, ver. 17. were called elders. The same thing appears from Titus i. 5. where those are called elders, who, ver. 7. are named bishops; and from 1 Tim. iv. 14. where collectively all who held sacred offices in Lystra are called 'the presbytery or eldership,' and are said to have concurred with the apostle in setting Timothy apart to the ministry.—The persons who held sacred offices in the church were named *elders*, because they were commonly chosen from among the first or earliest converts. And in bestowing sacred offices on them, the apostle shewed great prudence; for by their early conversion, and their constancy in professing the gospel, notwithstanding the persecution they were exposed to, the first converts discovered such a soundness of understanding, such a love of truth and goodness, and such fortitude, as rendered them very fit for sacred functions.

As soon as a number of persons in any city were converted, the apostle formed them into churches, by appointing the first converts to perform sacred offices stately among them. This appears from Acts xiv. 21. where we are told, that Paul and Barnabas having taught many in Antioch, Iconium, Lystra, and Derbe, returned; and in passing through these cities, ver. 23. 'ordained them elders in every church.'—In like manner there were elders at Ephesus, Acts xx. 17.; and at Philippi there were several

'bishops and deacons,' Philip. i. 1.; and at Thessalonica, some 'who laboured among them,' and others 'who presided over them,' and others, 'who admonished them,' are mentioned, 1 Thess. v. 12.—Farther, in the great cities, where the apostle Paul resided for years, it is reasonable to think the disciples became at length so numerous, that they could not all meet together for worship in one place, but must have assembled either in different places, or at different hours in the same place. In either case, these separate assemblies must have had different preachers, presidents, catechists, and deacons. Nay, if any of those separate assemblies was very numerous, it is probable that more persons than one were appointed to perform each distinct function. Yet, however great the multitude of the disciples, or however numerous the places where they assembled might be in any city, the brethren there were always considered as one church. This appears from the inscriptions of the apostle's epistles, where it is not said, 'to the churches at Corinth,' or 'to the churches at Ephesus,' but 'to the church in these cities.'—Farther, from what is said concerning Timothy's ordination to the ministry, 1 Tim. iv. 14. it would seem, that in ordaining persons to the ministry, the collective body of those who held sacred offices in any church, called the *presbytery or eldership*, signified their consent to the election of the candidate by laying their hands on him, accompanied with prayer.

Before this subject is dismissed, I will make three remarks. The first is, That although in the primitive church the offices of the ministry were various, and in large churches more persons than one were appointed to each office, yet in smaller churches, whose members could not afford maintenance to a numerous ministry, all the different sacred offices seem to have been performed by the bishops and deacons.—Their office therefore including all the sacred functions, nothing is said in scripture concerning the qualifications necessary in those who were to be made bishops and deacons.—My second remark is, That in the catalogues of the spiritual men whom Christ placed in his church, (Rom. xii. 6—8. 1 Cor. xii. 28. Eph. iv. 11.), bishops and deacons are not mentioned. The reason is, though many of the first bishops and deacons were endowed with spiritual gifts, it was not necessary that they should be spiritual men. All the duties of their office might be performed with the help of natural talents and acquired endowments.—My third remark is, That although the offices of the spiritual men were of great importance in the church, there is no account given in scripture of the qualifications necessary to the spiritual men, as of the qualifications necessary to bishops and deacons; because their office was to continue only for a time; and because they were placed in the church, not by the designation of men, but by the immediate designation of Christ himself, who placed them by the supernatural gifts with which he endowed them. The case was different with the bishops and deacons. Their offices were to continue in the church to the end of the world; and the persons who were to discharge these offices were to be chosen, in every age, by men who, not having the gift of discerning spirits, needed to be directed in their choice. Particular rules, therefore, are given in scripture, for the election of fit persons to discharge these offices; and in making the choice, the church is left to apply these rules, according to the dictates of common prudence.

2. The elders who preside well.]—This order of elders are called, Heb. xiii. 7. 17. 24. 'ἡγούμενοι, *Guides, Rulers*: And, Rom. xii. 8. 'προεστέμνους, *Presidents*': And, 1 Thess. v. 12. they are distinguished from those 'who laboured among them and admonished them.'

In the early ages the duties of the *president or ruler* were very important. For, first, as the Christians denied, not only the power, but the existence of the heathen gods, and had no visible objects of worship of their own, they were considered as atheists; and their assemblies being supposed to be held for impious and seditious purposes, were liable to be disturbed by the rabble. It was, therefore, the business of the president to appoint places and times for the meeting of the brethren, which would be least offensive to the heathens, and where, if they were disturbed, they might most easily make their escape. The prudent carriage likewise of the presidents, and their discreet manner of speaking to their adversaries, who from curiosity or other motives came into their assemblies, might be of great use in conciliating their goodwill.

Secondly, The *rulers* presided in all the religious assemblies of the Christians, for the purpose of directing the public worship. And while the spiritual gifts existed in the church, they pointed out which of the spiritual men were to pray, which to sing psalms, and which to prophesy or preach; and determined the order wherein these offices were to be performed: Thus, to regulate the order in which the spiritual men were to exercise their gifts in the public assemblies was the more necessary, that individuals, from a vain desire of displaying their particular gifts, were apt to create confusion in the Christian assemblies, unless when restrained by the authority and prudence of the president.

Thirdly, The presidents heard and decided all the controversies about worldly matters, which arose among the brethren; and to their decision the faithful, after the apostle Paul ordered it, 1 Cor. vi. 1—6. readily submitted. This branch of the president's duty was very necessary. For the Christians being generally hated, on account of their opposition to the established idolatry were not likely to obtain a patient and equitable hearing from such inimical judges. Besides, the laws of the empire allowed them, as Jews, to determine their own controversies by judges of their own appointment, they shewed a litigious disposition

18 For the scripture (Deut. xxv. 4.) saith, The ox treading out the corn thou shalt not muzzle; and, The labourer is worthy of his hire.¹ (See Luke x. 7. and Matt. x. 10. where the expression is *HIS MEAT*.)

19 Against an elder receive not an accusation, unless (xvi, 189.) by two or three witnesses.¹

20 Those who sin, rebuke before all,¹ that others also may be afraid.

21 I charge THEE, (συνταμί) in the presence of God, and of the Lord Jesus Christ, and of the elect¹ angels, (see 2 Tim. iv. 1.) that thou observe these things without prejudice,² doing nothing by partiality.³

22 Lay hands hastily on no one,¹ neither partake of other men's sins. Keep thyself pure.

23 No longer drink water, but use a little wine, for thy stomach's sake¹ and thy frequent infirmities.

24 Of some men the sins are very manifest going before to condemnation: (τίτι δὲ) But in some (xvi, 220.) especially they follow after.

25 In like manner also, the good works of some are very manifest, and those which are otherwise cannot be LONG hidden.

unbecoming their Christian profession, when they brought their suits into the heathen courts, and dishonoured all their brethren, by declaring that they thought there was not a wise and equitable person among them, to whose determination they could submit their disputes, 1 Cor. vi. 1-6.

Fourthly, The presidents managed the temporal affairs of the church as a society. The money collected by the brethren, for defraying the common expenses, supporting the poor, and maintaining those who were employed in sacred offices, was very early put into the presidents' hands, and from them the deacons received the share that was allotted for the poor; as did the teachers what belonged to them. And as the president was supposed to be a person of good understanding, prudent, and experienced in business, the brethren would naturally apply to him for advice respecting their worldly affairs, at least in all difficult cases.

3. Are worthy of double honour.]—The word τιμὰς signifies the honour done to a person, by bestowing on him such things as are necessary to his comfortable support: Acts xxviii. 10. 'Who also honoured us with many honours'; they gave us all things useful for our present support; and when we departed, they laden us with such things as were necessary.' Hence honour signifies the maintenance given to parents who are poor: Matt. xv. 6. 'And honour not his father or his mother.' It signifies likewise the maintenance given by the church to widows: ver. 3. 'Honour widows who are really widows.'—The double honour of which the elders who preside well are said to be worthy, is a liberal maintenance: For the Hebrews used the word double, to express plenty of anything. Thus Elisha, at parting with Elijah, prayed that 'a double portion of his spirit might be upon him,' 2 Kings ii. 9. See also Rev. xviii. 6.—The office of ruling being allotted to persons of the most distinguished characters among the disciples, and the duties of their office leaving them little time to mind their own affairs, it was proper that they should receive a liberal maintenance from the church, to whose service they devoted the greatest part of their time and pains.

4. Especially those who labour in preaching and teaching.]—That διδάσκων signifies teaching, see 2 Tim. iii. 16. note 3. It seems in the apostle's days, some of the elders who presided employed themselves also in preaching and catechizing. This appears likewise from Heb. xiii. 7. 'Remember them who have the rule over you, who have spoken unto you the word of God.'—Among the presidents who laboured in teaching, the bishops were the chief. For of them it was required, not only that they should be 'apt to teach,' but, 1 Tim. iii. 4. that they should 'rule their own house well.' 5. For if a man know not how to rule his own house, how shall he take care of the church of God? The ability to rule was the more necessary in a bishop, because in small churches, as was formerly observed, chap. v. 17. note 1, it might happen that there was no ruler but the bishop. In churches where there were other rulers, the bishop we may suppose consulted them, and ruled in conjunction with them. In process of time, however, the bishops arrogated to themselves the whole power of ruling their own churches, both in spiritual and temporal affairs; as we learn from Pseudo-Dionysius in his commentary on 1 Tim. v. 1. 'The custom of having elders, in imitation of the synagogue, whose only business it was to rule, and without whose advice nothing was to be

18 The duty of the faithful to maintain widows and elders, is enjoined both in the law and in the gospel. For the law saith to the Jews, Thou shalt not muzzle the ox while treading out the corn, but allow him to eat of that which he treadeth as a recompense for his labour; and in the gospel Christ enjoins the same duty, for this reason, that the labourer is worthy of his hire.

19 Against an elder, whether he be a bishop, a president, or a deacon, receive not an accusation, unless it is offered to be proved by two or three credible witnesses.

20 Those who, by the testimony of credible witnesses, are found in sin, rebuke before the whole church, that other elders also may be afraid to commit the like offences.

21 I charge thee, in the presence of God, and of the Lord Jesus Christ, and of the chief angels, that thou observe these rules concerning the admonition of the old and the young, and the maintaining of widows and elders, and the censuring of sinners, without being prejudiced against any person; and doing nothing from favour.

22 Appoint no one to any sacred office hastily, without inquiring into his character and qualifications: Neither, by conferring these offices on unworthy persons, partake of other men's sin. In the whole of thy conduct, keep thyself blameless.

23 Thy health being of great importance to the church, no longer drink pure water, but mix a little wine with it, on account of the disorder of thy stomach, and thy many other bodily infirmities.

24 In judging of those who desire sacred offices, consider, that of some men the sins are very manifest, leading before inquiry to condemnation. Such reject. But in others especially, their sins are so concealed that the knowledge of them follows after inquiry. For which reason no one ought to be appointed to sacred offices hastily.

25 In like manner also, the good works and good qualities of some men are very manifest: Such may be admitted to sacred offices without any particular inquiry. And those which are not manifest cannot be long hidden, if an accurate inquiry be made.

done in the church, has, I know not for what reason, grown out of use, through the pride of the bishops, who wished to be themselves the only persons of consideration in the church." On the ancient practice mentioned in the foregoing passage, as Estius observes, the reformed founded their little councils, which they called consistories. See a passage from Jerome's letter to Evagrius, quoted Tit. i. 5. note 3. where he shews in what manner bishops came to be raised above presbyters.

Ver. 18. The labourer is worthy of his hire.]—This, as well as what goeth before, is affirmed by the apostle to be said in the scripture, yet it is nowhere written in the Jewish scriptures. It is found only Matt. x. 10. Luke x. 7. The apostle therefore must have read either Matthew's or Luke's gospel, before he wrote this epistle. And seeing he quotes this saying as scripture, and represents it as of equal authority with the writings of Moses, it is a proof, not only of the early publication of these gospels, but of their authenticity as divinely inspired writings.—See what is written concerning the maintenance of the ministers of the gospel, 1 Cor. ix. 12. Gal. vi. 6.

Ver. 19. Unless by two or three witnesses.]—This I think is the proper translation of the clause. For I see no reason why an accusation against an elder should not be received unless in the presence of witnesses; but I see a good reason for not receiving such an accusation, unless it is offered to be proved by a sufficient number of credible witnesses. This method of proceeding puts a stop to groundless accusations of the ministers of religion.

Ver. 20. Those who sin, rebuke before all.]—That this was the practice of the synagogue Vitringer hath shewed, Vitringer. Synagog. p. 729.

Ver. 21.—1. Elect angels.]—The Hebrews called things excellent in their kind, elect. See Ess. iv. 41.—Others think, the elect angels are those who minister to the heirs of salvation, and who in the execution of their office are witnesses of the conduct of the persons to whom they minister. Bengelius thinks there is here a reference to the general judgment.

2. Without prejudice.]—Προκαταλαβόντες. This word signifies a judgment formed, before the matter judged hath been duly examined.

3. By partiality.]—Προκαταλήψεις; literally, a leaning to one side.—Partiality is a judgment guided by favour; but prejudice is a judgment dictated by hatred.

Ver. 22. Lay hands hastily on no one.]—This is another proof, that, in the first age, men were ordained to ecclesiastical functions by the imposition of the hands of those who were in the ministry before them. And the direction being addressed to Timothy alone, it is urged as a proof that the power of ordination was lodged, not with the presbytery or eldership, but with the bishop.

Ver. 23. Use a little wine for thy stomach's sake.]—Though this counsel might have been given to Timothy without inspiration, it was with propriety inserted in an inspired writing, because thereby the superstition of those who totally abstain from wine, and all fermented liquors, on pretence of superior sanctity, is condemned.—Some critics think this verse is not in its proper place: for which reason, Benson says, "it should be read in a parenthesis, as a thought let in by the apostle, when he reflected on the state of the Christian church, Timothy's great usefulness in it, and his present sickly condition."—How greatly the apostle esteemed Timothy as a fellow-labourer, and what an high value he put on his services in the gospel, may be seen Philip. ii. 19-22.

CHAPTER VI.

View and Illustration of the Precepts and Doctrines contained in this Chapter.

BECAUSE the law of Moses, Exod. xxi. 2. allowed no Israelite to be made a slave for life without his own consent, the Judaizing teachers, to allure slaves to their party, taught that, under the gospel likewise, involuntary slavery is unlawful. This doctrine the apostle condemned here, as in his other epistles, 1 Cor. vii. 20, 21, 22. Col. iii. 22., by enjoining Christian slaves to honour and obey their masters, whether they were believers or unbelievers, ver. 1, 2.—and by assuring Timothy, that if any person taught otherwise, he opposed the wholesome precepts of Jesus Christ, and the doctrine of the gospel, which in all points is conformable to godliness or sound morality, ver. 3.—and was puffed up with pride, without possessing any true knowledge either of the Jewish or of the Christian revelation, ver. 4.—Next, the apostle told Timothy, that the Judaizers, who inculcated such a doctrine, did it to make gain of the slaves, whom they persuaded to embrace the gospel in the hope of thereby becoming freemen; and that these teachers esteemed that the best religion, which brought them the greatest gain, ver. 5.—But that true religion, with a competency, is great gain, ver. 6.—Whereas money is not real gain: it will not contribute in the least to make men happy in the life to come: For, as we brought nothing with us into the world, so it is certain that we can carry nothing out of it, ver. 7.—Therefore, instead of eagerly desiring to be rich, having food and raiment, we ought to be contented, ver. 8.—Especially as experience teaches, that they who are bent on becoming rich expose themselves to innumerable temptations, not only in the pursuit, but in the enjoyment of riches, by the many foolish and hurtful lusts which they engender, ver. 9.—Hence, the apostle justly calls the love of money the root of all the evil affections and actions which are in the world, ver. 10.—Covetousness, therefore, being both criminal and disgraceful in all, but especially in the ministers of

religion, the apostle ordered Timothy, as a *servant of God*, to flee from the inordinate love of money, and from all the vices which it occasions; and to pursue righteousness, piety, faith, charity, patience, and meekness, ver. 11.—and to combat strenuously the good combat of faith, by making and maintaining the good confession concerning Jesus Christ, that he is the Son of God, ver. 12.—Then charged him, in the sight of God and of Jesus Christ, who himself witnessed under Pontius Pilate that confession, ver. 13.—to observe this commandment concerning it in an unblamable manner, whereby he would do his part in preserving the good confession in the world, till it was rendered indubitable by the appearing of Jesus Christ himself on earth, ver. 14.—whom God, the only Potentate in the universe, will, at the proper time, shew to all as his Son, by the glory and power with which he will send him to judge the world, ver. 15, 16.

But lest Timothy, from the foregoing severe condemnation of the love of money, might have inferred that it was a crime to be rich, the apostle, to obviate that mistake, ordered him to charge the rich, not to trust in uncertain riches for their happiness, but in God, who always liveth, and who bestoweth on men all their enjoyments, ver. 17.—and to make a proper use of their riches, by relieving the necessities of the poor, and promoting every good work, ver. 18.—Because thus they will provide for themselves a firm foundation to stand on, during the wreck of the world, and at the judgment, ver. 19.—Lastly, to make Timothy sensible how earnest the apostle was that he should preserve the doctrines of the gospel pure, he renewed his charge to him; and cautioned him to avoid the vain babbling of the Judaizers, and those misinterpretations of the scriptures by which they opposed the doctrine of the apostles, and which they falsely dignified with the name of *knowledge*, ver. 20.

NEW TRANSLATION.

CHAP. VI.—1 Let whatever servants are under the yoke, esteem their own masters worthy of all honour,¹ that the name of God and the doctrine OF THE GOSPEL be not evil spoken of.

2 And they who have believing masters, let them not despise THEM because they are brethren: But let them serve THEM more,¹ because they are believers and beloved who receive the benefit.² These things teach and exhort.

3 If any one teach differently,¹ and consent not² to THE wholesome (λογος, 60.) commandments which ARE our Lord Jesus Christ's,³ and to the doctrine according to godliness,

Ver. 1. Esteem their masters worthy of all honour.]—By ordering Timothy to teach slaves to continue with and obey their masters, the apostle hath shewed, that the Christian religion neither alters men's rank in life, nor abolishes any right to which they are entitled by the law of nature, or by the law of the country where they live.

Ver. 2.—1. But let them serve them more.]—Instead of encouraging slaves to disobedience, the gospel makes them more faithful and conscientious. And by sweetening the temper of masters, and inspiring them with benevolence, it renders the condition of slaves more tolerable than formerly. For in proportion as masters imbibe the true spirit of the gospel, they will treat their slaves with humanity, and even give them their freedom, when their services merit such a favour.

COMMENTARY.

CHAP. VI.—1 Let whatever Christian slaves are under the yoke of unbelievers, pay their own masters all respect and obedience that the character of God whom we worship may not be calumniated, and the doctrine of the gospel may not be evil spoken of, as tending to destroy the political rights of mankind. See Eph. vi. 5.

2 And those Christian slaves who have believing masters, let them not despise them, fancying that they are their equals, because they are their brethren in Christ; for though all Christians are equal as to religious privileges, slaves are inferior to their masters in station. Wherefore, let them serve their masters more diligently, because they who enjoy the benefit of their service are believers and beloved of God. These things teach, and exhort the brethren to practise them.

3 If any one teach differently, by affirming, that under the gospel slaves are not bound to serve their masters, but ought to be made free, and does not consent to the wholesome commandments which are our Lord Jesus Christ's, and to the doctrine of the gospel, which in all points is conformable to true morality,

2. Who receive the benefit.]—Elsner hath shewed, that although the word ἀνταποδοῦν literally signifies to take hold of a thing on the opposite side, it signifies likewise to partake of, to receive, to enjoy. This sense is more suitable to the subject in hand, than to understand it, as some do, of the slave's taking hold of the benefit of the gospel on the one side, and the master on the other. Besides, ἀνταποδοῦν, benefit, is nowhere used to denote the gospel. —Mill mentions one MS. which reads ὑποταξας, of the service, as the Syriac translator seems to have also done; 'Qui contenti sunt ministerio eorum.'

Ver. 3.—1. If any one teach differently.]—That the apostle had the Judaizers in his eye here, is evident from Tit. i. 10. 'There are many unruly and foolish talkers and deceivers, especially they of the circumcision: 11. Whose mouth must be stopt, who subvert

4 He is *puffed up with pride*, (see 1 Tim. i. 6. note 2.), knowing nothing; but is *distempered*¹ about questions and *debates* of words,² whereof come envy, strife, *evil speakings*, unjust *suspensions*.³

5 Perverse disputings¹ of men *wholly corrupted in mind*, and destitute of the truth, who *reckon gain to be religion*.² From such withdraw thyself.³

6 But godliness with a *competency*¹ is *great gain*.² (See 1 Tim. iv. 8. note 2.)

7 For we brought nothing into the world,¹ and *plain it is*, that neither can we carry any thing out.

8 (24, 106.) *Wherefore*, having food and raiment,¹ let us be therewith *contented*.²

9 But they *who* will be rich¹ fall into temptation, and a snare, and *into* many foolish and hurtful *lusts*,² which *plunge men into* destruction and perdition.³

10 For the love of money is the root of all evil,¹ which *some* *οφρυνουσι*, see 1 Tim. iii. 1. note 1.) *eagerly desiring*, have *wholly erred* from the faith,² and pierced themselves all around³ with many sorrows.

whole families, teaching things which they ought not, for the sake of sordid gain.¹

2. And consent not.]—Bentley, in his Phileteuth. Lips. p. 71, 72. asserts that the word *περιεχεται* in no good Greek author signifies to consent. Yet it is a natural sense of the word: for the Latins used *accedit*, which answers to the Greek *περιεχεται*, to denote one's agreeing to an opinion. Thus we find in Seneca. *accedere opinioni*, and in English we say, I *accede to*, or *come into your opinion*.

3. Which are our Lord Jesus Christ's.]—All the precepts which the apostle delivered by inspiration being the precepts of Christ, there is no occasion to suppose that he here referred to some precepts concerning slaves, which Christ while on earth, delivered to his apostles, and which, though not recorded by the evangelists, were made known to Paul by revelation.

Ver. 4.—1. Is distempered.]—*Νορυν*, literally, *being sick*; *brain-sick*: Erasmus translates it *being mad*: Doddridge, *he raves*.—Persons who are extremely addicted to any foolish frivolous pursuit, or who are excessively fond of any groundless opinion, are said to be *sick with these things*, because, like a bodily disease, they disorder the judgment.

2. About questions and debates of words.]—The questions which sickened the false teachers, were those concerning slavery and the duration of the law of Moses; and the words about which they debated, were those wherein the law and its statutes are declared to be *statutes to them for ever, and through all generations*: For, from these words they argued, that the law would never be abolished. The questions and debates of which the apostle speaks, are called, Tit. iii. 9. 'Strifes and fightings about the law'; and 2 Tim. ii. 14. 'fighting about words': and ver. 23. 'foolish and untaught questions.'

3. Whereof come envy, strife, evil speakings, unjust suspicions.]—On this clause Benson's remark is, 'How frequently Christians have disputed about words only; what fierce anger and uncharitableness that has occasioned, and what fatal effects have followed, are very obvious, but withal very melancholy reflections, and ought for the future to put them on their guard.'

Ver. 5.—1. Perverse disputings.]—*Περειεχεται*. A philosophical disputation, such as was held in the schools of the philosophers, was called *διατριβη*, because it was thought an useful way of spending time. But the addition of the proposition *περα* converts the word into a bad meaning, and therefore it is fitly translated 'perverse disputings.'

2. Who reckon gain to be religion.]—It seems the Judaizers had no view in teaching but to draw money from their disciples. And the money which they got they spent in the gratification of their lusts. Hence the apostle calls 'their belly their god,' Philip. iii. 19.

3. From such withdraw thyself.]—This clause is wanting in some MSS. and versions; but the Greek commentators have explained it, which, as Erius observes, is a proof that the reading is at least ancient.

Ver. 6.—1. But godliness with a competency.]—So Diodati has translated *μετ' ανταρκειας*, following the Vulgate, which has *cum sufficientia*. If the common translation is retained, the meaning will be, that godliness makes a man contented, whatever his circumstances are; consequently it is great gain.—*Ευφροδ* in this

4 He is *puffed up with pride*, and knoweth nothing either of the Jewish or of the Christian revelation, although he pretends to have great knowledge of both; but is *distempered* in his mind about idle questions and debates of words, which afford no foundation for such a doctrine, but are the source of envy, contention, evil speakings, unjust suspicions that the truth is not sincerely maintained,

5 Keen disputings carried on contrary to conscience, by men wholly corrupted in their mind, and destitute of the true doctrine of the gospel, who reckon whatever produces most money is the best religion. From all such impious teachers withdraw thyself, and do not dispute with them.

6 But godliness, with a competency of food and raiment, (ver. 8.), is great gain, as it makes us happy both in the present life and in that which is to come; neither of which riches can do.

7 For we brought nothing into the world with us; and plain it is, that neither can we carry any thing out of it. Things which we must leave behind us, cannot make us happy in the other world.

8 Wherefore, having food and raiment, and lodging, let us therewith be contented; banishing, as godly persons ought, immoderate desires of things not necessary, and which can be enjoyed only in this life.

9 But they who, not contented with food and raiment, are bent on being rich, fall into great temptations and snares in the pursuit; and, in the enjoyment of riches, into many foolish and hurtful lusts, which plunge men into destruction here, and into eternal perdition hereafter.

10 I have spoken thus sharply against covetousness, because the love of money is the root of all the sinful passions and actions of men; as may be seen in the false teachers, some of whom, eagerly desiring money, have wholly corrupted the doctrine of the gospel, and have pierced themselves all around with many sorrows, occasioned by the stings of conscience and the fears of punishment.

passage means, faith in the providence of God, resignation to his will, hope of reward in the life to come, and a constant endeavour to please God; for in these things piety or true religion consisteth.

2. Is great gain.]—*Προσποσ* *μυρα*, from *προσ*, a passage; because gain, or riches, make every thing accessible to him who possesses them.

Ver. 7.—1. We brought nothing into the world.]—This is an allusion to Ecclesiast. v. 15. 'As he came forth of his mother's womb, naked shall he return,' &c.—We brought nothing into the world but our existence, which, as our Lord tells us, Matt. vi. 25. 'being more than meat,' he who hath given the greater blessing will undoubtedly bestow the less.

2. Neither can we carry any thing out.]—Why then perplex ourselves with heaping up riches! We only need *προσ*, a free passage to our native country, and should not entangle ourselves in the snares mentioned ver. 9.

Ver. 8.—1. And raiment.]—The word *σκετασματα* comprehends not only clothes but lodging; for it signifies coverings of every sort.

2. Let us be therewith contented.]—Having shewed that all the good things of this life are adventitious to men, that they can be enjoyed only during the few years of this life, and that they cannot be carried out of the world, the apostle advises, if we have the necessaries of life, to be content; because, though we possessed ever so much of this world's goods, we must soon part with them all; consequently, to pursue them at the hazard of our salvation is extreme folly.

Ver. 9.—1. But they who will be rich fall, &c.]—Though in this the apostle may have had the corrupt teachers in view, ver. 10, I think it is a description of the pernicious effects of an immoderate pursuit of riches on all ranks of men, and is not to be confined to the ministers of religion.

2. Into many foolish and hurtful lusts.]—Foolish lusts are those which are below the dignity of human nature: Hurtful lusts are those which produce immediate evil to the person who indulges them.

3. Which plunge men into destruction and perdition.]—In this admirable picture, the apostle represents men who are actuated by the desire of riches, and with the lusts excited by the possession of them, as pursuing to the utmost verge of a precipice those shadowy phantoms, which, as Doddridge observes, owe all their semblance of reality to the magic of the passions which riches, and the desire of them, have excited in their mind; and as falling into a gulph, where they plunge so deep that they are irrecoverably lost.

Ver. 10.—1. The love of money is the root of all evil.]—The pernicious influence of the love of money hath been taken notice of, and painted in striking colours, by moralists and poets even among the heathens. But none of them have drawn the picture with such skill and effect as the apostle hath done in this and the preceding verse, where he hath set forth in the strongest colouring, and with the fewest words, the deformity of the passion, and the evils which it produceth, both in the body and in the mind of those who indulge it.

2. Have wholly erred from the faith.]—The teachers, of whom the apostle speaks, having no end in view but to make themselves rich, taught their disciples doctrines, by which they encouraged them in all manner of wickedness. Of this sort of teachers

11 (Δε) *Therefore do thou, O man of God,¹ flee these things; and pursue righteousness, piety, faith, love, patience, meekness.*

12 *Combat the good combat¹ of faith: Lay hold on eternal life, to which also thou wast called; and confess the good confession² in the presence of many witnesses.³*

13 *I charge thee in the presence of God,¹ who maketh all alive, and of Christ Jesus, who witnessed under² Pontius Pilate the good confession,*

14 *That thou keep (τὴν, 71.) this commandment without spot, unblamable,¹ till the appearing of our Lord Jesus Christ.²*

15 *Which in his own season the blessed (1 Tim. i. 11. note 2.) and only Potentate¹ will shew,² ΕΥΦΝ the King of kings, and Lord of lords;³*

16 *Who alone hath immortality,¹ AND dwell-*

Hymeneus and Philetus, who, by affirming that the resurrection was already past, 2 Tim. ii. 17, 18. denied a future state, and thereby set their disciples free from every restraint: for if there are neither future rewards nor punishments, men may indulge themselves without scruple, in all kinds of sensual gratifications and wicked practices which are not forbidden by human laws.

3. And pierced themselves all around.]—The critics observe, that the original word *περιεπνευ* properly signifies *have stabbed themselves* as it were from head to foot and all around, so as to be wholly covered with wounds.

Ver. 11. O man of God.]—The ancient prophets had this appellation given to them, to shew that their function was a service which God had appointed to them. For the same reason the ministers of the gospel are called men of God, 2 Tim. iii. 17. 'That the man of God may be perfect and thoroughly furnished.' Wherefore, by calling Timothy in this passage *a man of God*, the apostle suggested to him the strongest incitement to flee covetousness. He was engaged in a work assigned him by God, far more noble than the pursuit of riches, and a work with which the immoderate pursuit of riches was incompatible. His business was to teach mankind the knowledge of God and of eternal life, and to persuade them to lay hold on eternal life, by avoiding covetousness, and pursuing righteousness, piety, faith, &c. and to be himself a pattern of all these virtues. Doddridge's reflection on this passage is worthy of a place here. "Happy," says he, "would it be for the church of Christ, if these important articles of practical religion were more inculcated, and less of the zeal of its teachers spent in discussing vain questions, and intricate strifes about words, which have been productive of so much envy, contention, obloquy and suspicion."

Ver. 12.—1. Combat the good combat.]—The phrase *ἀγώνιστον* τὸν καλὸν ἀγῶνα, being general, may be understood of any of the Olympic combats. But the apostle seems to have had the combat either of boxing or wrestling in his eye, rather than that of the race; because wrestling and boxing requiring greater exertions of courage than the race, and being attended with more danger, were fitter images of the combat of faith, which was to be carried on by confessing the good confession in the presence of many witnesses, often with the hazard of the combatant's life.

2. Confess the good confession.]—Ὁμολογῆσαι, being the second person of the first aorist of the indicative, it is put here for the imperative; as is evident from the preceding clauses, which are all in the imperative mood. This our translators have overlooked.—The translation I have given of this clause, shews what 'the good combat of faith' was, which Timothy was to carry on; it consisted in confessing before all mankind the principal article of the gospel, namely, that Jesus Christ is the Son of God and Judge of the world.

3. In the presence of many witnesses.]—The witnesses before whom Timothy was to maintain the good combat of faith, by confessing the good confession, were not any particular assembly, like the general assembly of all Greece met to behold the Olympic combats, to which the apostle here alludes; but they were the whole human race; nay, the holy angels also, who, in the next verse, are represented as witnesses of his behaviour in this combat.

Ver. 13.—1. I charge thee in the presence of God.]—The earnestness and solemnity with which the apostle addressed Timothy on this occasion, did not proceed from any suspicion of his fidelity as a minister, but from his own deep sense of the truths which Timothy was to confess and maintain. Hence the ministers of the gospel may learn, that these truths ought to be often and earnestly insisted on by them in their public discourses.

2. Who witnessed (ὑπὸ) under Pontius Pilate.]—Though the preposition ὑπὸ with the genitive sometimes signifies *before*, it is more elegantly used to signify *under*, as denoting time. Thus, Acts xi.

11 *Therefore do thou, O servant of God, flee these things; and pursue justice in all thy dealings, piety towards God, the firmest faith in the gospel, love to the souls of men, patience in afflictions, and meekness under provocations.*

12 Since these virtues are not inconsistent with courage, *combat the good combat of faith*, by boldly maintaining the true doctrine of Christ against infidels and false teachers; and, as a conqueror in this combat, *lay hold on eternal life*, the prize, to the attainment of which thou wast called; and in particular, *confess the good confession*, that Jesus Christ is the Son of God, in the presence of all mankind.

13 *I charge thee, in the presence of God, who raiseth all from the dead, to reward every one according to his works, and who, if thou lose thy life in the good combat, will give thee eternal life; and in the presence of Christ Jesus, who witnessed under Pontius Pilate the good confession, and sealed it with his blood,*

14 *That thou obey this commandment of confessing the good confession, without spot in respect of the commandment itself, and unblamable in respect of thy performance thereof, which will contribute to preserve the good confession in the world, till the appearing of our Lord Jesus Christ himself, to raise the dead, and judge the whole human race.*

15 *Which appearing in his own season, the season which he himself hath fixed, the blessed and only Potentate in the universe will shew, even the King of kings, and Lord of lords; the King and Lord who rules with irresistible power all other kings and lords;*

16 *Who alone hath life without either beginning or ending, and*

22. 'Which came to pass (ἐπεὶ Κλαύδιος Καίσαρος) in the days of Claudius Cæsar.'—The good confession which Christ witnessed, and which is here referred to, was made in the presence of Caiaphas and the Jewish council, (see note 3.), and often in the hearing of his own disciples, and of the people: And the report of it was the occasion of his being apprehended, tried, and put to death. All these things happened under the procuratorship of Pontius Pilate. However, as the confession which he so often made, was adhered to by him in the presence of Pontius Pilate, when he acknowledged himself the King of the Jews, John xviii. 33—37. that is, acknowledged that he was Messiah the prince, and suffered death, rather than conceal or retract that confession, the common translation is not wrong. Estius thinks the word *μαρτυροῦντος*, witnessed, implies that Christ sealed the good confession with his blood. But though this be the sense which the fathers affixed to the title *martyr or confessor*, it is not certain that the apostle used the word *μαρτυροῦντος* in that sense here.

3. The good confession.]—was made by our Lord most explicitly before Caiaphas and the Jewish council, when, being asked, 'whether he was Christ the Son of the Blessed,' he acknowledged that he was; and added, 'Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven,' Mark xiv. 61, 62. This the apostle called the good confession, because all our hopes of salvation are built upon the truth of it.

Ver. 14.—1. That thou keep this commandment without spot, unblamable, till the appearing, &c.]—In ver. 12. the apostle had ordered Timothy, 'to confess the good confession'; in ver. 13. he declared what the good confession is: Here he ordered him, and in him all succeeding ministers, 'to preserve that confession without spot'; that is, to confess the whole doctrine concerning Christ, and particularly concerning his coming to judgment, in its genuine purity, till Christ himself should appear at the last day in person, to put the matter beyond all doubt. The coming of Christ to judgment was often to be asserted by Timothy, because of all considerations it is the most powerful for terrifying, not only false teachers, but infidels also, and for exciting faithful ministers to exert themselves strenuously in the good combat of faith.

2. Till the appearing of our Lord Jesus Christ.]—From this Grotius infers that Paul thought the appearing of Christ was to happen soon, and that Timothy might live till Christ appeared. But that Paul entertained no such thought, hath been clearly proved, Pref. to 2 Thess. sect. 3. Wherefore the meaning of the apostle's exhortation is, that Timothy, by keeping the commandment concerning the good confession without spot, was to hand it down pure to his successors in the ministry, and thereby to contribute his part in preserving it in the world till Christ's second coming.

Ver. 15.—1. The blessed and only (ὁὖν) potentate.]—This title was given to kings and great men, on account of their power. But the apostle appropriates it to God, by calling him 'the only potentate,' and thereby insinuates that all other potentates derive their power from him, and hold it at his pleasure.

2. Will shew.]—In calling the appearing of Christ, at the end of the world, his 'being shewed by the Father,' the apostle hath followed Christ himself, who referred all his actions to the Father.

3. King of kings, and Lord of lords.]—These titles the apostle gave to God, because all who have dominion, whether in heaven or in earth, have derived it from him, and are absolutely subject to him.—The eastern princes affected these titles, but very improperly, being weak mortal men. The true 'King of kings, and Lord of lords,' hath immortality in himself, and is infinitely powerful. See the following note.

Ver. 16.—1. Who alone hath immortality.]—By the attributes mentioned in this verse, God is distinguished from all created natures whatever. He alone hath life without beginning and ending.

eth in light inaccessible, (see 2 Pet. i. 17. note 1.), whom no man hath seen,² nor can see; to whom *we* honour and *might*³ everlasting. Amen.

17 Charge the rich in the present world,¹ not to be elated in mind,² nor to trust in uncertain riches,³ but in God who liveth,⁴ AND who supplieth to us richly all things for enjoyment;

18 (ἀγαθουργεῖν) To work good; to be rich (εὐχάριστος; see 1 Tim. iii. 1. note 3.) in lovely works,¹ (ωμυτῶδους,) ready to distribute, (ἀναισχέτους) communicative;

19 Providing for themselves a good foundation¹ for hereafter, that they may lay hold on eternal life.

20 O Timothy, guard the thing committed in trust¹ TO THEE, avoiding profane vain babblings,² and oppositions of knowledge³ falsely so named:

21 Which some professing, have erred with respect to the faith. Grace be with thee.¹ Amen. (Eph. vi. 24. note 2.)

dwelleth in light inaccessible to mortals, which therefore no man hath seen, or can see, in this mortal body; to whom be ascribed honour and might everlasting. And to shew that this is the truth concerning the nature of God, I say *Amen*.

17 Though riches often prove a great snare to the possessors, they may be retained innocently. Therefore, charge the rich in the present world, to beware of pride, and of seeking their happiness from riches, the possession of which is so uncertain: But to trust in God, who ever liveth to make them happy, and who supplieth to us plentifully all things really necessary for enjoyment.

18 And instead of employing their riches merely in gratifying their senses, rather to use them in doing good works, and to be rich in those lovely works whereby the happiness of society is promoted: To be ready to distribute a part of their riches to the poor, communicative of their time and pains for advancing the interests of truth and virtue in the world;

19 Providing for themselves, not money, which can be of no use to them in the other world, but what is infinitely better, a good foundation to stand on in the day of judgment, that they may lay hold on the prize of eternal life.

20 O Timothy, preserve the doctrine committed in trust to thee, avoiding the impious, noisy, senseless talking of the Judaizers, and the oppositions to the gospels, founded on wrong interpretations of the Jewish scriptures, which they dignify with the appellation of knowledge; but it is falsely so named.

21 Which knowledge of the scriptures, some teachers professing to have attained, (1 Tim. i. 6, 7.), have erred with respect to the true Christian faith. But may the grace of God be with thee, to preserve thee from error. *Amen*.

If any other being hath life without end, it is by his gift. And as life without beginning and ending implies immutability, God only is immutable as well as immortal. Hence he is called, Rom. i. 23. ἀφθάρτος, ὁ ὤν, 'the incorruptible or immutable God;' and, 1 Tim. i. 17. ἀβυσσῶν, 'incorruptible, unperishable.'

2. Whom no man hath seen, nor can see.]—In the commentary I have explained this, of men's not being able in the present life to look on the light in which God dwells. Yet I am not certain whether the apostle does not mean, that although in the life to come men shall see that light, they shall not see God. God is absolutely invisible, and will always remain so. If this is the apostle's meaning, the seeing of God, promised to the pure in heart, must mean no more but their seeing the light in which God dwells, which may as properly be called the seeing of God, as our seeing the bodies of our acquaintance in which their souls reside, is called the seeing of them. From this text some of the ancient fathers inferred, that the Divine Person who appeared to the patriarchs, and to the Israelites in the wilderness, was not the Father, but the Son. Yet that notion is confuted by Augustine, De Trinit. lib. ii. c. 18.

3. And might.]—Κράτος. This word signifies the might necessary to the governing of the world, rather than the act of governing. Ver. 17.—1. The rich in the present world.]—By adding the words 'in the present world,' the apostle lessens the value of riches. We can enjoy them only in the present world. We can carry no part of them out into the other world. And though we could, they would have no influence to make us happy there.—Besides, as the apostle observes in the following clause, our possession of them is uncertain; and without the blessing of God, they will give us little satisfaction even here.

2. Not to be elated in mind.]—The word ἐφελαυγόμενοι signifies to have an high opinion of one's self in comparison of others, and to have no regard to their happiness. To this bad temper of mind the rich are often led, by the court which their inferiors pay to them on account of their riches. The ministers of religion, therefore, ought frequently to caution the rich to beware of being elated with pride.

3. Nor to trust in uncertain riches.]—Those who place their happiness in the enjoyment of sensual pleasures, naturally trust to their riches for their happiness, because by their money they can procure every pleasure of that kind; and so they lose all sense of their dependence on God and his providence for their happiness, Prov. x. 15. xviii. 11. To check this impiety, the apostle ordered Timothy to charge the rich to employ themselves constantly in working good, and to be rich in praiseworthy works; a kind of riches more honourable, and more satisfactory to the possessors, than all the gold and silver in the universe.

4. But in God who liveth.]—God alone, who liveth always, can continue the rich in the possession of their riches, and in their capacity of enjoying them. Besides, it is God alone who can bestow on the rich the happiness of the life to come; which is the only valuable and abiding happiness, a happiness which no riches whatever can purchase. Here the apostle insinuates, that dead idols cannot bestow on any one the happiness either of the present or of the future life.

Ver. 18. To work good, to be rich in lovely works, &c.]—This charge, which Timothy was ordered to give to the rich at Ephesus, shews that the community of goods among the disciples mentioned in the history of the Acts, was confined to Judea; and that even there it lasted only for a short time

Ver. 19. Providing for themselves a good foundation.]—ἀποθεμελιεύοντας λατοῦς. Because *treasuring up a foundation* is an unusual manner of speaking, Le Clerc proposes, instead of ἐμμελίων, to read τιμμελίων, a treasure. But as no reading ought to be introduced into the scriptures on conjecture, I think the Greek words may be translated, *providing for themselves*: a sense which ἐπαυεργεῖν evidently hath, Rom. ii. 5. 'Treasurings up to thyself,' that is, providing for thyself, 'wrath against the day of wrath.'—Benson thinks ἐμμελίων here hath the signification of ἕμας, a deposit; and that the apostle alludes to Tobit iv. 9. LXX.

Ver. 20.—1. Guard the thing committed in trust to thee.]—That this is the proper translation of τὴν παρακαταθήκην, see 2 Tim. i. 12. note 2. The thing committed in trust to Timothy, which the apostle was so anxious that he should guard, and deliver to faithful men able to teach it to others, 2 Tim. ii. 2. was, the true account of our Lord's character as the Son of God, his descent from Abraham and David, his birth of a virgin, his doctrine, miracles, death, resurrection, and ascension into heaven, and his return to the earth to raise the dead and judge the world. Now as these things, at the time the apostle wrote this epistle, were all faithfully recorded in the writings of the evangelists, and were foretold in the writings of Moses and the prophets, these inspired writings were without doubt a principal part of the deposit committed to Timothy, to be kept by him, and delivered to faithful men able to teach others. Farther, as the apostle in his sermons and conversations had explained to Timothy many passages both of the ancient scriptures and of his own writings, these interpretations were to be kept by him, and followed, in all his discourses and exhortations to the Ephesians and others.—This injunction to Timothy, is an injunction to the ministers of the gospel in every age, to keep the writings of Moses and the prophets, and of the evangelists and apostles uncorrupted, as containing the whole of the gospel doctrine; and implies, that nothing is to be added to them nor taken from them, by any human authority whatever. Councils, therefore, whether general or particular, have no power to establish any new article of faith. The only thing such assemblies, however numerous or respectable, can do, is to express their opinion that such and such articles of faith are contained in the scriptures. And if they should happen to err, the inspired writings being preserved pure and entire, the errors of councils, as well as of individuals, are to be corrected by these infallible standards.

2. Avoiding profane vain babblings.]—The word κενωφώνια signifies the emptiness of words; the noisy empty talking of the false teachers. The Vulgate version has here *vacum novitates, the novelties of words*; the copy from which that version was made reading perhaps κενωφώνια; as some MSS. do at present.

3. And oppositions of knowledge.]—In the enumeration of the different kinds of inspiration bestowed on the first preachers of the gospel, 1 Cor. xii. 8. we find the word of knowledge mentioned; by which is meant, that kind of inspiration which gave to the apostles and superior Christian prophets, the knowledge of the true meaning of the Jewish scriptures. This inspiration the false teachers pretending to possess, dignified their misinterpretations of the ancient scriptures with the name of knowledge, that is, inspired knowledge; for so the word knowledge signifies, 1 Cor. xiv. 6.—And as, by these interpretations, they endeavoured to establish the efficacy of the Levitical atonements, together with the perpetual and universal obligation of the rites of the law of Moses, the apos-

the very properly termed these interpretations 'oppositions of knowledge,' because they were framed to establish doctrines contrary to and subversive of the gospel.—Withal, to destroy their credit, he affirmed that the knowledge from which they proceeded was 'falsely called inspired knowledge.' The Judaizers, who gave

these interpretations, were not inspired with the knowledge of the true meaning of the scriptures, but falsely pretended to that gift. Ver. 21. Grace be with thee.—This epistle being chiefly designed for Timothy's own use, no salutations were sent to any of the brethren at Ephesus.

II. TIMOTHY.

PREFACE.

SECT. I.—*Of the Time when the Second Epistle to Timothy was written.*

FROM various particulars in the second epistle to Timothy, it appears that it was written while the apostle was in confinement at Rome. But whether that confinement was the one mentioned by Luke in his history of the Acts, or an after imprisonment, learned men are not agreed. Estius, Hammond, Lightfoot, and Lardner, think it was the confinement mentioned by Luke, for the two following reasons:—

First, It is evident from 2 Tim. iv. 11. that when Paul wrote this letter Luke was with him. Wherefore, as Luke hath spoken of no imprisonment of Paul at Rome but the one with which his history of the Acts concludes, the learned men above-mentioned infer, that that must be the imprisonment during which the apostle wrote his second epistle to Timothy.—But the answer is, Luke did not propose in the Acts to give a history of the life of any of the apostles, but an account of the first preaching and propagation of the gospel. Wherefore, having related how the gospel was published, first in Judea by the apostles Peter, James, and John, and by the evangelists Stephen, Philip, and Barnabas; and after that in many heathen countries by Paul, Barnabas, Silas, Timothy, and others; and by Paul in his own hired house during his two years' confinement at Rome; he ended his history at that period, as having finished his design. It is evident, therefore, that although Luke hath written nothing farther concerning Paul, it is no proof that Paul's ministry and life ended then, or that Luke was ignorant of his after transactions, any more than his silence concerning Peter after the council of Jerusalem is a proof that his ministry and life ended then: or than his silence concerning many particulars mentioned in Paul's epistles is a proof that these things did not happen; or, if they happened, that they were not known to Luke.

Secondly, It is said, that if this epistle was written during an after imprisonment of Paul in Rome, Timothy must have been so old that the apostle could not, with propriety, have exhorted him to 'flee youthful lusts,' 2 Tim. ii. 22.—But, besides what is to be said in the note on that verse, it should be considered, that in the year 66, when the apostle is supposed to have been a prisoner at Rome the second time, Timothy may have been only 34 years of age; which, both by the Greeks and Romans, was considered as youth. See Preface to 1 Tim. sect. 2. Object. 1.

These are the arguments on which the writers above-mentioned have founded their opinion, that Paul wrote his second epistle to Timothy during his confinement at Rome, of which Luke hath given an account in his history of the Acts.

Other learned men hold, that the apostle wrote this epistle during a second imprisonment at Rome, and support their opinion by the following arguments:—

1. At the time the apostle wrote this epistle, he was closely imprisoned as one guilty of a capital crime: 2 Tim. ii. 9. 'I suffer evil (*μυγήν δέχομαι*) unto bonds, as a malefactor.' The heathen magistrates and priests con-

sidering Paul as an atheist, because he denied the gods of the empire; very probably also supposing him to be one of the Christians who, they said, had set fire to the city; they confined him in close prison, with his hands and feet in fetters, as a malefactor.—His situation was very different during his first confinement. For then, Acts xxviii. 30. 'He dwelt two whole years in his own hired house, and received all that came in unto him; 31. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus with all confidence, no man forbidding him.' This mild treatment probably was owing to the favourable account which Festus gave of him to the Emperor, Acts xxv. 25. xxvi. 31., and to what Julius the centurion, who brought him to Rome, said of him when he delivered him to the officer appointed to receive the prisoners from the provinces.—The centurion's esteem of Paul is mentioned Acts xxvii. 42, 43.

2. The Roman governors of Judea, by whom Paul was tried for his life, declared at his trials, that no crime was alleged against him, but only his holding opinions which his accusers said were contrary to their religion, Acts xxv. 18, 19. They likewise declared, that he had been guilty of no crime against the state, Acts xxvi. 11. Heresy, therefore, being the only thing laid to the apostle's charge, and that circumstance being made known by the governor of Judea to his judges at Rome, they must have had a favourable opinion of his cause. This appears likewise from what the apostle himself wrote to the Philippians, chap. i. 12. 'I wish you to know, brethren, that the things which have befallen me have turned out rather to the advancement of the gospel. 13. For my bonds on account of Christ are become manifest in the whole palace, and in all other places.' His being sent a prisoner to Rome, and his defending himself before his judges, either in person or by writings presented to them, had made the cause of his bonds well known in the palace, and all other places, to be not any crime, but his having preached salvation to the Gentiles through Christ, without requiring them to obey the law of Moses. He therefore 'was fully persuaded by the Lord, that even he himself should soon come to them,' Philip. ii. 24. 'and abide some time with them,' Philip. i. 25. and sent them the salutation of Cæsar's household, Philip. iv. 22. by whose good offices he hoped to be set at liberty. But when he wrote his second epistle to Timothy, his judges, considering the things laid to his charge as crimes against the state, were so enraged against him, that he called his escaping condemnation, when he made his first answer, as being 'delivered out of the mouth of the lion,' 2 Tim. iv. 17. And having no hope of being acquitted at his next hearing, he looked for nothing but immediate death, 2 Tim. iv. 6. 'I am already poured out, and the time of my departure hath come.—7. I have finished the race.'

3. The boldness with which the apostle preached the gospel to all who came to him, during the confinement mentioned by Luke in the Acts, and the success with which he defended himself against his accusers, encouraged others to preach the gospel without fear; so that he had fellow-labourers then in abundance. Philip. i. 14.

'Many of the brethren in the Lord, being assured by my bonds, have become much more bold to speak the word without fear.' At that time also he had the service of many affectionate friends; such as Mark, Timothy, Luke, Tychicus, Aristarchus and others, mentioned Col. iv. 7, 10, 11, 12, 14.—But when he wrote his second to Timothy, his assistants were all so terrified by the rage of his accusers and judges, that not so much as one of them, nor any of the brethren in Rome, appeared with him when he made his first answer, 2 Tim. iv. 16. And after that answer was made, all his assistants fled from the city, except Luke, 2 Tim. iv. 11.

4. During the apostle's confinement in Rome, of which Luke has given an account, Demas was with him, Philem. ver. 24. and Mark, as his fellow-labourers, Col. iv. 10, 11. Philem. ver. 24.—But when he wrote his second epistle to Timothy, Demas had forsaken him, 'having loved the present world,' 2 Tim. iv. 10.; and Mark was absent; for the apostle desired Timothy to 'bring Mark with him,' 2 Tim. iv. 11. From these circumstances it is evident, that the epistles to the Colossians and to Philemon, and the second to Timothy, were written by the apostle during different confinements.

To invalidate these arguments, Lardner supposes, that on Paul's arrival at Rome from Judea, he was shut up in close prison as a malefactor, and expected nothing but instant death; that being in the greatest danger, all his assistants, except Luke, forsook him, and fled for fear of their own lives; that in this state of despondency he wrote his second to Timothy; that the Emperor having heard his first defence, mentioned 2 Tim. iv. 16. entertained a favourable opinion of his cause, and by a written order appointed him to be confined in the gentle manner described Acts xxviii. 16, 30.; that afterwards his assistants returned; and that he preached the gospel to all who came to him, and converted many.

But these suppositions are all directly contrary to the apostle's own account of the matter. For, 1. After making his answer, mentioned 2 Tim. iv. 16. instead of being allowed to live in his own hired house, he was so closely confined, that when Onesiphorus came to Rome, he had to seek him out diligently among the different prisons in the city, before he could find him, 2 Tim. i. 17.—2. After his first defence, his judges, instead of being more favourably disposed towards him, were so enraged against him that he looked for nothing but immediate condemnation at his next answer, 2 Tim. iv. 6, 7.—3. Luke, who was with the apostle during his first confinement, and who hath given an account of it, hath not said one word of any danger he was then in: He only tells us, that his confinement lasted two years, Acts xxviii. 30.—4. If the liberty which the apostle so soon obtained was the effect of his first answer, we must suppose that the persons deputed by the council at Jerusalem to answer his appeal, either were in Rome before he arrived, or came to Rome in the same ship with him; and that the Emperor gave him a hearing on the second day after his arrival. For Luke informs us, that, three days after his arrival, he had such liberty that he called the chief of the Jews to his own house, and spake to them what is mentioned Acts xxviii. 17. But such a speedy hearing, granted to a Jewish prisoner, by the head of so great an empire, who was either occupied in affairs of government or in pursuing his pleasures, and such a sudden alteration in the prisoner's state, are things altogether incredible.—5. The apostle being in a state of despondency when he wrote his second to Timothy, he must, as Lardner supposes, have written it before he made his first answer, since the alteration of his circumstances was the effect of that answer. Nevertheless, from the epistle itself, chap. iv. 18. we know, not only that it was written after the apostle had made his first answer, but that it produced no alter-

ation whatever in his circumstances. For after making that answer, he wrote to Timothy, *that the time of his departure was come*. In short, he was in as much despondency after his first answer, as before it.

Upon the whole, the arguments to prove that Paul wrote his second epistle to Timothy during the confinement recorded in the Acts, being of so little moment, in comparison of the facts and circumstances which shew that it was written during a subsequent confinement, I agree in opinion with those who hold, that the apostle was twice imprisoned at Rome; once, when he was brought thither from Judea to prosecute his appeal; and a second time, when he came to Rome from Crete, in the end of the year 65, while Nero was persecuting the Christians; (See Preface to Titus, sect. 1. last paragraph); and that having made his first defence early in the year 66, he wrote his second to Timothy in the beginning of the summer of that year, as may be conjectured from his desiring Timothy to come to him before winter.

I have taken this pains in refuting the opinion of the learned men first mentioned, concerning the time of writing the second to Timothy, because on that opinion Lardner hath founded another notion still more improbable, but which, after what hath been said, needs no particular confutation; namely, that what is called the apostle's second epistle to Timothy, was written before the one which is placed first in the Canon, and which is generally believed to have been the first written.

SECT. II.—Of the place where Timothy was, when the Apostle wrote his Second Letter to him.

THAT Timothy was at Ephesus, when the apostle wrote his second epistle to him, may be gathered from the following circumstances. 1. Hymeneus and Alexander are mentioned in the first epistle, chap. i. 20. as false teachers, whom Timothy was left at Ephesus to oppose. In the second epistle, he is desired to 'avoid the vain babbling of Hymeneus,' chap. ii. 16, 17, 18., and chap. iv. 15. to be 'on his guard against Alexander.' We may therefore conjecture, that Timothy was in Ephesus, the place where these false teachers abode, when the apostle's second letter was sent to him.—2. As it was the apostle's custom to salute the brethren of the churches to which his letters were sent, the salutation of Prisca and Aquila, and of the family of Onesiphorus, 2 Tim. iv. 19. shew that Timothy was in Ephesus when this letter was written to him. For that Ephesus was the ordinary residence of Onesiphorus, appears from 2 Tim. i. 18.; and considering that Prisca and Aquila had, before this, abode some time in Ephesus, (Rom. xvi. 3. note), the salutation sent to them in this letter makes it probable, that they had returned to that city.—3. From Titus iii. 12. where the apostle says, 'When I shall send Artemas to thee, or Tychicus, make haste to come to me,' it appears to have been the apostle's custom, to send persons to supply the places of those whom he called away from the stations he had assigned them. Wherefore, since in his second epistle, chap. iv. 9. he thus wrote to Timothy, 'Make haste to come to me;' then added, ver. 12. 'Tychicus I have sent to Ephesus;' may we not infer, that Timothy was then in Ephesus, and that Tychicus was sent by the apostle to supply his place after his departure?—4. The errors and vices which the apostle, in his second epistle, ordered Timothy to oppose, are the very errors and vices which, in the first, are said to have been prevalent among the teachers at Ephesus, and which Timothy was left in Ephesus to oppose. See Pref. to 1 Tim. sect. 2. note 4.

These arguments make it probable, that Timothy remained in Ephesus, from the time the apostle left him there as he was going into Macedonia, until, in compliance with his desire signified in this letter, he set out

for Rome; consequently, that Timothy received in Ephesus both the letters which the apostle wrote him.

SECT. III.—*Of the Occasion on which the Second Epistle to Timothy was written: And of the Time of St. Paul's Death.*

IN the Preface to Paul's first epistle to Timothy, sect. 3. the reader will find a brief history of the apostle's travels with Timothy, from the time he was released from his first confinement at Rome, till he left Timothy in Ephesus to oppose the false teachers, as mentioned 1 Tim. i. 3. But, in regard that history will be given more fully in the Pref. to Titus, sect. 1. penult paragraph, it is only needful in this place to relate, that after the apostle left Timothy at Ephesus, he went into Macedonia to visit the churches there, according to his promise, Philip. ii. 24. then went to Nicopolis in Epirus, with an intention to spend the winter, Tit. iii. 12. and to return to Ephesus in the spring, 1 Tim. iii. 14. But having ordered Titus to come to him from Crete to Nicopolis, Tit. iii. 12. on his arrival he gave him such an account of the state of the churches in Crete, as determined him to go with Titus, a second time, into that island. While in Crete, hearing of the cruel persecution which the Emperor Nero was carrying on against the Christians, (see the last paragraph of this section), the apostle speedily finished his business and sailed with Titus to Italy, in the end of the autumn 65, rightly judging, that his presence at Rome would be of great use in strengthening and comforting the persecuted brethren in that city.

Paul, on his arrival at Rome, taking an active part in the affairs of the Christians, soon became obnoxious to the heathen priests, and to the idolatrous rabble, who hated the Christians as atheists, because they denied the gods of the empire, and condemned the established worship. Wherefore, being discovered to the magistrates, probably by the unbelieving Jews, as the ringleader of the hated sect, he was apprehended, and closely imprisoned as a malefactor, 2 Tim. ii. 9. This happened in the end of the year 65, or in the beginning of 66.

The apostle hath not informed us directly, what the crime was which the heathen magistrates laid to his charge. If it was the burning of the city, which the emperor falsely imputed to the Christians in general, his absence from Rome when the city was burnt being a fact he could easily prove, it was a sufficient exculpation of him from that crime. Probably, therefore, the magistrates accused him of denying the gods of the empire, and of condemning the established worship. In this accusation, it is natural to suppose, the unbelieving Jews joined, from their hatred of Paul's doctrine; and among the rest Alexander the Ephesian coppersmith, who having, as it would seem, apostatized to Judaism, had blasphemed Christ and his gospel; and on that account had been lately delivered by the apostle to Satan, 1 Tim. i. 20. This virulent Judaizing teacher happening to be in Rome when Paul was apprehended, he, in resentment of the treatment received from the apostle, appeared with his accusers when he made his first answer, and, in the presence of his judges, contradicted the things which he urged in his own vindication. So the apostle told Timothy, 2 Epist. iv. 14. 'Alexander the coppersmith did me much evil. 15. For he greatly opposed our words.' The rest of the unbelieving Jews were not a little enraged against Paul, for preaching that Jesus Christ, being lineally descended from David, was heir to his throne; that being raised from the dead, his right to rule the Gentiles was thereby demonstrated; and that the Gentiles were to be saved through faith in him, without obeying the law of Moses. These things they urged against Paul as crimes worthy of death, or pretence that they subverted, not only the law of Mo-

ses, but the laws of the empire. The hints which the apostle hath given us of the things laid to his charge, and of the particulars which he urged in his own vindication, lead us to form these conjectures: 2 Tim. ii. 8. 'Remember Jesus Christ, of the seed of David, was raised from the dead, according to my gospel. 9. For which I suffer evil unto bonds, as a malefactor. 10. For this cause I patiently bear all things on account of the elected;' the Gentiles elected to be the people of God instead of the Jews; 'that they also may obtain the salvation which is by Jesus Christ, with eternal glory.' Such were the crimes of which St. Paul was accused by his enemies.—The answers which he made to their accusations are insinuated 2 Tim. iv. 17. 'However, the Lord stood by me, and strengthened me, that through me the preaching might be fully declared, and all the Gentiles might hear.' The Lord strengthened him fully to declare in the presence of his judges and accusers, what he had preached concerning the supreme dominion of Christ; his right to rule all the Gentiles as the subjects of his spiritual kingdom; his power to save them as well as the Jews, together with the nature and method of their salvation. He likewise told Timothy, that the Lord had strengthened him thus fully to declare what he had preached, that all the Gentiles might hear of his courage and faithfulness in maintaining their privileges.—To this bold declaration of his preaching concerning Christ, the apostle told Timothy he was animated, by considering, 'That if we die with him, we shall also live with him. If we suffer patiently, we shall also reign with him. If we deny him, he also will deny us,' 2 Tim. ii. 11, 12.—To conclude, the evident reasonableness of the things which the apostle advanced in answer to the accusations of his enemies, and the confidence with which he urged them, made, it seems, such an impression on his judges, that notwithstanding they were greatly prejudiced against him, and shewed themselves determined to take his life, they did not then condemn him, but sent him back to his prison, thinking it necessary to give him a second hearing.

How long the apostle remained in prison, before he was allowed to make his first answer, doth not appear. Neither do we know what length of time elapsed between his first and second answers. Only, from his desiring Timothy, after making his first answer, to come to him before winter, we may conjecture that he made his first answer early in the summer of the year 66, and that he thought it might be a considerable time before he would be brought to a second hearing.

Soon after his first answer, therefore, in the year 66, the apostle wrote his second epistle to Timothy, to inform him of what had happened to him since his coming to Rome; namely, that he was closely imprisoned as a malefactor; and that he had spoken for himself in the hearing of his judges. Also he gave him some hints of the crimes which his enemies laid to his charge, and of the answers which he had made to their accusations, and of the principles by which he was emboldened to make these answers. Moreover he told him, that, although his judges had not yet condemned him, he had not the smallest hope of escaping when he should be brought to a second hearing: That his accusers and judges had shewed themselves so enraged against him, before he made his first answer, that when he was brought into the court, neither any of the Roman brethren, nor any of the brethren from the provinces, nor any of his own fellow-labourers, who were then in the city, appeared with him; but all forsook him: That, during the trial, his judges shewed such an extreme hatred of the Christians, and of their cause, that all his assistants, except Luke, had fled from the city, fearing that they likewise would be apprehended and put to death: That being thus deserted by his friends and fellow-labourers, and having no hope of escaping, he

had a great desire to enjoy Timothy's company and services during the short time he had to live. He therefore requested him to come to him before winter. Yet being uncertain whether he should live so long, he gave him in this letter a variety of advices, charges, and encouragements, with the solemnity and affection of a dying parent; because if he should be put to death before Timothy came, the loss would in some measure be made up to him by the things written in this letter.

These particulars, which are all either expressed or insinuated in the apostle's second epistle to Timothy, shew clearly, that it was written not long before the apostle's death; the time of which may be determined with a good degree of probability by the following circumstances. The Emperor Nero having set fire to the city on the 10th of July, A. D. 64, to remove the odium of that nefarious action, which was generally imputed to him, he endeavoured to make the public believe it was perpetrated by the Christians, who at that time were become the objects of the popular hatred on account of their religion. For, as if they had been the incendiaries, he caused them to be sought out, and put to death in the most barbarous manner. So Tacitus informs us, *Annal. lib. xv. c. 44.*, and Suetonius, *Ner. c. 16.* This is what is commonly called the first general persecution of the Christians. Wherefore, as the ancients, with one voice, have reported that the apostle Paul was put to death at Rome by Nero in this persecution, we cannot be much mistaken in supposing that his death happened in the end of the year 66, or in the spring of 67, in the 13th year of Nero's reign.

SECT. IV.—*Shewing that the Facts recorded in the Gospels, and preached by the Apostles, are strongly confirmed by, St. Paul's Second Epistle to Timothy.*

THIS epistle being written by Paul, to an intimate friend and companion in the work of the gospel, under the miseries of a jail, and in the near prospect of death, it is natural to think, that if the facts which he had everywhere preached concerning Christ had been falsehoods, and the gospel scheme of salvation, which he and his brethren apostles had built thereon, were a delusion, he would, at such a time as this, have made reparation to mankind for the injury he had done them in persuading them to believe on Jesus of Nazareth, for whose name so many had already suffered, and were likely to suffer death; and that he would have made this reparation by acknowledging to Timothy, that the things which he had related concerning the character, miracles, and resurrection of Jesus, were fables; and by ordering him to undeceive the world. Or, if vanity, or a regard to his own fame, or obstinacy in wickedness, or any other cause, prevented him from doing justice to the world and to truth, it might have been expected, that, in this private correspondence with so intimate a friend and associate, some expression would by accident have dropped from his pen, betraying the falsehood and wickedness of the cause they were engaged in; or that some word or circumstance would have escaped him, which might have led to a discovery of the fraud.

Nothing, however, of either kind appears throughout the whole epistle. On the contrary, almost every sentence in it exhibits the most unambiguous proofs of the apostle's strong conviction of the truth of our Lord's pretensions, and of all the things he had told concerning him.—For example, he begins his letter with affirming, that, by preaching the gospel, he served the God of his forefathers with a pure conscience; and says, he thanked God in his private prayers continually for Timothy's faithfulness in preaching the gospel.—Then ordered him to stir up the spiritual gift which he had conferred on him; and to be courageous in the work he was engaged in, because the effect of that gift was not to fill those who

possessed it with fear, but with courage, and love, and self-government; and not to be ashamed of the testimony of the Lord, 'nor of me (said he) the Lord's prisoner,' but to suffer evil jointly with me for the gospel, of which I am an herald, and for which I suffer such things.—Next, he expressed the highest satisfaction in suffering for Christ, because he knew he was really the Son of God, and would reward him in the end. And ordered Timothy to guard, by the power of the Holy Ghost which dwelt in him, the good doctrine concerning Christ which had been committed to him in trust; and to be strong in the honourable office of an evangelist which was bestowed on him; and to deliver all the particulars of the doctrine concerning Christ, which he had heard from the apostle confirmed by many witnesses, to faithful men capable of teaching that doctrine to others, that it might be continued in the world to the end. And more especially to publish and affirm everywhere, that Jesus Christ, of the seed of David, was raised from the dead, and thereby proved to be the Son of God; for preaching which facts, he himself was now suffering as a malefactor, even unto bonds. But he told him, it was not in the power of the enemies of the gospel to keep it in bonds. Do what they would, they could not hinder it from being preached and believed in the world.—And with respect to himself, he assured Timothy that he suffered imprisonment and every evil patiently, and with the greatest joy, for the gospel, because he knew that if he were put to death with Christ, he would also be raised from the dead with him, and reign with him in the life to come. Whereas, any preacher of the gospel, who, from the love of ease, or the fear of death, either concealed or denied the things concerning the Lord Jesus, him will Christ deny at the day of judgment.—Then charged Timothy to put the teachers at Ephesus in mind of these things; and, in the mean time, to strive to present himself to God an approved unashamed workman in the gospel. And being deeply impressed with a sense of the importance of the gospel doctrine to the happiness of the world, the apostle severely condemned two false teachers, whom he mentioned by name, whose corrupt doctrine concerning Christ, he told Timothy, was as destructive to the souls of men as a gangrene is to their bodies.—What stronger proofs can any one desire of the apostle's sincerity in the things which he preached? If he had been carrying on an imposture, would not these wicked teachers, one of whom he had enraged by delivering him to Satan for blaspheming Christ, have published the imposture to the world!—In the mean time, that Timothy and others might not entertain harsh thoughts of God for permitting corrupt teachers to arise in his church, he told him, that in the church, as in a great house, there are vessels appointed to a dishonourable use; thereby insinuating, that these corrupt teachers, when driven out of the church for their wicked practices, not being able to make any discoveries to the prejudice of the gospel, or of its ministers, that circumstance, though originating in the vices of these men, and dishonourable to them, was a strong proof of the truth of the gospel, and of the sincerity of its ministers in what they preached.—Next, that Timothy might not follow the corrupt teachers, but strenuously oppose them, the apostle commanded him to flee youthful lusts, and to practise assiduously the duties of piety and morality; and put him in mind, that the servant of the Lord must use no violent nor improper methods with those who oppose themselves; but be gentle to all men, meekly instructing the enemies of the gospel, if by any means God will give them repentance.—And that posterity might have undoubted evidence of the apostle's inspiration, he foretold the state in which the church would be, in after ages, through the base practices of hypocritical teachers; but that a stop would, in due time, be put to their de-

lusions.—Then, conscious of his own faithfulness as an apostle, he appealed to Timothy's perfect knowledge of his doctrine, his manner of life, his purpose in teaching that doctrine, the virtues which he exercised, and the persecutions which he suffered for the gospel; particularly at Antioch, Iconium, and Lystra; but that God delivered him out of them all. So that if Timothy shewed himself equally faithful, he might expect the like deliverances.—And having informed him, that all who adhered to truth should, in that age, suffer persecution, he charged him, notwithstanding, to continue in the profession of the things which he had learned of him, and had been assured of; knowing from whom he had learned them, and that they were agreeable to the ancient scriptures, in the knowledge and belief of which he had been educated from his childhood.—Then solemnly charged him, in the presence of God, and of the Lord Jesus Christ the judge of the world, to preach all the things he had mentioned, without considering whether the doing thereof was seasonable or unseasonable with respect to himself; because the church was soon to lose the benefit of the apostle's labours, the time of his departure being come. This charge the apostle accompanied with an high expression of joy, on the reflection that he had combated the good combat, had finished the race, and preserved the faith, and was sure of a crown of righteousness from Christ his master, at the day of judgment.—And to encourage Timothy to follow his example, he informed him, that though no man appeared with him when he made his first answer, yet the Lord Jesus stood by him, and strengthened him to declare boldly the doctrine concerning the salvation of the Gentiles by faith, which was so offensive to the Jews; and that though he had no hope of deliverance at his next hearing, yet he was sure the Lord Jesus would deliver him from betraying his cause, and from every evil work; and would preserve him safe to his heavenly kingdom: In which

persuasion, he directed to Jesus a doxology, which, on other occasions, he ascribed to God the Father.

These strong asseverations of the truth of the things which Paul had all along preached, these earnest charges to Timothy to preach the same things openly and plainly to the world, these high expressions of joy in the suffering which he had endured for preaching them, and these confident expectations which he expressed, of receiving a full reward in the life to come for all his labours and sufferings, being the apostle's dying words to his intimate friend and companion in the ministry of the gospel, conveyed in a private letter, no person, who is a judge of human nature and human actions, can read them, without being impressed with the strongest conviction of the apostle's own thorough persuasion of the things which, from the time of his conversion, he constantly preached, without the least variation. And seeing the most important of these things were matters of fact, of which his own senses and experience had informed him; such as the appearing of Jesus to him on the road to Damascus, after his resurrection; his endowing him with supernatural powers; his revealing to him all the particulars of his history, and of the gospel doctrine; his having enabled him, by the power of miracles, to persuade multitudes in many countries to embrace and profess the gospel;—I say, the apostle's own persuasion of these facts, clearly and repeatedly displayed in this private letter, is such a proof of their reality, and of the truth of the gospel history, as never will be shaken by all the sophistry of infidels united.—This excellent writing, therefore, will be read by the disciples of Christ to the end of the world, with the highest satisfaction. And the impression which it must have on their minds will often be recollected by them with the greatest effect, for the confirmation of their faith in the gospel, and their consolation under all the evils which their adherence to the gospel may bring upon them.

CHAPTER I.

View and Illustration of the Particulars contained in this Chapter.

THE apostle begins this epistle with a delicate praise of Timothy. He told him, that he gave thanks to God that he had unceasing remembrance of him in his prayers, as a faithful minister of Christ, ver. 3.—And that, recollecting the sensibility and gratitude which he discovered, by the tears of joy which he shed when the apostle instructed him in the doctrines of the gospel, he had a strong desire to see him once more, now that he was in prison for their common master, ver. 4.—That this desire was increased, when he called to remembrance the unfeigned faith which first dwelt in his grandmother Lois, and then in his mother Eunice, and he was persuaded in him also; also that Timothy was come of a pious race, ver. 5.—The apostle's thanksgiving to God, in his secret prayers, for Timothy's faithfulness as a minister of Christ, I call *delicate praise*, because being bestowed in the presence of God, out of the hearing of the world, it was a praise in which there was neither insincerity nor flattery. The apostle, it is true, mentioned this to Timothy himself, along with the other particulars which were so honourable to him: But he did it in a private letter to him, and with no view, except to stir him up strenuously to exercise the spiritual gifts which were imparted to him, for the purpose of defending and spreading the gospel, ver. 6.—Moreover, to excite Timothy the more effectually to exercise his spiritual gifts for these ends, the apostle put him in mind, that, together with the spiritual gifts, God communicated to his faithful servants, fortitude, benevolence, and temperance, to enable them to exercise these gifts without fear, and in a pru-

dent manner, for the benefit of mankind, ver. 7.—He, therefore, desired him not to be ashamed of the things he was to preach concerning Christ; namely, that he is the Son of God, and Saviour of the world; neither to be ashamed of him his spiritual father, although a prisoner, for preaching these things; but courageously to suffer evil jointly with him for the gospel, through the assistance of God, ver. 8.—who hath saved both Jews and Gentiles; having called both into his kingdom by the gospel, not on account of their good works, as the Judaizers affirmed concerning their own calling, but merely from God's free grace, bestowed on them through Christ, agreeably to the promise of pardon and salvation made to the first parents of mankind at the fall, long before the Jewish dispensation began, ver. 9.—This promise, the apostle observed, was now published to all, through the appearing of Christ in the flesh; in so much that the Gentiles, by the gospel, had obtained a clear knowledge of the immortality of the soul, and of an eternal state of happiness hereafter for good men of all nations, who, before the gospel was published, had no certain knowledge of these great truths, ver. 10.—Farther, the apostle assured Timothy, that to publish these joyful doctrines he was himself appointed a herald, and an apostle, and a teacher of the Gentiles, ver. 11.—And that for preaching these doctrines to the Gentiles, and not for any crime, he now suffered the miseries of a jail. Nevertheless, he was not ashamed of his imprisonment, because he knew in whom he had believed, that he is the Son of God, and Governor of the world, ver. 12.—He therefore ordered Timo-

thy, to hold fast the form of sound words in which he had delivered the doctrines of the gospel to him, as well as these doctrines themselves, which had been revealed to him by Christ, ver. 13.—Then mentioned the desertion of the Judaizing teachers in Asia, ver. 15.—And spake with the warmest gratitude of the kindness of Onesipho-

rus, who had gone among the different prisons of Rome seeking him; and, when he found him, had ministered to him with the greatest affection, as he had done to him formerly in Ephesus, as Timothy well knew, ver. 16, 17, 18.

NEW TRANSLATION.

CHAP. I.—1 Paul, an apostle of Jesus Christ (see 1 Tim. i. View) by the will of God, (1 Cor. i. 1. note 1. *κατ'*, 228.) on account of the promise of life¹ which is by Christ Jesus,

2 To Timothy, *my beloved son*: Grace, mercy, and peace, from God the Father, and FROM Christ Jesus our Lord.

3 I give thanks to God, (whom from *my* forefathers I serve¹ with a pure conscience),² that I have *unceasing* remembrance of thee in my prayers, night and day.³

4 Remembering thy tears,¹ I greatly desire to see thee,² that I may be filled with joy:

5 Calling to remembrance ALSO the unfeigned faith which is in thee, which dwelt first in thy grandmother Lois,¹ and in thy mother Eunice, and I am persuaded that IT DWELLETH in thee also.

6 For which cause I put thee in mind to stir up the spiritual gift of God¹ which is in thee through the imposition of my hands, (see 1 Tim. iv. 14. note 3.)

7 For God hath not given us a spirit of cowardice, but of power, and of love,¹ and of self-government.²

8 Wherefore, be not thou ashamed of the testimony¹ of our Lord, nor of me his prisoner:

Ver. 1. On account of the promise of life which is by Christ Jesus.]—The preposition *κατ'*, in this verse, as in Tit. i. 1. denotes the end for which Paul was made an apostle; namely, to publish to Jews and Gentiles the promise of eternal life, which is to be obtained through Christ Jesus. The law of Moses did not promise eternal life to them who obeyed its precepts: It promised nothing but a long and happy life in Canaan. See Rom. x. 5. note. The promise of eternal life was made, first at the fall, and after that more explicitly in the covenant with Abraham. See Titus i. 2. note 1.

Ver. 3.—1. I give thanks to God, whom (*απο πατερων μου*) from my forefathers I serve.]—Because the Jews affirmed, that in preaching eternal life to the Gentiles through obedience to Jesus Christ, and not through obedience to the law, the apostle had apostatized from the faith of his forefathers, he said to Timothy, In thus preaching, I serve God with a pure conscience, because I preach according to the knowledge of the scriptures which I received from my forefathers, to whom the salvation of the Gentiles through faith was made known in the covenant with Abraham.—Or the clause may be translated, *after my forefathers*, after their example.

2. With a pure conscience.]—By mentioning a pure conscience as maintained by him in his preaching salvation through faith, the apostle obliquely condemned the Judaizing teachers as having put away a good conscience, 1 Tim. i. 5, 6., when they preached that salvation could be had only by obeying the law of Moses.

3. Night and day.]—Benson says, the evening and morning are pointed out by nature for our devotions; 'for what more reasonable than that in the morning men should commit themselves to the divine direction; and in the evening, gratefully review God's goodness, and recommend themselves to his care?'

Ver. 4.—1. Remembering thy tears.]—Lardner thinks these tears were shed by Timothy on the occasion mentioned Acts xx. 37. But there it is said that the Ephesian elders, and not Timothy, wept sore.—Others think the apostle refers to the tears which Timothy shed when he left him in Ephesus to go into Macedonia.—I think the tears spoken of were shed when the apostle first instructed Timothy in the Christian faith. Thereby this pious youth shewed that he was deeply affected with the doctrines of the gospel, and that he felt the warmest gratitude to his spiritual father, while communicating these joyful doctrines to him.

2. I greatly desire to see thee.]—The common translation of ver. 3, 4. seems to represent the apostle as greatly desiring to see Timothy, only while he was praying to God. But as that cannot

COMMENTARY.

CHAP. I.—1 Paul, an apostle of Jesus Christ by the will of God, on account of publishing the promise of eternal life, which, being made to believers of all nations in the covenant with Abraham, is to be obtained, not by obeying Moses, but Christ Jesus,

2 To Timothy, my beloved son in the faith: May gracious dispositions, merciful deliverances, and inward peace, be to thee, from God the Father of Jews and Gentiles, and from Christ Jesus our common Lord.

3 I give thanks to God, (whom, according to the knowledge received from my forefathers, I serve with a pure conscience, when I preach to all the promise of life through Christ), that I have unceasing remembrance of thee in my prayers, evening and morning, as a faithful minister of Christ.

4 Remembering thy tears, I greatly desire to see thee, that I may be filled with joy in conversing with thee, and in giving thee my dying charge and blessing.

5 This desire is increased by my calling to remembrance also the unfeigned faith in the gospel which is in thee since I instructed thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am persuaded that it dwelleth firmly fixed in thee also, through the instructions of thy pious parents, as well as through my care.

6 Because I believe thy faith to be unfeigned, I put thee in mind to stir up the spiritual gift of God which thou possessest through the imposition of my hands: Improve thy gift, by boldly exercising it in preaching and defending the doctrines of the gospel against all false teachers.

7 For God hath not infused into us a spirit of cowardice which shrinks at danger, but of courage, such as becometh those who possess the gifts of inspiration and miracles, and of benevolence, which disposes us to communicate the gospel to all mankind, and of self-government, to behave with prudence on every occasion.

8 Wherefore, be not thou, like many in this city, ashamed of testifying the things which concern our Lord Jesus, neither be thou

be the apostle's meaning, the verse must be construed and translated as I have done. See chap. iv. 9. note.

Ver. 5. Which dwelt first in thy grandmother Lois, &c.]—In scripture language, to dwell signifies to abide permanently. Here it is insinuated, to the great praise of Timothy's grandmother Lois, that having embraced the Christian faith herself, she persevered in it, and persuaded her daughter Eunice to do the same; and that the instructions and example of these pious women prepared their son for receiving the gospel when it was preached to him by the apostle.—The pains which these worthy persons took to impress the mind of their son in his childhood with sentiments of piety and virtue, is a fit example for the imitation of all mothers, who, if they take the same pains with their children, may hope that, by the blessing of God, their care will be followed with the same happy effects.

Ver. 6. Stir up the spiritual gift of God.]—For the meaning of this exhortation, see 1 Thess. v. 19. note. Timothy was here directed to lay hold on the opportunities which his station at Ephesus afforded him for improving his spiritual gifts, by boldly exercising them in confirming and defending the doctrines of the gospel; as is plain from the next verse.

Ver. 7.—1. And of love.]—The ministers of the gospel were not animated with the selfish and bigoted spirit of the Jews and Judaizing teachers, who hated all mankind but those of their own nation and religion, and confined salvation to the disciples of Moses,

2. And of self-government.]—*Σαυλα* translates this by the word *castigatio*, correction; Estius, by *moderatio*, government. It comes from *συνεστιν*, *ad sanam mentem reduco*; consequently it signifies a habit of self-government, acquired by frequently restraining our passions. See Tit. ii. 12. note 3.

Ver. 8.—1. The testimony of our Lord.]—This is the genitive of the object, Ess. iv. 24.—The great business of the first preachers of the gospel was, to testify to the world the things concerning the Lord Jesus of which they had been eye-witnesses, or which had been reported to them by the eye-witnesses: Such as, the doctrines which he preached, and the miracles which he wrought in proof of his being the Son of God; his calling himself 'Christ the Son of God,' even in presence of the chief priests and elders of the Jews; his condemnation and crucifixion on that account; his resurrection from the dead, whereby he was demonstrated to be the Son of God; his ascension into heaven; his shedding down the Holy Ghost on his disciples; and his promise to return to judge the world.—That the apostles were to testify these things

But do thou jointly suffer evil FOR the gospel,⁹ according to the power (see ver. 7.) of God.

9 Who hath saved us, and called us with an holy calling, not (κατα, 228.) on account of our works, but on account of his own purpose and grace,¹ which was given us through Christ Jesus (προς χριστον αιωνιων) before the times of the ages: (See Tit. i. 2. note 2.)

10 (Δε, 101.) And is now made manifest by the appearing¹ of our Saviour Jesus Christ, who hath indeed made death ineffectual,² and hath made life and immortality clear³ (δεδεικται) through the gospel;

11 For which I am appointed an herald,⁴ and an apostle, and a teacher of the Gentiles.

12 For which cause I suffer even such things.¹ Nevertheless I am not ashamed; for I know in whom I have believed,² and I am persuaded that he is able to preserve (την παρασχεειν μου) what is committed in trust to me³ until that day.

13 The form¹ of wholesome words which

appears from our Lord's command, recorded John xv. 27. 'And ye shall bear witness, because ye have been with me from the beginning.' Acts i. 8. 'Ye shall be witnesses unto me, both in Jerusalem, &c. and to the uttermost parts of the earth.'

2. But do thou jointly suffer evil for the gospel.—The dative case in the Greek, is often governed by a preposition understood. Here the preposition understood is *κατα*, for, and not *συν*, with; because 'to suffer evil with the gospel,' would be too bold a figure. The proper meaning of *συν* in the compound word *συνεπαπασησθαι* is, jointly suffer evil with me, and the other faithful servants of Christ.

Ver. 9. And grace which was given us.—This (χαρις) grace or gift is that which was given to all mankind after the fall, in the promise that the seed of the woman should bruise the head of the serpent, and which, according to the apostle's account of it, Rom. v. 17, was a promise of deliverance from death by a general resurrection, and of eternal life to all who at the judgment are found capable of it.

Ver. 10.—1. By the appearing.—The word *επιφανεια*; properly signifies brightness, splendour; and by the Greeks was applied to the appearing of a god. See Parkhurst's Dictionary. I think the apostle alludes to Christ's calling himself 'the light of the world.' See Tit. ii. 11. note 2.—The manifestation of God's purpose and grace, and the making death ineffectual, and life and immortality clear, were accomplished, not merely by Christ's appearing, but by his appearing and continuing on earth in the flesh, and by his rising from the dead in the body in which he died.

2. Who hath indeed made death ineffectual.—The word *καταργησας*; signifies, to render a thing inoperative, to deprive it of its power, Rom. iii. 31. note 1.—Christ hath not abolished temporal death to any one, since all without exception die. But he hath deprived death of its power to continue mankind in the state of the dead. By submitting to die, he hath procured for all men a resurrection from the dead; and for the righteous, an eternal life in the body after the resurrection. Hence the apostle telleth us, Heb. ii. 14. The Son of God 'partook of flesh and blood, that through death (καταργησας) he might destroy him who had the power of death;' that is, render his malicious contrivances for destroying the human species ineffectual; agreeably to the promise that the seed of the woman should bruise 'the head of the serpent.'

3. Hath made life and immortality clear.—This is commonly supposed to be an Hebraism for *immortal life*. But though I have so explained it in the commentary, perhaps the word *καταργησας* should be translated, not *immortality*, but *incorruption*; in which case the meaning will be, 'hath made the life or existence of the soul after death, and the incorruption of the body after the resurrection, clear.' So that the salvation of believers, mentioned ver. 9, includes not only a resurrection from the dead, but an immortal bodily life in heaven.—The word *εvidens*, which I have translated *made clear*, is explained by Scapula, *lucidum reddo*; *illumino, illustro*; I make a thing, which was formerly dark, clear and plain. This is more proper than the common translation, *brought to light*. For the Israelites had an obscure knowledge of the immortality of the soul, and of the resurrection of the body, given them in the writings of Moses, as is plain from our Lord's words, Luke xx. 37. and from what is related, 2 Maccab. vii. 9. 14. 23. See Eys. v. sect. 3. Nevertheless, as these things were but obscurely revealed in the ancient oracles, the far more clear discovery of them in the gospel, but especially Christ's express promise to raise the dead, and give eternal life to believers, might with the greatest propriety be called a *making these things clear*.—The heathens also had some confused hopes of the immortality of the soul, and of the resurrection of the body. But, as they had no ground for these hopes but uncertain tradition and

ashamed of me who am a prisoner on his account: But do thou come and jointly suffer evil with me for the gospel which I preach to the Gentiles, according to the power of God bestowed on thee;

9 Who hath resolved to save us, and for that purpose hath called us into his kingdom with an holy calling; a calling whose object is to make us holy; and hath thus called us, not an account of our works as meriting it, but in accomplishment of his own purpose and gift, which was given us through Christ Jesus in the covenant made with mankind at the fall, long before the times of the Mosaic dispensation.

10 And this gift of salvation is now made manifest by the appearing of our Saviour Jesus Christ in the flesh, who, through his own death and resurrection, hath indeed made death ineffectual, and hath made an immortal life after death, and the nature of that life, clear through the gospel, which assures us that we shall live for ever in the body, after the resurrection.

11 For proclaiming which good news I am appointed an herald, and an apostle, and furnished with spiritual gifts to make me a successful teacher of the Gentiles.

12 For publishing the promise of eternal life through Jesus Christ to the Gentiles, I suffer even such things as have now befallen me. Nevertheless, I am not ashamed either of my doctrine or of my sufferings. For I know in whom I have believed, that he is the Son of God; and I am persuaded he is able to defend the doctrine of the gospel which is committed in trust to me, against infidels and false teachers, till the end of the world.

13 The form of wholesome words in which thou hast heard from

their own wishes, they were much in the dark as to these things. And therefore, concerning these important subjects, the apostle might justly say, that in former ages they were not made known to the sons of men, as they are now revealed to the holy apostles and prophets, by the Spirit, Eph. iii. 5.

Ver. 12.—1. For which cause I suffer even such things.—By assigning his preaching salvation to the Gentiles through Christ, without obedience to the law of Moses, as the cause of his second bonds in Rome, he hath insinuated, that the unbelieving Jews were active in getting him imprisoned, and tried for his life as a criminal.

2. I know in whom I have believed.—By appearing to Paul on the road to Damascus, and by bestowing on him the spiritual gifts, Jesus convinced him that he was risen from the dead, and that he was Christ the Son of God. Wherefore, he could say with the greatest confidence, 'that he knew in whom he had believed.' He knew that Jesus was no impostor, but the Son of God, the Governor of the world, and the judge of the living and of the dead.

3. I am persuaded he is able to preserve what is committed in trust to me.—*Παρασχεειν μου*, literally, *my deposit*. This may signify either something which the apostle had deposited, or committed in trust to Christ, to be preserved and restored to him at the last day; or something which Christ had committed in trust to him to be preserved. They who understand the phrase in the first sense, think the apostle speaks of his committing to Christ his bodily life, to be preserved till he should restore it to him at the last day. This doubtless is a good sense of the phrase, being parallel to 1 Pet. iv. 19. 'Let those who suffer according to the will of God, (παρατιθησθαι τας ψυχας αυτων), commit in trust their lives to him in well doing, as to a faithful Creator;' for certainly it was a great encouragement to the servants of Christ to suffer death on account of the gospel, to know that he would restore their bodily life to them at the resurrection. Nevertheless, seeing, by saying to Timothy, ver. 14. 'The good deposit preserve by the Holy Ghost who dwelleth in us,' the apostle represents the doctrine of the gospel as a deposit committed to him, and to the other faithful ministers of Christ, to be preserved in purity; (see ver. 14. note 1.); I am of opinion, that *παρασχεειν μου*, in this verse, means the true doctrine of the gospel committed in trust to the apostle, and to the faithful men mentioned 2 Tim. ii. 2.—It is true, that in ver. 14. and in 1 Tim. vi. 20. where the same injunction is given, the word used is not *παρασχεειν*, as in this verse, but *παρακατασχεειν*: but these words have the same meaning, being both of them derived from *παρατιθημι*, which signifies to commit a thing in trust to another to be kept; and it is applied in particular to doctrines: 2 Tim. ii. 2. 'What things thou hast heard from me by many witnesses, these (παραδοτω) commit in trust to faithful men, who shall be fit also to teach others.'—It being the great duty of the ministers of Christ, in that, and in every age, to preserve in purity the doctrines of the gospel committed in trust to them, the apostle, to encourage them, declared here, that notwithstanding the attacks of infidels, and the arts of false teachers, and the endeavours of persecutors to extinguish the Christian religion by putting those to death who preached and professed it, he was persuaded that Christ is able to defend it, and will defend it, until the day of his second coming.

Ver. 13.—1. The form.—*Ἰστορικον*, here translated *form*, comes from *ιστοριον*, which signifies to draw a sketch or first draught of a thing, as painters do when they begin a picture.—Weinstein hath shewed from the Greek writers, that *ιστορικον* denotes a sketch or concise representation of anything. It signifies also the likeness of a thing, especially that which is made by impression. See 1 Tim i. 16. note 2. The word, therefore, is properly enough translated *form*.

thou hast heard from me² hold fast, with the faith and love which *ARE* in Christ Jesus.

14 The good deposit¹, guard by the Holy Ghost, who dwelleth in us.³

15 Thou knowest *this*, that all they who *ARE* in Asia have turned me off⁴; of whom are Phygellus and Hermogenes.⁵

16 May the Lord grant mercy to the family of Onesiphorus, (see v. 18. note), for he often refreshed⁶ me, and was not ashamed of my chain; (see ver. 8.)

17 But being in Rome, he sought me out very diligently, and found me.

18. May the Lord grant to him to find mercy (*ἔσται*) from the Lord⁷ in that day. And how many things he ministered TO ME in Ephesus, thou knowest well.

2. Of wholesome words which thou hast heard from me.]—This is an insinuation that the false teachers had proudly and impiously introduced into their discourses a variety of high-sounding mysterious words and phrases of their own invention, (called 'foolish talking,' 1 Tim. i. 6.), on pretence that they expressed the Christian doctrines better than those used by the apostles. This bad practice Timothy was to resist, by adhering closely to the words and phrases in which the apostle had taught him the doctrines of the gospel, and which he terms 'wholesome words,' because, being dictated by the Spirit, 1 Cor. ii. 13. they are more fit for expressing the doctrines of Christ, than any words of human invention.—The teachers in modern times, who, in explaining the articles of the Christian faith, use phrases different from the scripture phraseology, would do well to attend to this apostolical injunction.—If the above interpretation of *ὑγιαίνοντα λόγια* is not admitted, the clause may be thus translated, 'The form of wholesome doctrines—hold fast.'

Ver. 14.—1. The good deposit.]—This is the literal translation of *τὴν καλὴν παραθήκην*. See 2 Tim. i. 12. note 3.—The Cambridge MS. reads *παρεδόκεν* here.—What the deposit was of which the apostle speaks, see 1 Tim. vi. 20. note 1.—Our translators have added the words to thee, which are not in the original, and besides are unnecessary; because the apostle is speaking of a deposit committed in trust to himself as well as to Timothy; as is plain from the last words of the verse, 'Guard by the Holy Ghost who dwelleth in us.'—As 'the form of wholesome words,' mentioned ver. 13. was a part of the deposit, an exhortation to guard them was extremely necessary before the writings of the apostles and evangelists were published, in which the doctrines of the gospel are expressed in words taught by the Holy Ghost. And now that these inspired writings are in our possession, this exhortation implies, that we ought to preserve them pure without any alteration; and that all the translations which are made of them ought to exhibit, as nearly as possible, the very words which were dictated to the inspired writers by the Spirit of God. See 1 Cor. ii. 13. note 1.

2. The Holy Ghost who dwelleth in us.]—The apostle means the gift of discerning spirits, which was bestowed by the Holy Ghost on many of the first Christians, to enable them to judge of teachers pretending to inspiration, and of their doctrines.

Ver. 15.—1. All they who are in Asia have turned me off.]—According to the Greek commentators, the apostle is here speaking of the Judaizing teachers, who had followed him from Asia to Rome. But if this were his meaning, *ἐν* must be translated by the word *from*, which is a very unusual sense of that preposition. I agree with the ancients in thinking the Judaizing teachers, and not the brethren in Asia, are here meant; because, it is not to be

me the doctrines of the gospel; hold fast with that fidelity to Christ, and that love to those who err, which become a minister of Christ.

14 Also the good deposit of the gospel doctrine itself, guard by the assistance of the Holy Ghost, who dwelleth in us.

15 To guard the good deposit among the Ephesians is the more necessary, because thou knowest this, that all the Judaizing teachers who are in Asia have turned me off, denying that I am an apostle; of whom are Phygellus and Hermogenes.

16 May the Lord grant mercy to the family of Onesiphorus. For he continued his attachment to me, and often comforted me in my imprisonment, by his visits and friendly offices, and was not ashamed of me though chained as a malefactor;

17 But being come to Rome, he searched for me with great diligence among the different prisons in the city, and at last found me.

18 For that good man himself I pray, May the Lord reward him for his kindness to me, and grant to him to find pardon from the Lord Jesus in the day of judgment. Besides, how many things he supplied to me while I abode in Ephesus, thou, being a witness thereof, knewest well.

thought that all the brethren either from or in Asia turned Paul off from being their apostle or teacher, by denying his apostolical commission. Benson conjectures that Onesiphorus informed the apostle of the defection of the Judaizing teachers in the province of Asia; and that the apostle mentioned it as a thing which Timothy, who was on the spot, knew, to stir him up to the greater diligence in guarding the deposit.

2. Of whom are Phygellus and Hermogenes.]—Of these corrupt teachers we know nothing. Only from their being mentioned particularly as having turned off the apostle, it may be presumed that they opposed his doctrine with great virulence, and had spoken calumniously of him. Whether they were authors of any particular sect, is not known. Some fabulous stories are told of them in the apocryphal books of the sufferings of the apostles, which merit no credit.

Ver. 16. He often refreshed me.]—*Ἀνέδωκεν*, literally, He cooled me. The apostle in this manner expressed the consolation which he received from the friendly visits of Onesiphorus, because the Hebrews represented any great affliction under the idea of a scorching or burning heat. See 1 Pet. iv. 12.—Perhaps the apostle meant likewise that Onesiphorus ministered to his wants at this time in Rome, as he formerly did in Ephesus. See ver. 13.—Offices of kindness done to Paul, especially when in distress, made a deep impression on him, and filled him with gratitude.

Ver. 18. To find mercy from the Lord.]—If the Lord in this latter clause does not mean the Lord Jesus, it is a common Hebraism for 'May the Lord grant him mercy.' See Gen. ix. 16. xix. 24. Exod. xxiv. 1, 2.—By praying, first for the family of Onesiphorus, ver. 16. the apostle insinuated that Onesiphorus was at a distance from his family. Next, by praying for that good man himself, he intimates that he was not dead.—Blackwall observes, that there is great beauty in the style of this passage. He thinks the interruptions and repetitions found in it, shew the writer's impatience to express his fervent gratitude to Onesiphorus, for whose family he first prays; then suspends the sentence, to repeat his acknowledgments; after that, with renewed fervency and gratitude, he prays, 'The Lord grant unto him to find mercy from the Lord in that day.' Blackwall adds, among the many parentheses and interruptions of style to be met with in the most elegant authors, we find few written in a more pathetic and lively manner, or for a more substantial reason.—Concerning the salutation sent to the family of Onesiphorus, chap. iv. 19. from which the Papists infer that Onesiphorus was dead when this epistle was written; and concerning the lawfulness of praying for the dead, which the Papists have founded on the prayer in this 18th verse, taken in connexion with that salutation, see chap. iv. 19. note 2.

CHAPTER II.

View and Illustration of the Instructions given to Timothy in this Chapter.

BECAUSE the Judaizing teachers in Asia had all cast off Paul as an apostle, and because it would not be in his power, after this, to oppose their corrupt doctrines in person, he ordered Timothy to be strong in the exercise of his spiritual gifts, and in preaching the unspeakable benefits bestowed on Jews and Gentiles without distinction through Christ, and not through the law of Moses, ver. 1.—and the things concerning Christ; namely, that he is the Son of God; that he died for our sins; that he arose from the dead, ascended into heaven, and now sitteth at the right hand of God governing the world; and that he will return to judgment; all which Timothy had heard from the apostle, as facts confirmed by the testimony of many witnesses: These he ordered him to com-

mit to faithful men, capable of inculcating them on others, who, in their turn, should hand them down in like manner; that the knowledge of them might be continued among mankind to the end of the world, ver. 2.

But in regard Timothy, by preaching these things, would expose himself to much persecution, the apostle exhorted him to endure evil, as a good soldier of Jesus Christ, ver. 3.—imitating ordinary soldiers, who hold themselves in constant readiness to march and fight, that they may please their commanders, ver. 4.—Imitating also those who contend in their games, who do not expect to be crowned unless they observe all the rules of the combat, ver. 5.—and husbandmen, who must labour, before they partake of the fruits of the ground which they

cultivate, ver. 6, 7.—Farther, he desired him faithfully to do the work of an evangelist, by frequently calling to remembrance, and preaching, that Jesus Christ, of the seed of David, though put to death by the Jews as a deceiver, was raised from the dead, and thereby demonstrated to be the Son of God, according to the apostle's gospel, ver. 8.—for the preaching of which he was now bound in chains as a malefactor, ver. 9.—But he bore his sufferings with joy, for the sake of the Gentiles elected to be the people of God, that they might obtain salvation through the preaching of the gospel, ver. 10.—And to encourage Timothy, and all the ministers of religion who should read this letter, to faithfulness in preaching the gospel, and to courage in suffering for it, he set before them this greatest of all motives, That if they suffer death with Christ, they shall also live with him, ver. 11.—Whereas, if through fear of persecution and death they deny him, by concealing or misrepresenting the things concerning him, he will, at the day of judgment, deny that they are his servants, ver. 12.—This Christ had expressly declared, Matt. x. 33. and he certainly will do it; for he cannot deny himself, ver. 13.—All these things the apostle ordered Timothy to represent to the Judaizing teachers, who perverted the doctrines of the gospel to render them conformable to the prejudices of the unbelieving Jews and Gentiles, hoping thereby to avoid persecution. Also he ordered him earnestly to testify to them, as in the presence of the Lord, not to fight about the meaning of detached words and sentences in the law, from which nothing could result but the subversion of the hearers, ver. 14.—And with respect to

Timothy's own conduct, the apostle ordered him to present himself to God an approved unashamed workman, who rigidly divided the word of truth among his hearers, ver. 15.—Then counselled him to shun the profane empty babbling of the Judaizers, in their discourses about the law, because such a method of talking led to more impiety, ver. 16.—and was of an infectious nature, corrupting the mind as a gangrene does the body; and mentioned Hymeneus and Philetus, two bigoted Judaizers, whose vain babbling led to more and more impiety, ver. 17.—For by affirming that the resurrection was accomplished when men believed, they denied the resurrection of the dead, and overturned the faith of some, who had expected a future eternal life in the body, in consequence of their resurrection, ver. 18.—But although these and other ungodly teachers, by opposing the doctrine of the apostles, denied their inspiration and authority, the apostles remained firmly placed, as the foundation on which the church of God is built, ver. 19.—Farther, that Timothy and the faithful at Ephesus might not entertain wrong thoughts of God, for permitting false teachers in his church, the apostle observed, that it is in the church as in a great house, where there are vessels made of different materials, some for an honourable and some for a dishonourable use, ver. 20.—but that, if any teacher cleanse himself from false doctrine and bad practices, he will be in the house of God a vessel sanctified and meet for the master's use, ver. 21.—And that Timothy might be such a teacher, the apostle gave him a variety of directions and advices, respecting his behaviour and method of teaching, ver. 22–25.

NEW TRANSLATION.

CHAP. II.—1 Thou, therefore, my son, be strong in the grace¹ which *is* (w, 167.) through Christ Jesus.

2 And *what* things thou hast heard from me (δὲ, 113.) by many witnesses,¹ *these* commit in trust² to faithful men, who shall be fit also to teach others.

3 Thou, therefore, endure *evil*, as a good soldier of Jesus Christ. (See 1 Tim. i. 18. note.)

4 No man *who* warreth entangleth himself with the *business* (τὸ, 71.) of this life,¹ that

Ver. 1. Be strong in grace.—Grace here may signify the office of an evangelist bestowed on Timothy by the grace of Christ; for it is used to signify the office of an apostle, Rom. i. 5.: or it may signify the spiritual gifts bestowed on Timothy to fit him for his office. In this sense, the exhortation will be the same with that given him 1 Tim. iv. 14. 2 Tim. i. 6.—Or *grace* may signify the gospel itself, as it does Tit. ii. 11.; and the apostle's meaning may be, that Timothy should strongly set forth the great blessings bestowed on mankind through Christ, as they are revealed in the gospel.

Ver. 2.—1. What things (see 1 Tim. vi. 20. note 1.) thou hast heard from me by many witnesses.—Grotius thinks these witnesses are the ancient prophets who foretold our Lord's coming in the flesh; and particularly his death and resurrection. But I rather think the witnesses here spoken of were the apostles and other eye-witnesses who attended our Lord during his ministry on earth, and saw him alive after his resurrection, to whose testimony St. Paul often appealed in the course of his preaching and conversation. See 1 Cor. xv. 5–8. Heb. ii. 3.—If this is the apostle's meaning, the things which Timothy had heard from him were those mentioned ver. 8, namely, Christ's descent from David, and his resurrection from the dead; also the other articles of the gospel, mentioned 1 Tim. vi. 20. note 1.; for many of these being matters of fact, their credibility depends on the testimony of those who were eye and ear-witnesses of them.—In our Bible the translation of the clause under consideration is, 'heard from me among many witnesses;' meaning, I suppose, that Paul himself was one among many witnesses from whom Timothy had heard the things concerning Christ above-mentioned. But the translation I have given is more proper.

2. These (τὰς) commit in trust.—For this translation of the Greek word, see 2 Tim. i. 12. note 3.—Though Christ promised that the gates of hell should not prevail against his church, means are to be used by his servants for securing it against the power of hell. And therefore St. Paul, by inspiration, ordered the ministers of the gospel in every age to instruct a number of capable men in the true gospel doctrine, who were to preach that doctrine faithfully to

COMMENTARY.

CHAP. II.—1 Because there has been such a general defection among the teachers in Asia, *my son, be strong in preaching the grace which is bestowed on mankind through Christ Jesus.*

2 *And what things thou hast heard from me* concerning Christ, confirmed by many witnesses who saw and conversed with him: both before and after his resurrection, *these commit in trust to men of approved fidelity, who shall be fit also to teach them to others, that the knowledge of them may be continued in the world to the end.*

3 Since thou must maintain the doctrine of Christ, and commit it in purity to others, *do thou endure with constancy the evils attending that service as a good soldier of Jesus Christ, that these teachers whom thou appointest may imitate thee.*

4 *No soldier engages in any of the businesses of this life, that, being constantly ready for action, he may please him who hath chosen*

others, who, in like manner, were to deliver it in purity to their successors. In obedience to this injunction, a succession of teachers hath been perpetuated in the Christian church, by whose labours the knowledge of the doctrines and precepts of true religion have been widely diffused, the morals, especially of the lower classes of mankind, who, till this order of teachers was established, were exceedingly ignorant and profligate, have been greatly mended.—Farther, by placing the evidences of the gospel in a proper light, and by repelling the objections of infidels, the ministers of the gospel have maintained the Christian religion in the world: and that it hath continued, and will continue to the end.—The gospel ministry, therefore, being of divine institution, and admirably adapted to the necessities of mankind, he who undertaketh that function from just motives, and who exerciseth it with understanding and diligence, performs a work most acceptable to Christ, and highly beneficial to the world.

Eusebius, E. H. l. 3. c. 4. speaking of the churches founded by Paul and Peter, saith, "But how many, and who, having become genuine imitators of these," (apostles,) "were esteemed fit to feed the churches founded by them, it is not easy to say; unless it be such as any one may easily collect from the writings of Paul."—If in the days of Eusebius the succession of pastors in the churches founded by the apostles was so uncertain, these successions must now be much more uncertain, considering the many ages which have elapsed since Eusebius wrote. Nevertheless, as in his time the authority of the ministry was not called in question, on account of the intrusions of pastors into particular churches without due warrant, so the authority of the ministry can as little be called in question now on that account, in regard it is nowhere promised in scripture that the succession of pastors in the church should be uninterrupted.

Ver. 4. Entangleth himself with the business of this life.—1. note on this passage Grotius hath shewed, that the legionary soldiers among the Romans were not suffered to engage in agriculture, merchandise, mechanical employments, or any business which might

he may please him who hath chosen him to be a soldier.

5 And also, if one (αὐτοὶ) contend in the games,¹ he is not crowned unless he contend according to the laws.²

6 It becometh the husbandman to labour (ἐργάζεσθαι) before¹ he partaketh of the fruits.

7 Consider what I say, (γὰρ, 97.) and may the Lord give thee understanding in all things.

8 Remember Jesus Christ, of the seed of David, raised from the dead,¹ according to my gospel.²

9 (Εἰς, 164.) For which I suffer evil unto bonds, as a malefactor. But the word of God is not bound.¹

10 For this cause I patiently bear all things (διὰ, 112.) on account of the elected, that they also may obtain the salvation which is by Christ Jesus with eternal glory.

11 (Ὁ λόγος, 71.) This saying is true, (καὶ γὰρ) That if we die with him,¹ we shall also live with him:

12 If we suffer patiently, we shall also reign¹ with him: If we deny him, he also will deny us. (See Matt. x. 33.)

13 (Εἰ, 130. 2.) Though we be unfaithful, he abideth faithful. He cannot deny himself.

14 Put THEM in remembrance of these things, earnestly testifying TO THEM, in the presence of the Lord, not to fight about words¹ for nothing useful, BUT (ἀλλὰ) to the subverting of the hearers.

15 Strive to present thyself to God an approved unashamed workman, who rightly divideth¹ the word of truth.

divert them from their profession. The apostle, by applying the Roman law respecting soldiers to the ministers of the gospel, hath established a scripture canon, whereby all who undertake the office of the ministry are prohibited from following such secular businesses as engross their attention, and require much time to execute.

Ver. 5.—1. If one contend in the games.]—This is the proper signification of the word ἀγωνίζεσθαι. Hence the combatants were called ἀθληταί.

2. Unless he contend according to the laws.]—One of the laws of the games was, that the combatants should contend naked. But whether the apostle had that law in view here, and meant to insinuate that the ministers of the gospel, while combating the excellent combat of faith, in those times of persecution, were to divest themselves of the love and of the cares of the world, I will not pretend to say. The preceding verse contains that sentiment.

Ver. 6. Labour before he partaketh.]—The word ἐργάζεσθαι is often used as an adverb, in which sense I have taken it here, and have construed the sentence thus—ἔμπροσθεν τοῦ κομιζέσθαι τῶν καρπῶν.

Ver. 8.—1. Remember Jesus Christ, of the seed of David, raised from the dead.]—Of the false teachers, some, I suppose, were Greeks, or persons addicted to the Grecian philosophy; others were Jews, who retained many of their ancient prejudices. The Greeks had a great attachment to fables and allegories. This was the case with the Platonists more especially. Of the Jewish false teachers, two are mentioned by name in this chapter, ver. 17, who having denied the reality of Christ's resurrection, considered the doctrine of the resurrection as an allegory, and affirmed that it had already happened. See ver. 17 note. But to preserve himself and others from that error, Timothy was ordered often to recollect, and consequently to preach, the resurrection of Jesus Christ the true Messiah from the dead; because, being a real resurrection, it was an example, and proof and pledge of the resurrection of all the faithful, and of their obtaining the reward of eternal life promised to believers by Christ. See the Illustration prefixed to 1 Cor. xv.—Timothy was also to preach that Jesus Christ is of the seed of David, because that circumstance was as necessary as his resurrection, to his being the true Messiah, Isa. xi. 1.

2. According to my gospel.]—Eusebius, E. H. i. 3. c. 4. saith, "it was reported by some, that the gospel according to Luke was commonly meant by Paul, when writing as concerning a gospel of his own, he saith, according to my gospel." This however could

him to be a soldier. The same rule ought a minister of the gospel to follow, that he may please Christ who hath called him.

5 And also, if one contend in the Grecian games, he is not crowned unless he contend according to the laws of the combat. As little can thou expect to be rewarded, unless thou fulfil thy ministry in the manner prescribed by Christ.

6 It becometh the husbandman to labour his field before he partake of the fruits of it. How much more oughtest thou to labour in the ministry before thou art rewarded?

7 Consider what I say concerning the necessity of devoting thyself wholly to the ministry, and of enduring evil, and may the Lord Jesus give thee a just discernment in all religious matters.

8 Often recollect and preach, that Jesus Christ really descended from David, was raised from the dead, and thereby demonstrated to be the true Messiah, according to the gospel which I preach.

9 For which gospel I suffer evil even to bonds, as a malefactor. But though my enemies may bind me, they cannot bind the word of God. It will spread itself in spite of all opposition.

10 For this cause I patiently bear all things on account of the Gentiles elected to be the people of God, (see 1 Pet. i. 1. note 3.), that they also may obtain the salvation from sin and death which is procured by Christ Jesus, and which will be accompanied with eternal glory.

11 Suffering for Christ is not so great a misfortune as the world imagines: For this affirmation is true, that if we die with Christ, as martyrs for religion, we shall also live with him eternally.

12 If, like Christ, we suffer persecution patiently, we shall also reign with him: But if, when brought before kings and councils, we from fear deny our relation to him, he will, at the judgment, deny that he knows us.

13 Though we be unfaithful in denying him, he abideth faithful to all his promises and threatenings. He cannot act contrary to his own essential perfections.

14 Put the Ephesians in mind of these great motives, earnestly testifying to them in the presence of Christ, and as they shall answer to him, not to fight about words, (see 1 Tim. vi. 4. note 2.) as the Judaizers do, to no manner of use, but to the subverting of the faith and morals of the hearers.

15 Strive to behave so as at last thou mayest present thyself to God an approved unashamed workman, who hath rightly distributed the doctrine of the gospel to all, according to their need.

not be his meaning in every instance where he useth that expression; for we find it in some of his epistles which were written before Luke's gospel was published. See Rom. ii. 16. xv. 25.

Ver. 9. But the word of God is not bound.]—This short sentence is a beautiful display of the apostle's character. The evils which he was suffering for the gospel, though great, he reckoned as nothing, because of the joy, which he felt from his persuasion that the honour of Christ and the happiness of mankind would be promoted by his sufferings; and because he knew, that all the opposition which infidels were making to the gospel would not hinder it from being preached and believed. They have bound me in chains, said he, and may put me to death, but the word of God they cannot bind.—Not only the strength of the apostle's reasoning here, but the energy of his expression, is admirable.

Ver. 11. This saying is true, That if we die with him, &c.]—Tilolston thought this a noted saying among the first Christians: But whether they had it by tradition from Christ, or whether it was in familiar use among the apostles, he could not determine. St. Paul introduces several remarkable sayings of his own in this manner, in order to excite attention.—The saying mentioned here, from whomsoever derived, was no doubt of singular use in exciting the Christians of that age to the steadfast profession of their religion.

Ver. 12. We shall also reign with him.]—I do not think there is here any reference to the Millennium, as Benson fancies. In other passages of scripture, the future felicity of the righteous is represented by their reigning with Christ, Rev. iii. 21.

Ver. 14. Not to fight about words.]—Bengelius translates ἀγωνίζεσθαι, not to fight with words. The pernicious effects of those disputes about words are described 1 Tim. vi. 4. 'Whereof cometh envy, strife, &c.—The same bad consequences flow from most religious disputes, as they are commonly managed; so that they tend to nothing but to the subverting of the faith and morals of those who engage keenly in them.—They ought therefore to be carefully avoided, agreeably to the apostle's advice.

Ver. 15. Who rightly divideth.]—Ὁρθοτακῶς, literally, who rightly culteth up the word; in allusion to the action of the priest who opened and divided the sacrifice: or rather, of one who carves at table, and distributes meat to the guests, according to their ages and their state of health. In this manner, the apostle himself divided the word to the Corinthians, 1 Cor. iii. 2. 'Milk I gave you and not meat, for ye were not then able to bear it.' The Vulgate version paraphrases this very well, 'recte tractantem—rightly handling.'

16 But profane empty babblings (*πικρῶς, circumsiste*) resist, for they will increase to more ungodliness;

17 And their word will eat as a gangrene: of whom are Hymeneus and Philetus,¹

18 Who concerning the truth have erred, affirming that the resurrection hath already happened;² and overturn the faith of some.

19 (Μοῖροι) Nevertheless, the foundation of God standeth firm,³ having this seal,⁴ The Lord will make known them who are his:⁵ And, Let every one who nameth the name of Christ, depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earthenware,¹ and some to honour, and some to dishonour.²

21 If, then, a man will cleanse himself well from these things, he will be a vessel *APPOINTED* to honour, sanctified, and very profitable for the master's use, prepared for every good work.

22 Flee (*ἔσ, 106.*) therefore youthful lusts: But pursue righteousness,² faith, love, AND peace, with them who call on the Lord from a pure heart.

Ver. 17. Of whom are Hymeneus and Philetus.]—The apostle mentions these two by name, as profane empty babblers whom the faithful were to resist, because their errors were of the most dangerous nature: as is evident from the account which the apostle gives of them in the next verse. And because Hymeneus, in particular, had spoken disrespectfully of Christ, the apostle found it necessary to deliver him to Satan, 1 Tim. i. 20.—Philetus is mentioned nowhere else in scripture.—Perhaps these teachers denied that Jesus Christ came in the flesh, see 1 John iv. 2., consequently denied the reality both of his death and of his resurrection. See Pref. to 1 John, sect. 3.

Ver. 18. Affirming that the resurrection hath already happened.]—They affirmed, that the only resurrection Christ promised was a spiritual resurrection from ignorance and error by believing the gospel; and that that resurrection having already happened, no other is to be expected. See Irenæus, lib. ii. c. 56. This doctrine, the Judaizers founded, I suppose, on Christ's words John v. 24, 25, where doubtless a spiritual resurrection is spoken of. But they overlooked the other parts of his discourse, ver. 28, 29, in which he promised expressly the resurrection of the body.—By explaining the doctrine of the resurrection in a figurative sense, Hymeneus and Philetus endeavoured to recommend the gospel to the Greek philosophers, who considered the resurrection of the body not only as impossible in itself, but as a thing highly disadvantageous, had it been possible. See Pref. to 1 Cor. sect. 4. These Judaizers, however, carried the matter farther than even the Greek philosophers. For, being Sadducees, who held that there is nothing in man but what is material, by denying the resurrection of the body, they denied the future existence of the man. The heresy of Hymeneus was that which Irenæus ascribes to the Gnostics, lib. 2. c. 37. "Esse resurrectionem a mortuis agnitionem ejus, quæ ab ipsis dicitur veritatis." This heresy seems afterwards to have been espoused by Marcion, who said, "Non carnis sed animæ resurrectionem esse credendum.—We are not to believe the resurrection of the body, but of the soul." Epiphanius Heres. 42.

Ver. 19.—1. Nevertheless (*ἀλλὰ, 106.*) the foundation of God standeth firm.]—The apostle, speaking of the temple of God, the Christian church, consisting of believers, says, Eph. ii. 20, 'Ye are built upon (*ἐν, 106.*) the foundation of the apostles and prophets, Jesus Christ himself being the bottom corner-stone.' Wherefore I am probable, that by 'the foundation of God,' in this passage, he means the apostles and prophets, on whom, as on a foundation, the church is built. And when he told Timothy that 'the foundation of God standeth firm,' his meaning is, that the apostles were so firmly placed as the foundation of the church, that they could not be removed by any attempts of those who denied their inspiration and authority.—Because we find this expression, Heb. vi. 1. 'Not laying again the foundation of repentance,' &c. Benson, by 'the foundation of God,' understands the chief doctrines of the gospel. But I do not see how what follows can be applied to doctrines.

2. Having this seal.]—In common language, a seal signifies not only the seal itself with its inscription, but the figure that is made by the seal when impressed on some soft substance. A seal, in the sense of a figure with an inscription, was no unusual thing on a foundation-stone, even in ancient times: Zech. iii. 9. 'For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes; behold I will engrave the graving thereof.'

16 But irreligious empty declamations resist, for they who use such discourses will increase to more ungodliness; they will proceed to deny the most essential articles of the Christian faith;

17 And their doctrine will eat, will destroy the souls of men, as a gangrene destroys the body. Of this sort of ungodly talkers are Hymeneus and Philetus,

18 Who, from the true Christian doctrine have wandered, affirming that the resurrection hath already happened; and by this un-pious babbling have overturned the faith of some concerning the resurrection of the body, and a future life in the body.

19 These false teachers, by denying the doctrine of the apostles, make themselves greater than the apostles. Nevertheless, the apostles being the foundation of God's church, (Eph. ii. 20.), stand firm in that honourable place, having this inscription as a confirmation of their authority, The Lord will make known them who are his: And, Let every one who nameth the name of Christ as his Lord, depart from wicked teachers, lest with them he be destroyed.

20 Think it not strange that God permits wicked teachers to be in his church. In a great house there are not only vessels of gold and of silver, but also of wood and of earthenware, and some of these vessels are destined to an honourable, and some to a dishonourable use.

21 If, then, a teacher will cleanse himself well from these things, namely, from false doctrine, corrupt affections, and sinful actions, he will be a vessel appointed to an honourable use in the church, consecrated, and very profitable for God's use, who is the master of the house or church, being prepared for every good work.

22 Flee, therefore, those youthful lusts which young men placed over others are prone to indulge, and which render them unfit for the master's use: But pursue righteousness, fidelity, love, and peace, especially with them who worship the Lord from a pure heart.

3. The Lord will make known them who are his, &c.]—The apostles and prophets, as the foundation-stones of the temple of God, the Christian church, have this inscription graven upon them, 'The Lord will make known them who are his.' These are nearly the words which Moses spake to Korah and his company, who endeavoured to overturn his authority, Numb. xvi. 5. 'The Lord will shew who are his'; which the LXX. have translated as the apostle hath done: *Εγὼ κρινὼς τοὺς οὐκ ἐμὸν, 'The Lord will make known them who are his.'* This inscription is said to be written on 'the foundation of God,' that is, on the apostles; and is called a seal, or confirmation of their authority, in allusion to the common use of seals.—The remaining part of the inscription, 'Let every one who nameth the name of Christ depart from iniquity,' is an allusion to the command which Moses gave to the Israelites, Numb. xvi. 26. 'Depart from the tents of these wicked men.'—The opposition of the heretical teachers to the apostle, was as real a rebellion against God as the opposition of Korah and his company to Moses, and was certainly to be punished. Wherefore, to the safety of the faithful, it was as necessary that they should depart from these heretical teachers, as it was to the safety of the Israelites that they should depart from the tents of Korah and his accomplices. To shew this, and to make the heretical teachers sensible of the destruction that was coming upon them, the apostle represents a command, similar to that given by Moses to the Israelites, as written on the apostles, the foundation-stones of the church of God: 'Let every one that nameth the name of Christ depart from iniquity,' let them depart from wicked teachers, lest they be involved in their punishment.

Ver. 20.—1. And of earthenware.]—The word *σεραμικὰ* denotes vessels of clay, such as potters make, and which are appropriated to meaner uses than those made of gold and silver. They are called *σεραμικὰ*, because, being burnt in the fire, they are hard like shells.

2. And some to dishonour.]—The application of the comparison begun in this verse is wanting, as in the comparison Rom. v. 12, and other instances. But the member wanting here may be thus supplied:—Just so in the church, which is the house of God, there are teachers of different characters and capacities; and some of them, being faithful, are employed in the honourable work of leading men in the path of truth and goodness; but others, being unfaithful, are permitted to follow the dishonourable occupation of seducing them who love error, that the approved may be manifest. See Pref. sect. 4. penult. paragr. at the middle.

Ver. 22.—1. Flee therefore youthful lusts.]—The apostle does not mean sensual lusts only, but ambition, pride, love of power, rashness, and obstinacy; vices which some teachers who are free from sensual lusts are at little pains to avoid.—At the time this epistle was written, Timothy, being about 38 years of age, was in the season of life which is most susceptible of ambition, pride, love of power, &c.

2. But pursue righteousness, &c.]—Human nature is so constituted, that what men are accustomed to becomes pleasant, although at first it be disagreeable. The apostle's advice, therefore, may be considered as implying, that we should, for the most part, employ our selves in the exercise of the virtues here mentioned, that we may acquire a relish for them, and not too frequently indulge ourselves even in innocent diversions and entertainments. For, 'the mind may insensibly fall off from the relish of virtuous actions, and by

23 (Δ) Moreover, foolish and untaught questions (Tit. iii. 9.) reject, knowing that they beget fightings.

24 (Δ) And the servant of the Lord must not fight, but be gentle towards all men, fit to teach, (see 1 Tim. iii. 2.), patiently bearing evil:

25 In meekness instructing those who set themselves in opposition; (μνηστὶ) if, by any means, God will give them repentance (ω) to the acknowledgment of truth.

26 And being caught alive by him out of the snare of the devil, they may awake (ω) to do the will of God.⁴

degrees exchange that pleasure which it takes in the performance of its duty, for delights of a much more inferior and unprofitable nature." Spectator, No. 447.—The Judaizers seem to have been remarkably deficient in the virtues mentioned by the apostle, being men of immoral lives.

Ver. 24. And the servant of the Lord must not fight.—In this and the following verse, the apostle seems to have had Christ's example as a teacher in his eye, proposing it as a model to all who are employed in teaching. The virtues here mentioned, our Lord generally exercised in teaching: Yet, on some occasions, he departed from his usual mildness, and with great severity reprov'd notorious sinners, such as the scribes and pharisees. In the same manner, the prophets and apostles used strong speech in checking obstinate offenders; while those who shewed any candour and honesty in their opposition to the gospel, they instructed with the greatest meekness, agreeably to the canon mentioned ver. 25.

Ver. 26.—1. And being, &c.—The translation which I have given of this verse, arises from pointing and construing it in the following manner: Καὶ ἔσονται ζῶντες ἐν τῇ παγίδει τοῦ διαβόλου, ἀναστήσει αὐτοὺς ὁ θεὸς ἐκ τῆς παγίδος αὐτοῦ. According to this construction, in which I have followed Benson, all the words of the sentence have their proper signification, particularly the two pronouns; for αὐτοὺς, the relative, means the servant of the Lord, and αὐτοῦ, the demonstrative, refers to God, mentioned ver. 15.

2. Caught alive.—Ζῶντες denotes the action of a fisher or hunter

23 Moreover, those foolish questions which the Judaizers are so fond of, and which were never proposed by the apostles, reject; knowing that they beget contentions.

24 And the servant of Christ must use no violent methods with those he instructs, but must be gentle towards all men, shewing an example of the meekness which he recommends: He must also be able and desirous to teach, patiently bearing every kind of ill treatment.

25 Having the command of his own temper, he must in meekness instruct those who set themselves in opposition to the doctrines of the gospel, if, by any means, God will give them a sense of their errors, so as to bring them to the acknowledgment of truth.

26 And being caught alive by the servant of the Lord, out of the toils of the devil, in which they were sleeping through the intoxication of sin, they may awake from that intoxication to do the will of God, by believing and obeying the gospel.

who takes his prey alive, in opposition to one who kills it in order to catch it. This sense Benson hath proved by various examples. According to this sense of the word, it is used by the apostle with great propriety: for the purpose of the devil's ensnaring men being to kill them, the servant of God, who takes the wicked alive out of his snare, saves their life, by giving them an opportunity of escaping and returning to God.

3. Out of the snare of the devil.—The snare of the devil, out of which the opposers of the gospel are to be taken alive by the servant of the Lord, signifies those prejudices and errors, and habits of sensuality, which hindered both Jews and Gentiles, in the first age, from attending to the evidences of the gospel.

4. They may awake to do the will of God.—The word ἀναστήσει properly signifies to awake sober out of a deep sleep occasioned by drunkenness. In this passage wicked men are represented as asleep, or deprived of the use of their faculties through the intoxication of sensuality. During this sleep of their reason, they are caught in the toils of error by the devil; but, being laid hold on by the servant of the Lord, they are taken alive out of that snare by his representing to them the danger of their state, and are at length roused to do the will of God.—If to this construction and translation of this passage, given above, it be objected, that ἔσονται ἐκ τῆς παγίδος is an uncommon phrase, I answer, with Benson, it is not more uncommon than ἀναστήσει ἐκ τῆς παγίδος, the phrase admitted by our translators.

CHAPTER III.

View and Illustration of the Prediction concerning the Apostasy, and of the other Matters contained in this Chapter.

THE apostle, in the end of the preceding chapter, having informed Timothy, that for wise reasons false teachers were suffered to arise, he in the beginning of this chapter foretold, that in future times, through the pernicious influence of the corrupt doctrines propagated by false teachers, many in the Christian church, and among the rest the false teachers themselves, would become so wicked, that it would be dangerous to the faithful to live among them, ver. 1.—Men would be unmeasurably selfish, scandalously covetous of money, boasters of being high in favour with God, insolent on that account, blasphemers of God by the injurious representations which they would give of his character and will, disobedient to parents, ungrateful to benefactors, unholy in their dispositions, ver. 2.—without the affections natural to mankind, avowed covenant-breakers, slanderers of those who maintained the truth, immoderately addicted to venereal pleasures, furious against those who oppose their corrupt practices, having no love to good men, ver. 3.—betrayers of trusts, headstrong in their errors, swollen with pride, and lovers of pleasures more than lovers of God, ver. 4.—And to shew that in this description the teachers of religion were comprehended, the apostle added, that the persons of whom the spake, in order to conceal their enormous wickedness, would make loud pretensions to superior sanctity; they were to have the outward appearance of godliness, but in practice they would deny its power. And because some teachers of this character were then beginning to shew themselves, the apostle ordered Timothy to avoid them, ver. 5.—Of this sort, he told him, those teachers were,

who, on pretence of instructing the female part of families, introduced themselves into houses, and led captive silly women laden with sins, by assuming the direction of their conscience, ver. 6.—and who detained them in bondage, by keeping them always learning, and never leading them to the knowledge of the truth, ver. 7.

This part of the chapter is generally, and I think justly, considered as a prediction of the apostasy from the true faith and practice of the gospel which early began to take place in the Christian church, but which was not carried to its height, till the Roman empire in the west was overturned by the incursions of the barbarous northern nations.—Of that apostasy St. Paul had prophesied twice before; namely, 2 Thess. ii. 3–12. and 1 Tim. iv. 1–5. In the first of these passages, the blasphemous claims of the corrupters of Christianity in later ages, their feigned miracles, and other base arts by which they were to establish their usurped authority in the church, are described: In the second passage, the impious doctrines and superstitious practices, which, by virtue of that authority, they were to introduce, are particularly set forth. But in this epistle, the influence of the ungodly doctrines and superstitious practices of the promoters of the apostasy, in corrupting the morals both of the teachers and of the people, are foretold.—These three prophecies taken together, exhibit such a striking portrait of the characters, pretensions, and practices of the promoters of the apostasy, that no intelligent reader, who is acquainted with the history of the church, can doubt that the erroneous doctrines and superstitious practices which were early introduced, and

which, under mistaken notions of sanctity, were supported by persons of the greatest reputation, are in these prophecies foretold to end in that monstrous fabric of spiritual tyranny, which the bishops of Rome, assisted by their clergy, erected; and in that universal corruption of manners which it occasioned. As little can he doubt, that the predictions of these evils recorded in scripture, were designed by the Spirit of God to convince the faithful in after-times who were to be witnesses of the apostasy, that it had happened by the permission of God, who often makes the wickedness of men instrumental in accomplishing his greatest purposes.

Lest, however, the knowledge of that great and universal corruption which was to take place in the church, might have led Timothy and the brethren at Ephesus to fear that the church would never recover from such a sad state, the apostle observed, that the opposition of the authors and promoters of the apostasy to the truth, was of the same nature, and would end in the same manner, as the opposition of Pharaoh's magicians to Moses. For as Jannes and Jambres resisted him by false miracles, so the promoters of the apostasy, being men corrupted in mind, would resist the true doctrines of the gospel by feigned miracles and other base arts, ver. 8.—But they would not be permitted to go on in their deceits longer than the time determined. Their wicked practices would at length be made plain to the deluded themselves, as the wicked practices of Pharaoh's magicians were made plain both to the Israelites and to the Egyptians, ver. 9.—Then,

NEW TRANSLATION.

CHAP. III.—1 (TYPO *dt*, 104.) This also know, that in *latter days*' perilous times will come:

2 For men¹ will be self-lovers,² money-lovers,³ boasters, proud, blasphemers, disobedient to parents,⁴ ungrateful, unholy,

3 Without natural affection,¹ covenant-breakers,² slanderers,³ incontinent, fierce, without any love to good men,

4 Betrayers,¹ headstrong, puffed up, (see 1 Tim. iii. 6, note 2.), lovers of pleasures more than lovers of God:²

5 Having a form of godliness, but denying

Ver. 1. In latter days.]—The phrase *εσχάταις ημεραις* is the same with Gen. xlix. 1. *εσχάταις ημεραις*, which signifies *future days* or *time*, without marking whether these days were far off or near at hand. And therefore it does not signify *the last days* of the world, as in our English Bibles, but *future times* in general, being of the same import with *εσχαίος χρόνος*, *latter times*, 1 Tim. iv. 1. where also the apostasy is foretold.

Ver. 2.—1. For all men will be.]—The word *men* includes both teachers and people. The apostle seems to have had the teachers principally in his eye here, as is plain from ver. 6. where he represents them as 'going into houses, and leading captive silly women'; and ver. 8. where he likens them to Jannes and Jambres, on account of their resisting the truth, by the false miracles which they pretended to work.

2. Self-lovers.]—The extreme selfishness of the teachers of religion in future times, the apostle mentioned first of all in this prophecy, because their other vices were to originate from and terminate in selfishness.—The vices mentioned in this and the two following verses have always existed in the world: But being spoken of here as characteristic of the latter days, it implieth, that besides being common in the latter days, they would be openly avowed and defended.—Accordingly it is well known, that in the dark ages the clergy defended all the enormities mentioned by the apostle, encouraged the people by their false doctrine to commit them, and went before in the practice of these enormities.

3. Money-lovers.]—The Romish clergy have carried their love of money to such an height, that they pretend to sell heaven for money, even to the wickedest of men, under the name of *indulgences*.

4. Disobedient to parents.]—In the language of the Hebrews, *parents* signified superiors of every denomination. The disobedience of the Romish clergy to princes and magistrates, and even their dethroning princes, is well known. It may also signify their encouraging children to become monks and nuns, contrary to the will of their parents.

to shew what he had done for repressing error and wickedness in the world, the apostle appealed to Timothy's knowledge of his doctrine, manner of life, purpose in preaching, faith, long-suffering, love, patience, persecutions in various places, and deliverances. Wherefore, Timothy having been taught the true doctrines of the gospel by the apostle, and being animated by his example to encounter danger, he was both qualified to detect and strengthened to oppose error, ver. 10, 11.—Besides, he was to consider, that all the faithful servants of Christ in the first age were appointed to suffer persecution, ver. 12.—whereas evil men and false teachers, instead of suffering for the truth, will give up every article thereof, and become more and more corrupt; seducing not only others, but themselves also, through their immoderate love of gain, ver. 13.—In short, the apostle ordered Timothy; to maintain with firmness the doctrine he had learned from him, knowing that he had learned it from an apostle of Christ, ver. 14.—and the rather, that from his childhood he had been brought up in the knowledge of the Jewish scriptures, which, by leading him to believe on Christ, were able to make him wise to salvation, ver. 15.—For these scriptures being given by the inspiration of God, they are in all respects agreeable to the gospel revelation, and may be used profitably by Christian ministers, in teaching, correcting; and instructing their people in righteousness, ver. 16.—Properly understood, therefore, the Jewish scriptures are of great use in fitting the Christian preacher for every part of his duty, ver. 17.

COMMENTARY.

CHAP. III.—1 Besides what I formerly told thee concerning the apostasy, (1 Eph. iv. 1.), *this also know, that in the latter days*, through the extreme wickedness both of the teachers and of the people, *times dangerous* to live in will come:

2 For men will be selfish, covetous of money, boasters of their being in favour with God, and proud on that account, blasphemers of God, by the injurious representation which they give of him, disobedient to parents, ungrateful to benefactors, unholy,

3 Without natural affection, avowed covenant-breakers, slanderers of those who oppose their corruptions, immoderately addicted to venereal pleasures, fierce against their opposers, without any love to good men who maintain the truth,

4 Betrayers of trust, headstrong in whatever they undertake, swollen with pride, so that they will hearken to no advice, lovers of sensual pleasures more than lovers of God.

5 These wicked teachers, in order to deceive their disciples these

Ver. 3.—1. Without natural affection.]—The Romish clergy being forbidden to marry, can have neither wives nor children openly, so are without the affections natural to mankind; at least they dare not avow their having these affections.—It may likewise be meant of the laity, who were to shut up their female children in nunneries, on pretence of superior sanctity, but in reality from interested motives.

2. Covenant-breakers.]—The Roman Catholic clergy have been remarkable covenant-breakers. For, not long ago, they professedly held it as a principle of religion, that no faith is to be kept with heretics, and set subjects free from their oaths of allegiance to their princes.—Or, *αποσπῶντες* may signify persons who, being offended, will enter into no treaty of reconciliation; so it may be translated *implacable*, as in Rom. i. 31.

3. Slanderers.]—The authors and abettors of the apostasy will impute all manner of crimes to those who resist their corruptions: How exactly this hath been fulfilled in the Romish clergy, all who are acquainted with their history know well.

Ver. 4.—1. Betrayers.]—*Πεσσωτες*. If this word is translated *traitors*, as in our Bible, it may signify, that they would deliver up their nearest relations to death who opposed their corruptions. See Mark xiii. 12.

2. Lovers of pleasures more than lovers of God.]—It is observable, that this description begins with mentioning extreme selfishness as the root, and concludes with the excessive love of sensual pleasure as the end, of all the corruptions that were to prevail in latter times. Hence we may learn, what a pernicious thing the excessive love of sensual pleasure is. It hath been the source of those monstrous perversions of religion which took place among Christians in the dark ages; and governed by it, many in every age destroy their health, their fortune, their reputation, the comfort of their families, and every thing valuable in life, for the sake of gratifying their appetites.

the power of it. (Kai, 204.) Now, from these turn away.¹

6 (Εἰς οἴκους γὰρ, 94.) Of these indeed they are, who go into houses¹ and lead captive silly women laden with sins, led away² by divers lusts;

7 Always learning, but never able to come to the knowledge of truth.

8 (Δὲ) Now, in the manner that Jannes and Jambres¹ resisted Moses,² so these also resist³ the truth; men wholly corrupted IN mind, undiscerning⁴ concerning the faith.

9 However, they shall not proceed farther: For their foolishness⁵ shall be very plain to all, as theirs also was.³

10 But thou hast fully known¹ my doctrine, manner of life, purpose, faith, meekness, love, patience,

11 Persecutions, sufferings, such as befell me in Antioch, in Iconium, in Lystra: Such persecutions I endured; but out of τῆς all the Lord delivered me.

12 (Καὶ πάντες, δὲ, 107.) And all indeed who wish to live godly in Christ Jesus shall be persecuted.

13 (Πορνῆς δὲ, 103.) Now wicked men and (πορνῆς) sorcerers¹ will wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned, and WITH WHICH thou hast

more effectually, will have an appearance of godliness, by their care in performing the external duties of religion, but they will be utterly void of real piety. Now, from these turn away.

6 Of these teachers indeed they are, who go into houses, and, having the appearance of godliness, take the direction of the consciences and purses of ignorant women, who, being laden with sins, and led away by divers lusts, gladly embrace doctrines which reconcile the practice of sin with the hope of salvation.

7 These are devoted to the false teachers, on pretence of always learning; but they are never able to come to the knowledge of truth, because their teachers industriously hide it from them.

8 Now, in the manner that Jannes and Jambres resisted Moses, so by false miracles (ver. 13.) these teachers also, contrary to their conscience, will resist the truth; being men wholly corrupted in mind, and utterly incapable of discerning the true faith of the gospel.

9 However, after deluding mankind for a while, they shall not proceed further: For their imposture shall be made very plain to all; as the imposture of Pharaoh's magicians also was to the Israelites, and even to the Egyptians themselves.

10 But what I have done for detecting and opposing deceivers thou knowest, who hast fully known my doctrine, manner of life, purpose in preaching, fortitude in danger, meekness under provocation, love to mankind, patience under sufferings,

11 Persecutions and sufferings, such as befell me in Antioch, (Acts xiii. 50.), in Iconium, (Acts xiv. 2, 5, 6.), in Lystra, where I was stoned and left as dead, (Acts xiv. 19, 20.): Such persecutions I endured; but out of them all the Lord Jesus delivered me.

12 I do not complain of my sufferings, as if I was the only persecuted servant of Christ. All indeed who wish to live godly in the Christian church, shall be persecuted in this age.

13 Now the wicked teachers and sorcerers, of whom I speak, who by false miracles seduce the people, will for a while wax worse and worse, deceiving others, and being deceived themselves, till they are stopped, ver. 9.

14 But, instead of acting like these wicked teachers, continue thou in the belief of the things which thou hast learned, and with

Ver. 5. From these turn away.]—Some think the phrase τούτους ἀποστρέψω may be translated *these turn away*;—turn out of the church all teachers who have any resemblance to the persons I have mentioned. They are introducing the corruptions, which, in after-times, their successors will carry to the height I have described.

Ver. 6.—1. Of these, indeed, they are who go into houses, and lead captive silly women, &c.]—This, with the two subsequent verses, is thought by some a prophetic description of the practices of the Romish monks and friars of the dark ages, who, by hypocritical pretensions to extraordinary sanctity, and by auricular confessions and other wicked arts, deluded and corrupted their female votaries. But practices similar to these began very early in the church, and by a gradual progress were at length, under the Romish hierarchy, formed into a regular system of deceit. We may therefore suppose, that as in the prophecies which foretell the political state of the world, so in the prophecies concerning the apostasy in which its religious state is represented, the general course of things, through a succession of ages, is foretold, rather than the state of things in any particular age. This I think will be allowed, when it is considered, that not the rise only, but the progress and downfall of the apostasy, is foretold in these prophecies. So that their subject being a series of things which were to happen throughout a long course of years, and which were gradually to produce a widely extended and confirmed state of corruption in the church, there is no reason for limiting their fulfilment to any particular period.

2. Led away by divers lusts.]—The word ἁγμινα, *led away*, being properly applied to beasts who are led in halter whithersoever their owners please, it signifies that these women were slaves to their lusts.

Ver. 8.—1. Jannes and Jambres.]—It is generally believed that these were Pharaoh's chief magicians, whose names, though not recorded by Moses, being handed down by tradition, are preserved in Jonathan's Chaldee paraphrase on Exod. vii. 11. and on Numb. xxii. 22. In the latter passage these two magicians are absurdly said to have been Balaam's servants.—Jannes and Jambres are mentioned likewise by Numerius the Pythagorean, as Origen informs us, Cont. Cels. lib. 4. p. 198, 199. Spencer's edit.

2. Resisted Moses.]—We are told, Exod. vii. 11. 22. that Pharaoh's magicians imitated three of Moses' miracles by their enchantments, *incantationibus*; that is, by repeating a form of words known only to themselves, in which they invoked certain demons, and, as they fancied, constrained them to do the thing desired. By thus pretending to work miracles equal to those of Moses, they resisted him in his attempt to persuade Pharaoh to let the Israelites go.

3. So these also resist the truth.]—Resist the truth in the manner Jannes and Jambres resisted Moses; namely, by false miracles. In the early ages the heretical teachers were much addic-

ed to the study of magic. Clem. Alexand. Strom. lib. v. p. 104. tells us, that some of the Gnostics pretended to have the secret books of Zoroaster. We know likewise, that in later times the monks and friars were great pretenders to miracles. Hence they are called, ver. 13. γοηταί, *magicians*. The apostle, therefore, in prophesying of the heretical teachers who were to arise in the church in after-times, with great propriety compared them, both in their character and punishment, to Pharaoh's magicians.

4. Undiscerning concerning the faith.]—As, Rom. i. 28. ἀδύναμις signifies a mind incapable of distinguishing right from wrong, ἀδοξία in this passage may signify persons incapable of distinguishing truth from falsehood; consequently incapable of discerning the true doctrines of the gospel.

Ver. 9.—1. However, they shall not proceed farther.]—How exactly the whole of this prophecy hath been fulfilled, they know who are acquainted with the history of the ancient heretics, and of the Romish church, and of the Reformation.

2. For their foolishness shall be very plain to all.]—Αἰνία, their want of understanding. The apostle might justly call the errors of the authors of the apostasy, and the base arts by which they established their authority, *foolishness*, because, though they thought themselves superlatively wise in the methods which they devised for obtaining power and wealth, their doctrines and practices were as void of reason as are the imaginations and actions of fools: Or, *foolishness* here may signify *imposture*.

3. As theirs also was.]—The vile arts by which the corrupters of Christianity established their errors being discovered, their folly and wickedness shall be very plain to the people, even as the folly and wickedness of Pharaoh's magicians was made plain to the Israelites, by the stop which God put to their enchantments: And thus the truth being set in a more clear light, the wisdom and righteousness of God, in permitting these corruptions to take place for a while, will be demonstrated.

Ver. 10. Hast fully known.]—The word παρὰ πᾶσιν οὐδὲν is applied to one who follows another in walking, so as to keep pace with him. Metaphorically it signifies, to attain the complete knowledge of a thing. In this sense it is used Luke i. 3.

Ver. 11. In Lystra.]—Timothy being a native of Lystra, and the apostle's disciple and companion, when the apostle was stoned in that city, and dragged out of the street as one dead, he may, as Benson supposes, have been present on that occasion, and may have been one of those who stood round him when he revived, Acts xiv. 20.

Ver. 13. But wicked men and sorcerers.]—Γοηταί. This word properly denotes *sorcerers*, *enchanters*, *magicians*, who, deceiving the vulgar by false miracles, make them believe what they please.—The apostles gave to the false teachers, who introduced and continued the apostasy, the name of *sorcerers*, with great propriety, and termed their vile arts *sorceries*, Rev. xvii. 23. because they were to resist the truth in the very manner Pharaoh's magi-

been intrusted,¹ knowing from whom thou hast learned them:

15 And that from a child thou hast known the sacred scriptures,¹ which are able to make thee wise to salvation by the faith which is in Christ Jesus.

16 The whole scripture¹ is divinely inspired,² and is profitable for teaching,³ for confutation,⁴ for correction, for instruction in righteousness:

17 That the man of God may be perfect,¹ AND thoroughly fitted for every good work.

cians resisted Moses. For, as St. Paul told the Thessalonians, 2 Epist. ii. 9. their coming was to be 'after the inworking of Satan, with all power, and signs, and miracles of falsehood, 10. and with all the deceit of unrighteousness.'—In ver. 9. the apostle had foretold that a stop would be put to their delusions. Here he foretells that they themselves would not be reclaimed.

Ver. 14. Thou hast been intrusted.]—That this is the true translation of the word *πιστωσθης*, appears from Gal. ii. 7. 'When they saw (*ετι πιστωσθαι*) that I was intrusted with the gospel of the uncircumcision.'—1 Tim. i. 11. 'The gospel of the blessed God, with which (*πιστωσθης*) I am intrusted.'

Ver. 15. Hast known the sacred scriptures.]—The apostle calls the writings of the Old Testament sacred, because of their divine inspiration, mentioned ver. 16.—Timothy's mother and grandmother being Jewish women of great piety, had trained him up from his childhood in the knowledge and belief of the writings of Moses and the prophets. And their care in thus instructing him being commended by the apostle, it shows us that little children ought to be made acquainted with the scriptures as early as possible; and that they may derive much benefit, even from that imperfect knowledge of the scriptures and of the principles of religion, which they are capable of attaining in their tenderest years. See 2 Tim. i. 5. note.

Ver. 16.—1. The whole scripture.]—Here, the critics observe, *πασα* is put for *αλη*.—The word *scripture* without any epithet, is used to denote the writings of Moses and the Prophets, Matt. xxii. 29. John v. 39. x. 35. But in the commentary I have added the epithet *sacred* from verse 15. to shew the unlearned reader that the apostle is speaking of those writings only which the Jews esteemed of divine authority.

2. Is divinely inspired.]—Grotius translates this, all divinely inspired scripture is even profitable; or, 'is certainly profitable,' &c. But this translation; though framed to comprehend the writings of the evangelists and apostles, is rather forced; because the discourse is concerning the Jewish scriptures only. It is however abundantly just as a translation of the Greek text.

3. And is profitable for teaching.]—*Διδασκαλιαν* signifies the act or office of teaching, Rom. xii. 7. 1 Tim. iv. 13. v. 17. Tit. i. 9. ii. 7.

4. For confutation.]—The word *αλεγχων* comes from *αλεγχω*, to confute, 2 Tim. iv. 2. Titus i. 9.; so may properly be translated *confutation*.—Benson's note on this passage is,—"As to the inspiration of the books of the Old Testament I find two opinions—

which thou, hast been intrusted, knowing from whom thou hast learned them—even from me an inspired apostle;

16 And that from thy childhood thou hast known the sacred scriptures, which having foretold the doctrine, miracles, death, resurrection, and ascension of the Christ, exactly as they have come to pass, are able to make thee wise to salvation, by confirming thee in the faith which hath Christ Jesus for its object.

16 I am calumniated as contradicting Moses and the prophets; but I believe, that the whole sacred scripture is divinely inspired, and is profitable for teaching the doctrines of the gospel, for confuting those who err therefrom, for correcting those who sin, for instructing all in righteousness;

17 That the Christian minister, by the light derived from the Jewish revelation, may be perfect in the knowledge of the things he is appointed to teach, and thoroughly fitted for discharging every part of the good work he is engaged in.

1. That the writers of the several books had all the thoughts, and even the very words suggested to them by the Spirit of God; and that they were the penmen of the Spirit, to commit to writing just what he dictated.—2. Others think with more latitude; and allow indeed that Moses received the Law from God; and that the prophets were inspired by the Spirit to foretell future events which lay out of the reach of human foresight; but that they were left to express themselves in their own words and phrases, in which they give a faithful account of what the Spirit dictated to them, 2 Pet. i. 20, 21. But as to what was handed down by authentic tradition, or the facts with which they themselves were thoroughly acquainted, they could, as faithful historians, commit them to writing, and that without any extraordinary inspiration: And their account, as far as our present copies are exact, may be depended upon as satisfactory and authentic." He adds, "If the Spirit presided, strengthened their memories, and preserved them from mistakes, this last opinion may not be much amiss." See 1 Cor. ii. 13. note 1. 2 Tim. i. 13. note 2. and Ess. 1. note 2.

Ver. 17. That the man of God (see 1 Tim. vi. 11. note) may be perfect, &c.]—The apostle's encomium on the Jewish scriptures consists of two parts—their divine inspiration, and their usefulness for illustrating the gospel revelation; so that a Christian minister, who rightly understands them, is thereby well fitted for every part of his work. Our Lord also, on various occasions, bore testimony to the Jewish scriptures, and to their connexion with the gospel: Luke xxiv. 27. 'And beginning at Moses and all the prophets, he expounded unto them in all the scriptures, the things concerning himself.' Also he commanded his disciples to 'search these scriptures, because they testified of him,' John v. 39.; see ver. 46. What then are we to think of those teachers, who are so much pains to disjoin the Christian revelation from the Jewish, as if the latter were not of divine original, and had no connexion with the gospel; and instead of illustrating and confirming the gospel, were rather an encumbrance to it? In this encomium of the Jewish scriptures the duties of a Christian minister are declared to be—1. To teach the people the true doctrine of the gospel: 2. To confute all errors contrary to true doctrine: 3. To correct, by proper admonitions, reproofs, and censures, those who openly transgress the precepts of the gospel: 4. To direct and encourage all to follow a righteous course of life: Lastly, in this encomium of the Jewish scriptures the apostle contradicted the Judaizers, who affirmed that the law was contrary to the gospel.

CHAPTER IV.

View and Illustration of the Solemn Charge given to Timothy in this Chapter.

HAVING in the preceding chapter explained to Timothy the duties of his office as an evangelist, the apostle now solemnly charged him, in the presence of God, and of the Lord Jesus Christ, who is to judge the living and the dead at his second coming, to be diligent and faithful in all the duties of his ministry, by preaching true doctrine, confuting gainsayers, rebuking sinners, and exhorting, both the teachers and the people under his care, to behave properly in every respect, ver. 1, 2.—because the time was approaching in which the people would not endure wholesome doctrine; but having itching ears which required to be tickled with the elegancies of language, would for that purpose multiply to themselves teachers, ver. 3.—and would listen to fables, loathing the solid doctrine of the gospel, ver. 4.—Next, he exhorted Timothy to watch at all times to oppose the entrance of false doctrine and corrupt practices, without being intimidated by the evils to which he might expose himself by his fidelity, and to do the work of an evangelist in such a manner as to shew himself an approved minister of Christ,

ver. 5.—Then told him, that he was thus earnest in his exhortations to him, because the time of his departure was come, ver. 6.—and because he himself had combated the good combat, had finished the race, and had all along preserved the faith pure, ver. 7.—and was to be rewarded as a conqueror in the good combat with a crown of righteousness, by Christ the righteous judge of the world; so that if Timothy proved equally courageous and faithful in discharging the duties of his ministry, he might expect the same reward from Christ, who will bestow a crown of righteousness on all who, conscious of their own integrity, long for his appearing to judge the world, ver. 8.

In the remaining part of the chapter the apostle gave Timothy a particular account of his own affairs, and of the behaviour both of his friends and enemies, ver. 9–18.—Then desired him to salute Prisca and Aquila, and the family of Onesiphorus, ver. 19.—And because he had left Erastus at Corinth, and Trophimus at Miletus, and all his assistants had fled from the city, he begged him to come to Rome before winter. Then give him the

salutations of Eubulus, Pudens, Linus, and Claudia, Christians of singular eminence, and the salutations of all the brethren in Rome with whom he was allowed to

have any intercourse, ver. 20, 21.—and concluded with giving him, and the brethren at Ephesus, his apostolical benediction, ver. 22.

NEW TRANSLATION.

CHAP. IV.—1. I charge thee, therefore, in the presence of God, and of the Lord Jesus Christ,¹ who will judge the living (1 Thess. iv. 15.) and the dead, (αὐτὰς) at his appearing and his kingdom,

2 Preach the word; be instant in season, out of season; confute, rebuke, exhort, with all long-suffering,¹ (αὐτὸς ἡδύχῃ, 210. 39.) when teaching.

3 For there will be a time¹ when they will not endure wholesome teaching,² but having itching ears, they will, according to their own lusts, heap up to themselves teachers.³

4 And from the truth indeed they will turn away their ears, and be turned aside to fables.

5 But watch thou at all TIMES; bear evil treatment; do the work of an evangelist; fully perform thy ministry: (see ver. 17. note 1.)

6 For I am already poured out,¹ and the time of my departure hath come.

7 (Τὸν ἀγῶνα τὸν καλὸν κηρύσσειν) I have combated the good combat, I have finished the race,¹ I have preserved the faith.

8 Henceforth there is laid aside for me a crown of righteousness,¹ (Phil. iii. 14. note 2.), which the Lord, the righteous Judge, will deliver to me at that day; and not to me only, but to all them also who love his appearing.

9 Make haste to come! to me soon:

10 For Demas,¹ having loved the present

Ver. 1. In the presence of God, and of the Lord Jesus Christ. —The persons in whose presence the apostle gave this charge, Timothy could not but exceedingly revere, as they were always present with him beholding his conduct, and were to be his judges at the last day. —This solemn charge the apostle gave to Timothy, not because he suspected him of any unfaithfulness, but to shew his own extreme solicitude for the preservation of true doctrine, and for the prosperity of the church of Christ; also to leave on record an injunction to the ministers of Christ in succeeding ages, to be faithful and diligent in all the duties of their function. They ought therefore to consider it with attention, and should make a due application of it to themselves.

Ver. 2. With all long-suffering. —This virtue the apostle often recommended to Timothy, 2 Tim. ii. 20. iii. 16.; whereas, in directing Titus how to teach, he does not mention long-suffering or patience. Perhaps Timothy, being younger than Titus, was of a more ardent spirit which needed to be restrained; or, as Benson suspects, the obstinacy of the persons with whom Titus had to do, might occasion this difference in the apostle's exhortations.

Ver. 3.—1. For there will be a time. —The apostle means the time in which the apostasy would work more effectually than it was then doing. He therefore desired Timothy to be diligent in preaching, while he might be heard.

2. When they will not endure wholesome teaching. —This prophetic description of the temper of Christians during the apostasy, hath been verified to an astonishing degree. For then the generality of the people nauseated the wholesome doctrines of true piety and sound morality inculcated in the gospel. Then the monks and friars, in all their sermons, spake of nothing but of miracles performed at the tombs of martyrs and confessors, or by their relics: And then the people delighted to hear nothing from their teachers but fables of that sort, as the apostle foretold, ver. 4.: because by these they were confirmed in the belief that the superstitious practices which their teachers recommended would procure them the pardon of their sins, however atrocious, and admission into heaven, notwithstanding their continued in sin to the end of their lives. See 1 Tim. iv. 2. note 1.

3. According to their own lusts, heap up to themselves teachers. —Some have quoted this text as a proof that the people ought not to have the choice of their own ministers. And it must be ac-

COMMENTARY.

CHAP. IV.—1. I have fully instructed thee in thy duty, and thou art well acquainted with the Jewish scriptures, in which the gospel is both explained and confirmed; I charge thee, therefore, in the presence of God, and of the Lord Jesus Christ, who will judge the living and the dead at his second appearing; when his kingdom shall be displayed in all its glory,

2 Preach the gospel doctrine in purity; be constant and earnest in preaching it, whether it be seasonable or unseasonable to thyself; confute false teachers, rebuke sinners, exhort all under thy care, with the greatest patience when teaching them.

3 Thou oughtest to be very faithful and diligent in these duties now; for there will be a time when the people will not endure wholesome teachings, but having itching ears, which must be tickled, they will, by the motions of their own peculiar lusts, multiply to themselves teachers, who, to gain their favour, will soothe them in their vices.

4 And thus indeed they will turn away their ears from the true doctrine of the gospel, and, by their teachers, they will be turned aside to believe fables, concerning miracles wrought in support of the greatest errors.

5 But watch thou at all times, and withstand the beginnings of these corruptions; patiently bear the ill treatment which the enemies of the gospel will give thee; do the work of an evangelist diligently; fully perform the duties of thy ministry:

6 For the church is soon to lose the benefit of my ministry: I am already poured out on the sacrifice of the faith of the Gentiles, and the time of my departure hath come.

7 I have combated the good combat of faith, (1 Tim. vi. 12.), I have finished the race of an apostle, I have preserved the faith uncorrupted, for which I have combated.

8 All fears of death vanish when I think of the glorious reward which awaits me. Henceforth there is laid aside for me a crown, not of olive leaves, but of righteousness, which, with all its honours and privileges, the Lord Jesus, the righteous Judge, will deliver to me at the last day; and not to me only, but to all them also who, like me, conscious that they have served him faithfully, long for his appearing to judge the world.

9 As I have a great desire to see thee, make haste to come to me soon.

10 For Demas in particular, having loved the present world

known; that when the people are of the character here described, such a power would be most hurtful to them. —In the expression, 'heap up to themselves teachers according to their lusts,' it is insinuated, 1. That the people would choose those teachers whose doctrines rendered the gratification of their lusts consistent with their hope of salvation: 2. That there would be a great number of this sort of corrupt teachers in the church, in the time of the apostasy.

Ver. 6. I am already poured out. —This the apostle said, because, as he told the Philippians, chap. ii. 17. he considered the shedding of his blood as necessary to the completing the sacrifice and service of the faith of the Gentiles. —Some think the word *ἐκχύναι* may be translated, *I am poured upon*; in allusion to the custom of pouring wine on the head of the animal to be sacrificed, immediately before it was slain: so that by this expression the apostle intimated, that he was soon to be put to death.

Ver. 7. I have finished the race. —The apostle likens his labour in the gospel not only to the combat of wrestling, but to that of the race, which also was one of the Olympic exercises.

Ver. 8. A crown of righteousness. —Having compared his labours as an apostle to the exertions of the combatants in the games, he represents his reward under the idea of a crown; because that was the reward bestowed on the victors in these combats. See 1 Cor. ix. 25. note 2. It was not however a crown of leaves, like theirs, but of righteousness, which Christ was to bestow on him, by counting his faith to him for righteousness. According to the apostle's representation, this crown, though laid aside for him, was not to be bestowed on him, even at death. It was to be given him at the day of Christ's appearing to judge the world; and in consequence of his being judged and acquitted by Christ.

Ver. 9. Make haste to come to me soon. —The apostle, now about to leave the world, wished to enjoy Timothy's company and conversation for a little while. He desired this visit likewise on Timothy's own account, that he might give him his dying advice and blessing; and that, by his example, Timothy might be strengthened to suffer death courageously, when called to do so. Accordingly it is said by some, that Timothy actually suffered martyrdom at Ephesus.

Ver. 10 —1. Demas, having loved the present world, hath forsaken me, and is gone into Thessalonica. —By calling the departure

world, hath forsaken me, and is *gone to Thessalonica, Crescens into Galatia,*² and Titus into Dalmatia.

11 Only Luke is with me.¹ Take Mark and bring him with thee,² for he is *very useful to me in the ministry.*

12 But Tychicus I have sent to Ephesus.

13 The bag¹ which I left at Troas with Carpus,² bring when thou comest, and the books,³ especially the parchments.

14 Alexander the coppersmith¹ hath done me many evil things.² The Lord reward him according to his works.³

15 Of whom be thou also aware;¹ for he hath greatly opposed our words. (See Pref. sect. 3.)

16 (Ev) At my first answer¹ no one appeared with me, but all forsook me.² May it not be laid to their charge!³

of Demas to Thessalonica a *forsaking him*, the apostle intimates that he departed without his permission.—This person is generally supposed to have been the Demas who sent his salutation to the Colossians, chap. iv. 14. And because in mentioning that salutation the apostle did not accompany it with any mark of his esteem, as he did in mentioning the salutation of Luke, which was sent at the same time, Col. iv. 14. Bengelius conjectures, that Demas was the apostle's amanuensis in writing his epistle to the Colossians. But he may have avoided commending Demas to the Colossians, if at that time he observed something in his character which he did not approve. His behaviour during the apostle's second imprisonment justifies such a supposition. For when he found the apostle was to be condemned, becoming afraid of losing his own life, he forsook him in the hour of danger, and retired to Thessalonica, on pretence of taking care of his worldly affairs; but in reality, because he hoped to remain there in greater safety than in Rome. This the apostle justly termed his *loving the present world*.—Whether Demas afterwards returned to his duty, is not known. Gregory, in his edition of the Greek New Testament, printed at Oxford in 1703, quotes an ancient Scholiast, who saith Demas apostatized to heathenism, and became an idol priest. But of this there is no evidence, as the apostle does not insinuate that he renounced the gospel.—See Philemon, ver. 24. note 2.

2. Crescens into Galatia.]—The apostle does not say either of Crescens or of Titus, that their departure, like the departure of Demas, was owing to their love of the present world. We may therefore, in charity, suppose that the one went into Galatia, and the other into Dalmatia, by the apostle's order, or at least with his permission.

Ver. 11.—1. Only Luke is with me.]—The apostle meant, that, of his fellow-labourers and assistants in Rome, Luke alone remained with him. For from ver. 21. where the salutations of some of the Roman brethren by name are mentioned, it appears that the apostle had many friends still in Rome, members of the church there, with whom he was allowed to have some intercourse.—For the character of Luke, see Col. iv. 14. note 1.

2. Take Mark and bring him with thee.]—Although the apostle was once exceedingly displeased with Mark, for deserting him and Barnabas in Pamphylia, Acts xv. 38, 39. that grudge was long ago removed by his subsequent faithful labours in the gospel. See Philemon, ver. 24.—The Mark mentioned in this passage, is by some thought to be a different person from the writer of the gospel which bears his name. See 1 Pet. v. 13. note 3.

Ver. 13.—1. The bag.]—The word *σακκος* signifies either a *cloak* or a *bag*.—If the apostle meant a cloak, his sending for it at so great a distance, is a proof, as Grotius observes, of his poverty. The Syriac translator understood it of a bag in which books were kept; for his version is, *Domum scriptorum*.

2. Which I left at Troas with Carpus.]—Paul, who was several times at Troas, may have lodged some of these times with Carpus; and knowing him to be a person of probity, he had left with him the valuable things here mentioned.

3. And the books, especially the parchments.]—What the books were which the apostle left with Carpus, commentators have not attempted to conjecture. But Benson fancies the *parchments* were the letters which he received from the churches, and the autographs of his own letters to the churches. For that he employed persons to transcribe his letters, is probable from Rom. xvi. 22. where the name of the amanuensis of that epistle is inserted. In these fair copies, the apostle wrote the salutation with his own hand, 1 Cor. xvi. 22. Gal. vii. 11. Col. iv. 8. Philemon, ver. 19. and thereby authenticated them as his letters. So he told the Thessalonians, 2 Epist. iii. 17.—If these autographs were a part of the parchments which Timothy was to bring with him to Rome, we may suppose the apostle's intention in this order was, after acknowledging them to be his autographs of the letters which he wrote to the churches, to give them to Timothy to be kept; or he may have had it in view to desire Timothy to deliver them to the churches and persons to whom the fair copies of them had been

more than was fit, *hath forsaken me, and is gone to Thessalonica*, expecting to be in more safety there than at Rome; *Crescens is gone into Galatia, and Titus into Dalmatia*.

11 Only Luke is with me. His attachment to me, and his zeal for the cause of Christ, are the more remarkable, that all my other assistants have left me. In thy way call on Mark; and bring him with thee, for he will be very useful to me in the ministry of the gospel.

12 But when Tychicus comes to thee, do not think he hath behaved like Demas: I have sent him to Ephesus to supply thy place.

13 The bag which I left at Troas with Carpus, in my way from Ephesus after parting with thee, bring when thou comest, and the books contained in that bag, but especially the parchments.

14 Alexander the coppersmith hath done me many ill offices here. In particular, he hath stirred up both the unbelieving Jews and Gentiles in Rome against me. The Lord reward him according to his works.

15 Of that wicked person be thou also aware, wherever thou happenest to meet with him, for he hath greatly contradicted the things which I advanced in my first answer.

16 At my first answer my fellow-labourers were so terrified that no one of them appeared with me in the court, but all forsook me. I pray God not to lay it to their charge!

sent, that they might preserve them with care, as the originals of the letters in their possession.—B. Pearson observes, that the bag with the books and parchments, of which the apostle speaks, were not left with Carpus at the time mentioned Acts xx. 6, 7. for then he had many attendants, who no doubt assisted him in carrying his things, not to speak of the ship which waited on them, Acts xx. 13. to transport them. Pearson therefore concludes that the bag with the books and parchments were left at Troas, in some journey which the apostle made through the Lesser Asia, after he was released from his first confinement at Rome.

Ver. 14.—1. Alexander the coppersmith.]—This seems to be the person mentioned in the history of the riot at Ephesus, Acts xix. 38. and whom the enraged multitude would not hear, when they knew he was a Jew.—Probably he was one of the Judaizing teachers who violently opposed the true doctrine of the gospel, and was by that time become the apostle's enemy. The unbelieving Jews at Ephesus knowing this, pushed him forward into the theatre to harangue the people, in expectation that he would vindicate them from having any connexion with the Christian teachers. Alexander is mentioned likewise, 1 Tim. i. 20.

2. Hath done me (literally, *hath sheared me*, see Psal. iv. 6.) many evil things.]—Benson is of opinion, that these evil things were done to the apostle by Alexander in Ephesus. But, on that supposition, there was no occasion to inform Timothy of them, who was a witness to all the ill offices which Alexander had done to the apostle in Ephesus. I therefore think these ill offices were done to him recently, and in Rome. See the preface to this epistle, Sect. 3. paragr. 3.

3. The Lord reward him according to his works.]—The Alexandrian and six other MSS., the Syriac and the Vulgate versions, and some of the fathers, read here *κατατιμι*, 'the Lord will reward.' Perhaps the ancient transcribers and translators thought it more agreeable to the apostle's character to *foretell*, than to *wish* evil to this wicked teacher. See Mill and Whitby. But why might not St. Paul, who had the gift of discerning spirits, and by that gift knew the malice which was in Alexander's heart, wish that such a malicious false teacher might be punished, if he did not repent? This limitation is implied in the words, 'according to his works.' Nay, it is implied in the very nature of the wish; at least in the mouth of a virtuous person. A wish of the same kind Nehemiah expressed with respect to Sanballat and Tobiah. Nehem. iv. 6. 'Cover not their iniquity, and let not their sin be blotted out, for they have provoked thee to anger.'

Ver. 15. Of whom be thou also aware.]—This being written after the apostle had made his first answer, at which Alexander had greatly opposed or contradicted his words, he judged it necessary to inform Timothy of that wicked teacher's malice. And as he suspected that Alexander would soon return to Ephesus, he cautioned Timothy to be on his guard against him.

Ver. 16.—1. At my first answer.]—The apostle's first answer was that which he made some time after he was imprisoned. He called it his first answer, not because he had made, but because he expected to make a second answer.

2. But all forsook me.]—When the apostle made his first answer, Demas and the rest had not left the city: otherwise he could not have complained of them, as he does in this verse, for not attending on him at his trial. The cruelty which Nero, or his prefect Helius Cæsarianus, (see ver. 17. note 3.), was now exercising against the Christians, so terrified the apostle's fellow-labourers, that, though they were in Rome when he made this answer, none of them appeared with him in the court.

3. May it not be laid to their charge.]—This prayer shews the excellence of the apostle's disposition. He was sensible of the danger to which his assistants would have exposed themselves by appearing with him at his trial; he knew likewise the infirmity of human nature; and therefore he made great allowances for their yielding in such circumstances, and prayed that they might be forgiven, as Christ prayed his Father to forgive those who crucified him.

17 (אֲדָ, 100.) *However*, the Lord stood by me, and strengthened me, that *through* me the preaching might be fully declared,¹ and all the Gentiles might hear;² and I was delivered out of the mouth of the lion.³

18 And the Lord *will* deliver me from every evil work, and will preserve me to his heavenly kingdom. To whom be glory for ever and ever.¹ Amen.

19 Salute Prisca¹ and Aquila, and the family of Onesiphorus.²

20 Erastus¹ abode at Corinth: But Trophimus I left at Miletus² sick.

21 *Make haste* to come before winter. Eubulus¹ saluteth thee, and Pudens, and Linus,² and Claudia,³ and all the brethren.

22 The Lord Jesus Christ be with thy spirit. Grace be with you.¹ Amen.

Ver. 17.—1. The preaching might be fully declared.]—The word *ἡ κηρυγμὸς* literally signifies, *might be carried with a full sail*, (1 Thes. i. 5. note 3.); that is, fully and boldly declared. Accordingly, Chrysostom and Theophylact have paraphrased this word *ἡ κηρυγμὸς*; for the meaning of which see Rom. xv. 19. note 4. In this passage the apostle told Timothy, that, contrary to the expectation of his enemies, he had declared in the hearing of Nero, or his prefect, the supreme dominion of Christ, his right to all the Gentiles as his subjects, his power in their salvation, together with the nature and method of that salvation; and that he had done so, that all the Gentiles in the provinces might hear of his courage in maintaining their privileges.

2. And all the Gentiles might hear.]—The apostle justly supposed, that what was said and done at the emperor's tribunal in Rome, where there was such a confluence of strangers from all quarters, would quickly fly abroad on the wings of fame, and be heard by all the Gentile converts every-where.

3. I was delivered out of the mouth of the lion.]—By the lion, some think Nero is meant, or rather his prefect, Helius Cæsarianus, to whom Nero committed the government of the city in his absence, with power to put whomsoever he pleased to death. See Pearson, *Annal. Paulin.* Ann. Chr. 57. Others understand the expression proverbially, as denoting an escape from the greatest danger: in which sense it is used Psal. xxii. 21. This interpretation they adopt, because they think the apostle would not give so disrespectful an appellation, either to Nero or to his prefect.

Ver. 18. To whom be glory for ever and ever.]—This doxology, addressed to the Lord Jesus, is in other passages addressed to God the Father, Rom. xvi. 27. 1 Tim. i. 17. By introducing it here, the apostle declared the greatness of his trust in the goodness and power of the Lord Jesus, and his sincere gratitude to him for having honoured him to be his apostle, and for promising him a place in his heavenly kingdom.

Ver. 19.—1. Salute Prisca.]—This is a contraction of the name Priscilla, unless, as Estius supposes, Priscilla be the diminutive of Prisca. This woman, with her husband Aquila, now resided in Ephesus. See Rom. xvi. 3. note.

2. And the family of Onesiphorus.]—Because the apostle does not salute Onesiphorus himself, the Papists argue, that at the time this epistle was written he was dead; and from the apostle's praying for him, chap. i. 18. they infer the lawfulness of praying for

the dead. But Onesiphorus at this time was with the apostle in Rome, 2 Tim. i. 16, 17; or, if he was gone from Rome, he might not be in Ephesus.

Ver. 20.—1. Erastus abode at Corinth.]—This is supposed to be the chamberlain of Corinth, mentioned Rom. xvi. 23. He is likewise mentioned Acts xix. 22. as one who ministered to Paul.

2. Trophimus I left at Miletus sick.]—Trophimus being an Ephesian, Acts xxi. 29, if he had been left at Miletus near Ephesus, Timothy could not have been ignorant of it. We may therefore believe he was left at Miletus in Crete, a city mentioned by Homer, *Iliad*. B. lin. 649. and by Strabo, a native of Crete; and by Pliny, *Nat. Hist.* Lib. iv. 12. 'Oppida ejus insignia Miletos,' &c.

Ver. 21.—1. Eubulus saluteth thee, and Pudens.]—Though none of the Roman brethren appeared with the apostle at his first answer, they did not, like his fellow-labourers, flee from the city, nor desert him altogether, but visited him in his prison, and desired him to send their salutation to Timothy.

2. And Linus.]—This person is said, by the ancients, to have been the first bishop of Rome after the apostles Paul and Peter. See *Pref.* to 1 Tim. Sect. 5. No. 4. But Theodoret speaks of this only as a tradition, *Oper. Tom. iii. p. 506.* "They say this is the Linus who succeeded the great Peter."

3. And Claudia.]—Martial, *Lib. xiv. Epigr. 13.* mentions a Pudens and a Claudia, who by some are thought to be the persons of whom the apostle speaks in this epistle. But they are represented as young when Martial wrote, so could not be mentioned by the apostle. It is said of Claudia, that she was a British lady whom St. Paul converted, and that she first carried the gospel into Britain. But of this there is no evidence.—According to tradition, the apostle Peter was now in Rome, and suffered martyrdom at the same time with St. Paul. But seeing Paul says, ver. 11, 'Only Luke is with me;' and ver. 16, 'at my first answer no one appeared with me;' also, seeing Peter's salutation was not sent to Timothy, his being in Rome at the time this letter was written may justly be doubted.—If he suffered martyrdom along with Paul, as the ancients affirm, he must have come to Rome after Paul wrote his second letter to Timothy.

Ver. 22. Grace be with you.]—This being a benediction, distinct from the one bestowed on Timothy, it was designed for such of the brethren in Ephesus as maintained the truth of the gospel in purity.

PREFACE.

SECT. I.—*The History of Titus, collected from Paul's Epistles.*

ALTHOUGH Titus was a person of such eminence among the first preachers of the gospel, that St. Paul wrote to him the letter in the canon of scripture which bears his name, for the purpose of directing him how to discharge the duties of his office, his name is not so much as once mentioned by Luke in his book of the Acts. His history, therefore, must consist of such particulars as are related of him in the apostle Paul's epistles, where indeed he is often mentioned with great respect, and of such probable conjectures as these particulars naturally suggest.

That Titus was converted by Paul, appears from his calling him 'his genuine son by the common faith.' Tit. i. 4. Yet at what time, and in what place, Paul converted him, he hath nowhere told us. They who think Titus was a religious proselyte before his conversion, are of opinion that he was converted at Antioch, soon after Paul and Barnabas came to that city from Tarsus, as mentioned Acts xi. 25. But others, supposing him to have been originally an idolatrous Gentile, conjecture that his conversion happened in some of the countries of the Lesser Asia, through which Paul travelled in the course of his first apostolical journey; the history of which is given, Acts, chapters xiii. xiv. What is certain is, that Titus was with Paul in Antioch before the Council of Jerusalem; and that having distinguished himself, after his conversion, by his piety and zeal, he was one of those whom the church at Antioch sent to Jerusalem, to consult the apostles and elders concerning the circumcision of the converted proselytes, fourteen years after Paul's own conversion; that is, in the year 49. Gal. ii. 1, 2.—When the messengers from the church of Antioch came to Jerusalem, the apostles, elders, and brethren assembled, and, after reasoning on that question, decreed that it was not necessary to circumcise the converted Gentile proselytes. Nevertheless, the Judaizers in Jerusalem zealously endeavoured on that occasion to have Titus circumcised. So the apostle insinuates, Gal. ii. 3, where he saith, 'Not even Titus who was with me, being a Greek, was compelled to be circumcised.'—Here it is proper to remark, that the Jews called all the idolatrous Gentiles *Ελληνες*, *Greeks*; for in their manner of speaking, *Jews and Greeks* comprehended the whole of mankind. See Rom. i. 16. note 3. According to this interpretation of the appellation, from the apostle's calling Titus a Greek it may be inferred, that before his conversion he was an idolatrous Gentile. The same thing appears likewise from the attempt of the Judaizers to force him to be circumcised. For after the decree of the Council was passed freeing the converted proselytes from obedience to the laws of Moses, if Titus, before his conversion, had been one of that denomination, the Judaizers could not with any show of reason have insisted on his circumcision. Yet, as the Council had determined nothing respecting the converts from among the idolatrous Gentiles, some of the zealous Judaizers, who by stealth introduced themselves into the private meeting in which Paul explained to James, Peter, and John, the gospel which he preached among the Gentiles, when they found out that Titus, before his conversion, was an idolater, might insist to have him circumcised, on pretence that he was not freed from circumci-

sion by the Council's decree. But this attempt to subject a Gentile convert to the law of Moses, Paul resolutely withstood, 'that the truth of the gospel might remain with the Gentiles,' Gal. ii. 5.

After the Council, when Paul and Barnabas, accompanied by Judas and Silas, returned to Antioch, to give the brethren an account of what had happened at Jerusalem, Titus, I suppose, returned with them; and, from that time forth, seems to have accompanied Paul in his travels as one of his assistants. For when the apostle set out from Antioch, to visit the churches which he had gathered among the Gentiles in his first apostolical journey, and to confirm them by delivering to them the decrees of the Council, Titus went with him all the way to Corinth, and laboured with him in the conversion of the inhabitants of that city. This appears from 2 Cor. viii. 23. 'If any inquire concerning Titus, he is my partner and fellow-labourer in the gospel towards you.' The reason is, the apostle, before he wrote to the Corinthians, having not visited them since their conversion, the fellow-labouring of Titus with him towards the Corinthians must have happened at the time they were converted.—If this reasoning be just, we must suppose, that after the Council, when Paul set out from Antioch with Silas to visit the churches, Titus either went with them, or was sent away before them with the apostle's letter to the Galatians, which I think was written from Antioch soon after the Council. See the Preface to Galatians, Sect. 2. In that case, when the apostle went through Galatia with the decrees, he may have met Titus, and have taken him along with him: Or, during his eighteen months' abode at Corinth, he may have sent for Titus to come and assist him in converting the Corinthians.

After the apostle had planted the gospel in Corinth, he went to Jerusalem. But whether Titus abode at Corinth, or accompanied him to Jerusalem, is not said. This, however, we know, that he came to the apostle, as many others did, during his long residence at Ephesus, mentioned Acts xix. 10. For by him he sent his first epistle to the Corinthians, which was written in Ephesus about the time of the riot of Demetrius. This service the apostle assigned to Titus, because being well known to, and much respected by the Corinthians, on account of his former labours among them, he hoped he might have influence in composing the disturbances which had taken place in their church. On his return from Corinth, Titus met the apostle in Macedonia, and gave him such an account of the good disposition of the Corinthians as filled him with joy, and induced him to write them a second letter, which he employed Titus likewise to carry. At the same time, he requested him to excite the Corinthians to finish their collections for the saints in Judea, which they had begun during Titus's former visit to them. In prosecution of this design, Titus abode at Corinth till the apostle himself came and received their collections, and the collections of the other churches of Achaia.—On that occasion, Paul spent three months at Corinth, Acts xx. 3., then set out for Jerusalem, taking Macedonia in his way. His companions in his journey to Jerusalem are mentioned Acts xx. 4., and though Titus is not named as one of them, it does not follow that he was not of the number.—He is not said by Luke to have been with the apostle in Macedonia, in his way to Corinth. Yet, from the apostle's sending him from Macedonia to Corinth with his second epistle to the Co-

rinthians, we learn that he was one of his chief assistants at that time. Wherefore, notwithstanding Luke, in his account of the apostle's return from Greece, hath not mentioned Titus among those who accompanied him to Jerusalem with the collections, he may have been one of them; and having gone with him to Jerusalem, he may have ministered to him during his imprisonment there, and in Caesarea; nay, he may even have sailed with him to Rome. These, however, are only conjectures; for from the time Titus delivered the apostle's second letter to the Corinthians, in the year 58, we hear nothing of him till the year 62, when he was left by the apostle in Crete, 'to set in order the things that were wanting, and to ordain elders in every city,' Tit. i. 4.

The leaving of Titus in Crete is supposed to have happened some time in the year 62, after the apostle was released from his first confinement in Rome.—In the letters which he wrote about that time to the Philippians, Colossians, Philemon, and the Hebrews, having promised to visit them, we may believe, that, when at liberty to fulfil his promise, he sailed in spring 62 from Italy for Judea, accompanied by Titus and Timothy. In their way, touching at Crete, they went through the cities, and preached the gospel to the idolatrous inhabitants with such power and success, that great numbers of them were converted. See sect. 2. of this Pref. However, although the apostle's success was so great in Crete, and his converts were not formed into churches, he did not judge it proper to remain in Crete; but, committing the care of the disciples there to Titus, with an order to ordain elders in every city, he sailed into Judea in spring 63, accompanied by Timothy. The brethren in that country being greatly distressed by the troubles which preceded the war with the Romans, the apostle, if he heard in Crete of their distress, might think it necessary to hasten his visit to them. Accordingly, as soon as he landed in Judea, he and Timothy went up to Jerusalem, and spent some time with the Hebrews, after which they proceeded to Antioch; and, in their progress through the churches, comforted and established them.—From Antioch the apostle set out on his fifth and last apostolical journey, in which he and Timothy travelled through Syria and Cilicia, then came to Colosse in Phrygia early in the year 64. And seeing he had desired Philemon to provide him a lodging in Colosse, it is reasonable to think he abode there some time. On that occasion, as Benson and others conjecture, he may have written his epistle to Titus in Crete, in which he desired him to come to him at Nicopolis, because he proposed to winter there, Tit. iii. 12.—From Colosse the apostle went with Timothy to Ephesus, where, having inquired into the state of the church in that city, he gave the Ephesian brethren such exhortations as he judged necessary, then departed to go into Macedonia, leaving Timothy at Ephesus to charge some teachers not to teach differently from the apostles, 1 Tim. i. 3.

In passing through Macedonia the apostle no doubt visited the Philippians and the other brethren in that province, according to his promise, Philip. ii. 24. After that, he went forward to Nicopolis to winter there, as he proposed; being accompanied by Erastus and Trophimus, who, it seems, had joined him either at Ephesus or in Macedonia.—In the beginning of the year 65, while the apostle abode at Nicopolis, taking into consideration the weight of the charge which he had devolved on Timothy, he wrote to him that excellent letter in the canon called *The First Epistle to Timothy*, in which he taught him how to discharge the duties of his function properly.—It seems that, at parting with Timothy, St. Paul had promised to return soon to Ephesus from Nicopolis, 1 Tim. iii. 14. But he was disappointed in his resolution. For not long after writing his letter to Timothy,

Titus came from Crete to Nicopolis, according to the apostle's order, Tit. iii. 12., and gave him such an account of the state of the churches in that island, as determined him to visit them immediately; so that, laying aside his purpose of returning to Ephesus, he left Nicopolis early in the year 65, accompanied by Titus, Trophimus, and Erastus; the latter of whom went no farther with him than to Corinth, 2 Tim. iv. 20.—At his arrival in Crete he no doubt visited the churches, and rectified the disorders which had taken place in them. But while employed in that work, hearing of the persecution which Nero was carrying on against the Christians in Rome, on pretence that they had set fire to the city, (see Pref. to 2 Tim. sect. 3. last paragraph), and judging that his presence in Rome might be of use to the brethren in their distress, he resolved to go thither. I suppose the apostle sailed for Italy with Titus in the end of summer 65, leaving Trophimus sick at Miletus, a city of Crete, 2 Tim. iv. 20. For that Titus was in Rome with Paul during his second imprisonment, is certain from 2 Tim. iv. 10., where the apostle informed Timothy, that Titus was one of those who had fled from the city through fear, and had gone into Dalmatia; but whether with or without his approbation, the apostle doth not expressly say.—What became of Titus afterwards, is nowhere told us in scripture. But some ancient writers, mentioned by Whitby in his Preface to Titus, say, that he died in the 94th year of his age, and was buried in Crete: From which they conjecture, that he returned to Crete after St. Paul's death; for the time of which, see Pref. to 2 Tim. sect. 3. last paragraph.

SECT. II.—Of the Introduction and Progress of the Christian Faith in Crete.

AMONG the three thousand who were converted by Peter on the memorable day of Pentecost, *Cretes*, that is, Jews natives of Crete, who had come up to Jerusalem to worship, are mentioned, Acts ii. 11. These, being of the same disposition with the Jewish converts, who, after the death of Stephen, 'preached the word to none but to the Jews only,' Acts xi. 19. would, after their return home from Jerusalem, confine their preaching to the Jews, who, as Josephus informs us, were very numerous in Crete. We may therefore believe, that the first Christians in Crete were mostly of the Jewish nation.—It is true Barnabas went into Cyprus after he separated himself from Paul. But it is not said that he went into Crete either on that or on any other occasion. And even though he had preached in Crete, as he had not the power of imparting the spiritual gifts to his converts, it cannot be thought that his preaching in that country would be attended with very great success. The same may be said of any other evangelist or Christian prophet who happened to preach the gospel to the Cretians. I therefore think the numerous conversions of the inhabitants of Crete, which made it necessary that *elders* should be ordained in every city, must be ascribed to the labours of some apostle, who, by working miracles and conferring the spiritual gifts on his converts, made such an impression on the minds of the Cretians, that many of the idolatrous inhabitants and some of the Jews embraced the Christian faith.

Now, that St. Paul was this apostle, seems probable from his leaving Titus in Crete, 'to set in order the things wanting' among the Christians there, 'and to ordain elders in every city.' The modelling and governing the Christian churches, certainly belonged to the persons who had planted them. Accordingly, most of the churches in the Gentile countries having been planted by the apostle Paul, he modelled, corrected, and governed the whole, either in person or by his assistants, without any

interference from his brethren apostles; just as the apostles of the circumcision modelled, corrected, and governed the churches planted by them, without any interference from him.

If the foregoing reasoning is just, the account given in sect. 1. may be admitted; namely, that St. Paul sailed into Crete, after he was released from his first confinement at Rome; that, at his landing in Crete, he went through the different cities, and converted many of the inhabitants; and that, being in haste to perform his intended visit to the Hebrews, he committed the care of modelling and settling the churches in Crete to Titus, and then set out with Timothy for Judea.—These transactions I think happened after the apostle's release from his first confinement at Rome, because, though he touched at Crete in his voyage to Rome to prosecute his appeal to the Emperor, being a prisoner, he would not be allowed to go through the island to preach; consequently, if he made any converts on that occasion, they must have been but few.

SECT. III.—*Of the Island of Crete, and of the Character and Manners of its Inhabitants.*

CRETE, where Titus exercised his ministry when the apostle wrote his letter to him, is one of the largest islands in the Mediterranean, and lies to the south of the Archipelago. In length from west to east, it is about 250 miles, in breadth about 50, and in circuit about 600.—Anciently it was famous for its hundred cities; for the arrival of Europa on a bull from Phœnicia; for the laws of Minos, one of its kings; for the loves of Pasiphae, the wife of Minos, and of his daughter Ariadne; for the labyrinth, the work of Dædalus; for the destruction of the Minotaur; but above all, for the sepulchre of Jupiter, with his name inscribed upon it. See Titus i. 12. note 2. And to finish the mythological history of Crete, it was famous for Mount Ida, where Jupiter is said to have been preserved from his father Saturn, and educated by the Curetes, Corybantes, or Idæi Dactyli.

According to ancient authors, Crete was originally peopled from Palestine. This fact Bochart hath rendered probable, by observing, (Canaan, lib. i. c. 15.), that that part of Palestine which lies on the Mediterranean was by the Arabs called *Keritha*, and by the Syrians *Creth*; and that the Hebrews called the inhabitants *Crethi* or *Crethim*, which the LXX. have translated *Κρηται*, *Cretians*, Ezek. xxv. 16. Zeph. ii. 5. That these prophets do not speak of the island of Crete, is plain from their joining the Philistim with the Crethim, as one and the same people. Accordingly it appears, that the Crethim were a part of the Philistim; Crethi, or, as it is in the Chaldee paraphrase, *Creth*, being declared, 1 Sam. xxx. 14–16. to be the land of the Philistines. Bochart adds, That the Crethi in Palestine were noted archers, and that some of them were employed by King David as his life-guards. See 2 Sam. viii. 18. xv. 18. xx. 23. 1 Kings i. 38. 1 Chron. xviii. 17. in all which places they are called in our translation *Cherethites*; but the original word is *Crethi*, which the Chaldee paraphrast interprets *Archers*.—These Crethi of Palestine, it is thought, had their name from a Hebrew word which signifies *to destroy*, because they made a great havock with their arrows; to which there is an elegant allusion, Ezek. xxv. 16. ‘*Vehicrathi eth Crethim*,’ which our translators have rendered, ‘I will cut off the Cherethites;’ but the literal translation is, ‘I will cut off the cutters off,’ namely, the Crethim.

Sir Isaac Newton also is of opinion that Crete was peopled from Palestine, as appears from his Chronology, page 13. where he saith, “Many of the Phœnicians and Syrians, in the year before Christ 1045, fled from Zidon, and from King David, into Asia Minor, Crete, Greece,

and Lybia; and introduced letters, music, poetry, the *Octaeteris*, metals and their fabrications, and other arts, sciences, and customs of the Phœnicians.—Along with these Phœnicians, came a sort of men skilled in the religious mysteries, arts, and sciences of Phœnicia, and settled in several places under the names of Curetes, Idæi Dactyli,” &c.

The Crethi from Palestine who settled themselves in Crete, seem to have given their own name to that island. In their new habitation they continued to be famous archers, (see Tournefort, vol. i. page 83.), and to exercise all the arts which they formerly practised in Palestine; especially that of navigation, which they employed in piracy. They brought with them likewise all the vices of the Canaanites, being exceedingly addicted to gluttony, drunkenness, and lust. Withal they were extremely covetous, and notorious liars; in so much that *to speak like a Cretian*, became a proverb for telling lies and deceiving; and a *Cretian lie*, signified the greatest and most impudent lie.—Epimenides, one of their own poets, and Strabo, a native of Crete, have branded the Cretians as notorious liars; particularly Epimenides, who, in a verse quoted by Paul, Tit. i. 12. charged them not only with lying, but with gluttony and idleness. And the apostle, ver. 13. declared, that these vices constituted their true character.—In fine, Polybius, lib. vi. tells us, that the Cretians were the only people in the world who found nothing sordid in money, whatever way it was gained.—This account of the character of the Cretians, shews the propriety of the apostle's injunction to Titus, chap. i. 13. ‘Rebuke them sharply, that they may be healthy in the faith.’ Mr. Tournefort, who visited Crete in the beginning of this century, tells us, vol. i. page 84. that its present inhabitants are more virtuous. The gospel, it seems, hath led them to change their manners.

Crete is now called Candia, from its chief city, which bears that name. In the year 1204 the Venetians took Canea, the second greatest city in Crete, and with it the whole island. That city they held till the year 1645, when the Turks conquered it, and almost entirely expelled the Venetians from Crete, which they have kept possession of ever since.

After the gospel was planted in Crete by the apostle, and his assistant Titus, it took such deep root there, and spread itself so widely through the island, that it hath subsisted there ever since; and is at present the religion of the natives, who are in general of the Greek church. These, on payment of a stated tribute to the Turks, are allowed the exercise of their religion without molestation.

Tournefort saith, vol. i. p. 23. The environs of Canea are exceedingly beautiful. From the city, to the nearest mountains, there are large forests of olive trees, interrupted by fields, vineyards, gardens, and rivulets, bordered with myrtles: but two-thirds of the country are mountains. Crete, however, in respect of its size, climate and soil, is one of the finest islands in the Mediterranean; and, were it cultivated with as much care as it was in former times, it would produce all the necessaries and luxuries of life in the greatest abundance; so that the accounts which ancient authors have given of the number of its cities, and of the multitude of its inhabitants, is by no means exaggerated.

SECT. IV.—*Of the Time and Place of writing the Epistle to Titus.*

BECAUSE the apostle desired Titus to come to him at Nicopolis, chap. iii. 12. when he should send to him Artemas or Tychicus to supply his place in Crete, the transcriber, who added the postscript to this letter which our translators have turned into English, hath dated it from

Nicopolis in Macedonia; following in that conjecture Chrysostom and Theodoret. But if the apostle had been in Nicopolis when he wrote to Titus, he would not have said, I have determined to *winter there*, but he would have said, to *winter here*. This circumstance, together with the apostle's not mentioning his bonds in any part of his letter to Titus, shews that he was at liberty when he wrote it. I therefore agree in opinion with those who think the apostle wrote his epistle to Titus from Colosse, while he abode there in the course of this his last apostolical journey, which ended in his second imprisonment at Rome.—Benson says, “the Syriac version, at the conclusion of this epistle, hath intimated, that it was sent to Titus by the hands of Zenas and Apollos. But that conjecture hath been added by a later hand, and is not well grounded. For from chap. iii. 13, they seem to have been coming to the apostle from a distant country, and not to have been lately with him.”

SECT. V.—*Of the Purpose for which the Epistle to Titus was written.*

THE first converts to the Christian faith in Crete, being, as was observed sect. 2. those Cretian Jews to whom Peter preached on the memorable day of Pentecost, and those Jews in Crete to whom Peter's converts preached the gospel on their return from Jerusalem, they were all, or most of them, very zealous of the law of Moses. Wherefore, when Paul came into Crete, and converted numbers of the idolatrous inhabitants, we may believe, that the more early Christians in Crete would address the new converts with great warmth, and insist on their obeying the law of Moses, as absolutely necessary to their salvation. Moreover, to render the law acceptable to these new converts, they no doubt followed the course in which their brethren in other churches walked. They amused the new converts with vain talking, and Jewish fables, and commandments of men, and foolish questions about the law. Nay, they went so far as to affirm, that the sacrifices and purifications enjoined by the law, duly performed, would procure pardon for them, though they continued in the practice of sin. To this doctrine the Cretians, many of whom were very wicked, lent a willing ear; in so much, that these corrupt teachers, who seem to have been natives of Crete, and to have been infected with the vices of their countrymen, subverted whole families, Tit. i. 11.

The errors and bad practices of the Judaizing teachers,

and of their disciples, the apostle, when he came into Crete, observed, and opposed by wholesome instructions and sharp rebukes. But well knowing how diligent they were in spreading their errors, Paul left Titus in Crete to restrain them. And that he might have a number of fit persons, clothed with proper authority, to assist him in opposing the Judaizers, and in maintaining the truth, he ordered him, at parting, to ordain elders, that is, bishops and deacons, ‘in every city.’ But that he might be at no loss to know who were fit to be invested with these offices, and what line of conduct he himself was to pursue in discharging the duties of his ministry, the apostle, when he came to Colosse, wrote to him this letter, in which he described the qualifications of the persons who were worthy to be ordained elders, commanded him to rebuke the Judaizers sharply, and mentioned the errors he was particularly to oppose, the doctrines he was earnestly to inculcate, and the precepts he was constantly to enjoin; that none of the Cretians, whether teachers or people, might fail in their duty through want of information.

By comparing the epistle to Titus with the two epistles to Timothy, we learn, that the Judaizing teachers were every-where indefatigable in propagating their erroneous doctrine concerning the necessity of obedience to the law of Moses, as the only means of obtaining salvation; and that in the most distant countries they uniformly taught the same doctrine, for the purpose of rendering the practice of sin consistent with the hope of salvation; and that, to draw disciples after them, they encouraged them in sin, by the vicious practices which they themselves followed, in the persuasion that they would be pardoned through the efficacy of the Levitical sacrifices. Only, from the apostle's so earnestly commanding Titus in Crete, and Timothy in Ephesus, to oppose these errors, it is probable that the Judaizing teachers were more numerous and successful in Ephesus and Crete than in other places. However, as Titus was a Gentile convert, whose interest it was to maintain the freedom of the Gentiles from the law of Moses, and a teacher of long standing in the faith, the apostle was not so full in his directions and exhortations to him as to Timothy; neither did he recommend to him meekness, lenity, and patience in teaching, as he did to Timothy, but rather sharpness, chap. i. 13. ii. 13. Perhaps Titus was a person of a soft and mild temper; whereas Timothy, being a younger man, may have been of a more ardent spirit, which needed to be somewhat restrained.

CHAPTER I.

View and Illustration of the Matters contained in this Chapter.

IN the inscription of this epistle, St. Paul asserted his apostleship, not with a view to raise himself in the estimation of Titus, but to make the false teachers in Crete, and all in every age who shall read this letter, sensible that every thing he ordered Titus to inculcate was of divine authority, ver. 1, 2.—And by calling Titus his genuine son by the common faith, he insinuated to the Cretians, not only that he had converted him, but that he was a teacher of the same virtuous dispositions with himself, and as such he gave him his apostolical benediction, ver. 3, 4.—Next, he put Titus in mind that he had left him in Crete, to ordain elders in every city where churches had been planted, ver. 5.—And to direct him in that important business, he described to him the character and qualifications necessary in bishops and deacons, that ordaining to these offices none but persons of that description, they might be able both to instruct the people, and to confute gainsayers, ver. 6–9.—Es-

pecially them of the circumcision in Crete, whose character the apostle explained, ver. 10.—and whose mouths he told them it was necessary to stop, because they subverted whole families, by teaching the efficacy of the Jewish sacrifices and purifications to obtain pardon for sinners, even while they continued in their sins, ver. 11.—Wherefore, the apostle ordered Titus sharply to reprove both the teachers and the people who held such doctrines, and to charge them no longer to give heed to Jewish fables and precepts of men, calculated to support that pernicious error; particularly the precepts concerning meats and sacrifices, taught by men who turned away the truth, when it offered itself to them, ver. 13, 14.—Withal, to give the faithful an abhorrence of such teachers, the apostle observed, that both their understanding and their conscience was polluted, ver. 15.—They professed to know God, but in works they denied him, ver. 16.

NEW TRANSLATION

CHAP. I.—1 Paul, a servant of God,¹ (δὲ) and an apostle of Jesus Christ,² (ἀπα, 228.) in order to the faith³ of the elect of God,⁴ and the acknowledgment of the truth, which is in order to godliness;⁵

2 In hope of eternal life, which God, who cannot lie, promised,¹ before the times of the ages;² (see 2 Tim. i. 9, 10, 11.)

3 But hath manifested, in ITS proper season, (τὴν λογὸν) his promise¹ by the preaching with which I am intrusted, according to the commandment² of God our Saviour;³

4 To Titus, MY genuine son (ἀγα) by the common faith; (See Jude, ver. 3. notes 2, 4.) Grace, mercy, AND peace, from God the Father, and the Lord Jesus Christ our Saviour.

5 For this purpose I left thee in Crete, that thou mightest set in order the things wanting,¹ and ordain in every city² elders,³ as I commanded thee.

6 If any one be blameless, the husband of one wife, (1 Tim. iii. 2. note 1.), having believing children,¹ not accused of riotous living,² nor unruly.³ (1 Tim. iii. 4, 5.)

7 For a bishop should be blameless, as the steward of God; not self-willed, not prone to

COMMENTARY.

CHAP. I.—1 Paul, (δὲ), see Rom. i. 1. note 1.), a servant of God, and an apostle of Jesus Christ, sent forth by him in order to promote the faith of the Gentiles, the elected people of God, and to persuade them to acknowledge the gospel, whose end is to make men godly and virtuous in every respect;

2 In hope that they shall also obtain that resurrection to eternal life, which God, who cannot lie, promised to believers of all nations in the persons of Adam and Abraham, long before the Jewish dispensation began.

3 The knowledge of God's promise was long confined to the Jews; but he hath manifested to all, in its proper season, his promise, by the preaching of the gospel, with which I am intrusted by Christ, according to the commandment of God, the original contriver of the method of our salvation;

4 To Titus, my genuine son by the common faith, the faith in Christ which the Gentiles are permitted to have in common with the Jews, I wish gracious assistances, merciful deliverances, and eternal life, from God the Father, and the Lord Jesus Christ, the accomplisher of our salvation.

5 For this purpose I left thee in Crete, that thou mightest supply the things wanting in the churches there, and in particular ordain, in every city where there are churches, elders, as I commanded thee. I will therefore describe the character and qualifications of the persons thou oughtest to make elders.

6 If any one be in the eye of the world blameless, the husband of one wife at a time, having children who are Christians, and who are not accused of riotous living, nor are disobedient to their parents; persons of this character ordain bishops, that they may assist thee in opposing the Judaizers, ver. 10, 11.

7 For a bishop should be free from blame; as becomes the steward of the mysteries of God, 1 Cor. iv. 1. He should not be headstrong

Ver. 1.—1. Paul, a servant of God.]—In some of his other epistles Paul calls himself δούλος Ἰησοῦ Χριστοῦ, a bondman of Jesus Christ. But the present is the only one in which he calls himself δούλος Θεοῦ, a bondman of God. This appellation he took, probably because the Judaizers in Crete affirmed that he had apostatized from God, when, as an apostle of Christ, he received into God's church the uncircumcised Gentiles, and thereby freed them from obeying the law of Moses as a term of salvation.

2. An apostle of Jesus Christ.]—To distinguish himself from other good men, who are all servants of God, Paul calls himself an apostle of Jesus Christ; one clothed with authority to teach mankind true religion.

3. In order to the faith.]—So I translate the preposition ἀπα, after Theophylact and Oecumenius; because the common translation, which implies that Paul was made an apostle 'according to the faith of God's elect,' is hardly sense. Besides, the preposition ἀπα, in the end of this verse, and in 2 Tim. i. 1. signifies in order to.

4. Of the elect of God.]—The Gentiles are called 'the elect,' 2 Tim. ii. 10, and an 'elected generation,' 1 Pet. ii. 9, for a reason assigned 1 Pet. i. 1. note.—Paul was made an apostle of Jesus Christ for the purpose of persuading the Gentiles to believe the gospel.

5. Acknowledgment of the truth which is in order to godliness.]—The doctrine of the gospel in general is here called 'the truth which is in order to godliness,' to distinguish it from the falsehoods of heathenism, which tended to promote vice; and even to distinguish it from the ordinances of the law of Moses, which were only shadows and obscure representations of true religion, and whose only influence was to purify the flesh.—Some are of opinion that by the truth, in this passage, the apostle meant the true doctrine of the gospel concerning the salvation of the Gentiles by faith.

Ver. 2.—1. Which God, who cannot lie, promised.]—The promise here referred to is that which God made to Adam and Eve and their posterity at the fall, when, in passing sentence on the serpent, He said of the seed of the woman, 'It shall bruise thy head.' The same promise was renewed in the covenant with Abraham. 'In thy seed shall all the nations of the earth be blessed.'—That this was a promise of eternal life to all believers, see proved Ess. v. sect. 6. See also 2 Tim. i. 9.

2. Before the times of the ages.]—Προ χρόνων αἰώνων. Supposing the word αἰώνος, in this clause, to signify eternal, the literal translation of the passage would be 'before eternal times.' But that being a contradiction in terms, our translators, contrary to the propriety of the Greek language, have rendered it 'before the world began.'—As Locke observes on Rom. xvi. 25, the true literal translation is 'before the secular times;' referring us to the Jewish jubilees, by which times were computed among the Hebrews, as among the Gentiles they were computed by generations of men. Hence, Col. i. 26. 'The mystery which was kept hid (ἀπό των αἰώνων καὶ ἀπό των γενήων) from the ages and from the generations,' signifies the mystery which was kept hid from the Jews and from the Gentiles. See this explained Rom. xvi. 25. note 3.

Ver. 3.—1. His promise.]—Τὸν λόγον, literally his word; namely, of promise. We have the expression complete Rom. ix. 9. Ἐπαγγελίας γὰρ ὁ λόγος ἔσθι, 'For the word of promise was this.'

2. I am intrusted according to the commandment of God.]—By affirming that Christ intrusted him with the preaching of the gospel according to the commandment of God; or, as it is expressed 1 Cor. i. 1. 2 Cor. i. 1. 'By the will of God,' the apostle hath carried his own authority to the highest pitch. Jesus Christ made him an apostle: But he did it by the commandment of God, from whom, therefore, as well as from Christ, Paul received his apostleship.

3. Our Saviour.]—The title of Saviour is given to the Father in other passages, Luke i. 47; 1 Tim. i. 1. Jude ver. 24. for the reasons mentioned Tit. iii. 4. note.

Ver. 5.—1. Set in order the things wanting.]—ἵνα τα λειποντα επινοησωμεν: This Estius translates, 'that thou mightest rectify the things which were left,' namely, uncorrected at my departure. Erasmus, to express the force of the preposition ἐν επινοησωμεν, hath here pergas corrigere.

2. And ordain in every city.]—The apostle did not mean that elders were to be ordained in every city of Crete; but only in every city where the converts were so numerous as to form a church.—The Greeks used the word πόλις to denote a city or village indiscriminately: here it signifies both.

3. Elders,]—that is, bishops and deacons. For the name elder being given to all who held sacred offices in the church, 1 Tim. v. 17. note 1. the ordaining of elders here, as Acts xiv. 23, signifies the ordaining both of bishops and deacons. Jerome, in his commentary on this passage, as well as in his letter to Evagrius, Ep. 85, affirms, that, in the first age, bishop and presbyter or elder was one and the same; and quotes this and other passages in support of his opinion; but that afterwards, to remove schism, it was universally agreed that one chosen from among the presbyters should be raised above the rest, to whom the whole care of the church was to belong. Hence Jerome inferred, that the pre-eminence of bishops above presbyters is owing more to the custom of the church than to the command of Christ.

Ver. 6.—1. Having believing children.]—The apostle required, that the children of him who was to be ordained a bishop should be Christians, and of a sober behaviour; because the infidelity and vices of children, at least in the eyes of the vulgar, bring some blame on their parents. And therefore it is added, in the next verse, 'for a bishop must be blameless.'

2. Riotous living.]—Ἀσώτως. This signifies not only the gratification of venereal desires, but the luxury of the table, and all intemperance in the enjoyment of sensual pleasures. Thus of the prodigal son it is said, Luke xv. 13, that he wasted his substance, (ὡς αἰσώτης) living riotously.

3. Not unruly.]—Ἀνυπότακτος. This in the Syriac version is, 'neque immorigeri præ crapula, not refractory through full feeding,' in allusion to brute animals, which, the better they are fed, become the more ungovernable.—Seeing a minister's reputation and usefulness depend, in some measure, on the good behaviour of all the members of his family, his children especially ought carefully to avoid every indecency of conduct from that consideration, as well as from the consideration of the advantages for religious improvement which they enjoy by living with him.

anger, not given to wine, not a striker, not one who makes gain by base methods ;

8 But hospitable, (1 Tim. iii. 2. note 7.), a lover of good men, prudent,¹ just, holy, temperate ;

9 Holding fast¹ the true doctrine (κατα την δὴ χη, 39.) as he hath been taught, that he may be able, by the teaching which is wholesome, both to exhort and to confute the gainsayers.

10 For there are many unruly and foolish talkers¹ and deceivers,² especially those of the circumcision,

11 Whose mouths must be stopped, who subvert¹ whole families, teaching things which they ought not,² for the sake of sordid gain.

12 One of themselves, a prophet¹ of their own, hath said,² The Cretians are always liars, evil wild beasts, lazy bellies.³

12 This testimony is true ; for which cause rebuke them sharply,¹ that they may be healthy in the faith ;

14 Not giving heed to Jewish fables, and precepts of men¹ who turn away the truth.²

15 All MEATS indeed are pure to the pure ;¹ but to the polluted and unfaithful² nothing is pure ; (αλλα, 78.) for both their understanding and conscience is polluted

16 They profess to know God,¹ but by works

Ver. 8. Prudent.]—*Σοφός*. This quality consists in the government of our angry passions, so that on all occasions we behave with prudence. It differs from *ἐνδεύς*, temperate, which signifies one who bridle his lusts, especially those which are gratified by meat, and drink, and women.

Ver. 9. Holding fast the true doctrine.]—So *καταχρησάμενος τὴν πίστιν* should be translated. For *πίστις*, in the sense of faithful, is only applicable to persons ; and *ἀγός* is a word of very general meaning. See *Ess.* iv. 60.—There is a great beauty in the word *καταχρησάμενος* as here used. It signifies the holding fast the true doctrine, in opposition to those who would wrest it from one. By this character all the Judaizers in Crete were excluded from being bishops ; and in Ephesus from being deacons, 1 Tim. iii. 9.

Ver. 10.—1. Foolish talkers.]—*Ματαλάγοι* are persons who utter a multitude of foolish and trifling things on the subjects concerning which they speak.

2. And deceivers.]—*Δεισιππισταί*, *mentium deceptores* ; teachers who delude the minds of their disciples with false opinions, in order to reconcile their consciences to wicked practices.

Ver. 11.—1. Who subvert whole families ;]—that is, make whole families go over to Judaism, by wresting the true Christian doctrine from them. The metaphor is taken from those who overturn houses by undermining their foundations.

2. Teaching things which they ought not, for the sake of sordid gain.]—The things which the false teachers, contrary to their conscience, inculcated for the sake of drawing money from the Jewish converts, were, the necessity of obeying the law of Moses in order to salvation ; the efficacy of the Levitical atonements to procure pardon for those who continued in their sins ; and the merit of being descended from Abraham, whereby all his children, without exception, were thought entitled to eternal life. Hence the Jews were so extremely anxious about their genealogies : Hence also the apostle in this, and in his epistles to Timothy, severely condemned genealogies, and the fables therewith connected. See Tit. iii. 9 note 1.

Ver. 12.—1. One of themselves, a prophet.]—This was the poet Epimenides, who, among the Romans, was reputed to have foretold future events. Cicero, speaking of him, *Divinat. lib. i.* says, he was “ *futura præsciens, et vaticinans per furorē*,—one who foreknew and foretold things future by ecstacy.” Besides, as all poets pretended to a kind of inspiration, the name prophet and poet were used as synonymous, both by the Greeks and Romans. Clem. Alex. *Strom. lib. vi.* informs us, that the Egyptians called those prophets who presided over their sacred rites ; and that the apostle did not scruple to give that title to Epimenides, because he was esteemed a prophet by the Greeks.

2. Hath said, the Cretians, &c.]—Epimenides said this in his book *Περὶ Χρησίων, concerning oracles*. Glassius hath quoted the passage entire, page 2075.—The Cretians were universally hated and branded as liars by the other Greeks, because, as Warburton remarks, *Divine Legat. vol. i.* p. 159. by shewing in their island the tomb of Jupiter the father of gods and men, they published what the rest of the Greeks concealed in their mysteries ; namely, that their gods were dead men.—The character given of the Cretians by

Epimenides was applied with propriety by the apostle to the Judaizers, because they were natives of Crete.

3. Evil wild beasts, lazy bellies.]—By calling the Cretians *evil wild beasts*, the poet insinuated, that they were of a fierce, ravenous, noxious disposition ; and by adding *lazy bellies*, he signified that they were lazy gluttons—as averse to action, as wild beasts are after gorging themselves with their prey.

Ver. 13. For which cause rebuke them sharply.]—*Ασπασμας*. This metaphor is taken from surgeons, who, in curing their patients, are sometimes obliged to cut their flesh in such a manner as to give them great pain. Titus was to reprove the Cretians cuttingly or sharply. But the sharpness of his reproofs was not to consist in the bitterness of the language which he used, nor in the passion with which he spoke. Reproofs of that sort have little influence to make one healthy, either in faith or practice. It was to consist in the strength of the reasons with which he enforced his reproofs, and in the earnestness and affection with which he delivered them, whereby the conscience of the offenders, being awakened, would sting them bitterly.

Ver. 14.—1. Precepts of men.]—From the following ver. 15. it appears, that the apostle had now in his eye the precepts of the Judaizers concerning meats clean and unclean ; which, although originally the precepts of God, were now abolished under the gospel : Wherefore, if these were any longer enjoined as obligatory, they were not enjoined by God, but were ‘the precepts of men.’

2. Who turn away the truth.]—The apostle, by a beautiful figure, represents the truth as offering itself to the Judaizers, and the Judaizers as turning it away with contempt.

Ver. 15.—1. All meats are pure to the pure.]—The word *meats* is wanting in the original, but must be supplied, the expression being elliptical. See 1 Cor. vi. 12. note.—As the Jews reckoned themselves the only holy people on earth, it must have been extremely displeasing to the false teachers of that nation to find themselves represented as *polluted* like the Gentiles. In other passages also, the apostle gives these teachers the opprobrious names with which they signalized the Gentiles. See Philip. iii.

2.—If the reader thinks the apostle is not speaking, in this and the preceding verse, of the Judaizers, who insisted that the precepts of the law of Moses concerning meats were still obligatory, he may be supposed to have had in his eye those Pythagorean Gentiles and Essene Jews, who, before their conversion, thought it sinful to eat any kind of animal food, and who, since their conversion, still continued in the same persuasion.

2. And unfaithful.]—This is the proper translation of the word *ἀπιστος*, because the apostle is not speaking of unbelievers or heathens, but of such believers as were unfaithful to Christ, by living in intemperance and debauchery.

Ver. 16. They profess to know God.]—They boast of having the true knowledge of God’s will from the Mosaic revelation, and on that pretence they set their doctrine in opposition to and above the doctrine of the apostles ; but by the wickedness of their lives they shew themselves to be utterly ignorant of God, and of every thing that is good ; consequently they deserve no credit from the disciples of Christ, as teachers.

they deny $\pi\tau\iota\mu$, being abominable and disobedient, and ($\pi\rho\omicron\tau$; 290.) concerning every good work ($\alpha\delta \mu\iota\alpha\iota$, Rom. i. 28. note 3.) without discernment.

better than others; but by their works they deny him—being abominable on account of their sensuality, and disobedient to the express commands of God, and to every good work without discernment: They neither know nor approve of any good work.

CHAPTER II.

View and Illustration of the things contained in this Chapter.

THE apostle having directed Titus to ordain elders in every city, and described the character and qualifications of the persons he was to invest with offices in the church; also, having laid open the bad character and evil practices of the Judaizers in Crete, and ordered him to rebuke them sharply, he in this chapter gave him a short view of the duties of his office, as superintendant both of the teachers and of the people in Crete. He was, in opposition to the Judaizers, to inculcate on the people such precepts only as were suitable to the wholesome doctrine of the gospel, ver. 1.—And with respect to the aged men who held sacred offices, he was to enjoin them to be attentive to the behaviour of those under their care; to be grave in their own deportment; prudent in giving admonitions and rebukes; and spiritually healthy by faith, love, patience, ver. 2.—In like manner, those aged women who were employed to teach the young of their own sex, he was to exhort to a deportment becoming their sacred character. They were neither to be slanderers nor drunkards, but to be good teachers, ver. 3.—In particular, they were to persuade the young women who were married to do their duty to their husbands, their chil-

dren, and their families, that the gospel might not be evil spoken of through their bad behaviour, ver. 4, 5.—On young men he was to inculcate the government of their passions, ver. 6.—But above all, both in teaching and behaviour, Titus was to make himself a pattern of the virtues which he enjoined to others, ver. 7, 8.—And because the Judaizers, to allure slaves to their party, taught that under the gospel slaves are free, Titus was to inculcate on slaves obedience to their masters, diligence in their work, and honesty in every thing committed in trust to them, ver. 9, 10.—Withal, to make the Cretian bishops and people sensible of the impiety of the doctrine of the Jewish teachers, concerning the efficacy of the Levitical sacrifices in procuring pardon for impenitent sinners, the apostle declared, that the gospel was given for this very purpose, to teach men that, denying ungodliness and worldly lusts, they should live soberly, &c. in expectation of a future judgment, ver. 11–14.—These things the apostle ordered Titus to teach in the plainest and boldest manner, agreeably to the authority with which he was invested as an evangelist, ver. 16.

NEW TRANSLATION.

CHAP. II.—1 But do thou ($\lambda\alpha\lambda\omega$, 55.) inculcate the things which become wholesome¹ doctrine:

2 That aged men¹ be vigilant, grave, prudent, healthy by faith, love, patience;

3 That aged women,¹ in like manner, be in deportment² ($\iota\eta\gamma\eta\sigma\iota\mu\epsilon\tau$) as becometh sacred persons;³ not slanderers,⁴ not enslaved to much wine,⁵ good teachers:

4 That they may persuade¹ the young women to be lovers of their husbands, lovers of their children;

5 To be calm, chaste, careful of their families,¹ good, subject to their own husbands, that the word of God may not be evil spoken of.²

COMMENTARY.

CHAP. II.—1 The fables and commandments of men taught by the Judaizers sicken the soul: But do thou inculcate the practices which are suitable to the wholesome doctrine of the gospel:

2 That aged men, who hold sacred offices, be attentive to the behaviour of their people, venerable in their own manners, prudent in their behaviour, spiritually healthy by faith, love, patience;

3 That the aged women, whom the church employs to teach the young of their own sex, in like manner, be in speech and behaviour as becometh persons employed in sacred offices; not slanderers, not enslaved to much wine, but good teachers:

4 That they may persuade the young women under their care to be lovers of their husbands, performing the duties of marriage from affection, and lovers of their children, by bringing them up religiously;

5 To be of a calm disposition, chaste, attentive to the affairs of their families, good to their domestics, obedient to their own husbands, that the gospel may not be evil spoken of, as encouraging wives to neglect their husbands and children, on pretence of their attending on the offices of religion.

Ver. 1. Wholesome doctrine.]— $\Upsilon\gamma\iota\sigma\iota\mu\epsilon\sigma\eta$. True doctrine is called wholesome, because it invigorates all the faculties of the soul, and keeps them in a healthy state.

Ver. 2. That aged men.]— $\iota\eta\gamma\eta\sigma\iota\mu\epsilon\tau$, the word used here, commonly signifies an old man. But Le Clerc, in his addition to Hammond, hath shewed that the $\iota\eta\gamma\eta\sigma\iota\mu\epsilon\tau$ use it to denote an office of dignity. Wherefore $\pi\epsilon\iota\sigma\tau\omega\tau\epsilon\varsigma$ being of the same signification with $\pi\epsilon\iota\sigma\tau\omega\tau\epsilon\varsigma$, it may be translated in this passage elders. In support of this translation, I observe, that the virtues which Titus was to inculcate on aged men, are the same with those which Timothy was to inculcate on bishops and deacons. They were to be $\pi\alpha\theta\epsilon\lambda\omega\delta\epsilon\varsigma$, $\sigma\alpha\phi\epsilon\varsigma$, vigilant, grave, prudent. See 1 Tim. iii. 2, 8.

Ver. 3.—1 That aged women.]—Though the word $\pi\epsilon\iota\sigma\tau\omega\tau\epsilon\varsigma$ commonly signifies aged women indiscriminately, it evidently denotes in this verse such aged women as were employed by the church in teaching the young of their own sex the doctrines and precepts of the Christian religion: For they were to be in speech and behaviour $\iota\eta\gamma\eta\sigma\iota\mu\epsilon\tau$, as becometh sacred persons; and $\kappa\alpha\lambda\omega\delta\iota\delta\alpha\sigma\kappa\alpha\lambda\omega\tau\epsilon\varsigma$, good teachers. These characters, especially the last mentioned, did not belong to aged women in general, but only to such of them as were employed in teaching. The things which these persons were to teach the young under their care, are mentioned ver. 4, 5. See 1 Tim. iii. 11. note 1.

2. In deportment.]—The word $\kappa\alpha\tau\alpha\sigma\tau\epsilon\lambda\epsilon\mu\alpha\tau\iota$ denotes, not only the dress, but the carriage of the body; so is fitly translated deportment.

3. As becometh sacred persons.]—The aged women employed by the church to teach the young are fitly called sacred persons, because the office they were employed to discharge was a sacred office; as was shewed 1 Tim. v. 16. note 1.

4. Not slanderers.]—This was required in the same order of female teachers, 1 Tim. iii. 11.

5. Not enslaved to much wine.]—This is a qualification required in the deacons, 1 Tim. iii. 8.

Ver. 4. That they may persuade.]—So $\sigma\alpha\phi\epsilon\iota\sigma\iota\mu\epsilon\tau$ may be translated. See 2 Tim. i. 7. note 2.

Ver. 5.—1. Careful of their families.]—The word $\epsilon\pi\iota\sigma\tau\epsilon\lambda\epsilon\varsigma$ signifies both those who keep at home, and those who take proper care of their families. In this latter sense I understand it here, with Eisner and the Vulgate.

2. That the word of God may not be evil spoken of.]—The exhortation to be good wives and mothers, which aged women were ordered, in this passage, to give to the young under their care, is not to be considered merely as a rule by which those are to govern themselves who are intrusted with the office of teaching others; but young women are more especially to consider it as a rule for directing their own conduct; that by their conjugal affection, their care in educating their children, their chastity, their prudent economy, their sweetness of disposition, and subjection to their husbands, all founded on the principles of religion, they may do honour to the gospel which they profess to believe and obey.

6 The young men, in like manner, exhort (καταγγεῖν) to govern their passions.

7 (Πα.) In all things make thyself a pattern of good works, (ἀποδείκνυμαι, see 2 Tim. iii. 16.), in teaching SHew incorruptness,¹ gravity, sincerity,

8 Wholesome speech¹ which cannot be condemned; that he who is on the opposite SIDE² may be ashamed, having nothing bad to say concerning you.³

9 Servants EXHURT to be subject to their own masters, AND in all things to be careful to please, not answering again;

10 Not secretly stealing,¹ but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things:

11 For the grace of God,¹ which bringeth salvation, (εὐαγγελισμός) hath shone forth² to all men,

12 Teaching us, that denying ungodliness¹ and worldly lusts,² we should live soberly,³ righteously,⁴ and godly,⁵ in this present world,⁶

13 Expecting the blessed hope,¹ (ἐλπίς, 221.) namely, the appearing of the glory of the great God,² and our Saviour Jesus Christ;³

Ver. 7. Shew (ἀποδείκνυμαι) incorruptness, gravity, (ἀσχησικότητα) sincerity. — Some ancient MSS. and versions want the word which I have translated *sincerity*: But it is found in the Alex. MS., in the Arabic version, and in some of the Greek commentators. Mill thinks it was first placed on the margin as an explication of ἀσχησικότητα, incorruptness, and afterwards was inserted in the text. But though both words come from the same original, being differently compounded, they may be distinguished in the following manner: *Incorruptness*, ἀσχησικότητα, may signify that Titus's doctrine was to be free from all corrupt mixtures, taken whether from Judaism or from heathenism; whereas ἀσχησικότητα, sincerity, may signify that his motives in teaching were to be *incorrupt*, — he was not to teach from the love of money, or fame, or power.

Ver. 8.—1. Wholesome speech. — Πᾶσι. Speech strong but temperate, that is, free from all bitterness. For, as the commentators observe, Titus, who was a converted Gentile, having seen so much of the obdurate, uncharitable, bigoted spirit of the Judaizers, might have been in danger of using harsh language in reproving them, if he had not been thus cautioned by the apostle.

2. He who is on the opposite side. — Ἐξ ἑναντίας, supply *χρῆσας*. He means *infidels*, whether Jews or Gentiles.

3. Having nothing bad to say concerning you. — Πᾶσι ἡμῶν. Some MSS. and versions have here *πᾶσι ὑμῶν*, concerning us. Either reading shews, as Benson observes, how anxious the apostle was that the gospel might not be evil spoken of, on account of the misbehaviour either of its teachers or of its professors; see ver. 10. and 1 Pet. ii. 12.

Ver. 10. Not secretly stealing. — The word κρυπτεῖν signifies the stealing a part of a thing; the thief not daring to take the whole, for fear of being discovered. It is applied to the fraud of Ananias and Sapphira, Acts v. 3. who abstracted a part of the price of their land.

Ver. 11.—1. For the grace of God. — Here, and Gal. v. 4. the gospel is called 'the grace of God,' either because it is the greatest favour which God hath bestowed on men, or because it teaches the doctrine of God's great grace or favour to men.

2. Hath shone forth to all men. — The word ἀνακτίζει properly signifies the shining of the sun, or of the stars, Acts xxvii. 20. The gospel, like the sun, hath shone forth to all men, and giveth light to all. Hence Christ, the author of the gospel, is called, Luke i. 78. ἀνατολὴ ἡ ἡμέρας, 'the day-spring from on high;' and Mal. iv. 2. 'the sun of righteousness.' Hence also Christ called himself, John viii. 12. 'the light of the world.' — The shining forth of the gospel to all men is an high recommendation of it, and shews it to be entirely different from the heathen mysteries, which, if they contained any thing valuable for reforming mankind, being confined to the initiated, the vulgar were left in ignorance, idolatry, and vice. — The gospel likewise differs from the law of Moses, as taught of the Judaizers, who, by inculcating the rites and ceremonies of that law as the whole of religion, encouraged their disciples to neglect the duties of piety and morality altogether: Whereas the gospel teaches us, 'that denying ungodliness,' &c.

Ver. 12.—1. Ungodliness — consists, not only in denying the existence of God, but in denying his perfections, his government of

6 The young men, in like manner, exhort to govern their passions, (ver. 12. note 3.), that they may behave soberly in the giddy season of youth.

7 To give weight to thy exhortations, in all things make thyself a pattern of those good works which thou enjoimest to others. In teaching, shew incorruptness of doctrine, gravity of speech, and sincerity with respect to the motives by which thou art influenced.

8 In conversation, and in reproving offenders, use clear and strong, but temperate speech, which cannot be found fault with even by the offenders themselves; that he who is not a Christian may be ashamed of his opposition to thee, and to the elders thy assistants, having nothing bad to say concerning you as teachers.

9 Slaves exhort to continue subject to their own masters, and, in all things lawful, to be careful to please; especially by performing their service cheerfully; not insolently answering again, even though they may be reproved unjustly or with too much severity. See 1 Pet. ii. 18.

10 Not secretly stealing any part of their master's goods, but shewing the greatest fidelity and honesty in every thing committed to them; that, by the whole of their behaviour in their low station, they may render the doctrine of the gospel amiable, even in the eyes of their heathen lords.

11 These things I command, because the gospel of God, which bringeth both the knowledge and the means of salvation, hath shone forth to all men, to Jews and Gentiles, rich and poor, masters and slaves, without distinction,

12 Teaching us, that renouncing ungodliness, especially atheism and idolatry, and putting away worldly lusts, we should live temperately, righteously, and godly in this present world,

13 Expecting not any temporal rewards, such as the law promised, but the accomplishment of the blessed hope of the appearing of the glory of the great God, and our Saviour Jesus Christ, who will bestow eternal life on all who deny ungodliness and worldly lusts;

the world, and the retributions of a future state. Also, it consists in neglecting to worship God; in worshipping him by images; in blasphemy, or speaking disrespectfully of his providence; in perjury; in profaning the name of God by cursing and swearing; and in disregarding the manifestation which he hath made of his will in the gospel revelation.

2. Worldly lusts; — namely, gluttony, drunkenness, lasciviousness, anger, malice, revenge, together with the immoderate love of riches, power, fame, and the rest. These lusts being productive of nothing but misery to those who indulge in them, the gospel, God's gracious gift, was bestowed on men to rescue them from the dominion of worldly lusts, by teaching them to live soberly, &c.

3. Should live soberly. — Σωφροσύνη. Sobriety is a habit of self-government, whereby one is able to restrain his appetites, his passions, and his affections, as often as the gratification of his appetites, and the yielding to the impulses of his passions and affections, are in any respect sinful. See 2 Tim. i. 7. note 2.

4. Righteously. — Righteousness consists in abstaining from injuring others in their person, reputation, or fortune; in discharging all the duties belonging to the relations in which one stands to those with whom he is connected, and to the station in which he is placed; in carrying on one's trade and commerce fairly; in performing covenants and promises faithfully; and, in short, in rendering to every one his due. The Hebrews held it to be a part of righteousness also, to do works of charity to the poor. Psal. cxli. 9. 'He hath dispersed, he hath given to the poor, his righteousness endureth for ever.'

5. And godly. — Godliness being the opposite to ungodliness, described ver. 12. note 1. needs no explanation.

6. In this present world. — Here the apostle insinuates, that the present world in which we live is a state of probation for the future world; as is plain likewise from ver. 13.

Ver. 13.—1. Expecting the blessed hope. — If this is different from the expectation of the appearing of our Saviour Jesus Christ, as in this clause must be translated by the word *and*; in which case the blessed hope will mean the hope of eternal life mentioned chap. i. 2. But as this hope is included in the hope of the appearing of Jesus Christ to raise the dead, and to carry his people with him into heaven, the translation which I have given seems more emphatical.

2. Namely, the appearing of the glory of the great God, and our Saviour Jesus Christ. — This, which is the exact literal translation of the clause, καὶ ἐπιφανίσειας τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ τοῦ ἡμετέρου Ἰησοῦ Χριστοῦ, is adopted both by the Vulgate and by Beza. — Considered as an Hebraism, the clause may be translated, as in our Bible, 'The glorious appearing of the great God and our Saviour Jesus Christ.' Nevertheless, the literal translation is more just, as the apostle alludes to our Lord's words, Luke ix. 26. 'Of him shall the Son of man be ashamed, (ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ, καὶ τοὺς πατέρας, καὶ τοὺς ἀδελφούς, ὡς ἡμεῖς ἡμεῖς αὐτοῦ) when he shall come in his own glory, and in the glory of the Father, and of the holy angels.' — Matt. xvi. 27. 'For the Son of man will come (ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ) in the glory of his Father, with his angels; and then he will render to every one according to his works.' — But if

14 Who gave himself for us, that he might redeem (1 Tim. ii. 6. note 1.) us from all iniquity, and purify to himself a peculiar people,¹ zealous of good works.

15 These things¹ inculcate, and exhort,² and confute, (see 2 Tim. iv. 2.), with all authority. Let no one despise thee.³

14 *Who, during his first appearing on earth, gave himself to death for us, that he might redeem us from the power, as well as from the punishment, of all iniquity, and purify to himself a peculiar people, not by circumcision and other ceremonial observances, but by being zealous of good works.*

15 *These things inculcate as necessary to be believed, and exhort all who profess the gospel to live suitably to them. And such as teach otherwise, confute with all the authority which is due to truth, and to thee as a teacher commissioned by Christ. Let no one have reason to despise thee.*

Jesus is to appear at the last day, in his own glory, and in the glory of the Father, that event may fitly be termed 'the appearing of the glory of the great God, and of our Saviour Jesus Christ.'—It is true, the article is wanting before *σωτηρας*. Yet it may be supplied, as our translators have done here before *μεγαλειαν*; and elsewhere, particularly Eph. v. 6. 'In the kingdom (του Χριστου και θεου) of Christ and of God.' See Ess. iv. 69. Besides, as *σωτηρας* is in the genitive case, it will bear to be translated of *our Saviour*, although the article is wanting. Yet I have not ventured to translate it in that manner, because the meaning of this text hath been much disputed.—At the appearing of Jesus Christ, the rank of all men will be determined, and their precedence settled, and every one placed in a station suitable to the real worth of his character, and continue in that station for ever.

2. The great God.]—In giving the title of *great* to God, the apostle followed the custom of the Jews, who gave that title to the true God, to distinguish him from the gods of the heathens. Thus, Psal. lxxvii. 13. 'Who is so great a God as our God?'—I do not think there is any allusion here to the *Dii Cabiri*, the great gods worshipped in Samothrace and Crete, as some commentators imagine.

3. And our Saviour Jesus Christ.]—Because the article prefixed to *μεγαλου θεου* is not repeated before *σωτηρας*, Beza is of opinion that one person only is spoken of; namely, Jesus Christ, to whom he thinks the title of *The great God* is given in this verse. Accordingly some translate the clause thus, 'The great God, even our Saviour Jesus Christ.' And in confirmation of that opinion they observe, that we never read in scripture of the *appearing* of the Father. But the answer is, The apostle does not speak of the appearing of the Father, but of the appearing of the glory of

the Father; agreeably to what Christ himself declared, that at his return to judgment, he will appear surrounded with the glory of his Father. See the first note on this verse.

Ver. 14. A peculiar people.]—*ἑκλεκτον*. This is said in allusion to Exod. xix. 5. and Deut. vii. 6. where God calls the Jews 'a peculiar and a special people to himself,' because he had made them his property, by redeeming them from the bondage of Egypt, and had distinguished them from the rest of mankind as his, by rites and ordinances of his own appointment. Christ hath made believers his peculiar people, by giving himself for them, to redeem them from all iniquity, and to purify them to himself, a people zealous, not of rites and ceremonies, but of good works. This being the great end of Christ's death, how dare any person pretending to be one of Christ's people, either to speak or to think lightly of good works, as not necessary to salvation?

Ver. 15.—1. These things;]—namely, concerning the universality of the gospel, and the excellent purpose for which it was given; the coming of Christ to judgment, the end for which he died during his first appearing on earth; and concerning the character of the people of Christ, as persons zealous of good works.

2. Inculcate and exhort.]—The Cretians being a sensual and obdurate people, and the Judaizing teachers having denied the necessity of good works, the apostle commanded Titus, both to affirm the necessity and to enjoin the practice of them, in the boldest and plainest manner.

3. Let no one despise thee.]—The apostle does not say, as to Timothy, 'despise thy youth,' 1 Tim. iv. 12. from which it may be inferred that Titus was an older man than Timothy. In the compound word *πειρασμοις*, the preposition *πει*, like *κατα*, alters the meaning of the word with which it is compounded.

CHAPTER III.

View and Illustration of the Matters contained in this Chapter.

BECAUSE the Judaizers affirmed, that no obedience was due from the worshippers of the true God to magistrates who were idolaters, and because by that doctrine they made not only the Jewish but the Gentile believers bad subjects, and exposed them to be punished as evil-doers, (see Rom. xiii. Illust.), the apostle commanded Titus to inculcate frequently on the Cretians to obey the magistrates under whose protection they lived, although they were idolaters, ver. 1.—and not to speak evil of any one on account of his nation or religion, ver. 2.—Because, said the apostle, even we of the Jewish nation, who now believe the gospel, were formerly in behaviour as bad as the heathens; being foolish, disobedient, &c., ver. 3.—and merely through the mercy of God, and not by our own endeavours, have been delivered from our former sinful state, by the bath of regeneration and renewing of the Holy Ghost, ver. 4, 5, 6.—That being rescued from ignorance and wickedness by grace, we might become

heirs of eternal life, ver. 7.—Next, the apostle ordered Titus strongly to affirm, that every one who hath believed on God is bound to practise good works; and that such works are really profitable to men, by rendering them acceptable to God, ver. 8.—Also he commanded him in his discourses to avoid the foolish questions and genealogies which the false teachers insisted on, ver. 9.—and to admonish heretical teachers, both concerning their doctrine and their practice; and, after a first and second admonition, if they did not amend, to cast them out of the church, ver. 11.—Withal, because the Cretians were disposed to be idle, Titus was to enjoin them to follow some honest occupation, whereby they might both maintain themselves and do works of charity to the afflicted, ver. 14.—The apostle concluded his epistle with salutations, and with a benediction to all in Crete who acknowledged his apostolical authority, ver. 13.

NEW TRANSLATION.

CHAP. III.—1 Put them in mind to be subject to governments and powers, to obey¹ magistrates, to be ready to every good work;

2 To speak evil¹ of no one; to be no fighters, but equitable, shewing all meekness to all men:

3 For even we ourselves were formerly¹

Ver. 1. To obey magistrates.]—The word *πειρασμοις* literally signifies to obey those who rule. The disposition of the Jews towards heathen rulers, see described Rom. xiii. View. 1 Tim. ii. 2.

Ver. 2. To speak evil of no man.]—The word *ελασφημι*, besides evil speaking, denotes all those vices of the tongue which proceed either from hatred or from contempt of others, and

CHAP. III.—1 Put the Cretians in mind of what I have taught them; namely, to be subject to the governments and powers established in Crete; to obey magistrates though they be heathens; to be ready to perform every good work enjoined by the laws of their country;

2 To speak evil of no one on account of his nation or religion, to be no fighters, but of an equitable disposition, (Phil. iv. 5. note). and to shew the greatest meekness to all men, even to enemies,

3 This behaviour, towards those who profess false religions, be-

which tend to hurt their reputation, such as railing; reviling, mocking speeches, whisperings, &c.

Ver. 3. For even we ourselves were formerly foolish, &c.]—Because the 'pouring out of the Holy Ghost,' on those of whom the apostle speaks, is mentioned ver. 6. Jerome, Estius, the author of Misc. Sacra, and Benson, are of opinion, that the character of the

foolish, disobedient, erring, slavishly serving divers (πρὸς πολλὰς) inordinate desires and pleasures, living in malice and envy, hated, and hating one another.

4 But when the goodness and the philanthropy of God our Saviour¹ shone forth,

5 He saved us,¹ not (ἀξ, 156.) on account of works of righteousness which we had done, but according to his own mercy, (διὰ) through (ἀπαρ, Eph. v. 26. note 1.) the bath of regeneration,² and the renewing of the Holy Ghost,³

6 Which he poured out¹ on us richly through Jesus Christ our Saviour;

7 That being justified¹ by his grace,² we might be made heirs according to the hope of eternal life. (Tit. i. 2.)

8 (Ὁ λόγος, 71. 60. 2.) This doctrine is true; (καὶ, 211.) yet, concerning these HEIRS, I command thee strongly to affirm, that they who have believed¹ in God should take care to promote² good works. These are (τα καλά, 1 Tim. iii. 1. note 3.) the things honourable and profitable to men.

believing Jews before their conversion is described here; and among the rest the character of the apostle himself. But any reader who compares what he says of his own behaviour in his unconverted state, Acts xxiii. 1. Gal. i. 14. 2 Tim. i. 3. will hardly think the apostle speaks of himself. Only, being about to say things disagreeable to the Jews, he classed himself with them, according to his custom, to prevent their being offended with him. See 1 Thess. iv. 15. note. The sentiment in this passage is beautiful; namely, that the recollection of our own faults ought to make us equitable in judging of the faults of others, and prevent us from passing severe sentences on them when they fall into sin.

Ver. 4. Of God our Saviour.]—That the father is here called 'God our Saviour,' is evident from ver. 6. where the same person is said to have poured out the Holy Ghost richly on the Jews 'through Jesus Christ our Saviour.' The title of our Saviour justly belongs to the Father, because he formed the scheme of our salvation, and sent his Son into the world to accomplish it, John iii. 16. Rom. v. 8. 1 John iv. 9; on which account the title of Saviour is given to the Son likewise.

Ver. 5.—1. He saved us.]—The word saved in scripture doth not always denote eternal salvation; but it signifies, sometimes the knowledge of salvation, Rom. xiii. 11. note 2. and sometimes the obtaining the means of salvation; see Rom. xi. 26. note 1. Here, saved us signifies, delivered us from the miserable and wicked state in which we were living before we believed the gospel. This deliverance is called justification, ver. 7. See the note there.

2. Through the bath of regeneration:]—through baptism; called 'the bath of regeneration,' not because any change in the nature of the baptized person is produced by baptism, but because it is an emblem of the purification of his soul from sin. Hence Ananias, in allusion to the emblematical meaning of baptism, said to our apostle, Acts xxii. 16. 'Arise and be baptized, and wash away thy sins.' Be baptized in token of thy resolution to forsake thy sins, and among the rest thy sin in persecuting the disciples of Jesus.—In the term regeneration, when joined with baptism, there is an allusion to the phraseology of the Jewish doctors, who, when they admitted a proselyte into their church by baptism, always spake of him as one born again. Nevertheless the real change in the nature of a believer, which entitles him to be called a son of God, is not effected by baptism, but by 'the renewing of the Holy Ghost,' mentioned in the next clause. Hence our Lord, whom the apostle hath followed here, joined the two together in his discourse to Nicodemus, John iii. 6. 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.'

3. And renewing of the Holy Ghost.]—The gift of the Holy Ghost, which on some occasions was shed down on the believing Jews and Gentiles from heaven, and on others was imparted to them by the imposition of the apostles' hands, is with great propriety called 'the renewing of the Holy Ghost,' because by that gift their belief of the divine original of the gospel was greatly strengthened; so that the doctrines of the gospel, thus confirmed, must have had a powerful influence in producing such a change in their dispositions as made them new creatures.

Ver. 6. Which he poured out on us.]—Since, in the preceding verse, the Holy Ghost signifies the gift of the Holy Ghost, I have retained the common translation of the relative *ὃν*, namely *which*, to shew, that what is said to have been poured out was the gift, not the person, of the Holy Ghost. When the phrase poured out is used in scripture to signify the communication of the spiritual

cometh us Jews: For even we ourselves were formerly foolish in our notions of religion, and in observing the traditions of the fathers, disobedient to God, erring from the truth, slavishly serving divers inordinate desires and pleasures, living in malice and envy, hated by the Gentiles, and hating one another.

4 But when the goodness and philanthropy of God our Saviour (ἡμεῶν, chap. ii. 11. note 2.) shone forth to all mankind, through the preaching of the gospel,

5 He saved us Jews from the miserable and wicked state in which we were living, not on account of any works of righteousness which we had done under the law to merit such a deliverance, but in prosecution of his own merciful purpose, which he accomplished through the bath (παλυνναι) of regeneration, and (ἀνακαινισμῶς) the renewing of the Holy Ghost,

6 Which he poured out on us richly, in his various gifts at our conversion, through Jesus Christ our Saviour, who procured these gifts for men;

7 That being delivered, by the mere favour of God, from the wickedness and misery of our former state, we might be made children and heirs, agreeably to the hope of eternal life given us by the promise of God.

8 This doctrine, that men are justified and made heirs merely by God's grace, is true; yet, concerning these heirs, I command thee strongly to affirm, that they who have believed in God should take care to promote good works. These are the things honourable and profitable to men: They are good for others, as making them happy; and most profitable to one's self, as productive of happiness both here and hereafter.

gifts, it denotes that these gifts were imparted, not by the imposition of the hands of men, but immediately from heaven, accompanied with some visible sign or token: of which we have instances, Acts ii. 2, 3, 4. and x. 44. Seeing the apostle speaks of himself here as one of those on whom the Holy Ghost was poured out, we are warranted to believe that he received the gift of the Holy Ghost by an immediate illapse from heaven, and not by the imposition of the hands of Ananias; and that Ananias's words to Saul, Acts ix. 17. 'The Lord Jesus hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost,' though preceded by putting his hands on the apostle, do not mean that Ananias was sent to communicate the Holy Ghost to him by the imposition of his hands: for in that case Paul could not have said, 2 Cor. xi. 5. 'I am in nothing behind the very greatest of the apostles.' But his meaning is, that he was sent to restore Saul's sight, and to baptize him, that after his baptism he might be filled with the gifts of the Holy Ghost immediately from heaven, accompanied with the usual sensible sign, which Saul, having recovered his sight, was to see. Agreeably to this account of the matter, in Christ's commission to Ananias, Acts ix. 12. no mention is made of his communicating the Holy Ghost to Saul, but only of his putting his hands on him that he might receive his sight: Neither is anything else mentioned by the apostle himself, Acts xxii. 13. 16.

Ver. 7.—1. Being justified.]—Concerning the forensic sense of the terms justify and justification, see Rom. ii. 13. note 2. The word justify signifies likewise to deliver one from evil, Rom. iv. 25. note 2.

2. By his grace.]—As the pronoun used in this passage is not the relative *αὐτοῦ* but the demonstrative *ταύτης*, which commonly denotes the remote antecedent, it is probable that the grace, not of Christ, who is last mentioned, but of God, who is mentioned ver. 4. is meant. By ascribing men's justification to the grace of God, the apostle did not mean to insinuate that good works are not necessary to justification. For he tells us, chap. ii. 12. that the grace of God which bringeth salvation teacheth us to live soberly, righteously, and godly in this present world.

Ver. 8.—1. That they who have believed in God.]—Ὁι πιστεύοντες, 'They who have believed, and who continue to believe,' according to the known use of the preterite tenses, Ess. iv. 10.

2. Take care to promote good works.]—Ἡμεῖς, καὶ οἱ πολλοὶ ἄλλων ἔργων, literally, to preside over good works; that is, to practise them ourselves, and by our example and exhortation to encourage others to practise them, and to argue in their defence against those who speak of them slightly as not necessary to salvation. In this, as in other places of scripture, good works signify virtuous actions in general, but especially charitable and beneficent actions. Thus, Matt. v. 16. 'Let your light so shine before men, that they may see your good works.'—John x. 33. 'For a good work we stone thee not.'—1 Tim. v. 10. 'Borne witness to for good works: that she hath brought up children; that she hath lodged strangers; that she hath washed the saints' feet; that she hath relieved the afflicted; that she hath diligently followed every good work.'—1 Tim. vi. 18. 'That they be rich in good works, ready to distribute, &c. What a blessing, as Benson observes, would the ministers of the gospel be to the world, if all of them were careful strongly and often to urge their people to good works, and were themselves examples of such works! We have the phrase καλὰ ἔργα προσεσθῆαι repeated ver. 14. But there the connexion leads us to adopt the translation mentioned in the margin of our Bible, 'to practise honest trades.'

9 But foolish questions and genealogies,¹ and strifes and fightings about the law,² resist; for they are unprofitable and false. (See 1 Tim. vi. 4. 2 Tim. ii. 14. 16. 23.)

10 An heretical man,¹ after a first and second admonition,² reject,³

11 Knowing that such a person is perverted,¹ and sinneth, being self-condemned.²

12 When I shall send Artemas to thee, or Tychicus,¹ make haste to come to me at Nicopolis,² for I have determined to winter there.

13 Diligently help forward on their journey Zenas the lawyer,¹ and Apollos, that nothing may be wanting to them.

14 And let ours also learn to practise honest trades, for necessary uses, that they may not be unfruitful.

15 All who are with me salute thee. Salute them who love us in the faith.¹ Grace be with all of you.² Amen.

Ver. 9.—1. And genealogies.]—The genealogies condemned in this and other passages of scripture, in the opinion of Bengelius, are the absurd genealogies of the Æons, taught by the Gnostics. See Col. ii. 9. note. But as the genealogies of the Æons were not invented till long after this epistle was written, I prefer the account given of them in the commentary; the rather that the apostle hath joined genealogies with strifes and fightings about the law. See also 1 Tim. i. 4.

2. Fightings about the law.]—*Μαχας νόμικας* are those disputes about the efficacy and necessity of obedience to the law in order to salvation, which the Judaizing teachers in Crete maintained, with great violence, against all who asserted that obedience to the gospel alone was sufficient to salvation.

Ver. 10.—1. An heretical man.]—See 2 Pet. ii. 1. note 2. where it is shewed, that an heretic is one who, from worldly motives, teaches doctrines which he knows to be false; as the Judaizers did, who made the rituals enjoined by the law more necessary to salvation than a holy life. He also is a heretic, who from the same motives makes a party in the church, in opposition to those who maintain the truth. In this latter sense some understand *ἡρετικός* here; and think the phrase should be translated, 'A man who maketh a sect;' and that *ἡρετικός* properly is a sect, either in philosophy or religion. In the first age, when the doctrines of the gospel were delivered by the apostles in person, under the guidance of inspiration, and when the true meaning of these doctrines was not liable to any doubt, because it was ascertained by the apostles themselves, if any teacher taught differently from them, and made a party in the church in opposition to them, he must have done these things contrary to his conscience, either from the love of money, or the lust of power, or from an immoderate propensity to sensual pleasure. Hence, Gal. v. 20. heresy is reckoned among 'the works of the flesh.' Doddridge, by heresy, understands the denying the fundamental doctrines of the gospel, and the maintaining of that denial with obstinacy, to the breaking of the peace of the church. But as the apostle saith the heretic 'sinneth, being self-condemned,' I rather think heresy is such an error in opinion as results from perversity in the will. For if a person, after prayer and sincere examination, embraces or rejects opinions in religion, according as they appear to him to be true or false, without being biassed by vicious inclinations, can he be blamed, even although he should maintain these opinions with firmness, and suffer for them?

2. After a first and second admonition.]—Some copies want the words and second. But the best and greatest number of MSS., together with the Syriac and Vulgate versions, have these words. See Mill in loc. *Νοθεύειν* denotes an admonition which puts a right mind into the person admonished. Titus was not to reject an heretic, till he had tried by a first and second admonition to bring him to repentance, and on trial found him incorrigible.

3. Reject.]—*Ἰσχυρίσθαι* cast him out of the church. In this manner the apostle himself treated Hymeneus and Alexander, 1 Tim. i. 20. By this apostolical Canon, an obstinate heretic, after a first and second admonition without effect, is to be cast out of the church, to prevent the faithful from being led astray by his false doctrines and vicious example.—This method of treating heretics is worthy of attention: For, as Benson observes, the Spirit of God doth not order heretics to be banished, and their goods confiscated, far less doth he order them to be imprisoned, tortured, and burnt, if they will not retract their errors. He doth not even give allowance to rail at, or speak evil of them. Such methods of treating heretics never proceeded from the college of the apostles, but from the synagogue of Satan. To disown a wicked man as a brother Christian, and to avoid all familiar society with him, and to cast him out of the church by a public sentence of excommu-

9 But the frivolous questions proposed by the Judaizers, and the genealogies by which they pretend to prove individuals rightly descended from Abraham, and their strifes and fightings about the law, resist; for they are unprofitable, and destitute of foundation.

10 An heretical teacher, who, after a first and second admonition, continues in his evil courses, cast out of the church, and have no farther communication with him, because he is irreclaimable;

11 Knowing that such a teacher is utterly depraved, and in teaching false doctrine from worldly motives, sinneth, being self-condemned.

12 When I shall send either Artemas to thee, or Tychicus, to supply thy place in Crete, leave the churches there to his management, and as speedily as possible come to me at Nicopolis; for there I have determined to winter.

13 Diligently supply Zenas the lawyer, and Apollos, (see Acts xviii. 24-28.), with whatever is necessary for their journey, that, in coming to me, nothing which they need may be wanting to them.

14 And, that the expense necessary to such offices may be defrayed, let our disciples in Crete also learn to follow honest trades for supplying what is necessary to themselves, and that they may not be unfruitful in good offices to others.

15 All my fellow-labourers who are with me in Colosse wish thee health. Present my good wishes to them in Crete, who shew their love to me by maintaining the true faith of Christ. The favour and blessing of God be with all of you. Amen.

lication, is what the church, and every society, hath a right to do, agreeably to our Lord's rule, Matt. xviii. 15. 17. and is all that should be done in such a case. See 2 Thess. iii. 14. note 2.

Ver. 11.—1. Knowing that such a person is perverted.]—Festus says, the word *ἡρετικός* is commonly applied to buildings, and signifies to be overturned from the foundation. According to others, it signifies to be turned out of the way. Wherefore, when it is said of an heretic that he is perverted, the meaning is, that he is so utterly depraved that there is no hope of his amendment.

2. Being self-condemned.]—Doddridge, who thinks heresy consists in denying the fundamental doctrines of the gospel, interprets self-condemned of the heretic's furnishing by his actions matter of condemnation against himself; just as some are said to condemn others, Matt. xii. 41, 42. Heb. xi. 7. who afford matter for condemning them.—Grotius, Barlow, Hammond, Hallet, Benson, &c. by the heretic's condemning himself, understand his cutting himself off from the church by separation, or otherwise; a punishment which the church inflicts on its faulty or unsound members.—I think this mark of an heretic, that he is self-condemned, implieth that an heretic is one who teacheth erroneous doctrines knowing them to be erroneous. For as Whitby justly observes, no man who acts according to his judgment, how erroneous soever they may be, is self-condemned by that action.

Ver. 12.—1. When I shall send Artemas to thee, or Tychicus.]—Tychicus is often mentioned in St. Paul's epistles; but of Artemas we know nothing: only from this passage it appears that he was a faithful and able teacher, and fit to supply Titus's place in Crete.

2. Come to me at Nicopolis.]—There were cities of this name in Macedonia on the confines of Thrace, and in Epirus and Pontus. The one in Epirus was built opposite to Actium, and named Nicopolis, or the city of victory, in memory of the victory which Augustus obtained over Anthony and Cleopatra. L'Enfant is of opinion that this is the Nicopolis of which the apostle speaks; and that while he wintered there he visited his disciples in Illyricum, Rom. xv. 19. Other commentators think the apostle meant Nicopolis in Macedonia, situated near mount Hæmus on the confines of Thrace. But without settling that point, I observe, that the apostle's determination to winter in Nicopolis, wherever it was, shews that he was at liberty when he wrote this epistle; consequently that it was written in the interval between his first and second imprisonments.

Ver. 13. Zenas the lawyer, and Apollos.]—Zenas is mentioned in this passage only. He is called *νόμος*, the lawyer, which Jerome interprets *Legis Doctorum*, a teacher of the law, because he had formerly been of that profession among the Jews. Benson also is of the same opinion; and quotes Matt. xxii. 35. where one of that profession is called *νόμος*. But others think that Zenas was a Roman lawyer.—It would seem that Zenas and Apollos were to pass through Crete, either in their way to the apostle, or to some place whither he had sent them. He therefore desired Titus to help them forward on their journey, by supplying them with such necessaries as they were in want of, that they might not be retarded.

Ver. 15.—1. Salute them who love us in the faith.]—By this description of the persons in Crete to be saluted in his name, the apostle expressly excluded the Judaizing teachers, on whom he put that mark of disrespect, to make them sensible how much he disapproved of their conduct.

2. Grace be with all of you.]—By the expression 'all of you,' the apostle intimated that this epistle was intended, not for Titus alone, but for the churches in Crete; the members of which were to be taught the things in this letter, and to be exhorted, and even reproved, agreeably to the directions contained in it.

PHILEMON.

PREFACE.

SECT. I.—*The History of Philemon.*

PHILEMON, to whom this epistle was written, was no stranger to the apostle Paul: for in the first and second verses the apostle addressed all the members of Philemon's family, as well acquainted with them; and, ver. 19. he insinuates that Philemon himself was his convert. Nay, ver. 17. Philemon's respect for the apostle is mentioned. He was an inhabitant of Colosse, as appears from the epistle to the Colossians, chap. iv. 9, where Onesimus, Philemon's slave, is called 'one of them.' And ver. 17. the brethren of Colosse are desired to say to Archippus, (the person mentioned Philem. ver. 2.) 'Take heed to the ministry which thou hast received.'—Besides, the ancients believed that Philemon was an inhabitant of Colosse. So Theodoret says expressly in his commentary on this epistle, and tells us that his house was still remaining in Colosse in his time; that is, in the beginning of the fifth century. And Jerome also, in his commentary on this epistle, says, Philemon was of Colosse; and Theophylact calls him a Phrygian, Oper. tom. 2. p. 861.—For an account of Colosse, see Preface to Colossians.

Philemon seems to have been a person of great worth as a man, and of some note as a citizen in his own country: for his family was so numerous that it made a church by itself; or at least a considerable part of the church at Colosse, ver. 2.—He was likewise so opulent, that he was able, 'by the communication of his faith,' that is, by his beneficence, to refresh the bowels of the saints, ver. 6, 7.—According to Grotius, Philemon was an elder of Ephesus. But Beausobre speaks of him as one of the pastors of Colosse; in which he is followed by Doddridge.—From the apostle's employing Philemon to provide him a lodging, in Colosse, Michaelis conjectures that he was one of the deacons there.—These authors were led to think Philemon a minister of the gospel, because in the inscription of this letter the apostle calls him his fellow-labourer. But that appellation is of ambiguous signification; being given not only to those who preached the gospel, but to such pious persons also, whether men or women, as assisted the apostles in any manner while they were employed in preaching. See Rom. xvi. 8. 3 John ver. 8.

The ancients differed as much as the moderns in their opinion concerning Philemon's station in the church. Some of them reckoned him a bishop: but others, fancying that Apphia was his wife, contended that he had no ecclesiastical character whatever; for they began very early to esteem celibacy in ecclesiastical persons. In particular, Hilary the deacon saith expressly that he was one of the laity. Theodoret, Oecumenius, and Theophylact seem also to have been of the same opinion. See Whitby's preface to this epistle.

SECT. II.—*Of the Occasion on which the Epistle to Philemon was written.*

ONESIMUS, a slave, on some disgust, having run away from his master Philemon, came to Rome, and falling into want, as is supposed, he applied to the apostle, of whose imprisonment he had heard, and with whose benevolent disposition he was well acquainted, having, as it seems, formerly seen him in his master's house. Or the

fame of the apostle's preaching and miracles having drawn Onesimus to hear some of the many discourses which he delivered in his own hired house in Rome, these made such an impression on him, that he became a sincere convert to the Christian faith: For the apostle calls him, ver. 9, 'his son, whom he had begotten in his bonds.' After his conversion Onesimus abode with the apostle, and served him with the greatest assiduity and affection. But being sensible of his fault in running away from his master, he wished to repair that injury by returning to him. At the same time, being afraid that on his return his master would inflict on him the punishment which, by the law or custom of Phrygia, was due to a fugitive slave, and which, as Grotius says, he could inflict without applying to any magistrate, he besought the apostle to write to Philemon, requesting him to forgive and to receive him again into his family. The apostle, always ready to do good offices, very willingly complied with Onesimus's desire, and wrote this letter to Philemon, in which, with the greatest softness of expression, warmth of affection, and delicacy of address, he not only interceded for Onesimus's pardon, but urged Philemon to esteem him, and put confidence in him, as a sincere Christian.—And because restitution, by repairing the injury that had been done, restores the person who did the injury to the character which he had lost, the apostle, to enable Onesimus to appear in Philemon's family with some degree of reputation, bound himself in this epistle, by his handwriting, not only to repay all that Onesimus owed to Philemon, but to make full reparation also for whatever injury he had done to him by running away from him.

To account for the solicitude which the apostle shewed in this affair, we must not, with some, suppose that Philemon was keen and obstinate in his resentments; but rather, that having a number of slaves, on whom the pardoning of Onesimus too easily might have had a bad effect, he might judge some punishment necessary for a warning to the rest. At least the apostle could not have considered the pardoning of Onesimus as a matter which merited so much earnest entreaty, with a person of Philemon's piety, benevolence, and gratitude, unless he had suspected him to have entertained some such apprehension.

Many are of opinion that Onesimus robbed his master before he ran off. But of this there is no evidence; unless we think the expression, ver. 18, 'If he hath injured thee any thing,' contains an insinuation of that sort. But the apostle might mean, *injured thee* by the loss of his service. The words will fairly bear that interpretation. Why then, as Lardner observes, impute crimes to men without proof?—What the apostle wrote to Philemon on this occasion is highly worthy of our notice; namely, that although he had great need of an affectionate honest servant to minister to him in his bonds, such as Onesimus was, who had expressed a great inclination to stay with him; and although, if Onesimus had remained with him, he would only have discharged the duty which Philemon himself owed to his spiritual father; yet the apostle would by no means detain Onesimus without Philemon's leave; because it belonged to him to dispose of his own slave in the way he thought proper. Such was the apostle's regard to justice, and to the rights of mankind!

Whether Philemon pardoned Onesimus, or punished him, is not known. Only, from the earnestness with

which the apostle solicited his pardon, and from the generosity and goodness of Philemon's disposition, we may conjecture that he actually pardoned Onesimus, and even gave him his freedom, in compliance with the apostle's insinuation, as it is interpreted by some, that 'he would do more than he had asked.' For it was no uncommon thing, in ancient times, to bestow freedom on such slaves as had obtained the esteem and good-will of their masters by their faithful services.

SECT. III.—*Of the Authenticity and Use of St. Paul's Epistle to Philemon.*

JEROME, in his preface to this epistle, says, "Volunt aut epistolam non esse Pauli; aut etiam si Pauli sit, nihil habere quod nos edificare possit. Et a plerisque veteribus repudiatum, dum commendandi tantum scribebatur officio, non docendi." But Chrysostom in his preface hath shewed several excellent uses which may be made of this epistle; two of which, as they are of great importance, I shall mention.—The first is, In this epistle the apostle hath left to churchmen an excellent example of charity, in endeavouring to mitigate the resentment of one in a superior station towards his inferior, who had injured him; and in endeavouring to restore the inferior to the favour of the other, which he had lost through his unfaithfulness—and that not only by arguments drawn from reason, but by generously binding himself to repay all the loss which the superior had sustained by the injury of the inferior.—The second use which may be made of this epistle is equally excellent. It sets before churchmen of the highest dignity a proper example of attention to the people under their care, and of affectionate concern for their welfare, which, if it were imitated, would not fail to recommend them to the esteem and love of their people; consequently would give them a greater capacity of doing them good.—I add some other uses; namely, that although no article of faith be professedly handled in this epistle, and no precepts for the regulation of our conduct be directly delivered in it, yet the allusions to the doctrines and precepts of the gospel found in it, may be improved in various respects for regulating our conduct. For it is therein insinuated, 1. That all Christians are on a level. Onesimus the slave, on becoming a Christian, is the apostle's son and Philemon's brother.—2. That Christianity makes no alteration in men's political state, Onesimus the slave did not become a freeman by embracing Christianity, but was still obliged to be Philemon's slave for ever, unless his master gave him his freedom.—3. That slaves should not be taken nor detained from their masters, without their master's consent, ver. 13, 14.—4. That we should not condemn persons of low estate, nor disdain to help the meanest when it is in our power to assist them, but should love and do good to all men.—5. That where an injury hath been done, restitution is due, unless the injured party gives up his claim.—6. That we should forgive sinners who are penitent, and be heartily reconciled to them.—7. That we should never despair of re-

claiming the wicked, but do every thing in our power to convert them.

The anxiety which the apostle shewed for the welfare of Onesimus, in return for his affectionate services, could not fail to cherish good dispositions in the breast of Philemon.—Nor is it possible, even at this day, so long after Philemon and his slave are both gone, to read this letter without experiencing, in some measure, the same happy effect.

In the mean time, if this epistle had served no other purpose but to shew the world what sort of man the apostle Paul was in private life, it would justly have merited a place in the canon of scripture. For in it the writer hath displayed qualities which by men are held in the greatest estimation; such as an high spirit arising from a consciousness of his own dignity, consummate prudence, uncommon generosity, the warmest friendship, the most skilful address, and the greatest politeness as well as purity of manners; qualities not to be found either in an enthusiast or in an impostor.—Dodridge observes, "That this epistle, considered as a mere human composition, is a masterpiece of its kind. For, if it is compared with an epistle of Pliny, supposed to have been written on a similar occasion, Lib. ix. epist. 21, that epistle, though penned by one who was reckoned to excel in the epistolary style, and though it has undoubtedly many beauties, will be found by persons of taste much inferior to this animated composition of the apostle Paul."

SECT. IV.—*Of the Time and Place of Writing the Epistle to Philemon.*

THAT this epistle was written from Rome about the time the epistle to the Colossians was written, may be gathered from the following circumstances:—Like the epistle to the Colossians, this was written when the apostle was in bonds, ver. 1. 10. 13, 23, and when he had good hopes of obtaining his liberty, ver. 22.—Timothy joined Paul in both epistles.—Epaphroditus, Mark, Aristarchus, Demas, and Luke, joined in the salutations in both.—Lastly, Onesimus, the bearer of this, was one of the messengers by whom the epistle to the Colossians was sent, Col. iv. 9.—But if the epistle to Philemon was written about the time the epistle to the Colossians was sent, it must have been written at Rome in the end of A. D. 61, or in the beginning of 62.

Onesimus, in the apostle's letter to the Colossians, having been particularly recommended to their notice, Col. iv. 9. it cannot be doubted that they cheerfully received him into their church.—In the Apostolical Constitutions, Lib. viii. c. 4. 6, Onesimus is said to have been bishop of Beroea. But that writing is of little authority.—When Ignatius wrote his epistle to the Ephesians, their bishop's name was Onesimus; and Grotius thought he was the person for whom St. Paul interceded. But, as Lardner observes, that is not certain. Mill has mentioned a copy, in which, at the conclusion, it is said, that Onesimus died a martyr at Rome, by having his legs broken.

NEW TRANSLATION.

VER. 1. Paul, confined with a chain for Christ Jesus, and Timothy² our brother,³ to Philemon the beloved, and our fellow-labourer,⁴

COMMENTARY.

VER. 1. Paul, confined with a chain for preaching Christ Jesus to the Gentiles, and Timothy our brother minister, to Philemon the beloved of us both, and our fellow-labourer in the gospel,

VER. 1.—1. Confined with a chain for Christ Jesus.]—*ΔΕΙΤΙΣ* *ΧΕΙΡΩΝ*. This is the genitive of the object, Ess. iv. 24.—Or it may be the genitive of possession, and be translated, 'a prisoner belonging to Christ Jesus.' But as the word *prisoner* does not convey a just idea of Paul's state at that time, *δεῖτις* is more properly translated, 'confined with a chain.' For an account of the manner in which the apostle was confined at Rome, see Eph. vi. 20, note. In writing to Philemon, Paul did not call himself an apostle,

because he wrote only in the character of a friend, to request a favour, rather than to enjoin what was fit, ver. 8, 9.

2. And Timothy.]—In the preface to St. Paul's epistle to the Colossians, sect. 1, it was shewed, that the Colossians were converted by Paul. Wherefore, if Timothy assisted him in that work, being known to Philemon, he very properly joined Paul in this letter, to signify that he joined him in this request, as well as in his testimony concerning the good disposition of Onesimus.

2 And to Apphia the beloved, and to Archippus¹ our fellow-soldier,² and to the church (ἐκκλ.) in thy house :

3 Grace be to you, and peace, from God our Father, and FROM the Lord Jesus Christ.

4 I give thanks to my God¹ always, when I make mention of thee in my prayers,

5 Having heard¹ of thy love and faith which thou hast (ἔχεις) toward the Lord Jesus, and (εἰς) to all the saints.

6 I PRAY that the communication of thy faith may be effectual,¹ (ὥς) to the acknowledgment of every good thing which is in you,² (ὥς) toward Christ Jesus.

7 For we have much joy and consolation in thy love, because the bowels¹ of the saints are refreshed by thee, brother.²

8 (ὡς) Wherefore, though I might be much bold in Christ to enjoin thee¹ what is fit ;

9 Yet, for love's sake I rather beseech, being such an one as Paul the aged,¹ and now also (διὰ τούτου) one confined with a chain for Jesus Christ :

10 I beseech¹ thee for my son, whom I begat in my bonds, EVEN Onesimus;²

3. Our brother.]—So the apostle called Timothy, to add dignity to his character.

4. And our fellow-labourer.]—This sheweth that Paul and Philemon were personally known to each other.

Ver. 2.—1. And to Apphia the beloved, and to Archippus.]—These persons being mentioned after Philemon, and before the church in his house, it is a presumption, as the commentators observe, that they were his relations, lived in family with him, and made a part of the church in his house. Because Apphia is mentioned before Archippus a minister of the gospel, some of the fathers conjecture that Apphia was Philemon's wife. Lightfoot saith Archippus was his son.

2. Our fellow-soldier.]—See Philip. ii. 25. note 1. By addressing this letter, not only to Philemon, but to Apphia also, and Archippus, and to the church in Philemon's house, and by wishing them all manner of felicity, the apostle interested the whole of Philemon's family to aid him in his solicitation for Onesimus.

Ver. 4. I give thanks to my God, &c.]—By telling Philemon that he thanked God always in his prayers for his increasing faith and love, he in a very delicate manner prepared him for listening to the request he was about to make in behalf of Onesimus. For it was a telling him, in an indirect manner, that his own benevolent disposition would lead him to pardon Onesimus, although he had greatly offended him.

Ver. 5. Heard of thy love and faith, which thou hast toward the Lord Jesus and to all the saints.]—By a transposition not uncommon in the most elegant writings, love here refers to the saints, and faith to the Lord Jesus. See Matt. xii. 22. 1 Cor. vi. 11.—Mill mentions some ancient MSS. and versions which read in this verse, 'Heard of thy faith and love, which thou hast toward the Lord Jesus and to all the saints.' From the expression, 'Heard of thy love,' &c. some have inferred that the apostle was not personally acquainted with Philemon. But that no such inference can be drawn from this expression, see proved Ephes. i. 15. note 1.

Ver. 6.—1. I pray that the communication, &c.]—Benson and Bengelius are of opinion, that the words κοινωνία τῆς πίστεως σου do not mean Philemon's imparting the fruits of his faith to others, but his partaking of faith in common with other Christians. But if the words τῆς πίστεως, to the saints, are supplied from the foregoing verse, after the words thy faith in this verse, it will afford a meaning more agreeable to the scope of the apostle's discourse. For by a common metonymy, faith may signify the fruits of faith; and κοινωνία, construed with a dative of the person, often signifies the imparting of a thing to others. See 1 John i. 3. note 3. where the different meanings of κοινωνία are given; also Rom. xii. 13. Gal. vi. 6. where κοινωνία signifies to distribute or impart to another.

2. To the acknowledgment of every good thing which is in you.]—By using the word you, the apostle praised all the members of Philemon's family for their works of charity to the saints; but more especially Philemon himself; as it is here insinuated, that his family were led to do these benevolent offices in imitation of him.

Ver. 7.—1. The bowels of the saints are refreshed.]—If by 'the bowels of the saints,' the apostle meant the saints themselves, the refreshment of which he speaks was produced by the relief which Philemon's works of charity brought to them in their distresses. And the saints who were thus refreshed, were not those alone who lived in Philemon's neighbourhood, but those also who were driven from their homes for the name of Christ, or who went about preaching the gospel. Perhaps also the apostle meant, that

2 And to Apphia the beloved of all who know her, and to Archippus our fellow-soldier, and to that part of the church at Colosse which is in thy house : (see Rom. xvi. 5. note 1.)

3 We wish increase of the favour of God, and of good dispositions to you, and happiness temporal and eternal, from God our Father, and from our Lord Jesus Christ.

4 I Paul give thanks to my God always, when I make mention of thee, Philemon, in my prayers, (see 2 Tim. i. 3. note 3.)

5 Having heard of the increase of thy love and faith which thou hast towards the Lord Jesus, and to all who are styled saints, because they believe on and worship the true God in sincerity.

6 Also I pray, that the communication of the fruits of thy faith to the saints, in the many good offices which thou dost to them, may be effectual for bringing others to the acknowledgment of every good disposition which is in you towards the members of Christ.

7 For we ourselves have much joy and consolation in thy love, more particularly because the bowels of the saints are refreshed by thee, brother : Thy house is open to them ; thy riches are a relief to all the saints.

8 Wherefore, though I might be very bold, as an apostle in the church of Christ, to enjoin thee, his disciple, to do what is fit in the affair I am going to mention ;

9 Yet, instead of using my authority, by that love which thou bearest to the saints and to me I rather beseech thee, who am such an one as Paul, thy friend, grown old in the service of the gospel ; and now also confined with a chain for preaching Jesus Christ :

10 By all these considerations I beseech thee for my son, whom I begat in my bonds, and who, on that account, is very dear to me, even Onesimus ;

the knowledge of Philemon's charitable actions gave great joy, even to the saints who had no need of his good offices. This joy, as well as the relief above mentioned, is fitly compared by the apostle to the refreshment which a person faint with thirst receives from drink. See verse 20, note 2.

2. By thee, brother.]—The apostle calls Philemon his brother, not merely because he was a Christian, but because he was a Christian of the same good dispositions with himself, and one whom he tenderly loved. By placing this appellation in the end of the sentence, he gave it an engaging emphasis ; so that it could not fail to make a strong impression on Philemon's mind.

Ver. 8. Wherefore, though I might be much bold in Christ to enjoin thee, &c.]—The apostle's management in this part of his letter is excellent. He tells Philemon, that although, as an apostle of Christ, he might have commanded him to do what was fit in the affair he was about to mention, he would not use his authority, but rather beseech him as a friend to do it. And to persuade him, he suggested such things as one friend might with propriety mention to another, of whom he was asking a favour. The person who besought Philemon, was Paul, who, as we shall see immediately, was his spiritual father ; Paul grown old in the service of the gospel ; and Paul now also confined with a chain for preaching Christ : considerations which must have made a deep impression on Philemon, who, being himself a sincere Christian, could not but wish to gratify one who, at the expense of unspeakable labour and suffering, had done the greatest service to mankind, by communicating to them the knowledge of the gospel.

Ver. 9. Being such an one as Paul the aged.]—Although at the time of the stoning of Stephen, Saul is said to have been a young man, Acts vii. 58, it does not imply that he was then a mere youth. The witnesses laying their clothes at his feet, and his immediately taking an active part in persecuting the disciples, but especially his receiving a commission for that purpose from the chief priests, are proofs that he possessed both judgment and experience. Wherefore, at the stoning of Stephen he may have been thirty years old ; at which age he might very properly be called a young man. See Pref. to 1 Tim. sect. 2.—Between the death of Stephen and Saul's conversion some time elapsed. From the time of his conversion to the writing of this letter, he had laboured in the gospel near thirty years : So that, being now sixty years old or more, he was really an aged person. Benson following Theophylact says, πρεσβύτερος ; in this passage has the signification of *senior*, *an ambassador* ; and in support of his opinion he cites some passages from the LXX, and from the Apocrypha.

Ver. 10.—1. I beseech thee.]—There is a beautiful emphasis in the repetition of the words I beseech, which he had introduced in the preceding verse.

2. For my son, whom I begat in my bonds, even Onesimus.]—Onesimus's name in the end of this sentence has a fine effect, by keeping the reader in suspense. This every person of taste must perceive. The apostle would not so much as mention Onesimus's name till he had prepared Philemon for hearing it ; and when he does mention it, instead of calling him a fugitive slave, or even a slave simply, he calls him his own son ; to shew that he had a tender affection for him, and was much interested in his welfare. And then, by telling Philemon that 'he had begotten him in his bonds,' he insinuated, that Onesimus was not discouraged from becoming a Christian by the apostle's bonds. Being therefore a firm believer, he was not unworthy of the pardon the apostle so-

11 *Who formerly was to thee unprofitable,¹ but now WILL BE very profitable to thee (καὶ, 209.) even as to me.²*

12 ('Ος, 61.) *Him I have sent back. Do thou (δὲ, 106.) therefore receive him; that is to say, mine own bowels;¹*

13 *Whom I wished to detain with myself, that (ὅπως οὖν) in thy stead he might have ministered to me in these bonds for the gospel.¹*

14 *But without thy mind I would do nothing,¹ that thy good DEED might not be as by constraint, but as voluntary.²*

15 (Τὰς γὰρ, 91.) *Perhaps also for this reason he was separated¹ for a little while, that thou mightest have him for ever.²*

16 *No longer as a slave ONLY, but above a slave, a beloved brother,¹ especially to me: and how much more to thee, both in the flesh and in the Lord!²*

17 *If then thou hold me as a partaker, receive him as myself.*

18 *And if he hath injured thee any thing,¹ or oweth ΤΡΕΙΣ, place it to my account:*

19 *I Paul have written with mine own hand,¹ I will repay; that I may not say to thee, thou owest to me even thine own self besides.²*

lighted for him.—In this beautiful passage there is a group of the most affecting arguments closely crowded together. On the one hand, we have Philemon's own reputation for goodness; his friendship to the apostle; his respect for his character: reverence for his age; compassion for his bonds; and at the same time an insinuation of that obedience which Philemon owed to him as an apostle. On the other hand, we have Onesimus's repentance, and return to virtue; his profession of the Christian religion, notwithstanding the evils to which it exposed him; and his being the object of his spiritual father's tenderest affection. In short, every word contains an argument. Philemon therefore must have been exceedingly affected by this moving passage.

Ver. 11.—1. Who formerly was to thee unprofitable.]—The apostle, with admirable address, gives the softest name possible to Onesimus's misbehaviour; because he did not choose that Philemon should fix his thoughts on the heinous nature of his slave's offence, lest it might have inflamed his resentment too much.

2. But now will be very profitable to thee, even as to me.]—To eliew the sincerity of Onesimus's repentance, the apostle mentioned the experience which he himself had had of his good disposition, in the many affectionate services which he had received from him during his confinement. After such a proof, Philemon could have no doubt of Onesimus's virtue and fidelity.—Doddridge, Bengelius, and others, think the name *Onesimus*, which comes from the verb *οὐκ*, signifying *to profit*, was given to slaves by way of good omen, to express the advantage they were to bring to their masters by their services; and that in this passage there is an allusion to the signification of Onesimus's name. See ver. 20. note 1.—But it is of more importance to observe, that the apostle, by mentioning the change wrought on Onesimus by the pains he had taken in converting him, insinuated to Philemon the obligation he lay under to him, for having made his unprofitable slave a faithful and affectionate servant to him for life.

Ver. 12. That is to say, mine own bowels;]—one whom I consider as a part of myself.—As Bengelius observes, by laying aside his apostolical authority, St. Paul had brought himself to a level with Philemon. And now to exalt Onesimus, and to display that dignity which a man acquires by becoming a sincere Christian, he calls him not *his son* simply, but *his own bowels*; or, as it is expressed ver. 17, *his very self*.

Ver. 13. That in thy stead he might have ministered to me in these bonds for the gospel.]—Here the apostle insinuated to Philemon, the obligation he was under to assist him with his personal services, who was his spiritual father; and more especially while he was confined with a chain for preaching the gospel of Christ.

Ver. 14.—1. But without thy mind I would do nothing.]—From this we learn, that however just our title may be to beneficent actions from others, they must not be forced to perform them. They must do them voluntarily.

2. That thy good deed might not be as by constraint, but as voluntary.]—If Onesimus had remained with the apostle in Rome, and Philemon had pardoned him at the apostle's intercession, that favour would not have appeared so clearly to have been bestowed voluntarily, as when Onesimus returned and put himself in his master's

11 *Who, I acknowledge, formerly was to thee an unprofitable slave, but now, having embraced the gospel, he will, by his faithful affectionate services, be very profitable to thee, even as he has been to me since his conversion.*

12 *Him I have sent back to thee at his own desire. Do thou therefore receive him into thy family; that is to say, receive one who is mine own bowels; my son; a part of me.*

13 *Being so useful to me, I wished to detain him with myself, that, in thy stead, he might have performed those offices to me in these bonds for the gospel, which thou thyself wouldest have performed if thou hadst been in Rome.*

14 *But, whatever title I had to his service, on account of what thou owest to me as an apostle of Christ suffering for the gospel, without knowing thy mind, whose slave he is, I would do nothing to engage him to stay with me; that thy good deed in pardoning him might not be as extorted, but as proceeding from thy own good-will.*

15 *To mitigate thy resentment consider; that perhaps also for this reason he was separated from thee for a little while, (so πρὸς ἑαυτὸν signifies, 1 Thess. ii. 17. note 2.), that thou mightest have him, thy slave for life;*

16 *No longer as a slave only, but above a slave, even a beloved Christian brother; especially to me who know his worth, and have been indebted to him for his services: How much more to thee, as a brother both by nation and by religion, who will serve thee with more understanding, fidelity, and affection, than before!*

17 *If then thou hold me as a partaker of thy affection, give him the same reception which thou wouldest give to myself.*

18 *And if he hath injured thee any thing by running away, or oweth thee in the way of borrowing, place it all to my account.*

19 *And to entitle thee to payment, I Paul have written with mine own hand, I will repay thee all. This I have done, that, in urging thee to pardon Onesimus, I may not say to thee, thou owest to me even thine own self besides.*

power, and was received again into his family. The apostle, therefore, sent him back to Philemon, that his receiving him might be known to have proceeded from his own merciful disposition.

Ver. 15.—1. For this reason (ὡς αὖτις) he was separated:]—A soft expression to denote Onesimus's running away from his master; for it contains an insinuation, that this had happened providentially. See the following note.

2. That thou mightest have him for ever.]—The word αἰώνιος may be translated *for life*; which I take to be the apostle's meaning. But Estius thinks it signifies Philemon's having Onesimus as a brother for ever; the relation between Christians as brethren, being to continue in the next world.—The apostle here made the same kind of apology for Onesimus, which Joseph made for his brethren, Gen. xlv. 5. 'Now therefore be not grieved.—For God did send me before you to preserve life.'—The providence of God often brings good out of evil. Yet we should not for that reason do evil that good may come. By telling Philemon, that he would now have Onesimus for ever, the apostle intimated to him his firm persuasion, that Onesimus would never any more run away from him.

Ver. 16.—1. Above a slave, a beloved brother, especially to me.]—That Philemon might not be offended at him for calling his fugitive slave *his brother*, the apostle acknowledged him for his own brother also; because, from the time of his conversion, Onesimus had the same father with the apostle, and with all believers. Next, he told Philemon, that he much more ought to acknowledge Onesimus as a brother, because he stood in that relation to him 'in the flesh,' as well as 'in the Lord.'—In this passage the apostle teaches us, that love is due to persons in the meanest stations who are eminently virtuous.

2. Both in the flesh and in the Lord.]—By calling Onesimus Philemon's brother 'in the flesh,' the apostle meant that he was of the same nation with Philemon; or perhaps some way related to him: as by calling him his brother 'in the Lord,' he meant that he was now of the same religion with Philemon.

Ver. 18. If he hath injured thee any thing.]—This is a soft way of expressing the loss which Philemon had sustained by being deprived of his slave's service. See Pref. sect. 2. paragr. 3.

Ver. 19.—1. I Paul have written with mine own hand, &c.]—According to Jerome, this implies, that Paul wrote the whole letter with his own hand. And some moderns, who are of the same opinion, think he took that trouble to shew Philemon his earnestness to have Onesimus pardoned. But, be that as it may, the apostle's writing with his own hand, that he would repay Philemon for any injury his fugitive slave had done him, teaches us the necessity of restitution, in all cases of injury.

2. Thou owest to me even thine own self besides.]—Προσέχεις, *insuper debes*: So Erasmus and Raphellius translate the word. The apostle means, that besides pardoning Onesimus, Philemon owed him his very existence as a Christian. He had opened his eyes, and turned him from the darkness of heathenism to the light of the gospel, and from the power of Satan to be ruled by God, that he might receive the forgiveness of his sins, and an inheritance in heaven. What an immense obligation! Yet, rather than be constrained to solicit Onesimus's pardon on account of that obligation, he would

20 Yea, brother, let me have profit from thee in the Lord. Refresh my bowels in the Lord. (See ver. 7. note.)

21 Having confidence in thy obedience,¹ I have written to thee, knowing that thou wilt even do (ὡς ἐὰν ἰσχυρῶς, 55.) more than I ask.²

22 But at the same time prepare me also a lodging:¹ for I hope that, through your prayers,² I shall be bestowed on you.³

23 There salute thee, Epaphras,¹ (συναϊμαρτορ) my fellow-prisoner for Jesus Christ;²

24 Mark, (see 2 Tim. iv. 11. note), Aristarchus,¹ Demas,² Luke,³ my fellow-labourers.

himself pay to Philemon every thing Onesimus owed him. After all this, how ungrateful would Philemon have showed himself, if he had refused to grant the apostle's request!

Ver. 20.—1. Yea, brother, let me have profit from thee.]—Εὖν ὁμολογῶ. Some commentators think the apostle here alludes to the significance of Onesimus's name, mentioned in note 2. on ver. 11. But such an allusion, in a sentence so pathetic, would have been absolutely trifling. The emphasis lies in the expression, 'Yea, brother,' for it means, what I say, brother, is true; thou owest to me thine existence as a Christian; 'let me have profit from thee in the Lord,' profit suitable to thy Christian profession. Perhaps the apostle in this insinuated, that if Philemon pardoned Onesimus, he would consider himself as overpaid for having brought him to the knowledge of God, although he should require him to fulfil his obligation to pay what Onesimus owed him. Others translate καὶ, ἀδελφε, 'I beseech thee, brother.'

2. Refresh my bowels.]—Ἀναπαύου με τὰ σπλάγχνα; literally, appease or quiet my bowels. See Ess. iv. 34. My bowels yearn on Onesimus. Remove my anxiety concerning him whom I so tenderly love, by pardoning him, and receiving him again into thy family.—Because the apostle had called Onesimus 'his bowels,' ver. 12. some are of opinion that he here entreated Philemon to refresh Onesimus by cheerfully pardoning him. But the first interpretation is more natural.

Ver. 21.—1. In thy obedience.]—By this expression the apostle insinuated to Philemon, that being so good a Christian, and so generous a person, he hoped he would consider his doing what was requested of him as a duty which he owed to Christ, and would perform it with pleasure. Or, if this gloss is not admitted, ὡς ἔσται here may be translated compliance.

2. Thou wilt do even more than I ask.]—According to some commentators, it is here insinuated to Philemon, that it would be proper for him to give Onesimus his freedom: And many are of opinion that he actually did so. But to others it does not seem probable, that in a letter written to solicit a pardon for Onesimus, the apostle would so much as insinuate that Philemon ought to make him a freeman.

Ver. 22.—1. Prepare me also a lodging.]—The apostle having experienced the advantage of having a hired house of his own in Rome, where he preached the gospel to all who came to him, very prudently desired Philemon to provide for him such another house in Colosse, and not a lodging in Philemon's own house, as some suppose. It seems he proposed to stay awhile in Colosse, and wished to have a house in some frequented part of the city, to receive conveniently all who might be desirous of information concerning his doctrine.—Theodoret observes, that the apostle's resolution to visit Philemon soon, signified to him in this letter, naturally added weight to his solicitation in behalf of Onesimus.

2. Through your prayers.]—The efficacy which in scripture is ascribed to prayer, is a great encouragement to the people of God to have recourse to prayer in all their straits, agreeably to the exhortation and example of Christ and his apostles. But to render prayer effectual, it must, as James observes, chap. i. 6. be offered in faith; that is, in a full persuasion of the goodness and power of God, and with an entire submission to his will. The apostle, by expressing his hope that God would grant him his liberty through the prayers of Philemon and his family, hath insinuated that they were pious Christians and worthy persons, for whom God had a great regard. On this passage Whitby justly observes, that if the apostle believed the prayers of angels and departed saints were effectual for procuring blessings to the saints on earth, it is strange that he hath not, throughout the whole of his epistles, so much as once addressed any prayers to them, nor directed others to pray to them!

3. I shall be bestowed on you.]—I remark here, that as Paul expressed this hope likewise in his epistle to the Philippians, chap. ii. 23. 24. but not in his epistle to the Colossians, it is a presumption that Philemon was an inhabitant of Colosse, who would impart the good news to the brethren there. Because the apostle does not say to Philemon and the Christians in his house, as he said to the Hebrews, chap. xiii. 19. 'I shall be restored to you,' Estius infers that St. Paul never had been in Colosse. But the inference is not just. The apostle wrote in the same manner to the Philippians, whom he had visited often: Philip. ii. 24. 'I am fully persuaded by the Lord, that even I myself shall come again.'

20 Yea, brother, it is really so. Let me have profit from thee as a sincere Christian: By forgiving Onesimus, refresh my bowels in the Lord. It is all the recompense I desire for having converted thee: I seek not thy money nor thy goods.

21 Do not, from my earnestness, fancy that I entertain any suspicion of thy goodness. On the contrary, having confidence in thy obedience, I have written this to thee, being persuaded that thou wilt even do more for Onesimus than I ask.

22 But at the same time that I beseech thee to pardon Onesimus, I request thee also to prepare me a lodging in Colosse; for, I hope that, through the prayers of thee and thy family, I shall be released and bestowed on you: in which case I propose to stay some time at Colosse.

23 The following brethren send thee their salutation: Epaphras, who is a prisoner here, as I am, for preaching Christ Jesus to the Gentiles,

24 Mark, Barnabas's sister's son, (Col. iv. 10.), Aristarchus, Demas, and Luke, my fellow-labourers in the gospel.

Farther, since in this letter the apostle is not speaking to the Colossians, but to Philemon, if any inference were to be drawn from his not having said *restored to you*, it would not be, that he never had been in company with the Colossians, but with Philemon and his family. Yet even this inference, every one must be sensible, is ill-founded, who considers the style of the apostle's letter to Philemon, which is plainly that of a person well acquainted with Philemon, who had converted him to the Christian faith, and who was in intimate habits of friendship with him; as was observed, Preface to Philemon, sect. 1. Constrained by this argument, Estius found himself obliged to acknowledge that the apostle was acquainted with Philemon. Only, to support his favourite notion, that the apostle had not been in Colosse when he wrote this letter, he supposes, without a shadow of proof, that he converted Philemon in Ephesus.

Ver. 23.—1. There salute thee Epaphras.]—This person is called, Col. i. 7. 'the faithful minister of Christ,' from whom the Colossians, 'after they heard and knew the grace of God, had learned the gospel.' He is likewise called 'one of themselves,' chap. iv. 12. 'who had a great zeal for them,' ver. 13. I think therefore he was a converted Gentile, who had assisted the apostle in preaching at Colosse, and was ordained by him to the office of the ministry in that church.

2. My fellow-prisoner for Christ Jesus.]—The apostle mentioned his bonds, in this short epistle, no fewer than five times, ver. 1. 9. 10. 13. 23. to insinuate, that if he suffered such hardships in order to give mankind the knowledge of the gospel, Philemon should not think it a great matter if, for the honour of the gospel, he laid aside his resentment, and pardoned Onesimus.—The apostle informed Philemon that Epaphras was his fellow-prisoner, to raise him in Philemon's esteem; and perhaps to insinuate that he joined him in his request for Onesimus, as I suppose the others here mentioned as saluting Philemon likewise did.

Ver. 24.—1. Aristarchus.]—This person is one of those who sent their salutations to the Colossians. See Coloss. iv. 10. note 1. for his character. He is there called the apostle's fellow-prisoner. But as that particular is not mentioned here, it is conjectured that he had obtained his liberty about this time.

2. Demas.]—He afterwards forsook the apostle, during his second confinement, from love to the present world. See 2 Tim. iv. 10. note 1.

3. Luke.]—He is called the beloved physician, Col. iv. 14. For his character, see the note on that verse. He is generally believed to have been the author of the gospel which bears his name, and of the history of the Acts of the Apostles.—Having in Prelim. Observ. vii. prefixed to the Harmony of the Gospels, given an account of Luke's gospel, I think it may be useful to add here, concerning his history of the Acts of the Apostles, That setting aside the consideration of its inspiration, as an history of the first planting of the Christian religion in the world, it is a valuable work, both on account of the variety and importance of the transactions recorded in it, and on account of the manner in which they are related. For the circumstances of each transaction are selected with judgment, and told in a simplicity and elegance of language truly admirable. And the whole is comprised in a short but conspicuous narration, which cannot fail to give pleasure to every reader who is a judge of elegant writing.—Farther, the Acts being an history of persons who travelled through the most civilized and best known provinces of the Roman empire, for the purpose of preaching the gospel, the historian was naturally led to mention a variety of particulars relating to the geography of these countries, to their political state at that time, to the persons who governed them, and to the manners of the inhabitants. The learned, therefore, from the time of the publication of this history, have had an opportunity of examining all these particulars; and, on the most accurate investigation, they have found them confirmed by the contemporary heathen writers of the best credit, whose writings still remain. Nor is this all. In the Acts there are speeches recorded, said to have been pronounced by persons of the highest character and rank, which are not like the speeches in most other ancient histories, the production of the historian's own imagination, but the real speeches of the persons to whom they are attributed—such as the speeches delivered by the apostle Peter on different occasions; by Gamaliel, an eminent Jewish doctor; by

25 The grace of our Lord Jesus Christ be
with your spirit.¹ Amen.

25 May the gracious influence of our Lord Jesus Christ fill
your mind. My sincerity in this prayer I testify, by saying Amen.

the protomartyr Stephen, when arraigned before the Sanhedrim; by the apostle Paul in the synagogue of Antioch, and to the Lystrians, and to the senate of the Areopagus at Athens, and to the Sanhedrim: also a letter of Claudius Lysias to the governor Felix; and a speech of the orator Tertullus in accusation of Paul, before the same Felix; Paul's answer to that accusation; Festus the governor's speech to king Agrippa, the chief captains, and principal men of Cæsarea, assembled to hear Paul; Paul's defence, pronounced in the hearing of that august assembly. In all which, the characters, and sentiments, and style of the different speakers, are so distinctly marked, that no one who reads them, and is capable to judge of such matters, can doubt their being genuine.—These circumstances united, form a convincing proof that the history of the Acts was written, as it professeth to be, by a per-

son who was present at most of the transactions which he hath recorded. And with respect to such of the speeches as he had not an opportunity of hearing, they may have been made known to him by those who heard them, or by inspiration. However, not to insist on this, Luke's history of the Acts of the Apostles contains more internal marks of authenticity than any ancient heathen history extant. So that, considering it merely as a human composition, it is by far the most valuable ancient monument of the kind which the world at present is in possession of.

Ver. 25. Be with your spirit.—If the interpretation of this expression given in the commentary is not admitted, it may mean *be with you* simply. The word *μεν*, *your*, being plural, it signifies that the apostle's wish did not respect Philemon alone, but all the persons mentioned in the inscription of this letter.

HEBREWS.

PREFACE.

THE authenticity of the epistle to the Hebrews having been disputed, both in ancient and modern times, it will be necessary, before other matters are introduced, to state fairly, and to examine impartially, the arguments on each side of the question, that we may know where the greatest weight of evidence lieth. This is the more necessary, not only because the chief doctrines of the gospel are more expressly asserted, and more fully explained in the epistle to the Hebrews than in any other of the inspired writings, but because these doctrines are confirmed in that epistle by testimonies brought from the writings of Moses and the Prophets. Wherefore, if the authenticity of the epistle to the Hebrews is established, and it is shewed to be the production of an inspired apostle, the peculiar doctrines of the gospel being confirmed therein by the Jewish, as well as by the Christian revelation, they will appear in so clear a light, that the controversies concerning them, which have so long divided the church, ceasing, greater unity of faith and love, it is to be hoped, will at length take place, than hath hitherto subsisted among the disciples of Christ.

SECT. I.—Of the Author of the Epistle to the Hebrews.

ALTHOUGH the writer of the epistle to the Hebrews hath in no part of it introduced his own name, we are certain, that the persons to whom it was sent were at no loss to know who he was. For in three passages of the epistle, as well as by the messenger who carried it, he made himself known to the Hebrews to be the apostle Paul. The first is, chap. x. 34. 'Ye suffered with me in my bonds;' alluding to some assistance which the Hebrews had given to Paul during his imprisonments in Jerusalem and Cæsarea. See, however, chap. x. 34. note 1.—The second passage is, chap. xiii. 18. 'Pray for us.—19. And I the more earnestly beseech you to do this, that I may be restored to you the sooner.' A request of this kind, from an unknown person, would have been perfectly ridiculous.—The third passage is, chap. xiii. 23. 'Know that our brother Timothy is sent away, with whom, if he come soon, I will see you.' For, as Timothy was often called by Paul his brother, (2 Cor. i. 1. Col. i. 1.), and was known, not only in the Gentile countries, but in Judea, to be Paul's constant companion, by telling the Hebrews that his brother Timothy was sent away on some errand, and by promising, if he returned soon, to bring him with him when he visited them, this writer clearly discovered himself to be the apostle Paul. But if the Hebrews knew that the letter

which they received was written by Paul, we may very well suppose, with Hallet, that as often as they had occasion to speak of their letter, they would speak also of its author; and that the persons to whom they spake of him would, in like manner, hand down his name to those who came after them.

Since, therefore, the writer of this epistle, from the time it was delivered to the Hebrews, must have been known by tradition to be Paul, it is reasonable to expect that it would have been quoted as his by some of the authors of the first age.—Nevertheless, in the most ancient Christian writings now remaining, this epistle is not quoted at all till the end of the second century; at which time it began to be mentioned by some, whilst it was overlooked by others. This silence of the ancients was in a great measure owing, I imagine, to the Hebrews themselves, who were at no pains to make their letter known to the Gentiles, supposing that it had little or no relation to them.—If the reader desires to know who of the ancients have quoted this epistle, and who have neglected to mention it, he will find a full account of both in Hallet's introduction to this epistle, and in Lardner on the Canon, vol. ii. p. 331.—To his account Lardner subjoins the following historical remark: "It is evident that this epistle was generally received, in ancient times, by those Christians who used the Greek language, and lived in the eastern parts of the Roman Empire.—In particular, Clement of Alexandria, before the end of the second century, received this epistle as Paul's, and quoted it as his frequently, and without any doubt or hesitation." Concerning the Latins, Lardner saith, "This epistle is not expressly quoted as Paul's by any of them in the first three centuries. However, it was known to Irenæus and Tertullian, as we have seen, and possibly to others also." Tertullian ascribed it to Barnabas; in which opinion he was singular. Lardner adds, "It is manifest that it was received as an epistle of St. Paul, by many Latin writers in the fourth, fifth, and sixth centuries."

We are informed by the ancients themselves, that they were led to doubt the authenticity of the epistle to the Hebrews by three circumstances. 1. The want of the writer's name at the beginning of it, and throughout the whole epistle. 2. The elegance of the style in which it is written. 3. Some expressions in the epistle itself, which they thought unsuitable to the character of an apostle. Nevertheless, as the most ancient, and by far the most general tradition of the church, ascribed this epistle to the apostle Paul, the fathers, to remove these objections, supposed that it was originally written by Paul in the Syro-chaldaic language, commonly at that time

called the *Hebrews*; but that Luke, or some other person, translated it into Greek. Accordingly, Eusebius, in his *Eccles. Hist. b. vi. c. 14*, saith, Clement of Alexandria "affirmed that the epistle to the Hebrews was Paul's, and that it was written to the Hebrews in the Hebrew language; but that Luke studiously translated it into Greek, and published it to the Greeks." The same Eusebius, *Eccles. Hist. b. vi. c. 25*, cites Origen as saying, in his *Homilies on the Hebrews*, "If I were to shew my opinion, I should say, that the thoughts are the apostle's, but the language and composition are another's, who committed to writing the apostle's sentiments, and who, as it were, reduced into commentaries the things spoken by his master. Wherefore, if any church holds this epistle to be Paul's, it is to be commended for so doing. For the ancients (*οἱ Ἀρχαῖοι ἑβραῖοι*) did not (*οὐκ*) rashly hand it down as Paul's. But who actually wrote it, (*Origen means, wrote the language*), I think is known only to God. But an account hath reached to us from some who say that Clement, who was bishop of Rome, wrote this epistle; but from others, that it was Luke, the writer of the Gospel and the Acts."—Jerome, likewise, who was born in the year 342, in his book of illustrious men, *Art. Paul*, saith, "The epistle, called to the Hebrews, is not thought to be his, because of the difference of the argument and style: but either Barnabas's, as Tertullian thought; or the evangelist Luke's, according to others; or Clement's, bishop of Rome, who, as some think, being much with him, clothed and adorned Paul's sense in his own language. Moreover, he wrote as an Hebrew to the Hebrews, in pure Hebrew, it being his own language. Whence it came to pass, that being translated, it hath more elegance in the Greek than his other epistles."

Having thus laid before the reader the opinions of some of the ancients concerning the epistle to the Hebrews, I judge it proper now to transcribe, from the 8th page of Hallet's introduction to Pierce's paraphrase and notes on the Hebrews, the remarks which he hath made on Origen's testimony above recited; because they may be applied to all the ancients who have given their opinion concerning the epistle to the Hebrews. "The traditions which Origen mentions, are more to be regarded than his private opinion and reasonings. And as he positively says the ancients did in fact hand it down as Paul's epistle, so it is plain he laid vast stress on this tradition, since he would not give it up as false, though he had strong temptations so to do. For he was very hard put to it to reconcile this tradition with the style of the epistle, and with other traditions which named Clement or Luke as the writer of it. But rather than give up the former tradition, viz. that it was Paul's epistle, he would frame such an odd hypothesis as that just now mentioned." Hallet ought to have said, *adopt such an odd hypothesis*; for it was framed before by Clement of Alexandria, who was Origen's master and predecessor in the Catechetical school of Alexandria. Hallet goes on: "It is very certain, then, that the churches and writers who were ancient with respect to Origen, had one common tradition, that St. Paul was the author of the epistle to the Hebrews. And their testimony to this matter of fact cannot but be of great weight, since those Christians who were ancients with respect to Origen, must have conversed with the apostles themselves, or at least with their immediate successors." Hallet adds, page 21, "Since this tradition was ancient in the days of Clement of Alexandria and Origen, about 130 years after the epistle was written, it must have had its rise in the days of St. Paul himself, and so cannot reasonably be contested."—Clement of Alexandria flourished about the year 192, that is, about 130 years after the epistle to the Hebrews was written. Origen flourished in the begin-

ning of the third century, about 150 years after that epistle was written.—See, however, the remarks which Lardner hath made on the above passage from Hallet's Introduction, in the third volume of his *Credibility* part ii. page 252.

II. It follows now to be considered, whether the want of Paul's name in the epistle to the Hebrews, the elegance of its style, and the passages in it which are thought unsuitable to the character of an apostle, are sufficient reasons for concluding, either that it was not written originally by St. Paul, or that our present Greek copy is only a translation of an epistle which was written in Hebrew.

And, first, with respect to the want of Paul's name in this epistle, it may, notwithstanding, have actually been written by him. For in our Canon of the New Testament, there are epistles universally acknowledged to be the productions of an inspired apostle, notwithstanding his name is nowhere inserted in them. I speak of the three epistles of the apostle John, who, for some reasons now not known, hath omitted his name in all of them. His first epistle begins exactly like the epistle to the Hebrews: And in his other epistles he calls himself simply the *Presbyter*, or *Elder*.—It is true, Paul commonly inserted his name in the beginning of his letters; yet in this to the Hebrews he deviated from his usual manner, probably for the following reasons:—1. Because the doctrines which he set forth in it being wholly founded by him on the Jewish scriptures, the faith of the Hebrews in these doctrines was to stand, not on the authority of the writer who taught them, but on the clearness of the testimonies which he produced from the scriptures, the propriety of his application of these testimonies, and the justness of the conclusions which he deduced from them. See this explained in sect. 3.—2. As Paul was the apostle of the Gentiles, in writing to the Hebrews he did not assume his apostolical character, because it was little respected by the unbelieving Jews and the Judaizing Christians, who traduced him as one who taught the Jews living in foreign countries to forsake Moses, Acts xxi. 21. For which reason, instead of writing to the Hebrews with the authority of an apostle, he in the conclusion of his letter 'beseeched them to suffer the word of exhortation,' chap. xiii. 22, and protested, that in the whole of the doctrine delivered to them, he had maintained a good conscience, ver. 18.—3. This epistle, as shall be shewed by and bye, sect. 2. being designed, not for the believing Jews alone, but for the unbelieving part of the nation also, especially the learned doctors and scribes at Jerusalem, Paul might think it prudent not only to avoid assuming his apostolical character, but even to conceal his name; because, being regarded by the zealots as an apostate from the religion of their fathers, his name, instead of adding weight to the things which he was about to write, would have prejudiced the unbelieving part of the nation to such a degree, that in all probability they would not have read his letter.

2. With respect to the style of the epistle to the Hebrews, though it really were superior to the style of Paul's other writings, he may notwithstanding have been the author of it.—For, towards the conclusion of his first imprisonment at Rome, when the epistle to the Hebrews was composed, he may be allowed to have improved his style by use. To pass, however, from this, although both the ancients and moderns have praised the style of the epistle to the Hebrews as singularly beautiful, particularly Lardner, who saith, *Can. vol. ii. p. 375*, "That this epistle to the Hebrews is bright and elegant from the beginning to the end," its superiority to all the other epistles of Paul in point of style may justly be called in question. At least it may be doubted, that its superi-

ority is so great as to shew, that the person who wrote these was not capable of writing this. For, not to mention that the sublimest passages in the epistle to the Hebrews are those quoted from the Old Testament, I without hesitation affirm, that the epistles to the Ephesians, to the Colossians, and to Philemon, in respect of sentiment and language, will easily bear to be set in competition with the epistle to the Hebrews; especially the epistle to the Ephesians, concerning which Grotius hath said, that "it surpasseth all human eloquence." And yet, strange to tell! the same Grotius hath given it as his opinion, that the excellency of the style of the epistle to the Hebrews is a proof that it was not written by Paul. But, let any one who is a judge of composition and style, examine the examples of elegant, and even sublime writing, produced from Paul's epistles and discourses in Prelim. Ess. iii., and let him candidly say, whether he thinks the person who wrote these noble passages, particularly the fifteenth chapter of the first epistle to the Corinthians, was not capable of writing any part of the epistle to the Hebrews. If our apostle was equal to such an undertaking, is there any thing unreasonable in supposing, that when he wrote a letter, which he hoped the learned Jewish doctors would read, he would be at more than ordinary pains in perfecting his style, to render it more the object of their attention! For he knew, that if they were convinced of the truth of the gospel by the reasonings in this letter, their conversion would smooth the way to the conversion of their brethren, and make the Judaizing Christians in particular, lay aside their attachment to the law of Moses, whereby they had so greatly disturbed the peace of the church.

3. The passages in the epistle to the Hebrews, which many have thought unsuitable to the character of an apostle, and which have been urged as proofs that this epistle cannot be Paul's, are the following.—Heb. ii. 1. 'On this account we ought to attend the more earnestly to the things which were heard, lest at any time we should let them slip.'—Ver. 3. 'How shall we escape if we neglect so great a salvation, which beginning to be spoken by the Lord, was confirmed to us by them who heard him?'—And chap. xii. 1. 'Laying aside every weight, and the sin easily committed, let us run with perseverance the race set before us.' In these passages, the writer of the epistle, it is said, speaks of himself as one not distinguished, in any respect, from Common Christians. And more particularly in the second passage, according to Grotius and Le Clerc, he speaks of himself as one of those who received the knowledge of the gospel, not from Christ, but from his apostles: Whereas Paul, in his epistle to the Galatians, hath repeatedly asserted, that he received his knowledge of the gospel, not from men, but immediately from Christ himself. To these things Wetstein, Pierce, Lardner and others, reply, that it is Paul's manner to join himself with those to whom he writes, especially when going to say any thing dishonourable to them. Thus, Ephes. ii. 3. 'With whom also we all had our conversation formerly, in the lusts of our flesh, doing the inclinations of the flesh, and of the imaginations, and were by nature children of wrath, even as others.' In some passages also of his epistles he ranks himself with the idolatrous Gentiles, Tit. iii. 3.; as doth the apostle Peter likewise, 1 Epist. iv. 3.—Farther, Grotius and Le Clerc are wrong in saying, that the writer of the epistle to the Hebrews speaks of himself, chap. ii. 3. as having received the knowledge of the gospel from them who heard Christ preach the great salvation. What he says is, that the great salvation, which was begun to be spoken by the Lord, was 'confirmed to him by them who heard Christ;' that is, the glad tidings of the great salvation given to Paul by Christ, were confirmed to him by the preaching of the apostles. Now, so far is this from

being unsuitable to Paul's character as an apostle, that, in his other acknowledged epistles, he often appealed to the testimony of the eye-witnesses in confirmation of things made known to himself by revelation. For example, Acts xiii. 30, 31.; 1 Cor. xv. 5, 6, 7, 8.; 2 Tim. ii. 2.—In like manner, Peter appealed to the testimony of the other apostles, 1 Epist. i. 12. 'Which things have been reported to you by them who have preached the gospel to you with the Holy Ghost sent down from heaven.' So also Jude appealed to the testimony of his brethren apostles, in confirmation of the things which he wrote in his epistle. See ver. 17.

What hath been advanced under the foregoing heads, must, I think, convince impartial readers, that the want of Paul's name in the epistle to the Hebrews, the elegance of its style, and the passages which are said to be unsuitable to the character of an apostle, afford no presumption that it was not written by him. Wherefore, if there is positive evidence that the epistle to the Hebrews was written by Paul, it ought to be received as his, notwithstanding some modern commentators, justly esteemed for their learning, have affected to doubt of it.

III. It therefore remains to propose the arguments by which St. Paul is proved to be the writer of the epistle to the Hebrews.

1. The first is, The most ancient, and by far the most universal tradition of the church, hath constantly ascribed this epistle to the apostle Paul.—But of this enough hath been said in the first article of the present section, to which the reader is referred.

2. The second argument is,—If an author's method of handling his subjects, together with his manner of reasoning, are sure marks by which he may be distinguished, as all good judges of composition allow, we shall, without hesitation, pronounce Paul the writer of the epistle to the Hebrews. For therein we find that overflowing of sentiment, briefly expressed, which distinguished Paul from all other writers.—Therein also are abrupt transitions from the subject in hand to something subordinate, but at the same time connected with it, which, having pursued for a little while, the writer returns to his subject, and illustrates it by arguments of great force, couched sometimes in a short expression, and sometimes in a single word; all which are peculiar to Paul.—In this epistle, likewise, contrary to the practice of other writers, but in Paul's manner, we meet with many elliptical expressions, which are to be supplied either from the foregoing or from the following clauses.—In it also, as in Paul's acknowledged epistles, we find reasonings addressed to the thoughts of the reader, and answers to objections not proposed, because, being obvious, the writer knew they would naturally occur, and therefore needed to be removed.—Lastly, after Paul's manner, the author of the epistle to the Hebrews hath subjoined to his reasonings many exhortations to piety and virtue; all which, to persons who are judges of writing, plainly point out the apostle Paul as the author of this epistle.

3. In the epistle to the Hebrews there are many sentiments and expressions which Paul hath used in the epistles acknowledged to be his.—For example, Heb. i. 2. 'Heir of all things,' and, ver. 3. 'an image of his substance,' are parallel to Col. i. 15. 'The image of the invisible God, the first-born of every creature.'—Heb. ii. 7. 'Thou hast made him for a little while less than angels; thou hast crowned him with glory and honour, and hast set him over the works of thy hands;' are sentiments parallel to Philip. ii. 8. 'Being in fashion as a man, he humbled himself, becoming obedient to death, even the death of the cross. 9. And therefore God hath exceedingly exalted him, and hath bestowed on him a name which is above every name: 10. That at the name of Jesus every knee should bow, of things in heaven,' &c. See also

Eph. i. 20, 21, 22.—What is said Heb. v. 12. about *milk* as food for babes, but *strong meat* for full grown men, we have 1 Cor. iii. 2. 'Milk I gave you, and not meat, for ye were not then able to receive it.'—Heb. viii. 1. 'Who sat down at the right hand of the throne of the Majesty in the heavens;' and, chap. xii. 2. 'Sat down at the right hand of the throne of God;' are expressions similar to Eph. i. 20. 'And set him at his own right hand in the heavenly places.'—Heb. x. 1. 'The law containing a shadow of good things to come,' is the same with Col. ii. 17. 'Which are a shadow of things to come.'—Heb. x. 33. 'Ye were made a spectacle, both by afflictions and reproaches.' 1 Cor. iv. 9. 'We are made a spectacle to the world.'—Heb. xiii. 16. 'But to do good and to communicate forget not, for with such sacrifices God is well pleased,' is similar to Philip. iv. 18. where Paul, after thanking the Philippians for having communicated to his necessities, calls that good work, 'A smell of a sweet savour, a sacrifice acceptable, and well pleasing to God.'—The writer of this epistle, chap. x. 30. quoting Deut. xxxii. 35. addeth the words, 'saith the Lord,' which are neither in the Hebrew, nor in the LXX., just as Paul hath done in two of his citations from the Old Testament, Rom. xiv. 11. 2 Cor. vi. 17.—Heb. xiii. 18. the writer of this epistle saith, 'We are fully persuaded we have a good conscience.' The same declaration Paul made before the council, Acts xxiii. 1. and before Felix, Acts xxiv. 16. and to the Corinthians, 2 Cor. i. 12.—Heb. xii. 14. 'Follow peace with all men.' Rom. xii. 18. 'Live peaceably with all men.'—Heb. xiii. 20. God is called 'The God of Peace.' This title is given to God nowhere but in Paul's writings, Rom. xv. 33. xvi. 20.; 2 Cor. xiii. 11.; Philip. iv. 9.; 1 Thess. v. 23.; 2 Thess. iii. 16. 'The Lord of peace.'—Heb. xii. 1, 2, 3. 12. there is a beautiful allusion to the athletic exercises, to which there are many similar allusions in Paul's other epistles.—This remarkable coincidence of sentiments and expressions in the epistle to the Hebrews, with the sentiments and expressions in Paul's acknowledged epistles, is no small presumption that this epistle is of his writing also.

4. In the epistle to the Hebrews there are interpretations of some passages of the Jewish scriptures, which may properly be called Paul's, because they are to be found only in his writings. For example, Psal. ii. 7. 'My son thou art; to-day I have begotten thee,' is applied to Jesus, Heb. i. 5. just as Paul, in his discourse to the Jews in the synagogue of Antioch in Pisidia, applied the same passage of scripture to him, Acts xiii. 33.—In like manner, the explication of Psal. viii. 4. and of Psal. cx. 1. given by Paul, 1 Cor. xv. 25. 27. is found Heb. ii. 7, 8.—So also the explication of the covenant with Abraham, given Heb. vi. 14. 18., is nowhere found but in Paul's epistle to the Galatians, chap. iii. 8, 9. 14. 18.

5. There are, in the epistle to the Hebrews, doctrines which none of the inspired writers have mentioned, except Paul.—In particular, the doctrines of the mediation and intercession of Christ, explained Heb. iv. 15, 16. vii. 22. 25. are nowhere found in the books of the New Testament except in Paul's epistles: Rom. viii. 34. Gal. iii. 19, 20.—The title of Mediator, which is given to Jesus Heb. vii. 22. viii. 6. ix. 15. xii. 24., is nowhere applied to Jesus except in Paul's epistles, 1 Tim. ii. 5.—In like manner, none of the inspired writers except Paul, Heb. viiii. 1–4. have informed us, that Christ offered the sacrifice of himself in heaven: And that he did not exercise his priestly office on earth, but only in heaven.

6. In the epistle to the Hebrews we find such enlarged views of the divine dispensations respecting religion; such an extensive knowledge of the Jewish scrip-

tures, according to their ancient and true interpretation, which Paul, no doubt, learned from the celebrated doctors under whose tuition he studied in his younger years at Jerusalem; such a deep insight also into the most recondite meanings of these scriptures, and such admirable reasonings founded thereon for the confirmation of the gospel revelation, as, without disparagement to the other apostles, seems to have exceeded, not their natural abilities and education only, but even that degree of inspiration with which they were endowed. None of them but Paul, who was brought up at the feet of Gamaliel, and who profited in the Jewish religion and learning above many of his fellow-students, and who, in his riper years, was intimately acquainted with the learned men of his own nation, Acts ix. 1, 2. 14. xvi. 4, 5., and who was called to the apostleship by Christ himself, when for that purpose he appeared to him from heaven, nay, who was caught up by Christ into the third heaven, was equal to the subjects treated of in this most admirable epistle.

Before the controversy concerning the author of the epistle to the Hebrews is dismissed, it may be proper to mention the argument by which Grotius hath endeavoured to prove that it was written by Luke, or at least was translated by him into Greek from the apostle's Hebrew autograph. His argument is this: There are in the epistle to the Hebrews some Greek words used in a sense which they have not in Paul's other epistles, but which are found in that sense in Luke's writings.—Now, allowing this to be true, Grotius's conclusion by no means follows. For every one knows, that the use of a few words in an unusual sense, doth not constitute what is called a writer's *style*. Besides, Hallet hath shewed that there are also, in the epistle to the Hebrews, words used in an uncommon sense, which are not found in Luke's writings, but which Paul in his other epistles hath used in that sense. Wherefore, if in the former case it is argued that Paul was not the author of the epistle to the Hebrews, it may, in the latter case, be argued with equal reason, that Luke was neither the author nor the translator of that epistle. The truth is, as Hallet observes, "There is nothing in the argument either way; and if the argument had not been offered by so great a man as Grotius, it would not have been worth considering."

Upon the whole, let any one who hath impartially weighed the arguments on the one side and on the other, in this important question, say, whether the facts and circumstances above set forth do not, in a very convincing manner, shew that the tradition preserved in the church from the beginning, concerning Paul's being the author of the epistle to the Hebrews, is well founded: And whether the church hath not rightly received that epistle into the canon of scripture, as an inspired writing of the great apostle of the Gentiles?

SECT. II.—*Of the Persons to whom the Epistle to the Hebrews was sent: Of the purpose for which it was written: And of the Language in which it was originally composed.*

I. CLEMENT of Alexandria, Jerome, Euthalius, Chrysostom, Theodoret, Theophylact, and others, were of opinion, that the epistle to the Hebrews was sent to the Jews living in Judea, who in the apostle's days were called *Hebrews*, to distinguish them from the Jews in the Gentile countries, who were called *Hellenists* or *Grecians*, Acts vi. 1. ix. 29. xi. 20. In that opinion these ancient authors were well founded, because, as Lardner observes, this letter appears to have been written to persons dwelling in one place, Heb. xiii. 19. 23, 24., namely, to the inhabitants of Judea; and to those of them especially who lived in Jerusalem. For there only the Levitical

worship, which is so accurately examined in this epistle, was performed: And there the chief priests, elders, and scribes resided, who were best qualified to explain and defend that worship;—best qualified also to judge of the meaning of the ancient oracles quoted in this learned letter, and to determine whether the author's reasonings therein were just and his doctrines true. Accordingly, this epistle was not directed, like the epistle of James, 'To the twelve tribes who are in the dispersion;' nor, like Peter's first epistle, 'To the sojourners of the dispersion of Pontus,' &c. But it begins without any address at all; so that not the believing Jews only, but those of the nation who had not believed the gospel, were invited to read and consider it, whether they resided in Jerusalem or elsewhere.

In confirmation of the supposition that the epistle to the Hebrews was written to the people of Judea; Lardner, Canon, vol. ii. p. 316. takes notice, that in it there are things which are more suitable to the Jews in Judea, than to the Jews in any other part of the world. For example, chap. ii. 9. 18. the persons to whom this letter was sent, are supposed to have been well acquainted with our Lord's sufferings and resurrection.—In like manner, chap. v. 12. 'For though ye ought to have been teachers, on account of the time,' with what follows, applies better to the believers in Judea than to others; because having enjoyed the gospel from the beginning, they were of longer standing in the faith than others.—Chap. x. 32. 'Call to remembrance the former days, in which, being enlightened, ye sustained a great combat of afflictions.' This leads us to the church at Jerusalem, which, after the death of Stephen, suffered a great persecution, Acts viii. 1.

The following passages likewise deserve particular attention: Chap. xiii. 7. 'Remember your rulers, who have spoken to you the word of God, of whose conversation attentively considering the ending, imitate their faith.' Theodoret's note on this verse is, "He intends the saints who were dead, Stephen the protomartyr, James the brother of John, and James called the Just. And there were many others who were taken off by the Jewish rage. Consider these, says he, and, observing their example, imitate their faith." And ver. 17. 'Obey your rulers, and submit yourselves, for they watch for your souls.' And ver. 24. 'Salute all your rulers.'—These directions imply, that this letter was sent to the multitude or *laity* of some particular church, whose rulers, as Theodoret observes on ver. 24. not needing the instruction contained in it, the writer doth not address them, but their disciples. Now what church could that be, but the church at Jerusalem which was ruled by the apostles, who certainly knew the truth concerning the law; that it was no rule of justification either to Jews or Gentiles; that its priesthood and sacrifices were utterly ineffectual for procuring the pardon of sin; and that the principal use of the Levitical worship was to prefigure the good things to come under the gospel dispensation. "For," to use Lardner's words, Canon, vol. ii. p. 320. "I am persuaded, that not only James and all the other apostles had exactly the same doctrine with Paul, but that all the elders likewise, and all the understanding men among the Jewish believers, embraced the same doctrine." They were, as I apprehend, the multitude only, (*πληθος*, *plebs*), or the men of lower rank among them, who were attached to the peculiarities of the Mosaic law and the customs of their ancestors. This may be urged from what James and the elders at Jerusalem say to Paul, Acts xxi. 20. 'Thou seest, brother, how many thousands of Jews there are who believe; and they are all zealous of the law.—What is it therefore? the multitude must needs come together.'—It is hence evident, that the zeal for the law which prevailed in the minds of many, was not approved by James or the elders. That being the case, these recommenda-

tions of a regard for their rulers, whether apostles or elders, were very proper in an epistle to the believers in Judea." For, as many of them differed in opinion concerning the law from their teachers, they might be apt to think lightly of them, and to disregard their instructions; for which reason the apostle desired them to obey their rulers. This circumstance, joined with those already mentioned, sufficiently proves that the epistle to the Hebrews, though designed for the Jews everywhere, was with great propriety directed and sent to the church at Jerusalem; as the ancients above-mentioned believed: in which opinion they have been followed by Beza, Lightfoot, Pearson, Whitby, Mill, Cappel, Hallét, Lardner, and other learned moderns.

To the opinion, that the epistle to the Hebrews was written to the Jews in Judea, some have objected the words found, Heb. xii. 4. 'Not yet unto blood have ye resisted, combating against sin.' This, they think, could not be said of the church at Jerusalem, where there had been two martyrs, namely, Stephen and James. But the answer is, the apostle is speaking of the laity of that church, to whom alone this letter was directed, and not to the rulers, as hath been shewed, sect. 2. paragr. 3. Of the common people, few, if any, had hitherto been put to death. But they had been imprisoned, and pillaged, and defamed; Acts viii. 1. 3. xxvi. 10, 11. 1 Thess. ii. 14.—Another objection is taken from Heb. vi. 10. 'For God is not unrighteous to forget your work and labour of love, in that ye have ministered to the saints, and do minister.' "Here again," saith Wall, "we are put upon thinking to what church of Christians this is said. For, as to those of Jerusalem, we read much in Paul's former letters of their poverty, and of their being ministered to by the Gentile Christians of Galatia, of Macedonia, of Corinth; and in the Acts by the Antiochians: But nowhere of their ministering to any other saints. If it is of them that St. Paul speaks this, it must be meant of ministering to their own poor. For that, indeed, they were famous at first, when the rich men among them sold their lands, and brought the money to the apostles, and they had all things in common, and none lacked. But in the times that had been since that, they were very poor, and were relieved by other churches." But there is little force in this objection. *Ministering* to the saints in those days, did not consist solely in helping them with money. Attending on them in their imprisonment; doing them any little offices they stood in need of; speaking to them in a kind and consolatory manner, with such other services as may be performed without money, was and is as real a 'ministering to the saints,' as relieving them with money. And doubtless the church at Jerusalem ministered, in that manner, to one another in their afflictions. Further, although the generality of the members of the church at Jerusalem were reduced to poverty by the sufferings they had sustained, there certainly were among them some in better circumstances, who may have deserved the commendation, that 'they had ministered, and did still minister to the saints,' by giving them a share of their worldly goods.

II. With respect to the purpose for which the epistle to the Hebrews was written, I observe that the things contained in it lead us to understand, That it was written to prove what the learned doctors, and scribes, and elders in Jerusalem strongly denied; namely, that Jesus of Nazareth, whom they had lately put to death, is Christ the Son of God; and that the gospel, of which Jesus is both the subject and the author, is of divine original and universal obligation. For in this letter, as shall be shewed in sect. 3. all the arguments and objections by which those who put Jesus to death endeavoured to set his claim aside, and overturn the gospel, are introduced, examined, and confuted; his title and authority, as a lawgiver, to

abolish the institutions of Moses, and to substitute the gospel dispensation in their room, is established; the absolute inefficacy of the Levitical atonements to procure the pardon of sin, is demonstrated; the reality of the sacrifice of himself which Christ offered for sin, together with its efficacy and its acceptableness to God, are clearly proved;—and on all these considerations, the unbelieving Jews were exhorted to forsake the law of Moses, and embrace the gospel; and such of the nation as had embraced it, were cautioned against apostasy. Farther, as the arguments made use of in this epistle, for explaining and proving the important matters of which it treats, are all taken from the Jewish scriptures, there can be little doubt that it was written for the purpose of persuading the unbelieving Jews every-where to renounce Judaism and embrace the gospel; as well as for establishing the believing Jews in the profession of Christianity. Being therefore a letter to the whole Jewish nation, the writer intended that the believing Hebrews in Judea, to whom it was sent, should communicate it to their unbelieving brethren every-where, who choosed to read it.

That a writing designed for the conversion of the Jewish nation, should have been calculated, in an especial manner, to convince the learned doctors and scribes who still adhered to the religion of their forefathers, and that it should have been sent to the Jews living in Judea, was highly proper. They were the principal part of the circumcision, from whom this letter could be circulated among the Jews of the dispersion.—Besides, the nation in general, it is reasonable to think, would be much guided in their judgment concerning the doctrine taught in this epistle, by the reception which it might meet with from their brethren in Judea; but especially from the scribes and elders at Jerusalem.

III. As to the language in which the epistle to the Hebrews was originally composed, many of the ancients speak of it as having been written by the apostle Paul in the Hebrew. This was the opinion of Clement of Alexandria, and of Jerome, as is plain from the passages quoted above, Sect. 1. paragr. 3.—Eusebius too was of the same opinion. For in his *Ecc. Hist. lib. iii. c. 38.* speaking of the epistle which Clement wrote in the name of the church of the Romans, to the church of the Corinthians, he saith, "In it he hath inserted many thoughts from the epistle to the Hebrews, sometimes using the very same words; plainly shewing that it is not a new writing. Wherefore it is justly ranked with the other writings of the apostle. Now Paul, who was conversant with the Hebrews, having wrote to them in their native language, some say Luke the evangelist, others, this very Clement, translated that writing; which seems the more true, that the epistle of Clement, and the epistle to the Hebrews, exhibit the same kind of style, and that the thoughts in both are not much different." Here it is proper to remark, that notwithstanding the fathers usually appealed to tradition in support of the ancient facts which they have reported, when they had it in their power to make such an appeal, neither Clement of Alexandria, nor Origen, nor Eusebius, nor Jerome, nor any Christian writer of the second and following centuries, who have told us that the epistle to the Hebrews was written by Paul in the Hebrew language, have said, or so much as insinuated, that they learned that important fact from tradition. They delivered it merely as an opinion of their own, formed on the circumstance of the epistle's being written to the Hebrews. This Eusebius acknowledges, in the passage last quoted from his history; as Jerome likewise doth, in the passage quoted from him, Sect. 1. where, speaking of Paul, he saith, "Moreover he wrote, as an Hebrew to the Hebrews, in pure Hebrew."

But, although the fathers who thought the epistle to the Hebrews was originally written in the Hebrew lan-

guage, have professedly founded their opinion on its being composed for the instruction of the Hebrews, I am inclined to believe they were led into that opinion by the style also of the Greek epistle. For having been informed by tradition, that it was an epistle of Paul, and fancying its style to be more elegant than that of Paul's other epistles, to account for its supposed superior elegance, and at the same time to maintain the tradition which had handed down Paul as its author, they invented the strange hypothesis, that it was written by Paul in Hebrew, and translated by some other person, they could not tell who, into elegant Greek.

The opinion of the ancients, concerning the language in which St. Paul wrote his epistle to the Hebrews, being wholly founded on the supposed propriety of writing to the Hebrews in their own language, it will be necessary to inquire a little into that propriety.—And, first, If it was proper for the apostle to write this letter to the Hebrews in their own language, it must have been equally proper for him to write his letter to the Romans in their language. Yet we know that Paul's epistle to the Romans was not written in *Latin*, the language of Rome, but in Greek: Nay, that all Paul's epistles, and the epistles of the other apostles, were written in Greek, and not in the languages of the churches and persons to whom they were sent.—Secondly, The apostolical epistles being intended for the use of the whole Christian world in every age, as well as for the use of the persons to whom they were sent, it was more proper that they should be written in Greek than in any provincial dialect; because the Greek language was then universally understood, especially in the eastern provinces of the Roman empire. So Cicero informs us in his oration *Pro Arch. Poet.* "*Græca leguntur in omnibus fere gentibus; Latina suis finibus, exiguis sane, continentur.*" It may perhaps be objected, that in many countries the common people, of whom the Christian churches were chiefly composed, did not understand the Greek language. True; but in every church there were numbers of persons endowed with the gift of tongues, and of the interpretation of tongues, who could readily turn the apostle's Greek epistles into the language of the church to which they were sent. In particular, the president, or the spiritual man, who read the apostle's Greek letter to the Hebrews in their public assemblies, could, without any hesitation, read it in the Hebrew language for the edification of those who did not understand Greek. And with respect to the Jews in the provinces, Greek being the native language of most of them, this epistle was much better calculated for their use written in the Greek language, than if it had been written in the Hebrew, which few of them understood.—Thirdly, It was proper that all the apostolical epistles should be written in the Greek language; because the principal doctrines of the gospel being delivered and explained in them, the explanation of these doctrines could with more advantage be compared so as to be better understood, being expressed in one language, than if, in the different epistles, they had been expressed in the language of the churches and persons to whom they were sent. Now what should that one language be, in which it was proper to write the Christian revelation, but the Greek, which was then generally understood, and in which there were many books extant, which treated of all kinds of literature, and which, on that account, were likely to be preserved, and by the reading of which Christians in after ages would be enabled to understand the Greek of the New Testament? This advantage none of the provincial dialects, used in the apostle's days, could pretend to. Being limited to particular countries, they were soon to be disused; and few if any books being written in them which merited to be preserved, the meaning of such of the apostle's letters as were composed

in these provincial languages, could not easily have been ascertained.—Upon the whole, the argument taken from the propriety of St. Paul's writing to the Hebrews in their own language, is not well founded.

In addition to what hath been said to shew that the epistle to the Hebrews was written originally, not in the Hebrew, but in the Greek language, the reader, because this is a matter of great importance, is desired to attend to two particulars. The first is, In our Greek copy of the epistle, there are no internal marks of its being a translation from an Hebrew original. We find few of the Hebraisms which abound in the Greek versions of the Jewish scriptures; and such citations as are made from these scriptures, are made, not from the Hebrew original, but for the most part from the LXX. Greek version; as most of the citations from the old Testament in Paul's other epistles likewise are. Would this have happened, if the epistle to the Hebrews had been originally written in Hebrew?—Of this the following are examples.—Heb. viii. 9. 'And I regarded them not.' In the Hebrew text, Jer. xxxi. 32. it is, 'Although I was an husband to them.'—Heb. x. 5. 'Thou hast prepared me a body.' In the Hebrew, 'Mine ears thou hast opened.'—Chap. x. 38. 'If he draw back.' In the Hebrew, 'If he faint.'—Chap. xi. 21. 'Worshipped leaning on the top of his staff.' In the Hebrew, 'Israel bowed himself on the bed's head.'—In the Greek epistle, the writer hath interpreted the Hebrew names which he mentions. This he had no occasion to do, if he wrote his epistle in pure Hebrew. And even if he had written it in the Syro-Chaldaic, called in the apostle's days the *Hebrew tongue*, the names in the two languages are so little different, that there was no need to interpret them to those who understood the Syro-Chaldaic.—Lastly, there are in the Greek epistle to the Hebrews several paronomasias, or Greek words of like sound, placed near each other, which, in the opinion of Spanheim and Wetstein, shew that this epistle is an original writing, and not a translation.—In like manner, Matthew's gospel is shewed to have been originally written in Greek, and not in Hebrew, as some of the fathers thought, by two elegant paronomasias observed by Wetstein. The one is found, chap. v. 47, 48. 'Οὗτοι τῶν ὀφθαλμῶν οὐ βλέπουσιν, ἀλλὰ ἴδουσιν τὰς ψυχὰς: that is, as Jerome saith, Be ye not τῶν ὀφθαλμῶν but τῶν ψυχῶν. On this Wetstein remarks, "Videtur Mattheus vocem, τῶν ψυχῶν hic studio adhibuisse, ut τῶν ὀφθαλμῶν opponeret."—The other paronomasia we have chap. vi. 16. Ἀφ' ἧν ἡμέραν τα πρὸς ὅσα φωνῶσι: on which Wetstein remarks, "Eleganter dicitur, Tegunt faciem, ut appareant, &c. It is elegantly said, They cover their face that they may appear."

The second circumstance which sheweth that the epistle to the Hebrews was not originally written in the Hebrew language, is this.—No one of the ancient Christian writers, who have told us that this epistle was written by the apostle Paul in Hebrew, has said that he ever saw an ancient Hebrew copy of it. Yet many such there must have been in Judea, and in the neighbouring countries, if it had been originally written in Hebrew. That being the case, is it to be supposed that Origen and Jerome, who were at great pains to procure and publish correct copies of the LXX. and Vulgate versions of the Jewish Scriptures, did not search these countries for a genuine copy of the Hebrew epistle to the Hebrews, which they considered as the original, that they might therewith compare the Greek copy which was in every one's hands; and which being thought by them a translation, it was necessary to know if it was a just one? But, notwithstanding the fathers had such strong inducements to search for a genuine copy of the Hebrew epistle, I repeat what I affirmed above, that neither Clement of Alexandria, nor Origen, nor Eusebius, nor Jerome, nor any of the ancients, who thought Paul wrote his epistle to the He-

brews in Hebrew, say they ever saw so much as one copy of that original. I therefore agree with Fabricius, Light foot, Beausobre, Wetstein, Spanheim, Mill, Whitby, Lardner, and other learned critics, in their opinion that Paul wrote his epistle to the Hebrews in Greek: And I am persuaded that our Greek copy of the epistle to the Hebrews is 'itself the apostle's original letter; consequently, that the same regard is due to it which is paid to all the other epistles of the apostle Paul.

SECT. III.—Of the Matters handled, and of the Reasonings and Proofs advanced, in the Epistle to the Hebrews.

As the Jews had been honoured with the keeping of all the former revelations of God to mankind, it might have been expected that the gospel, which was the explanation and completion of the whole of these revelations, would have been received by them with joy: But it happened otherwise. Most of the Jews adhered to the law of Moses with the greatest obstinacy, because God had spoken it at Sinai by the ministry of angels, in the hearing of their fathers, accompanied with great thunderings, and lightnings, and tempest, and darkness. But the gospel they despised and opposed, because it was spoken in a private manner, by Jesus of Nazareth, a man whom the rulers at Jerusalem had put to death publicly as a deceiver.—Farther, in their attachment to the law, and their opposition to the gospel, the Jews were confirmed by observing, that in the law a variety of atonements for sin were prescribed by God himself, which they daily performed in the temple at Jerusalem, as a worship highly acceptable to the Deity: Whereas, in the Christian assemblies, they saw no worship of that kind presented to God; no sacrifices of any sort offered, nor any rites of purification performed, for obtaining the pardon of sin. For these reasons they detested the gospel as a manifest impiety; especially as it pretended to abolish the law of Moses, which they believed to be of unalterable and eternal obligation.

These arguments being very specious, were no doubt much insisted on by the lawyers and scribes, not only to hinder their countrymen from receiving the gospel, but to shake the faith of those who had embraced it. The apostle Paul, therefore, who was himself a doctor most learned in the law, wrote this excellent epistle to the Hebrews, to prove, That the same God who spake the former revelations to the fathers of the Jewish nation by the prophets, had in these last days spoken the gospel to all mankind by his Son: Consequently, That these revelations could not possibly contradict each other.—That although the Son, when he spake the gospel, was clothed with flesh, he was still the brightness of the Father's glory, and the express image of his substance.—That being appointed of God to expiate our sins by the sacrifice of himself, we are cleansed from our sins by that sacrifice, and not by the Levitical sin-offerings:—And that, after offering the sacrifice of himself, he sat down at the right hand of God, as High-priest of the heavenly holy place, and as Governor of the world.

But the appearing of the Son of God in the flesh, his dying as a sacrifice for sin, his officiating for mankind in heaven as an High-priest, and the inefficacy of the Levitical sacrifices, being, as was observed, things contrary to all the religious opinions of the Jews, the doctors, followed by the bulk of the nation, rejected them with abhorrence, on pretence that they overturned the former revelations. Wherefore, the only possible method by which the unbelieving Jews could be convinced of the truth of these things, was to prove them by testimonies from their own scriptures, in which the revelations of God are recorded. This method the writer of

the epistle to the Hebrews hath actually followed: for he hath supported all the facts above-mentioned, and all his affirmations, by passages from the writings of Moses and the prophets. Only, to judge rightly of his arguments and conclusions, the reader ought to know, that the passages to which he has appealed were all understood by him in the sense in which the doctors and people of that age understood them. This I think the reader will acknowledge, when he considers that the writer of the epistle to the Hebrews neither assumes the character of an apostle, nor rests his explications of the passages which he hath quoted on the authority of his own inspiration, but delivers these explications as matters universally known and acknowledged, and reasons on the passages which he quotes according to that acknowledged sense. Nor could he with propriety do otherwise. For, if he had offered any novel interpretations, either literal or typical, of the Jewish scriptures, his arguments built on these interpretations would have had no weight whatever, either with the believing or unbelieving part of the nation.—This remark merits the reader's attention. For if the passages of the Old Testament, quoted in the epistle to the Hebrews, are therein applied to the persons and events to which they were commonly applied by the learned doctors of that age, and by the generality of the people, these interpretations and applications cannot be called in question by us. They are the ancient approved interpretations, given perhaps by the prophets themselves to their contemporaries, who handed them down to posterity. This at least is certain, that in the Chaldee paraphrases of Onkelos and Jonathan, written about the time of our Lord's birth, most of the passages of the Old Testament, which are applied to Jesus in the New; are interpreted of the Messiah. It is no objection to the foregoing remark, that the Jews now give a different interpretation of these passages. Their doctors, after the gospel began to prevail, wishing to deprive it of the evidence which it derived from the Old Testament prophecies, forsook the ancient and commonly received interpretation of these prophecies, and applied them to persons and events of which their fathers never so much as dreamed.—Upon the whole it is evident, that although we were really in doubt of St. Paul's being the writer of the epistle to the Hebrews, we could not call in question any of the doctrines taught in it; because their authority doth not depend on the character or credit of the writer who hath proposed them, but on the passages of the Old Testament by which he hath proved them; on his understanding these passages according to their true meaning; and on the justness of the conclusions which he hath deduced from them so understood. Nevertheless it must be acknowledged, that this epistle, as a part of the canon of the New Testament, will have a still greater authority with Christians, if it is known to have been written by an inspired apostle of Christ.

From the foregoing account of the matters contained in the epistle to the Hebrews, the reader must be sensible, that it exhibits doctrines of great and general use; that it contains profound discoveries concerning the most important articles of our faith; and that it opens to us the sources of our best hopes. Wherefore, like the other Catholic epistles of the New Testament, it might have been addressed, 'To all in every place who believe on the Lord Jesus Christ.' Or rather, because in this epistle some of the greatest objections against the gospel are answered, or obviated, it might have been addressed to mankind in general. Yet, being written professedly to prove, that all the essential doctrines of the gospel are

either contained in the former revelations, though briefly and darkly, or are conformable to them, it was with great propriety addressed to the Jews in particular. For doctrines and proofs of that kind, submitted to the examination of the keepers of the former revelations, if approved by them, could hardly fail to be received by the rest of mankind, with the respect which is due to matters in themselves important, and which are so fully established by both revelations.

As the matters contained in the epistle to the Hebrews are highly worthy of our attention, so the manner in which they are handled is no less so. The arguments advanced in it for supporting the doctrines of the gospel, as we have said, are all taken from the Jewish scriptures. But they are not on that account the less, but rather the more worthy of general regard; being the very best arguments which can be used to convince rational unbelievers. The reason is, the doctrine concerning the dignity of Jesus as the Son of God, and the nature of that dignity; and concerning the sacrifice of himself which he offered to God, and the merit of that sacrifice; and concerning God's willingness to pardon sinners, and to bestow on them unspeakable rewards in the life to come;—I say these doctrines are all matters of fact, whose existence can neither be known nor proved but by revelation. And, that the proofs thereof subsist in the Jewish, as well as in the Christian revelation, is a point of admirable wisdom; because it shews, that the gracious purposes of the Deity respecting the human race, were all planned from the beginning; that in every age God gave mankind intimations of his merciful designs, and of the manner of their execution; and that there is a strict connexion between all his revelations and dispensations. Hence, when the Son of God appeared on earth, to lay a foundation for the new revelation in his own actions and sufferings, and to fulfil the prophecies relating to himself recorded in the Jewish scriptures, there was such a display made of the connexion subsisting between the divine dispensations, as hath added the greatest strength of evidence, not only to our Lord's character and pretensions as the Son of God, but to the divine dispensations themselves; which, though different, are not opposite or contradictory, but parts of a great plan formed from the beginning by the wisdom of God, and brought into execution in the different ages of the world, till the whole hath been illustriously completed in the gospel.

SECT. IV.—Of the Time when the Epistle to the Hebrews was written.

If the apostle Paul was the author of the epistle to the Hebrews, the time when it was written may easily be fixed. For the salutation from the saints of Italy, chap. iv. 24. together with the apostle's promise to see the Hebrews, ver. 23. plainly intimate, that his confinement was then either ended, or on the eve of being ended. It was therefore written soon after the epistles to the Colossians, Ephesians, and Philemon, and not long before Paul left Italy, that is, in the year 61 or 62.

In the epistle itself there are passages which shew, that it was written before the destruction of Jerusalem; particularly chap. viii. 4. ix. 25. x. 11. xiii. 10. which speak of the temple as then standing, and of the Levitical sacrifices as still continuing to be offered. To these add chap. x. 32–37. where the apostle comforts the believing Hebrews under the persecution which their unbelieving brethren were carrying on against them, by the prospect of Christ's speedy advent to destroy Jerusalem, and the whole Mosaic economy.

CHAPTER I

View and Illustration of the Matters contained in this Chapter.

AFTER the manner of the best writers, the apostle begins this most learned epistle with proposing the subjects of which he is about to discourse; namely, four important facts, on which the authority of the gospel, as a revelation from God, is built; and which, if well established, should make unbelievers, whether Jews or Gentiles, renounce their infidelity, and embrace the gospel.

Of these *facts* the *first* is, That the same God who spake the former revelations to the fathers of the Jewish nation, hath in these last days spoken the gospel to all mankind, ver. 1.—This the apostle mentioned first of all, to shew the agreement of the gospel with the former revelations. For if there were any real opposition between the Jewish and Christian revelations, the authority of one of them, or of both, would be destroyed: Whereas these revelations agreeing in all things, they mutually explain and support each other. See chap. iii. 5. note 2.—The *second fact* of which the apostle proposed to discourse is, That the person by whom God hath spoken the gospel is his *Son*, in the human nature, who is an effulgence from his glory, and a true image of his substance; by whom also he made the worlds, ver. 2, 3.—Hence it follows, that the author of the gospel is far superior in nature to the angels, by whose ministry God spake the law; that the revelation which he made to mankind is more perfect than the revelation made to the Jews by angels; and that the dispensation founded thereon is a better and more permanent dispensation than the law. The *third fact* is, That the author of the gospel, in consequence of his having made the worlds, is Heir, or Lord and Governor of all. And although, after becoming man, he died, yet, being raised from the dead, he had the government of the world restored to him in the human nature, ver. 2, 3.—To the faithful this is a source of the greatest consolation; because, if the world is governed by their master, he certainly hath power to protect and bless them; and every thing befalling them will issue in good to them. Besides, being the judge as well as the ruler of the world, he hath authority to acquit them at the judgment, and power to reward them for all the evils they have suffered on his account. The *fourth fact* treated of in this epistle is, That the author of the gospel laid down his life a sacrifice for sin, and by that sacrifice made an atonement, of which, when offered, God declared his acceptance, by setting Jesus at his own right hand, ver. 3.—The gospel, therefore, hath a priesthood and sacrifice more efficacious than the priesthood and sacrifices of the law taken together. For an expiation made by a person so great in himself, and so dear to God as his own Son, and made by the appointment of God, could not but be acceptable to him; consequently it must be a sure foundation for that hope of pardon, by which the gospel encourages sinners to repent.

The authority of the gospel being supported by these four facts, the apostle judged it necessary to establish them on a solid foundation; and for that purpose wrote this learned letter, which he directed to the Hebrews, because, being the keepers of the former revelations, they were the fittest judges both of the facts themselves and of the proofs brought from the ancient revelations to support them.

With respect to the *first* of these facts, namely, that the Jewish and Christian revelations were spoken by the same God, let it be observed, that the apostle did not think it necessary to set forth a separate proof thereof. For as the whole of the epistle was to be employed in

shewing, that the doctrines of the gospel, which the Jews considered as contrary to the former revelations, were all taught by Moses and the prophets, it was such a clear proof of the two revelations having proceeded from the same original, that there was no occasion to offer any other.

With respect to the *second fact* on which the authority of the gospel, as a revelation from God, is built, namely, that the man Jesus, by whom it was spoken, is the Son of God, the apostle, instead of proposing the direct proofs whereby that fact is ascertained, judged it more proper to answer the objections advanced by the doctors for disproving it. And the rather, because the particulars of which the direct proof consisted, had all been exhibited in the most public manner in Judea, where the Hebrews dwelt, and were well known to them, Acts x. 36–42.; namely, that God himself, in the hearing of many witnesses, had declared Jesus of Nazareth *his Son*, by a voice from heaven, at his baptism; and by a like voice at his transfiguration; and by a third voice, in the hearing of the multitude assembled in the temple. Also, that Jesus had proved himself the Son of God by many miracles, performed in the most public manner during the course of his ministry, and had often appealed to these miracles as undeniable proofs of his pretensions. Above all, that his resurrection from the dead, after the rulers had put him to death as a blasphemer, for calling himself ‘Christ the Son of the Blessed,’ demonstrated him to be the Son of God. Farther, these proofs had often been appealed to by the apostles, Acts x. 36, 39.; and to their appeals God himself continually bare witness, by signs, and miracles, and distributions of the Holy Ghost. The Hebrews, therefore, being well acquainted with the direct evidence on which our Lord’s claim to be the Son of God rested, when the apostle affirmed, that ‘in these last days God had spoken by his Son,’ he in effect told them that he had spoken by Jesus of Nazareth, and at the same time called to their remembrance all the proofs by which Jesus of Nazareth’s claim to the dignity of God’s Son was established. Nor was it necessary to enter into that matter more particularly, for the sake of others who might read this epistle, as these proofs were soon to be published to all, in the evangelical histories. In short, if the Hebrews in Judea were not convinced that Jesus of Nazareth is the Son of God, it was not owing to their ignorance of the proofs by which his claim to that dignity was established, but to the objections urged against it, which it seems had much more influence to make them reject Jesus, than the multiplied miraculous attestations above described had to make them acknowledge him as the Son of God.

Of these objections, the most weighty arose from the lofty descriptions given in the scriptures of the nature and dignity of the Son of God. For by these the Hebrews were led to conclude, that the Son of God could not possibly be a man; far less could he be born of a woman, or die. This, with other conclusions of a like nature, being extremely plausible in themselves, and strongly urged by the doctors, the apostle rightly judged, that he would more effectually convince the unbelieving Hebrews, by confuting these arguments and objections, than by repeating the direct proofs above-mentioned, with which they were perfectly well acquainted already. Accordingly, this is what he does in the second chapter. Only, as these objections were all founded on the accounts given in the Jewish scriptures of the nature and

dignity of the Son, the apostle, with admirable address, before he attempted to confute them, introduced in this first chap. ver. 5-14. the principal passages of the Jewish scriptures which the doctors and people applied to the Son of God. For, by thus displaying his transcendent greatness, he gave the objections of the Jews their full force: At the same time, by applying these passages to Jesus of Nazareth, the author of the gospel, he not only affirmed him to be the Son of God, but raised his dignity and authority to the highest pitch. See chap. ii. 1-3.

His account of the dignity of the Son the apostle begins with telling us, that he is superior to the highest angels, because nowhere is it recorded in scripture, that God said to any of the angels, as he said to his Son, 'My Son thou art; to-day I have begotten thee,' ver. 5.—Instead of speaking to them in that manner, when he brought his Son a second time into our world in the human nature, by raising him from the dead, he ordered all the angels to worship him, ver. 6. So that although he became man, and continues to be so, he is still superior in nature to the highest angels.—Farther, the apostle observes, that the greatest things said of angels in the scriptures is, that they are spirits, and God's ministers, ver. 7.—Whereas, by saying to the Son, 'Thy throne, O God, is for ever and ever,' he hath declared him the Governor of the world, ver. 8.—Also, by saying, 'Thou hast loved righteousness, and hated wickedness, therefore—God hath anointed thee,' he hath declared the Son worthy of that dominion, ver. 9.—And by saying to him, 'Thou, Lord, in the beginning foundest the earth,

and the works of thy hands are the heavens,' the Psalmist hath taught us, that the dominion of the Son is originally founded in his having created the material fabric of the world, ver. 10.—And by adding in the same passage, 'They shall perish, but thou dost remain, and they all as a garment shall grow old,' he hath ascribed to the Son eternal existence, ver. 11, 12.—Moreover, God having never said to any of the angels, 'Sit thou at my right hand,' &c. it is evident, that none of the angels ever received from God any proper dominion over the world, ver. 13.—What interferences any of them have in human affairs, is merely that of servants, who, under the government of the Son, minister for the 'benefit of them who shall be heirs of salvation,' ver. 14.

As the conclusion of this illustration it may be proper to remark, that some of the most pernicious errors that ever disturbed the Christian Church, took their rise from the sublime display of the greatness of the Son of God which is made in the Jewish scriptures. For certain false teachers in the Christian church, probably converts from Judaism, holding the doctrine of their unbelieving brethren, fancied that the greatness of the Son of God was inconsistent with the nature of man. They therefore affirmed, that Jesus Christ had not come in the flesh; that his body was nothing but the appearance of a body; and that he was crucified only in appearance. Of these pernicious tenets we have clear traces in the epistles of John, where they are expressly condemned; and the teachers who maintained them are called *antichrists*, or opposers of Christ. See Preface to 1 John, sect. 3.

NEW TRANSLATION.

CHAP. I.—1 God, who in sundry parts,¹ and in divers manners,² anciently spake to the fathers by the prophets,

2 Hath in these last days¹ spoken to us by his Son,² whom (ἀδικε) he constituted heir³ of all things; through whom also he made the worlds.⁴

3 Who, being an effulgence of his glory,¹ and an exact image of his substance² and

COMMENTARY.

CHAP. I.—1 The same God, who in sundry parts and in divers manners anciently revealed his will to the fathers of the Jewish nation by the prophets, Enoch, (Jude, ver. 14.), Moses, Samuel, David, Isaiah, &c.

2 Hath in these last days of the Mosaic dispensation spoken the gospel to mankind, all at once and after one manner, by his Son made flesh whom he constituted heir of all things; through whom also he made the worlds.

3 This great personage, even in his incarnate state, being an effulgence of his Father's glory, and an exact image of his substance,

Ver. 1.—1. In sundry parts.]—Πολλομερος. Pierce saith, this word, according to its etymology, signifies, "That God discovered his will anciently in several parts or parcels; so that one part was to be learned from one prophet, and another from another." The apostle made this observation to teach us, that the gospel being spoken all at once by Christ and his apostles, no addition is ever to be made to it in after-times.

2. And in divers manners.]—This clause doth not refer to the different manners in which God revealed himself to the prophets; such as dreams, visions, audible voices, inspirations of his Spirit, &c. but it refers to the different ways in which the prophets communicated the different revelations which they received to the fathers. They did it in types and figures, significant actions and dark sayings, as well as in plain language: whereas the gospel revelation was spoken by Christ and his apostles in one manner only, namely, in plain language.

Ver. 2.—1. Hath in these last days.]—The apostle means, either the days which were last, when he wrote this passage, or the last days of the Mosaic dispensation.

2. Spoken to us by his Son.]—God, speaking to us by his Son, being opposed to his speaking to the fathers by the prophets, overthrows the opinion of the antient fathers, that the law was spoken to the Jews by the Son. See chap. ii. 2. note 2. xii. 25. note 1.

3. Heir of all things:]—that is, Lord or Proprietor of all things: for according to Paul, Gal. iv. 1. 'The heir is Lord of all.' This title, as implying universal dominion, Peter also gave to Christ, Acts x. 36. 'He is Lord of all.' And even Crellius acknowledgeth that the phrase, 'Heir of all things,' denotes supreme dominion over angels and men. See Whitby on this verse.

4. Through whom also he made the worlds.]—Δι' οὗ. Grotius translates this *for whom*, but improperly, because διὰ, with the genitive, signifies the efficient, and not the final cause. That the words τῶν κόσμων, are rightly translated *the worlds*, and not *the ages*, as the Socinians contend, appears from chap. xi. 3. where they denote the material fabric of the universe, called 'the things that are seen'; and which are said to be formed 'by the word of God.' See ver. 10. of this chapter, where the creation of all things visible is ascribed to the Son of God. See also Whitby's note 2. on this verse, where he hath shewed, that the primitive fathers believed the worlds were made by Christ.

Ver. 3.—1. Who being an effulgence of his glory.]—ὡς ἀπαύλας μὲς τῆς δόξης. I have followed Hesychius, who explains ἀπαύλας μὲς τῆς δόξης, by ἡλιου εἰργος, *the splendour of the sun*. In like manner, Bidas explains it by ἀπαύλας ἢ ἐκλαμπής, *emitted splendour or effulgence*. The article is not prefixed either to ἀπαύλας μὲς or to ἡλιου εἰργος, for which reason I have not in the translation ventured to add it; but I have added, as our translators have done, the word *his*, from the subsequent clause, because, according to the idiom of the Greek language, αὐτοῦ belongs to both clauses. In scripture, 'the glory of God' signifies the perfections of God, for the reason mentioned Rom. i. 23. note 1. Wherefore, when the Son is called *an irradiation or effulgence of his glory*, the meaning I think is, that the divine perfections shone brightly in the Son, even after he was made flesh. Hence John saith in his gospel, chap. i. 14. 'The Word was made flesh and dwelled among us, and we beheld his glory, the glory as of the only begotten of the Father.'

2. And an exact image of his substance.]—Christ is called, Col. i. 15. Εἰκὼν τοῦ ἀφαντοῦ θεοῦ, 'The image of the invisible God.' Here the Son is called ἀπεικαστος τῆς οὐρανοῦς αὐτοῦ, 'an exact image of his substance.' The word ἀπεικαστος properly signifies an image made by engraving, such as that on a seal; also the image which the seal makes on wax by impression. Pierce observes, that the author's design being to distinguish the Son from all other beings, 'He represents him as immediately derived from God, that is, the Father.' Thus, in the first expression, he is a ray or splendour from the Father's glory immediately, no one intervening as the minister or means of that derivation; which is not true concerning any other being whatever, they being all derived from him by the Son. The glory of the divine perfections shines forth in other beings, and particularly in the noblest of them, the angels; but not as it does in the Son; since they are not immediately created by the Father, but mediately, the Son being the agent employed by, and ministering to the Father in making them. Now, this must of necessity make a vast difference between him and them, and bespeak his being vastly superior to them." Concerning the word ἀπεικαστος, rendered in our Bibles *person*, it hath been observed by commentators, that it did not obtain that signification till after the Council of Nice. Our translators have rendered ἀπεικαστος (Heb. xi. 1.) by the word *substance*. If there be any difference between 'an effulgence of the Father's glory,' and 'an exact image of his substance,' the former

upholding all things by the word (see Heb. xi. 3. note 3.) of his power,³ when he had made purification of our sins by himself, sat down⁴ at the right hand of the majesty in high PLACES.⁵

4. *HE is by so much better than the angels,¹ by how much he hath inherited a more excellent name² than they.*

5 For to which of the angels did he at any time say, *My son thou art*; to-day I have begotten thee?¹ And again, I will be to him a Father, and he shall be to me a Son.²

may denote that manifestation of his Father's perfections which the Son makes to angels and men, and the latter what the Son is in himself. See John v. 26.

3. And upholding all things by the word of his power. — *Φιλον τι τα πάντα τω εναντι της δυναμεις αυτου.* This parallel to Col. i. 17. *Τα πάντα εν αυτω συντηρει.* 'By him all things consist.' According to Pierce, the meaning of both passages is, That as the Son gave being to all things, so he maintains them in being. The same author contends, that the phrase, *his power*, means the power of God the Father. See his note on Colos. i. 17.

4. Sat down at the right hand. — Among the Hebrews, from the earliest times, the right hand was the place of honour, Gen. xlviii. 13. 17. Hence they who were next in dignity and authority to the Prince, were placed at his right and left hands, Matt. xx. 21.

5. Of the Majesty (*το φανος*) in high places; — or, among high beings, namely angels. The divine spirituality and immensity not permitting us to think of any right or left hand of God, 'the right hand of the Majesty in high places,' is to be understood of the glorious manifestation of the presence of God in heaven among the angels. — Accordingly, what is here called 'the Majesty in high places,' is named, chap. vii. 1. 'The throne of the Majesty in the heavens.' — Script of the metaphor, the apostle's meaning is, that our Lord, after his ascension, having offered the sacrifice of himself in heaven, was invested in the human nature with that visible glory and power which he enjoyed with God before the world was, mentioned by himself, John xvii. 5. Our Lord's sitting down at the right hand of God, is affirmed in this epistle no less than five different times, (chap. i. 3. 13. vii. 1. x. 12. xii. 2.), because it presupposes his resurrection from the dead, and implies his being put in possession of the highest authority in heaven under the Father; consequently it is a clear proof that he is really the Son of God.

Ver. 4.—1. He is by so much better than the angels. — Here I have supplied the pronoun *αυτος*, *he*, because this sentence doth not stand in connexion with what immediately goes before, but is the beginning of a new subject; and because there must be some noun or pronoun understood, with which the participle *απομινεσ* agrees. As the Jews glorified exceedingly in the law of Moses, on account of its having been given by the ministry of angels, Deut. xxxiii. 2. Acts vii. 63. Gal. iii. 19. the apostle proves by passages from the Jewish scriptures, that the Son is superior in nature and dignity to all the angelical hosts.

2. He hath inherited a more excellent name. — The official name of the author of the gospel is not here spoken of, but the name which God gave him on account of his descent. His official names are many—such as *Messiah*, of which *Christ* is the Greek translation; *Messiah the Prince*; *Jesus*, or *Saviour*; *The word of God*. But on account of his descent he hath only one name given him, that of *Son*. The apostle's argument, taken from the name *Son of God*, is this: he hath that name by inheritance, or on account of his descent from God; and Jesus, by calling himself 'the only begotten of the Father,' hath excluded from that honourable relation angels, and every other being whatever. They may be sons by creation or adoption, but they do not inherit the names of sons.

Ver. 5.—1. *My Son thou art*; to-day I have begotten thee. — The emphasis of this speech lieth in the word *begotten*, importing that the person addressed is God's Son, not by creation, but by generation. It was on account of this speech that the Jews universally believed the person, called, Psal. ii. 2. 'the Lord's Messiah,' or Christ, to be really the Son of God. And in allusion to this speech, our Lord took to himself the appellation of 'God's only begotten Son,' John iii. 16. It is true, because the angel said to his mother, Luke i. 35. 'The Holy Ghost shall come upon thee—Therefore also that holy thing which shall be born of thee, shall be called the Son of God'; some contend that the words, 'My Son thou art,' &c. are a prediction of our Lord's miraculous conception. But on that supposition the argument taken from the name falls: for instead of proving Jesus superior to angels, his miraculous conception does not make him superior to Adam, who was as much the immediate work of God, as Christ's human nature was the immediate work of the Holy Ghost. The common and true interpretation of this passage Paul gave in the synagogue of Antioch: Acts xiii. 33. 'He hath raised up Jesus again, as it is also written in the second Psalm, My Son thou art,' &c.; from which it appears that Psal. ii. 7. is a prophecy of Messiah's resurrection; not however as importing, that by raising Messiah from the dead God begat him into the relation of a son; for, in that case, every person whom God raised from the dead would be his begotten son; but that, by raising him, God declared Messiah his son, whom the kings of the earth, and the rulers, had put to death as a blasphemer, for taking to himself that august name. Accordingly we are told, Rom. i. 4. that he was 'declared the Son of God with power, by his resurrection from the

and upholding all things (namely, the worlds, ver. 2.) by his powerful command, when he had made atonement for our sins by the sacrifice of himself, and not of beasts, sat down at the right hand of the manifestation of the divine presence in the highest heavens, by invitation from God, who thereby declared his ministrations as a priest both acceptable and effectual.

4 *The Son*, by whom God hath spoken the gospel, is by so much greater than the angels, by how much he hath inherited by descent a more excellent name than they.

5 For although in your scriptures angels have been called the Sons of God, to which of the angels did God ever say, by way of distinguishing him from all other beings, *My Son thou art*; to-day I have begotten thee? See chap. v. 5. And again, I will declare myself his Father, and him my Son.

dead.' Besides, he was declared God's Son before his resurrection, by voices from heaven, particularly at his baptism. Nay, he is said to have been the Son of God before he was sent into the world, John iii. 17. If so, the angel's words above-mentioned may mean, that as the resurrection of Jesus from the dead, so his miraculous conception, would lead men to acknowledge and call him the Son of God.—See Pierce on this verse, who affirms that the second Psalm belongs wholly to Messiah; and proves by passages from the writings of the ancient Jewish doctors, that they applied it to Messiah; and that some of the later doctors have acknowledged "it advisable to apply that Psalm to David, in order to the better answering the heretics;" meaning the Christians.—Pierce's opinion concerning the second Psalm is confirmed by the apostle Peter, who applied the first three verses of it to Christ, Acts iv. 25.—The expression *to-day*, according to Pierce, refers to the 6th verse of the Psalm. 'Yet have I set my king on my holy hill of Zion,' and means the day on which 'all power was given to Christ in heaven and in earth,' Matt. xxviii. 18. If so, 'the begetting of God's Son,' mentioned in the Psalm, includes two things; the raising him from the dead, and the bestowing on him all power in heaven and on earth.

2. And again, I will be to him a Father, and he shall be to me a Son. — Because these words, in the order in which they stand here, are found in the revelation made to Nathan, which is recorded 2 Sam. vii. 4—17. and 1 Chron. xvii. 4—15. I think, with Whiston and Pierce, they are taken from that revelation, and not from the revelation made to David, 1 Chron. xxii. 8. 10. xxviii. 6, 7. in both which places they stand in this order, 'He shall be my Son, and I will be his Father.' I likewise agree with Pierce in thinking the revelation to Nathan relates to Messiah alone; whereas the revelation to David relates to Solomon; and that for the following reasons:—First, because in the revelation to Nathan, 2 Sam. viii. it is said, ver. 12. 'When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13. He shall build an house for my Name, and I will establish the throne of his kingdom for ever. 14. And I will be his Father, and he shall be my Son.' Or, as it is more fully expressed, 1 Chron. xvii. 11. 'And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons, and I will establish his kingdom. 12. He shall build me an house, and I will establish his throne for ever. 13. I will be his Father, and he shall be my Son; and I will not take my mercy away from him, as I took it from him that was before thee. 14. But I will settle him in mine house, and in my kingdom for ever, and his throne shall be established for evermore.' Now, as it is evident that Solomon was placed on the throne in David's lifetime, 1 Kings i. 34. and not after his days were fulfilled, and was a seed not raised up after him of his sons, and never was in any sense settled in God's house or temple, the person spoken of in the revelation to Nathan cannot be Solomon, but must be Messiah, who was settled both in God's house and in God's kingdom for ever, that is, was a priest as well as a king.—Secondly, in the revelation made to David, Solomon is mentioned by name, 1 Chron. xxii. 9. 'Behold a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about, for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. 10. He shall build an house for my Name, and he shall be my Son, and I will be his Father, and I will establish the throne of his kingdom over Israel for ever.' This prophecy contains particulars which are not applicable to Messiah, who, instead of having rest from all his enemies round about, was persecuted and put to death by them: But every thing contained in it agreeth to Solomon. Thirdly, the promise to establish the kingdom of David's seed, mentioned in the revelation to Nathan, is unconditional: whereas the promise to David to establish the kingdom of his seed is conditional, 1 Chron. xxviii. 7. 'Moreover, I will establish his kingdom for ever, if he be constant to do my commandments and my judgments as at this day.' Accordingly, from this consideration David urged Solomon to serve the Lord, ver. 9. 'If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.—Fourthly, the angel who announced to the virgin that she was to bring forth the expected Messiah, applied the promise of the everlasting kingdom in the revelation to Nathan expressly to her Son: Luke i. 32. 'He shall be great, and shall be called the son of the Highest; and the Lord God shall give unto him the throne of his father David. 33. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.'

To the foregoing interpretation of the revelation to Nathan I both have objected, that what is mentioned 2 Sam. vii. 14. cannot be

6 But when he bringeth again¹ the first-born² into the world,³ he saith, (xvi.) Yea, let all the angels⁴ of God worship him.

7 (Καὶ πάλιν, 224. 290.) Besides, of the angels indeed he saith, Who made¹ his angels spirits, and his ministers a flame of fire;

8 But (πάλιν) to the Son, Thy throne, O God, is for ever and ever:¹ The sceptre of thy kingdom, is a sceptre (ὡς συνέτος) of rectitude.²

9 Thou hast loved righteousness, and hated wickedness; therefore, (ὁ Θεός, ver. 8. note 1.), O God, thy God hath anointed thee with the oil of gladness¹ above (τὰς μετέχουσας) thy associates.

10 And, Thou Lord, in the beginning found-

understood of Messiah. 'If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. 16. But my mercy shall not depart away from him,' &c. To this objection Pierce replies, that the text ought to be translated, 'whosoever (namely of Messiah's people) commit iniquity, I will chastise him with the rod of men,' &c.; and, in support of his translation, he produces various passages in which the Hebrew relative pronoun *asher* signifies *whosoever*. Besides, this passage is applied to Messiah's children, Psalm lxxix. 30, 31, 32.

Farther, it hath been objected, that on supposition the revelation made to Nathan relateth solely to Messiah, the apostle's application of the promise, 'I will be to him a Father, and he shall be to me a Son,' for proving the Son superior to angels, is false reasoning; because the same promise was made in the revelation to David concerning Solomon, who certainly was not thereby proved superior to the angels. To this objection I reply, that the promise in question, as applied to Messiah, hath a very different meaning from what it hath when applied to Solomon. Speaking of Messiah, it is a prediction, that God would in the most public manner declare Jesus his Son, by voices from heaven, uttered on different occasions, and by the descent of the Holy Ghost on him after his baptism, and by his resurrection from the dead: Whereas the same promise spoken concerning Solomon, means only that he was to be the object of God's special affection and care. Accordingly it was so explained in the revelation to David himself, 'I will give him rest from all his enemies round about.'

Ver. 6.—1. When he bringeth again.—*ἰσταλιν* here properly signifies the second time. *Ess. ix. 270.*—The son of God was brought into our world, the first time, by his incarnation. But the angels were not then commanded to worship him. That command was given after his resurrection, which being, as it were, a second incarnation, is fitly called 'a bringing him a second time into our world;' when, as the reward of his having suffered death during his first residence in the world, he was made in the human nature the object of the worship, not only of men, but of angels. So Paul told the Philippians, chap. ii. 9, 10, 11.

2. The first-born.—Because *πρωτογονος* comes from *πρωτος*, which signifies to beget (*gigno*) as well as to bring forth (*pario*), it may be rendered either the first-born or the first-begotten. I think it should here be translated first-born, answering to *heir*, ver. 2. See Col. i. 15. note 2. Rom. viii. 29.

3. Into the world.—*ὡς οὐρανὸν*, the habitable world; our world. The first coming of the heir into the world is thus expressed, Heb. x. 5. *Εἰσερχόμενος εἰς τὸν κόσμον*, when coming into the world.

4. Let all the angels of God worship him.—In the Hebrew text it is *Cōt Elohim*, which in our Bibles is rendered 'all ye Gods.' But the expression is elliptical, and may be supplied as the writer of this epistle hath done, 'all ye angels of God.' The LXX. likewise have supplied the word *angels*; but instead of *θεοῖς*, answering to *Elohim*, they have put *αγγέλους*.—Wall, in his note on Deut. xxxii. 43. where the LXX. have the apostle's words verbatim, saith this quotation is made from that passage in the LXX. For although in our Hebrew copy there is nothing answering to it, he thinks the corresponding clause was in the copy from which they made their translation.—In Psalm xcvi. whence it is commonly thought this quotation is made, the establishment of the kingdom of Christ is foretold, together with his happy influence in destroying idolatry. Because, in a few instances, the word *elohim* denotes *idols*, this clause is translated by some, *worship him all ye idols*. But how can idols, most of whom are nonentities, worship the Son? See Beza.—This text is quoted by the apostle to prove, that even in the human nature the Son is superior to all the angels. See note 1. on this verse.

Ver. 7. Who made his angels spirits, &c.—*ὁ ποιῶν*, being the participle of the Imperfect tense, should be translated, not *who made* but *who maketh*. Some think the translation of the clause should run in this manner, 'Who maketh winds his messengers, and a flame of fire his ministers;' supposing that the Psalmist alludes to the agency of the angels, in forming the tempest and lightning which accompanied the giving of the law.—Pierce is of opinion that the translation should be, 'who maketh his angels winds:' because the comparing the angels to a flame of fire, in the

6 But, instead of calling any of the angels his begotten Son, when God foretells his bringing a second time the first-born into our world, by raising him from the dead, to shew that he hath subjected the angels to him, he saith, Psalm xcvi. 7. Yea, worship him, all ye angels of God.

7 Besides, of the angels indeed David saith, Psalm civ. 4. Who made his angels spiritual substances, and his ministers a flame of fire;—that is, the greatest thing said of angels is, that they are beings not clogged with flesh, who serve God with the utmost activity;

8 But to shew that the Son is Governor of the world, he saith to him, Psalm xlv. 6. Thy throne, O God, is for ever and ever. And, Of this government thou art worthy, because the sceptre of thy kingdom is a sceptre of rectitude: thy government is exercised for maintaining truth and righteousness in the world.

9 By coming to destroy the devil and his works, thou hast shewed the greatest love of righteousness and hatred of wickedness; therefore, O God, thy God (John xx. 17.) hath bestowed on thee as a king, and a priest, and a prophet, endowments whereby thou excellest all thy associates in these offices.

10 And, still farther to display the greatness of the Son above

last clause of the verse, naturally leads to apprehend them as compared to winds in the first. I have adopted the common translation, in which the order of the original words is followed, because it shews that the apostle is speaking, not of winds, but of angels.

Ver. 8.—1. Thy throne, O God, is for ever and ever:—Because *ὁ Θεός* is the nominative, some translate this clause 'God is thy throne;' that is, the support of thy throne. But the nominative was often used by the Attics for the vocative. It is so used by the LXX. likewise in many places of the Psalms; and by St. Paul, Rom. viii. 15. and in ver. 9. of this chapter. In the opinion of some commentators, the Psalm, from which the passage under consideration is quoted, was composed concerning Solomon's marriage with Pharaoh's daughter. But could Solomon with any propriety be addressed by the title of God? Or could it be said of him, that his kingdom, which lasted only forty years, is eternal? It was not even eternal in his posterity. And with respect to 'his loving righteousness and hating wickedness,' it but ill applies to one who, in his old age, became an encourager of idolatry, through the influence of women. This Psalm therefore is applicable only to the Christ. Farther, Solomon's marriage with Pharaoh's daughter being expressly condemned as contrary to the law, (1 Kings xi. 2.), to suppose that this Psalm was composed in honour of that event, is certainly an ill-founded imagination. Estius informs us, that the Rabbins, in their commentaries, affirm that Psalm xlv. was written wholly concerning the Messiah. Accordingly they translate the title as we do, *A Song of Loves*: The LXX. *ὡς πρὸς ἀγαπᾶτον*, a song concerning the beloved: Vulgate, *pro dilecto*; a title justly given to Messiah, whom God, by voices from heaven, declared his beloved Son.—Besides, as the word *Maachil*, which signifies for instruction, (LXX. *ἡς ἐκείνου*; Vulg. *ad intellectum*), is inserted in the title, and as no mention is made in the Psalm of Solomon, from an account of whose loves, as Pierce observes, the Jewish church was not likely to gain much instruction, we are led to understand the Psalm, not of Solomon, but of the Messiah only.

Pierce saith 'They who imagine this Psalm is an epithalamium upon Solomon's marrying Pharaoh's daughter, must suppose that it is here foretold, that Solomon was to have a numerous progeny by her, whom he should set up for princes and rulers up and down the world, by one of whom he should be succeeded. Ver. 16. 'Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.' But this cannot be true: for, beside that we read not of any children Solomon had by Pharaoh's daughter, it is certain that Rehoboam, who succeeded him, was the Son of Naamah an Ammonitess, 2 Chron. xii. 13; and so far was he from being able to set up his sons to rule over other countries, that it was with great difficulty that his successors kept two tribes of the twelve steadfast to them,' &c.—From all which Pierce concludes, 'Certainly a greater than Solomon is here.'

2. The sceptre of thy kingdom is a sceptre of rectitude.—Pierce understands this of the antecedent government of the Son, which he thinks extended only to the Jews. But whoever considers this and the following verse, will be sensible that they are a prophecy of the duration and righteousness of that universal kingdom which Christ was to administer after his resurrection; and that the following verse is a declaration, that he should receive the universal kingdom as a reward of that love of righteousness which he shewed in his incarnation and death. See Philip. ii. 8, 9.

Ver. 9. Hath anointed thee with the oil of gladness.—Anciently kings, priests, and prophets, were consecrated to their several offices by the ceremony of solemn unction with perfumed oil; called in the Psalm 'the oil of gladness,' because it occasioned great joy, both to the person anointed, and to those who were present at the ceremony. Wherefore, the Son being appointed of God to the high offices of universal King, Priest, and Prophet, among men, he is called by way of eminence, the Lord's Messiah, Christ, or anointed one. But the oil with which God anointed or consecrated him to these offices, was not any material oil; nor was the unction external; but internal, with the Holy Ghost. We may therefore understand the Psalm as a prediction of the descent of the Holy Ghost on Jesus at his baptism, whereby was signified God's giving him the Spirit without measure, John iii. 34.

edst the earth,¹ and the works of thy hands are the heavens.

11 They shall perish,¹ but thou *dost remain*;² and they all as a garment shall grow old;

12 And as (περικελευσιν) an upper garment¹ thou wilt fold them up, and they shall be changed:² But thou art the same, and thy years shall never fail.

13 (Δε, 104.) Moreover, to which of the angels said he at any time, Sit thou at my right hand¹ till I make thine enemies the footstool² of thy feet?

14 Are they not all ministering spirits,¹ sent forth to minister for them² who shall inherit salvation?

Ver. 10. Thou, Lord, in the beginning foundedst the earth, &c.]—Some think this was addressed to the Father, and not to the Son. But as the former passages are directed to the Son, it is reasonable to suppose this is so likewise; especially as it would not have been to the apostle's purpose to quote it here, if it had been addressed to the Father. By affirming that these words were spoken to the Son, the apostle confuted the opinion of those Jews who held that the angels assisted in making this mundane system; an error which was afterwards maintained by some heretics in the Christian church.

Ver. 11.—1. They shall perish.]—Of the perishing of the earth, and heavens or atmosphere, Peter hath written, 2 Epist. iii. 10—13. where also he hath foretold, that there are to be new heavens and a new earth formed for the righteous to live in, after the old creation is destroyed.

2. But thou dost remain.]—Διαιστεις, *dost remain continually*. This word may be either the present of the indicative or the future, according as it is written with or without the circumflex. In the common Greek copies it is written without the circumflex; for which reason our translators have rendered it, 'Thou remainest.' But Pierce contends that it should be rendered, 'Thou shalt remain,' because the other verbs in the verse are in the future tense.

Ver. 12.—1. And as an upper garment, or cloak.]—Beza thinks the word περικελευσιν signifies the covering of a tent, which, when the tent is to be moved to another place, is taken down and folded up.

2. And they shall be changed.]—The word αλλαξυνεσονται signifies both to change and to exchange. Here the meaning is, that the present earth and its atmosphere are to be exchanged for the new heavens and earth, of which St. Peter speaks 2 Ep. iii. 10.

Ver. 13.—1. Sit thou at my right hand.]—Our Lord, Matt. xxii.

all the angels, (see ver. 14.), it is said, Psal. cii. 25–27. *Thou, Lord, in the beginning didst firmly build the earth, and the works of thy power are the heavens.*

11 They, though firmly founded, shall perish, but thou, their maker, possessest an endless existence; and they all, as a garment become useless by long wearing, shall grow old, unfit for answering the purpose of their creation;

12 And then, as a worn-out upper garment, thou wilt fold them up, and lay them aside as useless, and they shall be changed for the new heavens and the new earth to be substituted in their place: but thou, their maker, art the same, without any change, and thy duration shall never have an end.

13 Moreover, none of the angels have any proper dominion over the world. For, to which of the angels did God at any time say, as he said to his Son in the human nature, Psal. cx. 1. Sit thou at my right hand; reign thou over the universe, till I utterly subject all thine enemies to thee?

14 Instead of exercising sovereign dominion, are not all the angels called, Psal. civ. 4., ministering spirits, subject to the Son, (ver. 6.), and by him, sitting at God's right hand, (ver. 13.), sent forth to minister for them who shall inherit immortality as the sons of God?

43. spake of it to the Pharisees as a thing certain, and allowed by all the Jewish doctors, that David wrote the cxth Psalm by inspiration of the Spirit concerning Christ. This passage, therefore, is rightly applied to Christ by the writer of the epistle to the Hebrews. See chap. v. 10. note.

2. Till I make thine enemies the footstool of thy feet.]—The eastern princes used to tread on the necks of their vanquished enemies, in token of their utter subjection, Josh. x. 24. And some of the more haughty ones, in mounting their horses, used them as a footstool. This passage, therefore, is a prediction of the entire conquest of evil angels and wicked men, Christ's enemies.

Ver. 14.—1. Are they not all ministering angels?]—This is said, perhaps, in allusion to the Hebrew name of angels, which properly signifies messengers.—The word *all* here is emphatical, denoting, that even the highest orders of angels, Dominions, Thrones, Principalities and Powers, (Philip. ii. 10. Eph. i. 21. 1 Pet. iii. 22.), bow the knee, and are subject to Jesus; ministering in the affairs of the world according to his direction. But, although the scriptures speak of all the angels as thus ministering, the word *all* does not imply that every individual angel is actually employed in ministering for the heirs of salvation, but that every one of them is subject to be so employed.

2. Sent forth to minister (δωκεν) for them who shall inherit salvation.]—The apostle does not say minister to, but for them, &c. The angels are ministers who belong to Christ, not to men, though employed by him for the benefit of men. Therefore this passage affords no ground for believing that every heir of salvation has a guardian angel assigned to him. Of the ministry of angels for the benefit of the heirs of salvation, we have many examples, both in the Old and in the New Testament.

CHAPTER II.

View and Illustration.

THE foregoing display of the greatness of the Son of God being designed, not only to give the objections of the Jews their full force, but to make mankind sensible of the obligation they are under to obey Jesus, and to hearken to his apostles, the writer of this epistle very properly begins his second chapter with an exhortation to the Hebrews, to pay the utmost attention to the things which they had heard from Jesus and his apostles, ver. 1.—For, says he, if our fathers, who disobeyed the command to enter into Canaan which God spake to them by angels, were justly punished with death, ver. 2.—how can we hope to escape eternal death, if we neglect the great salvation from sin and misery, together with the possession of heaven, which was first preached to us by the Lord himself, and which was afterwards confirmed to us by his apostles and ministers, who heard him preach and promise that salvation, ver. 3.—and whose testimony ought to be credited, since God bare witness with them, by the miracles which he enabled them to perform, and by the gifts of the Holy Ghost which he distributed to them, ver. 4.—But lest the Hebrews might despise the gospel because it was not preached to them by angels,

the apostle told them, that God had not employed angels to lead believers into the future heavenly world, the possession of which is 'the great salvation,' whereof he spake.—By this observation he insinuated, that the tidings of the great salvation were not to be disregarded because they were preached to them by men and not by angels, since these men were commissioned by Christ and attested by God, ver. 5.

The Hebrews being thus prepared for listening with attention to the apostle, he proceeded to answer the different objections urged by the doctors against our Lord's pretensions to be the Son of God. These objections, it is true, he hath not formally stated, because they were in every one's mouth; but from the nature of the things which he hath written, it is easy to see what they were.—The first objection was taken from our Lord's being a man. This, in the opinion of the Jews, was sufficient to overthrow his claim altogether; because for a man to call himself 'the Son of God,' was so contrary to every idea they had formed of the Son of God, that even the common people thought it a blasphemy which deserved to be punished with death. John x. 33. 'For a good

work we stone thee not, but for blasphemy, because thou, being a man, makest thyself God.' See also John v. 18. and 1 John v. 5. note. In this prejudice the people were confirmed by the sentence of the chief priests, elders, and scribes, who, after a solemn trial, pronounced Jesus guilty of blasphemy, and condemned him to death, because he called himself 'the Christ, the Son of the Blessed' God; Mark xiv. 61. A sentence for which there was no foundation, since in their own scriptures it was expressly and repeatedly declared, that *the Christ* was to be the Son both of Abraham and of David. But the doctors, it seems, understood this in a metaphorical sense. For, when Jesus asked the scribes, how the Christ could be both David's *Son* and David's *Lord*, they were not able to answer him a word; being ignorant that the Christ was really to become man, by descending from Abraham and David according to the flesh.

A second objection raised against our Lord's being the Son of God and King of Israel, was taken from his mean condition; from his never having possessed any temporal dominion; and from his having been put to death. These things they thought incompatible with the greatness of the Son of God, and with his glory as the Christ, or king universal, described in their sacred writings. And therefore, when Jesus mentioned his being 'lifted up,' the people objected, John xii. 34. 'We have heard out of the law, that the Christ abideth for ever; how sayest thou, the Son of man must be lifted up? Who is this Son of man?' Their notions concerning the temporal dominion of the Christ, and his abiding on earth for ever, the doctors founded on Dan. ii. 44., where the empire of the Christ was foretold under the idea of 'a kingdom which the God of heaven was to set up, and which was never to be destroyed;'—but 'which should break in pieces and consume all kingdoms.' Also on Dan. vii. 13, 14. Where 'one like the Son of man' is represented as 'coming in the clouds of heaven,' and receiving 'dominion, and glory, and a kingdom, that all people, nations, and languages should serve him.' Likewise in other passages, the kingdom and victories of the Christ are described by ideas and expressions taken from the kings and kingdoms of this world: And the Christ himself is called *God's king*, whom he would 'set on his holy hill of Zion;' and *Messiah*, or Christ, *the Prince*. These things led the Jews to fancy, that the Christ was to be a great temporal prince, who would set the Jews free from foreign tyranny, and subject all nations to their dominion; that Jerusalem was to be the seat of this universal empire; and that every individual Jew would have some share in the administration of it. Wherefore, when Jesus of Nazareth refused to be made a king, and disclaimed all temporal dominion, and lived in the greatest privacy, subject to poverty, persecution, and death, they derided his pretensions to be the Christ, Mark xv. 31. 'The chief priests, mocking, said among themselves, with the scribes, He saved others, himself he cannot save. 32. Let Christ, the king of Israel, descend now from the cross, that we may see and believe.' These learned men were ignorant that the kingdom of the Christ is not of this world; that it is established, not by force, but by the power of persuasion, Psal. cx. 3.; that it has for its object the destruction of sin, and of all its abettors, and the establishment of righteousness in the earth; that the victories by which these grand events are brought to pass are all of a spiritual kind; and that the greatness of the Christ consists in ruling, not the bodies, but the spirits of men, by drawing their affections, and influencing their wills. And as the Jews had no conception of these things, so neither did they know that the felicity which the subjects of the Christ are to enjoy is not of this world, but of the heavenly country which was promised to Abraham and to his seed by faith.

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The ideas which the Jews had formed of the Christ, and of his kingdom, being founded in ignorance of their own scriptures, though pretended to be derived from that source, it became necessary, by clear testimonies out of these very scriptures, to prove, That from the beginning God determined to send his Son into the world, clothed with flesh, so as to be the Son of man as well as the Son of God; that he was to possess no worldly dominion while on earth, but to be subject to all the evils incident to men, and at length to be killed; after which he was to arise from the dead, and in the human nature to be invested with the government of the world, for the purpose of destroying all the enemies of God, and of putting the righteous in possession of the kingdom promised to the saints of the Most High:—I say it was necessary to prove all these things by clear testimonies from the Jewish scriptures; because no other proofs would be regarded by the unbelieving Hebrews.

With this view, therefore, the apostle quoted Psal. viii. 4., where it is foretold, that God would make his Son 'for a little while less than angels,' by sending him into our world made flesh, and subject to death; after which he would 'crown him with glory and honour,' by raising him from the dead, and placing him, in the human nature, 'over the works of his hands,' ver. 6, 7.—and by subjecting all things under his feet. On this the apostle remarks, that we do not yet see all things subdued by him, and put under him, ver. 8.—But we have seen Jesus for a little while made less than angels, that by the grace of God he might taste death for every man; and, for the suffering of death, be crowned with glory and honour, by his resurrection from the dead, his ascension into heaven, his sitting at the right hand of God, and his sending down the gifts of his Spirit upon men. This certainly is evidence sufficient, that all enemies shall at length be put under his feet. No just objection, therefore, lies against Jesus as the Christ, for his having had no temporal kingdom, ver. 9.—Next, by informing us, that the Son was made flesh that he might die for every man, the apostle hath removed the offence occasioned by the death of the Son of God. His death was necessary for procuring pardon to them who believe; and this appointment, the apostle tells us, is to be resolved into the sovereign will of God, because it belonged to him who is offended by the sins of men, to prescribe the terms on which he will pardon them. And therefore, when he determined, in bringing many sons into glory, to make the Captain of their salvation a *perfect* or *effectual* Captain *through suffering* death, he only exercised the right which belonged to him, ver. 10.—Then, to shew more fully that God determined to send his Son into the world made flesh, the apostle subjoins more quotations from the scriptures, in which the Christ is spoken of as a man, ver. 11–13.

A third objection to our Lord's claim, was taken from his being born of a woman in the weak helpless state of an infant. This the scribes thought incompatible with the greatness of Christ the Son of God. Hence, in confutation of our Lord's pretensions to be the Christ, the Jews said to one another, John vii. 27. 'We know this man whence he is: But when the Christ cometh, no man knoweth whence he is.' Farther, because the Christ was foretold, Dan. vii. 13, 14., to come with the clouds of heaven to receive dominion, the Jews expected that he would make his first appearance among them in the clouds. This they called 'a sign from heaven,' and desired Jesus to shew it, Matt. xvi. 1. But, to remove these false opinions, the apostle observed, that since the children or disciples given to Messiah to be saved, partake of flesh and blood, by being born of parents who are flesh and blood, Messiah also partook of the flesh and blood of men by being born of a woman, that through

death he might, according to God's promise concerning the seed of the woman recorded by Moses, destroy the devil who had the power of death, ver. 14.—and deliver mankind from the fear of death, by giving them the assurance of pardon and resurrection from the dead, ver. 15.—So that our Lord's claim to be the Christ, instead of being overthrown, was strongly established by his birth of a virgin.

A fourth objection was taken from our Lord's being subject to all the miseries and calamities incident to men. This the Jews thought inconsistent with the divine nature of the Christ. But, in answer, the apostle told the Hebrews, that Jesus did not lay hold on angels to save them, but on the seed of Abraham, ver. 16.—For which reason it was necessary that in all things he should be made like his brethren whom he was to save; that being their brother, and having the affection of a brother for the whole human race, he might exercise the office of an high-priest mercifully towards men, as well as faithfully towards God, by making propitiation for their sins through his death, ver. 17.—This, however, is not all. He was subjected to affliction and temptation like his brethren, that he might have such a fellow-feeling of their infirmity, and of the difficulty of their trial, as would dispose him,

in the exercise of his kingly power, not only to succour them when tempted, but, in judging them at last, to make them such gracious allowances as the weakness of their nature, and the strength of the temptations to which they were exposed, may require, ver. 18.—These being considerations of great importance, they are suggested a second time, chap. iv. 15.

Such are the answers made by the writer of this epistle to the objections whereby the scribes endeavoured to confute the claim of Jesus of Nazareth to be the Christ the Son of God, taken,—1. From his being a man; 2. From his never having possessed any kingdom, and from his having suffered death; 3. From his having become man by being born in the helpless state of an infant; 4. From his having been liable to all the miseries and calamities incident to men.—Wherefore, after hearing these answers, the offence of the cross ought, with the Jews, to have ceased for ever. And if any others reject the gospel, on account of the high titles given therein to Jesus, fancying his greatness as the Son of God is inconsistent with his manifestation and sufferings in the flesh, the reasonings in this chapter are highly worthy of their consideration, as they afford a satisfactory solution of their doubts.

NEW TRANSLATION.

CHAP. II.—1 (*Δε τούτο*) On this account we ought to attend to the more earnestly to the things which were heard, lest at any time we should let THEM slip.¹

2 For, if the word¹ spoken by angels² was firm, and every transgression and disobedience³ received a just retribution,

3 How shall we escape, if we neglect so great a salvation¹ which, beginning to be spoken² by the Lord, was confirmed to us³ by them who heard HIM;

4 God bearing joint witness, both by signs and wonders, and divers miracles, (see Rom. xv. 19. note 1.), and distributions of the Holy Ghost,¹ according to his own pleasure?

5 For to the angels he hath not subjected the world which IS to come,¹ concerning which

COMMENTARY.

CHAP. II.—1 *Because the Son, by whom God hath spoken to us in these last days, is greatly superior to all the angels, both in his nature and office, we ought to pay the more attention to the things which the ministers of the word heard him speak, (ver. 3.), lest at any time we should let them slip out of our minds.*

2 *For, if the law which God spake to the Israelites, by the ministry of angels, was so confirmed by the miracles which accompanied it, that every presumptuous transgression and disobedience received a just punishment,*

3 *How shall we escape unpunished, if we disbelieve and despise the news of so great a salvation? which began to be preached by the Lord himself, and hath been fully published and confirmed to us Jews, not by a vague report, but by the credible testimony of the apostles and others who heard him;*

4 *God himself bearing joint witness to the salvation preached of the Lord and his apostles, both by signs and wonders, and miracles of divers kinds, which he enabled these preachers to perform, and by distributions of the gifts of the Holy Ghost, which they bestowed, not according to their will, but according to his own pleasure?*

5 *For although the angel (Exod. xxiii. 20.) who conducted the Israelites had Canaan subjected to him, to the angels God hath not*

Ver. 1. Let them slip.]—*Παραρρημιον*; literally, *should run out*, as leaky vessels. This word is used in the same sense, Rev. iii. 21. LXX., *Τὸ μὴ παραρρῆναι*, 'my son, let them not depart.'

Ver. 2.—1. For if the word.]—Here *λογος*, *the word*, signifies the law of Moses, and all the other commands given to the Israelites, but especially the command to enter into Canaan; as is plain from the contrast, in this passage, between the salvation of believers by their introduction into heaven, and the salvation of the Israelites by their introduction into Canaan.

2. Spoken by angels.]—That the law of Moses was spoken by angels, is affirmed likewise by Stephen, Acts vii. 53. and by Paul, Gal. iii. 19. And that one angel in particular spake to Moses from the bush, and on Mount Sinai, the same Stephen informs us, Acts vii. 30—38. Yet we are told, Heb. i. 1. xii. 25. that the law was spoken by God himself. To reconcile these seemingly opposite accounts, we may suppose, that as Moses, afterwards, was employed to speak to the Israelites, in the name of God, the words which God spake to him, so when the ten commandments were spoken, an angel was employed to repeat, in a loud and terrible voice, the words which God pronounced, 'I am the Lord thy God,' with what follows. And that other angels, as Chrysostom observes, excited the thunders, the lightnings, the smoke, the earthquake, and the sounding of the trumpet, which preceded God's speaking.

3. Transgression and disobedience.]—*Transgression*, is the leaping over the bounds which the law hath set, by doing the things it forbids.—*Disobedience*, is the refusing to do the things it enjoins.

Ver. 3.—1. Neglect so great a salvation.]—As the salvation preached in the gospel, consists in delivering mankind from their spiritual enemies, and in putting them in possession of rest in the heavenly country, it justly merits the epithet of *great*, being unspeakably greater than the salvation which God wrought for the Israelites; which consisted in their deliverance from the Egyptian bondage, Exod. xx. 2. and in their being made to rest in Canaan from all their enemies round about.

2. Which beginning to be spoken by the Lord.]—Jesus is called the Lord, because, as maker and governor of the worlds, he is Lord of all, Acts x. 36.; consequently he is able both to reward those who obey him, by bestowing on them eternal salvation, and to punish with everlasting destruction those who disobey him. This salvation was formerly preached to the Israelites in the covenant with Abraham, under the figure of giving them the everlasting possession of Canaan; but was preached plainly by the Lord, and by his apostles, in the gospel.

3. Was confirmed to us by them who heard him.]—The apostle having observed in ver. 2. that the law spoken by angels was confirmed by the miracles which accompanied its delivery, he judged it proper to mention, that the gospel was equally confirmed by the great miracles which accompanied the preaching, both of Jesus himself and of his apostles. Wherefore, such of the Hebrews as had not heard Jesus preach the great salvation, were nevertheless bound to give heed to the things which he had preached, since they were sufficiently declared and proved to them by the apostles, and the other ministers of the word, who had heard him preach these things. Though the writer of this epistle ranks himself among those to whom the apostles confirmed the preaching of Jesus, it does not follow that he was himself no apostle. See this proved, Pref. sect. 1. art. 2. paragr. 3.

Ver. 4. And distributions of the Holy Ghost.]—Moses wrought many signs and wonders and miracles, Deut. xxxiv. 11. But the distributions of the Holy Ghost he knew nothing of. They were peculiar to the gospel dispensation, and consisted of the internal gifts of wisdom, knowledge, prophecy, faith, the discernment of spirits, tongues, and the interpretation of tongues. These are called 'distributions of the Holy Ghost,' because he divided them to every one as he pleased, 1 Cor. xii. 11.

Ver. 5. Hath not subjected the world which is to come.]—*Οἰκουμένην τὴν μέλλουσαν*. The gospel dispensation is called *οἰκουμένη*, *the age to come*, Heb. vi. 5. but never *οἰκουμένη μέλλουσα*,

we speak.

6 Now one in a certain place¹ plainly testified, saying,² What is man that thou shouldst remember him? or the son of man, that thou shouldst look upon him?

7 Thou hast made³ him⁴ for a little while⁵ less than angels, thou hast crowned him with glory and honour,⁶ and hast set him over the works of thy hands

8 Thou hast subjected all things under his feet. (Γαλ. 93.) Wherefore, by subjecting all things to him, he hath left nothing unsubjected.⁷ (Νοῦ δ.) But now, we do not yet see all things subjected to him:

9 But we see Jesus, who for a little while was made less than angels,⁸ that, by the grace

the habitable world to come. That phrase, *MI* mistake not, signifies the heavenly country promised to Abraham and to his spiritual seed. Wherefore, as *αἰκουμηνή*, the world, Luke ii. 1. and elsewhere by an usual figure of speech, signifies the inhabitants of the world, the phrase *οἱ κατοικοῦντες τὴν μέλλουσαν* may very well signify the inhabitants of the world to come, called Heb. i. 14. 'Them who shall inherit salvation.' If so, the apostle's meaning will be, that God hath not put the heirs of salvation, who are to inhabit the world to come, the heavenly Canaan, in subjection to angels, to be by them conducted into that world, as the Israelites were conducted into the earthly Canaan by an angel, Exod. xxiii. 20. They are only ministering spirits sent forth by the Son to minister for the heirs of salvation, but not to conduct them. The heirs who are to inhabit the world to come, God hath put in subjection to the Son alone. Hence he is called 'the Captain of their salvation,' Heb. ii. 10. And, having introduced them into the heavenly country, he will deliver up the kingdom to God the Father, as we are told 1 Cor. xv. 24.

Ver. 6.—1. Now one in a certain place.]—The place here referred to is Psalm viii., which hath been generally understood of that manifestation of the being and perfections of God, which is made by the ordination of the heavenly bodies; and by the creation of man in the next degree to angels; and by giving him dominion over the creatures. But this interpretation cannot be admitted, because, at the time the Psalmist wrote, God's name was not rendered excellent in all the earth by the works of creation, as is affirmed in the first verse of the Psalm. The true God was then known only among the Israelites in the narrow country of Canaan. Neither had God displayed his glory, above the manifestation thereof made by the heavens. Wherefore, the first verse of the Psalm must be understood as a prediction of that greater manifestation of the name and glory of God, which was to be made in after-times by the coming of the Son of God in the flesh, and by the preaching of his gospel.—Next, our Lord, Matt. xxi. 15, 16, hath expressly declared, that the second verse of this Psalm foretells the impression which the miracles wrought by God's Son in the flesh would make on the minds of the multitude, called *babes and sucklings* on account of their openness to conviction, as well as on account of their want of literature. Struck with the number and greatness of Messiah's miracles, the multitude would salute him with hosannas as the Son of David. And thus his praise, as Messiah, would be perfected out of their mouth. Farther, it is declared in the Psalm, that this strong proof of his Son's mission was to be ordained by God for the confutation of infidels his enemies, and that he might still restrain the devil, the great enemy of mankind, called in the Psalm *the avenger*, because he endeavours to destroy mankind, as the avenger of blood endeavoured to destroy the man-slayer, before he fled into the city of refuge. With respect to the 6th and following verses of this Psalm, they are not to be interpreted of the manifestation which God hath made of his glory by the creation of man, in regard St. Paul hath assured us, that these verses are a prediction of the incarnation, and death, and resurrection of the Son of God, and of his exaltation to the government of the world.—For, having quoted these verses, he thus explains and applies them: Heb. ii. 8. 'By subjecting all things to him, he hath left nothing unsubjected.' But now, we do not yet see all things subjected to him. 9. But we see Jesus, who for a little while was made less than angels—for the suffering of death crowned with glory and honour.' Wherefore, according to the apostle, the person who, in the Psalm, is said to be made for a little while less than angels, and whom God crowned with glory and honour, and set over the works of his hands, and put all things under his feet, is not Adam, but Jesus. And whereas, in the Psalm, 'the beasts of the field, the fowls of the air, and the fish of the sea,' are mentioned as subjected, they were with great propriety subjected to Jesus, that he might support and govern them for the benefit of man, his chief subjects on earth: seeing the happiness of man, in his present state, depends, in part, on the sustentation and government of the brute creation. Here it is proper to remark, that if *τὰ πάντα*, the expression in the Psalm, includes all things without exception, as the apostle affirms Heb. ii. 8. 1 Cor. xv. 27, angels as well as men being subjected to the person spoken of in the Psalm, Adam cannot be that person, since no one supposes that the angels were subjected, in any manner, to him.

subjected the world which is to come, the possession of which is the salvation of which we speak.

6 Now, that the Son of God was to be made flesh, and, in the flesh, was to be appointed King universal, David in a certain place, Psal. viii. 4. plainly testified, saying, What is the first man that thou shouldst remember him; or the posterity of the first man, that thou shouldst take such care of them?

7 For, to save them from perishing, thou wilt make him, who is thy Son, for a little while less than angels, by clothing him with flesh, and subjecting him to death: After that, thou wilt crown him with glory and honour, by raising him from the dead, and wilt set him over the works of thy hands, as Ruler and Lord of all.

8 Thou wilt put all things under his feet. See Eph. i. 22. note. Wherefore, by subjecting all things to him, God will leave nothing unsubjected; consequently, there is nothing over which his power will not at length finally prevail. But at present we do not yet see all things subjected to him; for evil angels and wicked men are still unsubdued by him:

9 But we see Jesus, who for a little while was made less than angels, by appearing in the flesh, that, through the gracious ap-

The foregoing view of the meaning of Psalm viii. founded on the interpretation given of it by our Lord and his apostles, will still more clearly appear to be just, if the import of the several expressions and phrases used in it is attended to, as explained in the following notes.

2. Plainly testified, saying, &c.]—The 5th and 6th verses of Psalm viii. quoted in this passage, were produced by the apostle in confutation of the Jewish doctors, who affirmed, that in regard Jesus of Nazareth was a man, and, instead of possessing kingly power, had been put to death for calling himself Christ the Son of the blessed God, he can neither be the Son of God, nor the Messiah whom God promised to set on his holy hill of Zion, Psal. ii. 6. to rule his people. For in these verses of Psalm viii. according to their true meaning, it was foretold, that the Son of God was to be made, for a little while, less than the angels, by becoming a man; and that, after suffering death in the flesh, he was to be crowned with the glory of universal dominion.—Nor can these verses be otherwise understood. For if they were interpreted of the creation of man, they would have no relation to the apostle's design in this passage of his epistle, which was to establish the claim of Jesus of Nazareth to be the Son of God and King of Israel. Because David, who wrote the viiith Psalm, mentions his looking to the heavens, and to the moon and stars, and particularizes sheep and oxen as subjected to the person who was for a little while made less than the angels, Estius conjectures, more ingeniously perhaps than truly, that he wrote it while he watched his father's flocks in the field by night.

Ver. 7.—1. Thou hast made.]—Here, and in what follows, the preterite tense is put for the future, as is often done in the prophetic writings, to show the certainty of the events foretold.—'Thou wilt make him; thou wilt crown him.'

2. Him.]—The pronoun *him*, in this place, doth not refer to the immediate antecedent *man*, or the *son of man*, but to a person not mentioned in the Psalm, of whom the Psalmist was thinking; namely, the Son of God. Of this use of the relative pronoun see examples Ess. iv. 64.

3. For a little while.]—So *ἐφ' ὅσον* properly signifies, and is translated in our Bible, Luke xxii. 58. *καὶ μετὰ ὅσον*, 'and after a little while.'—Acts v. 34. 'And commanded to put the apostles forth (*ἐξέρχου* τι) a little space,' or while.—That *ἡλιττωσας αὐτὸν ἐφ' ὅσον* τι *πλεονάζει* in the Psalm, doth not signify 'thou hast made him a little less than angels, but 'hast made him for a little while less; and that it is to be understood, not of the creation of man, but of the humiliation of the Son of God, is plain, because *πλεονάζει*, both in his nature and in his rank among the creatures, is greatly inferior to the angels.

4. Thou hast crowned him with glory and honour.]—This, no doubt might be said of Adam, to whom God gave dominion over the creatures. Nevertheless, as St. Paul hath expressly affirmed, ver. 9. that the person who is said in the Psalm to have been made for a little while less than angels, &c. is Jesus, we must understand the glory and honour with which he was crowned, of the things which happened to him after he was made less than angels. See ver. 9. note 4.—Jesus was covered with the greatest ignominy when he was crucified by the Jews as a deceiver, for calling himself Christ the Son of God. But, by his resurrection and subsequent exaltation, that ignominy was entirely removed; and his fame, and name, and honour as the Son of God, were in the most illustrious manner restored to him. See Philip. ii. 9—11.

Ver. 8. He hath left nothing unsubjected.]—Though the apostle's argument requires us to attend only to the subjection of angels and men to Jesus, the universality of the expression sheweth that the material fabric of the world, together with the brute creation, are put under his government. Accordingly, in the Psalm, 'the beasts of the field, the fowls of the air, and the fish of the sea,' are mentioned as subjected to the Son, for the reason mentioned in note 1. on ver. 6. of this chapter, at this end.

Ver. 9.—1. We see Jesus, who for a little while was made less than angels.]—Here the apostle informs us whom the *him* or *person* is of whom the Psalmist spake, Psal. viii. 5, 6. He is not the first man, nor the Son, that is, the posterity of the first man; but the person whom God made for a little while less than the angels, is Jesus.

2. That by the grace of God he might taste of death.]—The *Byzantine* translation of this clause is, 'Ipse enim, excepto Deo, per bene-

of God he might taste of death² (*ἵνα*) on account of every one,³ (*διὰ*) for the suffering of death, crowned with glory and honour.⁴

10 For it became him, for whom **ARE** all things, and by whom **ARE** all things,¹ when bringing many sons into glory,² to make the Captain of their salvation perfect³ through sufferings.⁴

11 (*ἵνα*, 93.) *Wherefore*, both he *who* sanctifieth, and they who are sanctified,¹ **ARE** all of one **FATHER**:² For which cause he is not ashamed to call them brethren,

12 Saying, (*Ἡσ.* xii. 22.), I will declare thy name to my brethren:¹ In the midst of the congregation I will sing praise to thee.²

13 And again, (*Ἡσ.* viii. 17.), I will put my trust in him.¹ And again, Behold I and

lentiam suam, pro quovis homine gustavit mortem.' It seems the copy from which this translation was made, instead of *καὶ ἡμεῖς*, read *καὶ ἡμεῖς* *ἡμεῖς*; which is the reading also of some MSS. mentioned by Mill, who says the sound sense of that reading is, that Christ died, not as to his divine, but as to his human nature. —Tasting of death, and seeing death, are Hebrew forms of expression, signifying dying, without regard to the time one continues dead, or to the pain he suffers in dying. See Matt. xvi. 28. John viii. 52.—Chrysostom, however, and others of the ancients, were of opinion, that the phrase imports our Lord's continuing only a short time in the state of the dead.

3. On account of every one.]—As this discourse is concerning God's bringing many sons into glory through the death of Christ, the phrase *ὅτι πάντες* may be thus supplied, *ὅτι πάντες υἱοὶ*, 'on account of every son,' namely of God, who is to be brought into glory.—It is true, however, that Christ died on account of every one, in the largest sense of the expression; in as much as all men, without exception, derive great and manifold advantages from his death, although all are not to be saved thereby, as was shewed 2 Cor. v. 15. note 1.—Since the apostle hath declared in this passage that Jesus was made for a little while less than angels, that he might be capable of dying for the salvation of mankind, it is evident that his being 'made for a little while less than angels,' consisted in his being made flesh, in his appearing in the flesh on earth in the form of a servant, and in his dying on the cross.

4. For the suffering of death crowned with glory and honour.]—In the original these words are placed after the clause, 'We see Jesus, who for a little was made less than angels;' and before the clause, 'that by the grace of God he,' &c. This inverted order the Greek language admits, by reason of its peculiar structure. But, in translating such passages into a language which, like the English, sparingly admits an inverted position of the words, they must be arranged according to their natural order, as is done in the new translation. The propriety of this arrangement even the unlearned reader will perceive, if he attends to the translation of the verse given in our Bible, which, by following the order of the words in the original, absurdly represents Jesus as crowned with glory and honour, that by the grace of God he might taste of death for every one. Jesus was crowned with glory and honour by his resurrection from the dead, whereby God demonstrated him to be his Son, by his ascension into heaven, and by his sitting down at the right hand of God as the ruler of the world. All his glory, we are in this passage told, Jesus received as the reward of his having suffered death for the salvation of mankind. The same sentiment is delivered Philip. ii. 9, 10, 11.—The apostles, and all the eyewitnesses of his resurrection, and every one who received the gifts of the Holy Ghost which Jesus shed down from heaven, or who beheld them in others, saw Jesus thus crowned with glory and honour.—So Peter told the Jews, Acts ii. 32, 33.

Ver. 10.—1. It became him, for whom are all things, &c.]—This is a description of the sovereignty of God. The like description we have Rom. xi. 36. The apostle in this passage simply affirms, that it belonged to the sovereignty of God to determine that mankind should be saved through the death of his Son. See the last note on this verse. But, chap. x. 7—10. he proves, from the Jewish scriptures, that God actually determined to save us in that manner, and in no other.

2. When bringing many sons into glory:]—namely believers, called *God's sons*, John i. 12. This is an allusion to the introduction of Israel (whom God dignified with the title of *his son*) into Canaan, which was a type of heaven, called *glory*, because there God manifests his presence, by a light far more bright than that by which he manifested his presence among the Israelites.

3. To make the Captain of their salvation perfect.]—The word *ἀρχηγός*, here translated *captain*, is rendered a *prince*, Acts iii. 15. *ἀρχηγός* τῆς ζωῆς, 'the Prince of life;' that is, the Captain who conducts men to eternal life.—Acts v. 31. 'Him hath God exalted with his right hand to be (*ἀρχηγός* καὶ σωτὴρ) a Leader and a Saviour.'

pointment of God, he might die, not for the Jews only, but on account of every one: Him we see, for the suffering, of death, crowned with glory and honour, by his resurrection and ascension. And these are sufficient proofs, that all his enemies shall finally be subdued by him.

10 The salvation of mankind through the death of the Christ need not surprise you: For it belonged to God, who is the last end as well as the first cause of all things, when bringing his many sons into heaven, to make the Captain of their salvation an effectual Saviour, through sufferings ending in death.

11 Wherefore, that he might be a perfect Saviour, both he who with his own blood sanctifieth, or fitteth men for appearing in the glorious presence of God, (ver. 10.), and they who are sanctified, are all of one father, namely, Abraham, (ver. 16.) that, being his brethren, he might have a strong affection for them: for which cause, though Jesus be the Son of God, he is not ashamed to love mankind, and to call them his brethren,

12 Saying to his Father, when I appear in the human nature on the earth, I will declare thy perfections to my brethren of mankind: In the midst of the congregation of my brethren I will sing praise to thee for thy goodness to men.

13 And again Messiah is introduced, saying, I will put my trust in him. And again, in the same prophecy, Behold I and

—Heb. xii. 2. *ἀρχηγὸν τῆς πίστεως*, 'the Captain of the faith,' that is, of the faithful; *faith* being put for *those who have faith*.—Micah, speaking of Lachish, saith, chap. i. 13. 'She is the beginning of the sin of the daughter of Zion.' In the LXX. it is, *ἀρχηγὸς ἡμετέρας αὐτῆς ἐστὶ τῆς συγχύσεως* *Σιών*, 'She is the captain or leader of sin to the daughter of Zion.' Lachish marched in the front, like a captain in the way of sin, and led on Zion in the same path, as Hallet explains it in his note on Heb. xii. 2.—Wherefore, in the clause under consideration, *ἀρχηγὸν τῆς σωτηρίας* *αὐτοῦ*, 'the Captain of their salvation,' signifies the captain who leads them to salvation, or who saves them.—Pierce, in his note on this clause, saith *ἀρχηγός* signifies the first inventor, publisher, adviser, or procurer of any thing. In this sense our translators understood the word, Heb. xii. 2. where they have rendered *ἀρχηγὸν τῆς πίστεως*, 'the author of the faith.'—According to this meaning of the word, *ἀρχηγὸν τῆς σωτηρίας* may be translated, 'the author of our salvation.' But I prefer the common translation; because the salvation of which the apostle is speaking here, means the introduction of the sons of God into glory, or heaven. See ver. 3. note 1.—The other word, *τελειώσαι*, translated *to make perfect*, properly signifies, *to make a thing complete*, by bestowing upon it, in the highest degree, that perfection which is suitable to its nature. See Heb. v. 9. note 1. Applied to the Captain of our salvation, it signifies his being made an effectual Captain of salvation, that is, an effectual Saviour.

4. Through sufferings.]—This verse contains an argument for the doctrine of the atonement, which ought to stop all mouths which reason against it. It belongs to the sovereignty of the Deity to fix the conditions on which he will pardon sinners. Wherefore, having determined that they are to be pardoned through the death of his Son, Gal. i. 4. and having expressly declared his determination, Psal. cx. 4. Heb. v. 10. note, our duty is to rest satisfied with the knowledge of the fact, and thankfully to acquiesce in the appointment, although God hath neither made known the reasons which induced him to save mankind through the death of his Son, rather than in any other method, nor explained to us in what manner the death of his Son, as a sin-offering, hath accomplished our salvation. See Ess. vii. sect. 1. and Heb. x. 10. note 2.

Ver. 11.—1. They who are sanctified,]—namely, by the sacrifice of Christ, as is plain from Heb. ix. 14. x. 14. 29. xii. 12. As the Mosaic sacrifices and rites of purification cleansed the Israelites from ceremonial defilement, and qualified them for worshipping God with the congregation, so the blood of Christ, which cleanseth believers from the guilt of sin, qualifies them for worshipping God with his people on earth, and for living with him in heaven eternally.

2. Are all of one Father.]—I have supplied here the word *Πατέρας*, *Father*, because the apostle is speaking of our Lord's becoming flesh, by being born, like other men, of parents who conveyed to him the human nature; that, as is observed ver. 17. being made like his brethren in all things, he might be a merciful and faithful high-priest.

Ver. 12.—1. I will declare thy name to my brethren.]—Psal. xlii. from which this passage is cited, was a prophetic description of the sufferings of Christ. For the apostles and evangelists have applied many passages of that Psalm to him. Also, by repeating the first words of it from the cross, our Lord appropriated the whole of it to himself.—The ancient Jewish doctors likewise interpreted the xlii Psalm of Messiah.

3. I will sing praise to thee.]—This our Lord did often during his ministry on earth, when he joined his brethren the Jews in the synagogue worship.

Ver. 13.—1. I will put my trust in him.]—*Εὐνοστομαί* *πιστεύω* *ἐν αὐτῷ*. Because this is not precisely the LXX. translation of Isa. viii. 17. Pierce supposes that the quotation is made from 2 Sam. xlii. 8. where the LXX. have the same words as here.—Our translators have rendered Isa. viii. 17. 'I will look for him,' which, though different in words from those used by the apostle, is the same in sense, 'To look for a person' to help one, being the same as to trust in him for help.—Now, since the Son, in his original state, could be in no situ-

the children whom God hath given me.³

14 Since, then, the children (*αἱ ἀπογονοὶ*) participate of flesh and blood, even he (*παρὰ πᾶσι*) in like manner partook of these, that through death he might render ineffectual¹ him who had the power of death,² that is, the devil;

15 And deliver them, who through fear of death were all their lifetime subject to bondage.¹

16 (*Τὰς, 91.*) Moreover, by no means doth he take hold¹ of angels, but of the seed of Abraham he taketh hold.

ation which rendered looking for God to help him necessary, this passage is quoted with much propriety to prove, that Messiah was to appear on earth in the flesh, and to be afflicted; and, under his affliction, to behave as a devout man in distress. Just as the former passage from Psal. xxii. 22. in which he is represented as calling believers his brethren, was quoted to prove that he was to be born into the world after the manner of other men, and to be made like them in all things.—Pierce, imagining that the quotation in this verse was intended to prove Messiah a son of Abraham, considers it as a prediction of his faith in God, whereby he became a son of Abraham spiritually. But I rather think, Messiah's relation to Abraham as his son, which is spoken of in the 11th verse, was his relation to him according to the flesh, for the reason mentioned in the commentary on that verse.

2. Behold I and the children which God hath given me.]—This passage being well known to the Hebrews, the apostle cites only the first part of it, notwithstanding his argument is founded on what immediately follows, namely, 'are for signs and for wonders in Israel.'—The opposers of Christianity affirm, that the prophecy from which this is taken doth not relate to Messiah, and that, in applying it to Jesus, the writer of the epistle to the Hebrews hath erred; and from this they infer that he was not inspired. But in answer, be it observed, that the application of this prophecy to Messiah doth not rest on this writer's testimony alone. The 14th verse of the prophecy is applied to Jesus, both by Paul, Rom. ix. 33. and by Peter, 1 Pet. ii. 6. 8. and by Simeon, Luke ii. 34.; nay, our Lord hath applied the 15th verse to himself, Matt. xxi. 44. So that if the writer of the epistle to the Hebrews hath erred in the application of that prophecy, all the others have erred in the same manner. Wherefore, to vindicate Christ and his apostles from this heavy charge, be it observed,—1. That it rests solely on an assumed meaning of the words quoted by Paul, 'Behold I and the children whom God hath given me, are for signs and for wonders in Israel.' This passage, it is said, must be understood of Isaiah and his children, Sear-jashub and Maher-shalal-hash-baz. But if so, the whole of the prophecy must be understood of them. Now, though it be true that Sear-jashub, Isa. vii. 3. 16, and Maher-shalal-hash-baz, Isa. viii. 3. 4. were signs in Israel, where is it said that they were for wonders in Israel? And where is it said that Isaiah himself was for a sign and for a wonder in Israel? It is therefore not at all probable that they are the subjects of this prophecy. Whereas, understood of Jesus and his disciples, it was exactly fulfilled. He was a sign which was spoken against, Luke ii. 34.; and his disciples wrought many wonders in Israel.

—2. Let it be observed, that the manner in which the prophecy is introduced at ver. 5. sheweth that it is a distinct prophecy from the one in the beginning of the chapter, concerning Isaiah and his Maher-shalal-hash-baz; consequently, from its being placed after that prophecy, no argument can be drawn to prove that it relates to the same persons.—3. If Isaiah, or, as some pretend, Hezekiah, is the subject of the prophecy, it ought to be shewed how either of them could be a sanctuary, and at the same time 'a stone of stumbling and a rock of offence to both houses of Israel,' as the person who is the subject of the prophecy is said to be, ver. 14.—In Messiah this part of the prophecy was exactly fulfilled. He was 'a sanctuary' to the believing Gentiles and to a remnant of the Israelites. He was also 'a stone of stumbling to both houses of Israel;' that is, to the greatest part of the Israelites, who were broken or cast off from their unbelief.—4. If Isaiah spake of himself and of his two sons, when he said, 'Behold I and the children whom God hath given me,' &c. he must have spoken the whole prophecy, and particularly the 16th verse, in his own name, 'Bind up the testimony, and seal the law among my disciples.' Now, who were Isaiah's disciples, among whom the testimony was to be bound up, and the law sealed? Certainly not the two houses of Israel: for they were Isaiah's disciples neither by right nor in fact. This part of the prophecy, therefore, was spoken by Messiah, whose disciples all who believe the gospel are. And it is a prediction, that the testimony would be bound up, and the law sealed among them, by Christ and by his apostles, who were the children of God, 'whom God hath given to him.' See John xvii. 6. And as the testimony was to be bound up, in order to its being laid aside, so the law was to be sealed for the same purpose. This appears from Dan. ix. 24. LXX, where the phrase *σφραγίσαι βιβλίαν*, to seal up a book, is used to denote the removing or abolishing of sins. Wherefore, 'the binding up the testimony,' and 'the sealing up

the children, that is, the disciples, whom God hath given me, 'are for signs and for wonders in Israel.' This likewise shews, that he was to appear in the flesh among the Israelites.

14 Since, then, the children given to the Son to be saved, participate of flesh and blood, by being born of parents who are flesh and blood, even he, to be capable of dying for them, in like manner partook of flesh and blood, by being born of a woman, that through death (the very evil which the devil brought on mankind by sin) he might render ineffectual the malicious designs of him who had the power of bringing death into the world, that is, the devil

15 And deliver from eternal death, those penitent persons who, through the fear of future punishment, have passed the whole of their life in a grievous bondage.

16 Moreover, by no means doth he take hold of the angels who sinned, to save them; but of those who are the seed of Abraham by faith he taketh hold, to deliver them from death, and to conduct them to heaven.

the law,' signify, that the whole Mosaic economy was to be laid aside, as of no further use, having answered its end. But it was to be laid aside in such a manner as not to invalidate the law and the prophets as revelations from God, on which that economy was at first established. Accordingly, in this manner the testimony was actually bound up, and the law sealed by Messiah. So our Lord told his hearers, Matt. v. 17. 'Think not that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfil.' I am not come to destroy the authority of the law and the prophets as revelations from God; but to put an end to the economy which was founded on them, after shewing them to have been from God, by fulfilling every thing written in them. That this is our Lord's meaning is evident from his adding, ver. 18. 'I say unto you, till heaven and earth pass away, one jot or one tittle shall in no ways pass from the law, till all be fulfilled.'—5. If Isaiah spake of himself and of his sons, in the verse quoted by the writer to the Hebrews, as the opposers of Christianity affirm, they ought to shew, what influence their being placed for signs and wonders in Israel had in binding up the testimony and sealing the law. Surely the prophet and his sons had no hand in bringing about these events? But it was accomplished by Christ and his apostles, who were for 'signs and for wonders in Israel;' that is, wrought great miracles, which excited wonder among the Israelites; and were signs or proofs to them that he was the Christ the Son of God, and had power to abolish the law. These signs, however, as Simeon foretold, when he had the child Jesus in his arms, would be spoken against, Luke ii. 34., particularly the great sign of his resurrection, called 'the sign of the prophet Jonah.'—To conclude, after considering this prophecy in all its parts, it appears, that the writer to the Hebrews hath not erred in applying it to Jesus, as Messiah.

Ver. 14.—1. That through death he might render ineffectual.]—So *καταργήσας* properly signifies. See Rom. iii. 31. note 1.—Since the Son of God is said to have partaken of the flesh and blood of the children in the same manner that they themselves partake of these, namely, by being born of a woman; and since he was born into the world in that manner to render him capable of dying, that, through his death in the flesh, he might frustrate the malicious contrivance of him who first introduced death into the world, that is, the devil; we are thereby taught, that he is the seed of the woman which at the fall was promised to bruise the head of the serpent; and that the serpent who deceived Eve was not a natural serpent, but the devil, who, because he assumed the form of a serpent on that occasion, is called, Rev. xx. 2. 'the great dragon' or serpent; and 'that old serpent the devil.' See 2 Cor. xi. 3. note 1.—The intention of the devil in seducing our first parents, was to destroy them, and thereby to put an end to the human species. This malicious design the Son of God rendered ineffectual, by assuming our nature, and in that nature dying as a sacrifice for sin.

2. Him who had the power of death.]—In this passage *τὸν ἔχοντα* is the participle of the imperfect of the indicative, and is rightly translated, 'Him who had the power of death.' For the apostle's meaning is, that the devil, at the beginning of the world, had the power of bringing death on all mankind, by tempting their first parents to sin. Hence he is called 'a murderer from the beginning,'—'and a liar, and the father of it,' John viii. 44.—It is observable, that the power of death ascribed to the devil is called *ἐξουσία*, and not *ἐξουσία*, because he had no right to it. It was a power usurped by guile.—All the baneful effects of this power Christ at the resurrection will remove, at least so far as they relate to the righteous.

Ver. 15. Deliver them who through fear of death, &c.]—Here the apostle had the pious Gentiles especially in his eye, who, having lived without any written revelation from God, were grievously enslaved by the fear of death, because they had no assurance of the pardon of sin, nor any certain hope of a blessed immortality.

Ver. 16. Doth he take hold of angels, but of the seed of Abraham he taketh hold.]—In this translation I have followed the Vulgate. "Nesquam enim angelos apprehendit, sed semen Abrahamæ apprehendit."—The word *παραλαμβάνει* signifies the taking hold of a thing with one's hand, in order to support or to carry it away. Accordingly it is so translated in the margin of our Bible, and in Luke ix. 47. xx. 26.—If the sin of the angels who, as Jude tells us, ver. 6. 'kept not their own office,' consisted in their aspiring after higher stations and offices than those originally allotted to them by God, as Jude's expression insinuates, we can see a reason why the Son of God did not take hold of them to save them, but took hold

17 (ὅτι) *Hence it was necessary he should be made like his brethren in all things, that he might be a merciful and faithful high-priest, in matters PERTAINING to God. (ὡς τοῦ) in order to expiate the sins of the people.*²

18 (Γὰρ, 91.) *Deside, by what he suffered himself when tempted,¹ he is able (Ess. iv. 30.) to succour them who are tempted.*²

of the seed of Abraham, that is, of believers of the human species. The first parents of mankind sinned through weakness of nature and inexperience; and by their lapse brought death on themselves and on their posterity, notwithstanding their posterity were not accessory to their offence: Whereas the angels, through discontentment with their own condition, and envy of their superiors, perhaps also animated by pride, rebelled presumptuously against God. Wherefore, since they could not plead weakness of nature and inexperience in excuse of their sin, nor complain that the sin for which they were doomed to punishment was the act of another, they were justly left by the Son of God to perish in their sin.

Ver. 17.—1. A merciful and faithful high-priest.]—The Son of God, who made men, no doubt had such a knowledge of their infirmity as might have rendered him a merciful intercessor, though he had not been made flesh. Yet, considering the greatness of his nature, it might have been difficult for men to have understood this. And therefore, to impress us the more strongly with the belief that he is most affectionately disposed, from sympathy, to succour us

17 *Hence it was necessary he should be made like his brethren (ver. 11.) in all things, and particularly in afflictions and temptations, that, having a feeling of their infirmity, and being capable of dying, he might become a merciful as well as a faithful high-priest in matters pertaining to God, in order, by his death, (ver. 14.), to expiate the sins of the people, and to intercede with God in their behalf.*

18 *Besides by what he suffered himself when tempted, he knows what aids are necessary to our overcoming temptations, so that he is able and willing, in the exercise of his government as king mentioned ver. 9. to succour them who are tempted.*

when tempted; and, in judging us at the last day, to make every reasonable allowance for the infirmity of our nature, he was pleased to be made like us in all things, and even to suffer by temptations.

2. The sins of the people;]—not the people of the Jews, but the people of God of all nations, whether Jews or Gentiles, called in the foregoing verse 'the seed of Abraham.' Hence John tells us, 'he is the propitiation for the sins of the whole world,' 1 John ii. 2. 9. See note 3. on ver. 9. of this chapter.

Ver. 18.—1. Being tempted.]—That our Lord's life was a continued scene of temptation, we learn from himself, Luke xxi. 28. 'Ye are they who have continued with me in my temptations.'—Christ's temptations, like those of his brethren, arose from the persecutions and sufferings to which he was exposed, as well as from direct attacks of the devil by evil suggestions—such as those mentioned in the history of his temptation in the wilderness.

2. To succour them who are tempted.]—Virgil hath expressed the same sentiment in that passage of the *Æneid* where he makes Dido say, "Non ignara mali miseris succurrere disco." Lib. i. lin. 634.

CHAPTER III.

View and Illustration of the Reasonings in this Chapter.

THE apostle, in the first chapter of this epistle, having affirmed that Jesus of Nazareth, the person by whom God spake the gospel revelation to mankind, is 'God's son:' Also, in the same chapter, having proved from the Jewish scriptures, that God constituted his Son 'the Heir or Lord of all things,' because 'by him he made the worlds:' Moreover, in the second chapter, having answered the objections urged by the Jewish doctors for invalidating the claim of Jesus to be God's Son, and having thereby given full effect to the direct proofs which established his claim, and which were well known to the Hebrews living in Judea, where they were publicly exhibited;—he in this third chapter proceeds to shew what is implied in Christ's being 'the Heir or Lord of all things;' which is the third fact on which the authority of the gospel revelation depends.

A proper account of this matter was necessary, First, Because the title of Jesus to remove the Mosaic economy, and to substitute the gospel dispensation in its place, was founded on the power which he possessed as the Son of God and heir of all things. Secondly, Because many of the Jews, in the persuasion that the law of Moses was of perpetual obligation, and that its sacrifices were real atonements for sin, rejected Jesus as an impostor for pretending to abolish these institutions.—Wherefore, to shew the unbelieving Jews their error, the apostle, who, in the first and second chapter had proved the Son of God to be the heir or lord of all things, exhorted the unbelieving Hebrews, in this chapter, to consider attentively Christ Jesus, the apostle and high-priest of our religion; that is, to consider how great a person he is, that, knowing him to be the Son of God, and heir of all things, they might be sensible that it belonged to him to form and govern the house or church of God, ver. 1.—Next, to convince them that, in forming and governing God's house, Jesus acted agreeably to the will of his Father, the apostle affirmed, that when he excluded the law of Moses and the Levitical priesthood from the new house or church of God which he built, he was as faithful to God, who appointed him his apostle or lawgiver in his church, as Moses was, when he established the law and the priesthood in God's ancient house, the Jewish church.

The proof of this affirmation the apostle did not produce on the present occasion, because the Hebrews were well acquainted with it. By voices from heaven, uttered more than once in the hearing of many of them, God had declared Jesus 'his beloved son, in whom he was well pleased,' and had commanded the Hebrews 'to hear him.' This God would not have done, if Jesus had acted unfaithfully in excluding the law and the priesthood from the house of God which he built, ver. 2.—Farther, the apostle told the Hebrews, that although the faithfulness of Jesus was not greater than the faithfulness of Moses in building their respective churches, God counted him worthy of more glory than Moses; he bestowed on him more power in the Christian church than Moses possessed in the Jewish; inasmuch as he who hath builded the house or church of God, not for his own salvation, but for the salvation of others, hath more honour than the house—is a more excellent person than all the members of the church which he built. These things cannot be said of Moses. He built the Jewish church for his own sanctification, as well as for the sanctification of his brethren; and so, being a member of his own church, he was obliged to have recourse to its services, especially its atonements, equally with the rest of the Israelites, where-by he was shewed to be a sinner like them; consequently he had not, like Christ, more honour than the house, ver. 3.—This, however, is not all. To make the Hebrews sensible of the great power of Jesus, as 'the heir or lord of all things,' the apostle observed, that although every society, civil and religious, is formed by the ministry of some person or other, the original of all just power, and the governor of all righteous societies, is God, who, by constituting his Son the heir or lord of all things, hath delegated his authority to him, and empowered him to model and govern these societies as he pleaseth, ver. 4.—More particularly, to shew that Jesus, as a lawgiver, is superior to Moses, the apostle observed, that the faithfulness of Moses in building the Jewish church, was not that of a legislator who himself framed the laws which he established, but it was the faithfulness of a servant who established the laws which were dictated to him by his master, without adding to or diminishing aught from

hem; and who formed the tabernacles, and appointed their services, not according to any plan of his own, but according to a pattern which God shewed to him in the Mount, without presuming to deviate from it in the least, Heb. viii. 5. This faithfulness in building all the parts of the ancient house or church of God, was required of Moses, in order that the things afterwards to be spoken by Jesus and his apostles might be confirmed by the attestation given to them in the figures, and ceremonies, and services of the law, ver. 5.—But the faithfulness of Jesus in building the new house of God, the Christian church, was that of a Son in his Father's house, who, being the heir or lord of all, was entitled to remove the Jewish church after it had answered the end for which it was established, and to erect the Christian church on a more enlarged plan, so as to comprehend believers of all nations. Wherefore Jesus, in the exercise of that authority which belonged to him as the lord or governor of all things, having actually abolished the Mosaic economy, and established the gospel dispensation, the apostle, to confirm the Hebrews in the profession of the gospel, assured them, that all who believe in Jesus are as really members of the house or church of God, and as fully entitled to the privileges of the house of God, as the Israelites were who believed in Moses during the subsistence of the Jewish church; provided they firmly held, and boldly professed to the end of their lives, that hope of pardon and resurrection to eternal life through Christ which they professed at their baptism, ver. 6.

Thus it appears, that the authority of Jesus as a lawgiver is greater than the authority of Moses. He was a lawgiver in his own right; whereas, in establishing the law, Moses acted only ministerially. His institutions therefore might be abolished by God's Son, who, being the heir of all things, hath all power in heaven and earth committed to him, Matt. xxviii. 18. If so, the Jewish doctors fell into a grievous error, when, from some ambiguous expressions in the law, they inferred that it was never to be abolished, and rejected Jesus as a false Christ, because his disciples affirmed that he had put an end to the law and to the priesthood.

The writer of this epistle having thus displayed the greatness of Jesus as the heir or ruler of all things, addressed the unbelieving Hebrews, as an apostle of Jesus, in the words which the Holy Ghost spake to their fathers by David: 'Wherefore, as saith the Holy Ghost,

To-day, when ye shall hear his voice; the voice of God by his Son Jesus commanding you to believe on his Son, and to enter into his church; 'harden not your hearts as in the bitter provocation,' &c. ver. 7-11. This exhortation of the Holy Ghost to the Israelites in David's days, the apostle with great propriety applied to the Hebrews of his own time; because if, rejecting Jesus, they refused to enter into the Christian church, God would as certainly exclude them from the rest of heaven, as he excluded their fathers from the rest in Canaan for their unbelief and disobedience.—He therefore requested them to take heed that none of them shewed an evil unbelieving heart, either by refusing to obey Jesus, or by apostatizing from him after having believed on him. This, he assured them, would be a real departing from the living God, ver. 12.—Then ordered them to exhort one another daily to believe and obey Christ, ver. 13.—assuring them, that they should be partakers of his rest in heaven only if they held fast their begun confidence in him to the end, ver. 14.—and told them, that they might know this by its being said to the Israelites in David's time, 'To-day, when ye shall hear his voice, harden not your hearts.' For such an exhortation evidently shews, that faith and obedience are necessary at all times to secure the favour of God, ver. 15.—Withal, to make the Hebrews sensible that unbelief and rebellion are extremely offensive to God, he put them in mind, that by these sins their fathers provoked God, ver. 16. to such a degree, that he destroyed the whole congregation of the disobedient in the wilderness, ver. 17.—after swearing that they should not enter into his rest, ver. 18.—Thus, says the apostle, we see that they could not enter in, because of unbelief, ver. 19.—and by making the observation he hath shewed, in the clearest light, the contagious fatal nature of unbelief; that it is the cause of the disobedience and punishment of sinners in all ages; and so he hath put us on our guard against such an evil disposition.

I have only to add, that the apostle, by exhorting the Hebrews to obey Christ, after describing his supreme authority in the church as its lawgiver, and by setting before them the punishment of the Israelites in the wilderness, hath insinuated, that Christ is judge as well as lawgiver, consequently he hath both authority and power to render to all men according to their works; as will appear likewise from the things set forth chap. iv. 11-13.

NEW TRANSLATION.

CHAP. III.—1 Wherefore, holy brethren,¹ partakers of the heavenly² calling, consider attentively the Apostle³ and High-priest of our confession,⁴ Christ Jesus;

2 Who was faithful to him who appointed him,¹ even as Moses also was (v) in all his house.²

Ver. 1.—1. Holy brethren.]—That the apostle addressed the unbelieving Jews more especially, in this and the following chapter, I think probable.—1. Because the idea of abrogating the law by Christ was peculiarly offensive to them: 2. Because, if the believing Hebrews had been addressed, the apostle would have said, 'Consider the High-priest of your confession.'—The unbelieving Jews are called *holy*, in the same sense that the whole nation anciently were called *saints*.

2. Heavenly calling.]—This may signify, as in the commentary: also it may signify, a call given from heaven. See chap. xii. 25.

3. The apostle.]—Jesus, as a prophet like to Moses, that is, as a lawgiver, is called 'the apostle of our confession,' agreeably to the meaning of the word *apostle*, which denotes one sent forth to execute any affair of importance. Perhaps also in this name there is an allusion to Christ's own saying, John xvii. 18. 'As thou (Father) hast sent me into the world, I also (apostle) have sent them.' Jesus, therefore, was his Father's *apostle*, in the same manner that the twelve were his *apostles*. He was sent forth by his Father to deliver to mankind the new law, and thereon to build the church of the first-born which is to continue

COMMENTARY.

CHAP. III.—1 Since the author of the gospel is the Son of God, I exhort you, holy brethren, who by the preaching of the gospel (chap. ii. 3.) are partakers of the calling to enter into the heavenly country, (Eph. i. 18.) to consider attentively the dignity and authority of the Lawgiver and High-priest of our religion, Christ Jesus;

2 Who, in forming the gospel church, was faithful to God who appointed him his apostle or lawgiver, even as Moses also was faithful in forming all the parts of the Jewish church, God's house at that time.

through all eternity. Hence he often spake of himself as 'sent of his Father,' John v. 38. vi. 29. 39. viii. 42.

4. Of our confession.]—As *confession* is sometimes put for the thing confessed, 'our confession' may mean our religion, of which Jesus is called the *Apostle*, because he was sent by God to reveal it; and the *High-priest*, because we receive its blessings through his mediation. See chap. xiii. 15.

Ver. 2.—1. To him who appointed him.]—Τῷ πομπαντῷ. In other passages also, the word πομπαντῷ signifies to appoint: 1 Sam. xii. 6. The Lord that (Heb. made) appointed Moses and Aaron, namely to be leaders.—Mark iii. 14. Επονομασῶν δούλους, 'He ordained (or appointed) twelve.' See also Acts ii. 36.

2. Even as Moses also was in all his house.]—This is an allusion to the testimony which God bare to Moses, Numb. xii. 7. 'My servant Moses is not so, who is faithful in all mine house.' The Jewish church, which Moses was employed to form, being called by God himself *his house*, because he was present with it, and was worshipped in it, the apostle Paul was well authorised to call the Christian church, which Jesus was appointed to form, the house of God, 1 Tim. iii. 15. See ver. 6. of this chap. note 1. The faithfulness of

3 (Γαλ, 98.) *But he¹ was counted worthy of more (δοξαι) glory than Moses, in as much as he who hath formed the house,² hath more (τιμην) honour than the house.³*

4 (Γαλ, 91.) *Besides, every house is formed¹ by some one; but he who hath formed all² is God.*

5 (Κατ, 204.) *Now Moses (μν) indeed was faithful in all his house as a servant,¹ for a testimony² of the things which were to be spoken;*

6 But Christ as a son (υι) over his house;¹ whose house we are, if indeed we hold fast the boldness² and the glorying of the hope, firm to the end.

7 Wherefore, as saith the Holy Ghost,¹ To-day (σν, 124.) when ye shall hear his² voice,

8 Harden not your hearts,¹ as in the bitter provocation,² (κατα, 232.) in the day of temptation in the wilderness,

Moses in forming the Jewish church consisted in this, that he did not conceal any of the divine laws on account of their disagreeableness to the Israelites; nor did he alter them in the least to make them acceptable; but delivered the whole law as it was spoken to himself, and formed the tabernacles and the ritual of the worship, exactly according to the pattern shewed him. In like manner, Christ's faithfulness consisted in his teaching the doctrines, appointing the laws, and establishing the worship, which his Father had ordained for the church.

Ver. 3.—1. But he.]—The demonstrative pronoun οὗτος, which I have translated *he*, is sometimes used for υιός, and is so rendered in our Bible: Acts x. 36. 'Οὗτος, 'He is Lord of all.' If it were necessary in this passage to supply any substantive agreeing with οὗτος, πρεσβυς, and not ἀνδρῶπος, should 'be the noun supplied; 'this apostle or lawgiver was counted,' &c.

2. He who hath formed the house.]—'Ο κατασκευασας. The verb κατασκευαζειν signifies to set things in order, Heb. ix. 6. It signifies likewise to form a thing as an artificer doth; in which sense it is applied to Noah's forming the ark, Heb. xi. 7.—In this passage it signifies the forming a church or religious society, by bestowing on it privileges, and by giving it laws for the direction of its members.—The relative οὗτος, in this clause, being put for οὗτος, it is properly enough translated *the house*.

3. Hath more honour than the house.]—As the apostle is speaking of the forming of the Christian church, called ver. 2. 'God's house,' it is evident when he saith, 'He who hath formed it hath more honour than the house,' his meaning must be, that Jesus who hath formed the Christian church, is a more honourable or greater person than all the members of that church collectively; consequently greater than any particular member of it. By making this observation, the apostle insinuates, that Moses being a member of the Jewish church, which he formed as God's servant, and needing its services and privileges equally with the rest of the Israelites, he was not to be compared to Jesus, who stood in need of none of the privileges of the church which he formed, nor of its services.

Ver. 4.—1. Every house is formed by some one.]—As the discourse is not concerning a material edifice, but concerning the Jewish and Christian churches, every house must mean every church or religious society. Perhaps also, every community, state or government, righteously established, is included in this general expression.

2. He who hath formed all is God.]—According to Beza, Bengelius, and others, *he*, in this passage, is *Christ*, who hath created all things, and is God. But there is nothing in the context leading us to think that the apostle is speaking of the creation of the world. Neither doth his argument require such a sense of the clause. Besides, I do not know that the word κατασκευαζειν is ever applied in scripture to the creation of the world.—As the apostle is evidently speaking of the forming of churches, or religious societies, I am of opinion that παντα in this clause refers to them: He who hath formed all religious societies, namely, the Jewish and Christian churches, is God: For both Moses and Jesus formed their respective churches in subordination to God the supreme Ruler. It is true, οὗτος, to which παντα is thus made to refer, is masculine, whereas παντα is neuter. But the neuter gender is often put for the masculine. See Ess. iv. 21. 2.

Ver. 5.—1. As a servant.]—In describing the faithfulness of Moses when he built the Jewish church, God called him, Numb. xii. 7. 'My servant Moses.'—From this the apostle justly inferred that Moses was not a legislator, but only a messenger from the Legislator.

2. For a testimony of the things which were to be spoken.]—This shews that Moses's faithfulness consisted, not only in forming the

3 But although the faithfulness of Jesus was not greater than that of Moses, he was counted by God worthy of more power than Moses, in as much as he who hath formed the services of the church, not for his own benefit, but for the benefit of others, is a more honourable person than any member of the church; such as Moses was, who needed the services of the Jewish church equally with the people.

4 Besides, every religious society is formed by some one: But he who hath formed all righteous communities and religious societies, is God; who having delegated his authority to his Son, hath made him Lord of all.

5 Now Moses indeed was faithful in forming all the parts of the Jewish church, as a servant who acted according to the directions which he received from God, without deviating from them in the least; because the Jewish church was designed for a testimony of the things which were afterwards to be spoken by Christ and his apostles.

6 But Christ, in erecting the gospel church, was faithful as a son set over his father's house as its lawgiver: of whose house we who believe, whether we be Jews or Gentiles, are members, if indeed we hold fast the bold glorying in the hope of resurrection to eternal life through Christ firm to the end, which we professed at our baptism.

7 Since the Son is the Father's faithful apostle or lawgiver in his church, I, by commission from him, say to you, as said the Holy Ghost to the Jews by David, To-day when ye shall hear God's voice by his Son, commanding you to enter into the rest of heaven,

8 Be not faithless and obstinate as your fathers were in the bitter provocation at Kadesh, where they refused to go into Canaan, in the day of temptation in the wilderness.

tabernacle and its services according to the pattern shewed him by God, but in recording all the preceding revelations exactly as they were discovered to him by the Spirit. For these revelations, equally with the types and figures of the Levitical ritual, were proofs of the things afterwards to be spoken by Christ. Hence our Lord told the Jews, John v. 46. 'Had ye believed Moses ye would have believed me, for he wrote of me;' namely, in the figures, but especially in the prophecies of his law, where the gospel dispensation, the coming of its author, and his character as Messiah, are all described with a precision which adds the greatest lustre of evidence to Jesus and to his gospel. See Luke xiv. 44.

Ver. 6.—1. As a son over his house.]—In the common version it is *over his own house*. This Pierce thinks a wrong translation; first, because if the church is Christ's own house, to speak of him as a Son was improper, by reason that he would have presided over it as its master.—2. Because the apostle's argument requires that Christ be faithful to the same person as a Son, to whom Moses was faithful as a servant. Wherefore, *his house*, in this verse, is God's house, or church.—To shew Christ's superiority to Moses, the apostle observes, that Moses was faithful only as a servant in God's house, but Jesus was faithful as a Son over his house. He makes this observation likewise to shew, that when he demolished the house reared by Moses, and formed the new house of God, the gospel church, on a plan capable of receiving men of all nations, he used the right which belonged to him as the Son of God, appointed by his Father lawgiver in his church.—If we read in this clause with our translators οὗτου, *his own house*, it will signify, that the church is his, having purchased it with his blood.

2. If indeed we hold fast the boldness.]—Properly παρρησια signifies *liberty of speech*. Here it denotes that bold profusion of the Christian faith, which in the first age was so dangerous, but which was absolutely necessary to the continuance of the gospel in the world; and therefore it was expressly required by Christ, Matt. x. 32, 33. See Heb. x. 22, 23.—Our translators have rendered παρρησια by the word *confidence*; but ὁσιωσις is used by the apostle, ver. 14, to express that idea.

Ver. 7.—1. As saith the Holy Ghost.]—These words are quoted from Psal. xcvi. 7, which the apostle tells us, Heb. iv. 7, was written by David. Wherefore, seeing he here calls David's words, *a saying of the Holy Ghost*, he teaches us that David wrote his Psalms by inspiration; as our Lord likewise testifies, Matt. xxii. 43.—The judgments of God executed on sinners in ages past, being designed for the reproof and instruction of those who come after, the Holy Ghost, by David, very properly founded his exhortation to the people in that age, upon the sin and punishment of their fathers in the wilderness. And the apostle for the same reason fitly applied the words which the Holy Ghost spake to the people by David, to the Hebrews in his day, to prevent them from hardening their hearts, when they heard God's voice speaking to them in the gospel by his Son.

2. To-day, when ye shall hear his voice.]—His voice is God's voice, ordering the Israelites in David's time to enter into his rest. For though God is not mentioned in the beginning of the verse, he is mentioned, ver. 11, as swearing, 'They shall not enter into my rest.'—Besides, the apostle, Heb. iv. 8, expressly affirms, that in the command given by David, God spake of the Israelites entering into his rest at that time.

Ver. 8.—1. Harden not your hearts.]—The heart being the seat of the affections and passions, they are said to *harden their hearts*, who by sensual practices and irreligious principles bring themselves into such a state, that neither the commands nor the threatenings of God make any impression on them. See ver. 13, note.

9 (ὅτι) *Where your fathers tempted me, AND proved me, (καὶ, 215.) notwithstanding they saw my works forty years.*

10 Wherefore I was *displeased* (see ver. 17. note 1.) with that generation, and said, *They always err in heart, and they have not known my ways.*

11 So I swear¹ in my wrath,² they shall not enter³ into my rest.⁴

12 Brethren, take heed lest there be in any of you an evil heart of unbelief,¹ (ἡ τὸ ἀπιστία) by departing² from the living God.

13 But exhort one another (ἀλλήλους ἐκαστὸν

9 *Where your fathers, from the time of their departure out of Egypt until they arrived at Canaan, tempted me by their disobedience, and proved me by insolently demanding proofs of my faithfulness and power, notwithstanding they saw my miracles forty years.* See Deut. ix. 7.

10 *Wherefore I was exceedingly displeased with that generation which I had brought out of Egypt, and said, They always err, not from ignorance, but from perverseness of disposition; and they have utterly disliked my method of dealing with them.*

11 *So, to punish them for their unbelief, I swear in my wrath, they shall not enter into my rest in Canaan.*

12 *Brethren, this example of sin and punishment should make you take heed, lest there be in any of you an evil heart of unbelief, by departing from the living God: which ye will do, if ye reject the gospel, or renounce it after having embraced it.*

13 *Instead of exhorting one another, after the example of your*

2. As in the bitter provocation. — So παρακινεῖσθαι should be translated, on account of the preposition παρ, which increases the sense of the word with which it is compounded. — The Israelites provoked God, first in the wilderness of Sin (Pelusium), when they murmured for want of bread, and had the manna given them, Exod. xvi. 4. — From the wilderness of Sin they journeyed to Rephidim, where they provoked God a second time, by murmuring for want of water, and insolently saying, 'Is the Lord among us or not?' Exod. xvii. 2-9; on which account the place was called Masrah and Meribah: see 1 Cor. x. 4. note 1. — From Rephidim they went into the wilderness of Sinai, where they received the law, in the beginning of the third year from their coming out of Egypt. Here they provoked God again, by making the golden calf, Exod. xxxii. 10. — After the law was given, they were commanded to go directly to Canaan, and take possession of the promised land, Deut. i. 6. 'God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: 7. Turn you and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vales, and in the south, and by the sea-side to the land of the Canaanites, and unto Lebanon, unto the great river the river Euphrates.' The Israelites having received this order, departed from Horeb, and went forward three days' journey, Numb. x. 33. till they came to Taberah, Numb. xi. 3. where they provoked God the fourth time, by murmuring for want of flesh to eat; and for that sin were smitten with a very great plague, ver. 33. This place was called Kibroth-hataavah, because there they buried the people who lusted. — From Kibroth-hataavah they went to Hazeroth, Numb. xi. 35; and from thence into the wilderness of Paran, Numb. xii. 16. to a place called Kadesh, chap. xiii. 26. Their journey from Horeb to Kadesh is thus described by Moses: Deut. i. 19. 'And when we departed from Horeb, we went through all that great and terrible wilderness, which we saw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadesh-barnea. 20. And I said to you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us; 21. Behold the Lord thy God hath set the land before thee, go up and possess it.' But the people proposed to Moses to send spies, to bring them an account of the land, and of its inhabitants, ver. 22. These, after forty days, returned to Kadesh; and, except Caleb and Joshua, they all agreed in bringing an evil report of the land, Numb. xiii. 25-32; whereby the people were so discouraged, that they refused to go up, and proposed to make a captain and return into Egypt, Numb. xiv. 4. Wherefore, having thus shewed an absolute disbelief of all God's promises, and an utter distrust of his power, he aware that not one of that generation should enter Canaan except Caleb and Joshua, but should all die in the wilderness, Numb. xiv. 29. Deut. i. 34, 35; and ordered them to 'turn and get into the wilderness by the way of the Red Sea.' In that wilderness the Israelites, as Moses informs us, sojourned thirty-eight years: Deut. ii. 14. 'And the space in which we came from Kadesh-barnea until we were come over the brook Zered, was thirty and eight years: until all the generation of the men of war were wasted out from among the host, as the Lord swore unto them.' Wherefore, although the Israelites 'provoked God to wrath in the wilderness, from the day they came out of the land of Egypt until their arrival at Canaan,' as Moses told them, Deut. ix. 7. their greatest provocation, the provocation in which they shewed the greatest degree of evil disposition, undoubtedly was their refusing to go into Canaan from Kadesh. It was therefore very properly termed the *bitter provocation, and the day of temptation*, by way of eminence; and justly brought on them the oath of God excluding them from his rest in Canaan. To distinguish this from the provocation at Rephidim, it is called Meribah-Kadesh, Deut. xxxii. 51.

Ver. 9. *Where your fathers tempted me.* — This, which is the Syriac and Vulgate translation, is more just than our English version, 'When your fathers tempted me, proved me, and saw my works forty years;' for the word *when* implies, that at the time of the bitter provocation the Israelites had seen God's works forty years; contrary to the history, which sheweth that the bitter provocation happened in the beginning of the third year from the Exodus. Whereas the translation in the Vulgate, agreeably to the matter of fact, represents God as saying by David, that the Israelites tempted God in the wilderness during forty years, notwithstanding all that time they had seen God's miracles. This and the following verse differs a little from our present Hebrew copy of Psal. xc. 9. which runs thus: 'Your fathers tempted me, proved me, and saw

my works. 10. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart.' — In like manner the LXX. Psal. xc. 10. Τίς ἐκράνεν ἐπὶ τῇ προσώχῳ σου τὰ ἔγνα ἐκείνη. But Pierce is of opinion, that in the Hebrew copy used by the apostle this passage was written as the apostle hath translated it.

Ver. 11. — 1. So I swear. — Vulgate, 'Quibus juravi.' — To whom I swear, as in Psal. xc. 11. But the Syriac hath, 'Adeo ut juraverim,' agreeably to the epistle.

2. In my wrath. — In scripture, human parts and passions are ascribed to God, not as really in God, but to give us some idea of his attributes and operations, accommodated to our manner of conceiving things. Wherefore, when God said that 'he swore in his wrath,' we are not to fancy that he felt the passion of wrath, but that he acted, on that occasion, as men do who are moved by anger. He declared, by an oath, his fixed resolution to punish the unbelieving Israelites, by excluding them for ever from his rest in Canaan, because they refused to go into that country when he commanded them. And, to shew that this punishment was not too severe, God, by the mouth of David, mentioned their tempting him all the forty years they were in the wilderness.

3. They shall not enter. — Εἰ, ἐισέλθουσιν, literally, 'If they shall enter.' The expression is elliptical, and is thus to be supplied: 'If they shall enter into my rest, I am not God.'

4. Into my rest. — This oath of God is written at large, Numb. xiv. 28-35. But the account given of it in Psal. xc. 7., expresseth its meaning; being formed on the words of Moses, Deut. xii. 9. 'Ye are not as yet come to the rest, and to the inheritance which the Lord your God giveth you.' — God called Canaan *his rest*, because it was his land, and because there he was to rest from his work of introducing the Israelites into it; and they were to repose themselves after the fatigues they had undergone in the wilderness, and to live in safety under his protection. But the Sabbath also is called God's *rest*, because on that day he rested from his work of Creation. See chap. iv. 10. note. And heaven hath the same appellation given it, because there God enjoys unspeakable felicity in the contemplation of his own perfections and works. See chap. iv. 9. note. — I suppose the first of these rests only was meant, when God swore that none of the rebellious Israelites, save Caleb and Joshua, should enter into his rest. For it is reasonable to think that some of them repented of their rebellion before they died, and are to be admitted into heaven.

Ver. 12. — 1. Brethren, take heed, &c. — To understand the propriety of the exhortation to the believing Hebrews to beware of renouncing the gospel, founded on the behaviour of the Israelites in the wilderness, their condition must be compared with that of the Israelites. The latter, after receiving the law, were ordered to take possession of Canaan, that having a fixed abode there, they might preserve the knowledge and practise the worship of God according to the law. And to encourage them, God promised to drive out the inhabitants before them. Nevertheless, from not believing God's promises, and from fear of the inhabitants, they refused to enter, and proposed to return to Egypt. In like manner, the Hebrews having received the gospel, were ordered to profess and publish it; and to encourage them to do so, God promised that the gospel would at length overcome all opposition; and that he would reward those with the rest of heaven, who professed and published it bodily. But the profession and publication of the gospel, in that age, being attended with greater danger to individuals, than that which attended the Israelites' entry into Canaan; and the establishment of the gospel in the world being an event more improbable, in that age, than the conquest of Canaan in Moses's days, the Hebrews to whom this epistle was directed, had greater temptations to renounce the gospel, and return to Judaism, than the Israelites had to refuse going into Canaan, and to return into Egypt. Wherefore, as their renouncing the gospel must have proceeded from their disbelief of God's promise, and from their distrusting his power, the apostle had good reason to caution them against an evil heart of unbelief.

2. By departing from the living God. — Apostasy from the gospel which God spake to the Hebrews by his Son, is termed 'a departing from the living God,' in allusion to the speeches of the Israelites, who said one to another, Numb. xiv. 4. 'Let us make a captain, and let us return into Egypt.' For as the returning of the Israelites into Egypt would have been a real departing from the living God, who resided among them in the pillar of cloud and fire which covered the tabernacle, and who shewed himself to be the living God by the continued exertions of his power in their behalf,

ἡμέρας) every day, while it is called to-day; lest any of you should be hardened¹ (see ver. 8. note 1.) through the deceitfulness of sin.

14 For we are partakers of Christ's HOUSE,¹ (οἰκίας) if indeed we hold fast the begun confidence² firm unto the end;

15 As YE MAY KNOW (ὡς ἂν ἴσθῃτε, 9.) by the saying, To-day, when ye shall hear his voice, harden not (see ver. 8. note 1.) your hearts as in the bitter provocation.

16 For (τινι, 54.) many, when they heard,¹ bitterly provoked GOD. However, not all they who went out of Egypt (ἡ, 119.) with Moses.

17 But with whom was he displeased¹ forty years? was it not with them who sinned, whose carcases² fell in the wilderness? (Numb. xiv. 29.)

18 And to whom did he swear that they should not enter into his rest, but to them who did not believe?

19 (Καί, 212.) So we see that they could not enter in because of unbelief.¹

so the renouncing of the gospel, in that age, would have been in the Hebrews a real departing from the living God, who resided among them by the miraculous gifts and operations of the Holy Ghost.

Ver. 13. Hardened through the deceitfulness of sin.]—Mark xvi. 14. 'He upbraided them for their unbelief and hardness of heart.'—The unbelief of his disciples was termed by Christ 'hardness of heart,' to shew that the proofs which he had given of his power and veracity had not made a proper impression on the heart or mind of his disciples. Acts xix. 9. 'But when divers were hardened, and believed not.' See ver. 8. note 1.

Ver. 14.—1. Partakers of Christ's house.]—I have supplied the word house in this clause, because the apostle in ver. 3. tells us, that Christ formed the house or church of God under the gospel dispensation. If that word is rightly supplied, 'partakers of Christ's house' will signify, as in the commentary, partakers of all the blessings which Christ hath promised to the members of his house, or church; namely, the assistance of his Spirit, the pardon of sin, resurrection from the dead to a glorious immortality, and introduction into heaven, there to live with God in eternal happiness. Of these blessings the apostle told them the members of Christ's house or church will become partakers, only on condition of their holding fast their begun faith in him to the end of their lives. See the following note.

2. The begun confidence.]—ἀρχὴν τῆς πίσσεως, literally, the beginning of the confidence; an Hebraism for the begun confidence or faith: as is plain from Heb. xi. 1. where faith is said to be (ἀρχὴν τῆς πίσσεως) the confidence or firm persuasion of the reality of things hoped for.

Ver. 16.—1. Many when they heard.]—This, according to Pyle, is, 'heard the report of the spies.' But I prefer the interpretation in the commentary, because 'the voice of God' is mentioned in the clause immediately preceding.

2. However, not all who went out of Egypt.]—Before the Israelites began their march towards Canaan, God ordered Moses to number such of them as were able to go forth to war, Numb. i. 3. 45. But the Levites were not numbered, ver. 49., because being consecrated to the service of the tabernacle, they were not to fight their way into Canaan. Wherefore, while Caleb and Joshua were excepted by name in the oath, because they were willing

fathers, to depart from the living God, exhort one another every day to obey Christ, while he calls you to-day to enter into the rest of heaven, lest any of you should be hardened against his call, through the deceitful suggestions of an unbelieving, timorous, sinful disposition, which magnifies the hardship of suffering for the gospel.

14 For we are partakers of the blessings of Christ's house, the gospel church, only if we hold fast the faith we have begun to exercise on him as our Saviour (chap. v. 9.) firm unto the end of our lives.

15 Perseverance in faith and obedience is requisite to your enjoying the privileges of Christ's house; as ye may know by the saying of the Holy Ghost to the Israelites in David's days, To-day, when ye shall hear his voice commanding you to enter into his rest, harden not your hearts as your fathers did in the bitter provocation.

16 For many, when they heard the command to enter into Canaan, bitterly provoked God by their disobedience, and were excluded from his rest in Canaan. However, not all who went out of Egypt with Moses provoked God by their rebellion, and were so punished.

17 But, to shew you the infectious nature of disobedience, I ask you, with whom was God displeased forty years? was it not with them who rebelled, (Josh. v. 6.), even all the men of war who were numbered, whose carcases fell in the wilderness?

18 Farther, to make you sensible of the evil of disobedience, to whom did God swear that they should not enter into his rest, but to them who, notwithstanding they had seen God's miracles, did not believe he was able to bring them into Canaan, and absolutely refused to enter?

19 Thus we see that the Israelites could not fight their way into Canaan, because they did not believe the promises of God.

to go into Canaan, the Levites were also excepted, because, making no part of the army which was to subdue the Canaanites, they were not considered as disobedient to God's command; consequently were not comprehended in the oath. Accordingly it appears from Numb. xxiv. 17. Josh. xxiv. 33. that Eleazar the son of Aaron was one of those who took possession of Canaan.—The excepting of Caleb and Joshua by name, in the oath, shews how acceptable faith and obedience are to God.

Ver. 17.—1. But with whom was he displeased?]—Bengelius observes, that the word πρὸς ἡμᾶς is often used by the LXX. but seldom by other authors; and that Eustathius derives it from οὐδὲς or οὐδὲν, which signifies any high place, and particularly the bank of a river. Wherefore the word οὐδὲν or οὐδὲν, applied to the mind, may signify its being raised or excited by any passion; consequently πρὸς ἡμᾶς here may be translated as I have done, was he displeased, or rather, greatly displeased.

2. Carcasses.]—Κολλὰ, literally limbs or bones; a part of the body being put for the whole.

Ver. 18. But to them who did not believe.]—That the crime of the Israelites which brought the oath of God upon them, consisted in their not believing that God was able to give them the possession of Canaan, is plain from the history, Deut. i. 6. 8. 32. and from God's words, Numb. xiv. 11. 'How long will it be ere they believe me, for all the signs which I have shewed among them?'

Ver. 19. They could not enter in because of unbelief.]—As the cowardice of the ancient Israelites proceeded entirely from their not believing the promises of God, they were greatly to blame for it, considering the many astonishing miracles which God had wrought for them, before he gave them the command to enter into Canaan.—The conclusion of the apostle's reasoning, concerning the sin and punishment of the ancient Israelites, contained in this verse, ought to make a deep impression on every reader, since it shews in the strongest colours the malignity of unbelief, and teaches us that it is the source of all the sin and misery prevalent among mankind. Our first parents sinned through their not believing God, when he said, 'In the day thou eatest thereof thou shalt surely die.' And their posterity sin, through their not believing what God hath suggested to them by their own reason, and by revelation, concerning the rewards and punishments of a future state.

CHAPTER IV.

View and Illustration of the Discoveries contained in this Chapter.

THE apostle in this chapter enforces his exhortation to the Hebrews, chap. iii. 12. to beware of an evil heart of unbelief, by entering into the deep meaning of those passages of the Jewish scriptures, which describe the sin and punishment of the rebellious Israelites in the wilderness, who flatly refused to go into Canaan. For, with the sagacity worthy of the inspiration by which he was guided, he proves from the oath by which the Israelites were excluded from Canaan, that the promise to give to Abraham and to his seed the land of Canaan for an everlasting possession, was really a promise to give believers of all nations the everlasting possession of the heavenly

country of which Canaan was the emblem; and, that the oath which excluded the rebellious Israelites in the wilderness from Canaan, likewise excluded all from the heavenly country who continue in their sins. So that in this ancient oracle, a future state, with its rewards and punishments, was actually made known to the Jews.

But to understand the reasoning by which the apostle hath established this important fact, the reader ought to know, what all the Hebrews who understood their own scriptures well knew, and what the apostle expressly declared, Rom. iv. 16. namely, That in the covenant with Abraham God promised him two kinds of seed, the one

by natural descent, and the other by faith; and that the promise, to give to him and to his seed the land of Canaan for an everlasting possession, being made to both the kinds of his seed, it was to be fulfilled, not only to his natural progeny, by giving them the possession of the earthly Canaan, but also to his seed by faith, by giving them the possession of the heavenly country, of which Canaan was the emblem and pledge.

Upon these principles the apostle affirms, that notwithstanding Abraham's natural seed have obtained the possession of Canaan, there is still left to his seed by faith, consisting of believers in all ages, whether they be Jews or Gentiles, a promise of entering into God's rest; for which reason he exhorted the Hebrews in his own time, to be afraid lest any of them should fall short of that rest, as their fathers in the wilderness fell short of the rest in Canaan, ver. 1.—His affirmation, that in the covenant there is still left to Abraham's seed by faith a promise of entering into God's rest, the apostle establishes by observing, that the promise of the everlasting possession of Canaan being made to Abraham's seed by faith, as well as to his natural seed, his seed by faith have received the good tidings of a rest in the heavenly country, typified by Canaan, as really as his natural seed have received the good tidings of a rest in Canaan. 'Only, these good tidings did not profit the natural seed in the wilderness, because they did not believe them, ver. 2.—More particularly, to shew that all Abraham's seed by faith shall enter into God's rest in the country typified by Canaan, the apostle appealed to the words of God's oath, by which he excluded the unbelieving Israelites in the wilderness from his rest: 'So I swear in my wrath, They shall not enter into my rest.' For, seeing this oath was sworn, notwithstanding the works of God were finished at the formation of the world, and the seventh day rest was then instituted, ver. 3.—also seeing that rest was called *God's rest*, in the passage of scripture where Moses hath said concerning the seventh day, 'And God rested on the seventh day from all his works,' ver. 4.—it follows, that the rest into which God swore the Israelites in the wilderness should not enter, was not the seventh day rest, in regard they were in possession of that rest when the oath was sworn, *Exod. xvi. 23. xx. 8.*

Next, the apostle observes, that God's oath concerning the rebellious generation in the wilderness, was again mentioned by the Holy Ghost to the Israelites at the time they were in possession of Canaan, when he said to them by David, *Psal. xcvi. 11.* 'They shall not enter into my rest,' ver. 5. Now, though the apostle hath not declared the purpose for which he mentioned this repetition of the oath by the Holy Ghost, the strain of his reasoning sheweth that his design therein was to prove, that, notwithstanding the people were then in possession of Canaan, they had not entered into God's rest, according to the full meaning of his promise to give to Abraham's seed the land of Canaan for an everlasting possession; but that there still remained a rest of God to be entered into, of which Canaan was only the emblem and pledge.

This fact the apostle supposes he hath proved to the conviction of his readers; for in the next verse he says, Since, after the Israelites were in possession both of the seventh day rest and of the rest in Canaan, it still remained for some in David's days to enter into God's rest; also, since they who first received the good news of a rest in Canaan, namely, the Israelites in the wilderness, did not enter into that rest through unbelief, ver. 6.—it follows, That if the seed, who in the promise have received the good tidings of a rest in the heavenly country, do not believe these tidings, they are excluded from that rest by the oath which excluded the unbelieving generation in the wilderness from the rest in Canaan.

Next, the apostle observes, that in the *xcvth* Psalm the

Holy Ghost, by the mouth of David, mentioned a particular time, namely, the time then present, for the entering of the Israelites into God's rest, 'Saying, 'To-day,' so long a time after they were in possession of the rest in Canaan, 'when ye shall hear his voice' commanding you to enter into his rest, 'harden not your hearts,' ver. 7.—His design in mentioning the exhortation of the Holy Ghost to the Israelites, in David's days, not to harden their hearts when they should hear God's voice commanding them to enter into his rest, the apostle hath not declared. But the strain of his reasoning leads us to believe he mentioned that exhortation to teach us, 1. That the command to the Israelites in the wilderness to enter into God's rest, was not confined to them, but is a command to men in every age to enter into the rest which was typified by the rest in Canaan. 2. That neither the Israelites, nor any of mankind in this life, enter into that rest of God which is principally intended in the covenant.—Wherefore, having only insinuated these things hitherto in his premises, he now expresses them more directly, by observing, that if Joshua, by introducing the Israelites into Canaan, 'had caused them to rest,' according to the full meaning of God's promise, the Holy Ghost would not after that have spoken of another day for their entering into God's rest, ver. 8.

The reader no doubt hath observed, that in the foregoing reasoning the apostle hath not drawn the conclusions which followed from his premises, but hath left them to be supplied by the reader, either because they were obvious, or, because the general conclusion which he was about to draw from the whole of his reasoning, comprehends them all; namely, 'Therefore there remaineth a sabbatism to the people of God:' in other words—Seeing it appears from the oath, that the rest promised to Abraham and to his seed, according to its principal meaning, was neither the seventh day rest, nor the rest in Canaan, there certainly remains to believers of all nations, the true seed of Abraham and people of God, a better rest, of which the seventh day rest and the rest in Canaan were only the emblems, ver. 9.—Withal, to shew that the remaining rest is not to be enjoyed by the people of God in this life, but in the life to come, and to give us some idea of its nature, the apostle adds, 'He who hath entered into God's rest, hath himself also rested from his own works of *trial*, even as God rested from his works of creation:' consequently, he enjoys a happiness like to God's in the contemplation of his past works, ver. 10.—Then, as the improvement of his discourse concerning the rest of God, he took occasion, from the sin and punishment of the Israelites in the wilderness, to exhort all who read this epistle to strive to enter into the rest which remaineth to the people of God, lest they fall or die eternally through unbelief, as the unbelieving Israelites died in the wilderness, ver. 11.—Withal, to enforce his exhortation, he described first the perfection of the gospel, by which men are to be judged before they enter into God's rest, ver. 12.—and next, the omniscience of Christ the Judge, who will render to all men according to their deeds, ver. 13.

Such is the account which the writer of this epistle hath given of the Author of the gospel, as the Creator of the world, as the Lawgiver in God's church, as the Conductor of the spiritual seed of Abraham into the heavenly country, the rest of God, and as the Judge of the whole human race.—He next proceeds to speak of him as the High-priest of our religion, and to shew, that as an High-priest he hath cleansed us from our sins by the sacrifice of himself. This, as was formerly observed, is the *fourth fact* whereby the authority of the gospel, as a revelation from God, is supported.

They who are acquainted with the history of mankind know, that from the earliest times propitiatory sacrifices

were offered by almost all nations, in the belief that they were the only effectual means of procuring the pardon of sin, and the favour of the Deity. In this persuasion, the Jews more especially were confirmed by the law of Moses, in which a variety of sacrifices of that sort, as well as free-will offerings, were appointed by God himself. And as the heathens offered these sacrifices with many pompous rites, and feasted on them in the temples of their gods, they became extremely attached to a form of worship, which at once eased their consciences and pleased their senses. Wherefore, when it was observed that no propitiatory sacrifices were enjoined in the gospel, and that nothing of the kind was offered in the Christian temples, Jews and Gentiles equally were very difficultly persuaded to renounce their ancient worship for the gospel form, in which no atonements appeared, and which, employing men's reason alone for exciting their affections, was too naked to be, to such persons, in any degree interesting.

It is true, this supposed defect in the gospel worship was concealed for a while by the doctrine of the Judaizers, who affirmed, that the law of Moses being of perpetual obligation, its sacrifices and purifications were still to be performed, even under the gospel. To this doctrine many of the Gentile converts had no objection; for, as they had always expected the pardon of their sins through the offering of sacrifice, it must have appeared to them a matter of indifference, whether these sacrifices were offered according to the heathen or according to the Jewish ritual. But the doctrine of the Judaizers being utterly subversive of the gospel, all the apostles strenuously opposed it, by declaring to the Jews as well as to the Gentiles, that if they sought the pardon of their sins through the sacrifices of the law of Moses, Christ would profit them nothing, Gal. v. 2.

The zeal with which St. Paul in particular inculcated this doctrine, and the strong arguments by which he supported it, opening the eyes of many, they became at length sensible, that neither the sacrifices of heathenism, nor the atonements of Judaism, had any real efficacy in procuring the pardon of sins. Nevertheless, in proportion to their knowledge of the inefficacy of these sacrifices, their

prejudices against the gospel must have become more violent, because its supposed effect more clearly appeared. And it must be acknowledged, that if in the new dispensation there were neither a priest nor a sacrifice, the prejudices both of the Jews and Gentiles would have been well founded: For mankind, conscious of guilt, can hardly bring themselves to trust in repentance alone for procuring their pardon, but naturally fly to propitiatory sacrifices, as the only compensation in their power to make to the offended Deity.

Wherefore, to give both Jews and Gentiles just views of the gospel, the apostle, in this passage of his epistle, affirmed, that although no sacrifices are offered in the Christian temples, we have a great High-Priest, even Jesus the Son of God, who at his ascension passed through the visible heavens into the true habitation of God, with the sacrifice of himself; and from these considerations he exhorted the believing Hebrews in particular, to hold fast their profession, ver. 14.—'Then, to shew that Jesus is well qualified to be an High-priest, he observes, that though he be the Son of God, he is likewise a man, so cannot but be touched with a feeling of our infirmity, since he was in all points tempted as we are, yet without sin, ver. 15.—On which account we may come boldly to the throne of grace, well assured that, through the intercession of our great High-priest, we shall obtain the pardon of our sins, and grace to help us in time of need, ver. 16.—These being the doctrines which the apostle is to prove in the remaining part of his epistle, the 14th, 15th, and 16th verses of this chapter may be considered as the *proposition of the subjects* he is going to handle in chapters v, vi, vii, viii, ix, and x. And as his reasonings on these, as well as on the subjects discussed in the foregoing part of the epistle, are all founded on the writings of Moses and the prophets, it is reasonable to suppose, as was formerly remarked, that his interpretations of the passages which he hath quoted from these writings, are no other than the interpretations which were given of them by the Jewish doctors and scribes, and which were received by the people, at the time he wrote. See Pref. sect. 2. paragr. 3.

NEW TRANSLATION.

CHAP. IV.—1 *Wherefore, let us be afraid, lest a promise of entrance into his rest being left, any of you* (δοκῇ, 1 Cor. vii. 40. note) *should actually fall short of it.*

2 *For we also have received the good tidings,*¹ *even as they.* But (ὁ λόγος τῆς αἰκῆς) the word *which they heard*² did not profit them, not being mixed with faith in them *who heard* IT.³ (See Deut. i. 32.)

3 (Γα, 92.) *Wherefore, we who believe enter*¹ *into the rest of GOD,* (καθὰ, 203.) *seeing he said, So I swear in my wrath, they shall not enter into my rest:*² (αἰτοῖ, 214.) *notwith-*

COMMENTARY.

CHAP. IV.—1 *Wherefore, since the Israelites were excluded from Canaan for their unbelief and disobedience, let us be afraid, lest a promise of entrance into God's rest being left to all Abraham's seed in the covenant, any of you should actually fall short of obtaining it.*

2 *For we also who believe, being Abraham's seed, have in that promise received the good tidings of a rest in the heavenly country, even as the Israelites in the wilderness received the good tidings of a rest in Canaan. But the good tidings which they heard had no influence on their conduct, because they did not believe what they heard.*

3 *Wherefore, according to God's promise, we, the seed of Abraham who believe, shall enter into the rest of God.* But it is a rest different from the seventh day rest, *seeing he said, concerning the unbelieving Israelites in the wilderness, So I swear in my wrath, they*

Ver. 1. Any of you.]—Some MSS., instead of οὐμιν, you, have here ἡμῖν, us; which agrees very well with the context. But the common reading is supported by the Syriac and Vulgate versions.—To understand the commentary on this and the following nine verses, the reader should examine the illustration of these verses given in the View.

Ver. 2.—1. We also have received the good tidings.]—In the original it is, *we have been evangelized*; which is a phrase used likewise Matt. xi. 5. Luke vii. 22.—The word εὐαγγελίζω in the passive voice, signifies to receive any kind of good news. But by long use it hath been appropriated to one's receiving the good news of salvation given in the gospel. The persons who in this verse are said to have received the good news of a rest in the heavenly country, are called in the next verse 'we who believe.' Wherefore the apostle is speaking of Abraham's seed by faith, to whom the possession of the heavenly country was promised in the covenant, under the type of promising the earthly country to Abraham's natural seed. See Essay v. sect. 3.

2. The word which they heard.]—The word, or good tidings, which the Israelites heard contained not only a promise but also a com-

mand. It is recorded Deut. i. 20. 'I said unto you, Ye are come unto the mountain of the Amorites which the Lord your God doth give unto us: 21. Behold the Lord thy God hath set the land before thee; go up and possess it, as the Lord God of thy fathers hath said unto thee. Fear not.' See also Numb. xiv. 1—4.

3. Did not profit them, not being mixed with faith in them who heard it.]—Many MSS. and some of the Greek commentators read μη συγκαταλαμβάνουσ, agreeing with λαμβανουσ: 'The word did not profit them, they not being mixed with those who heard it with faith.' But as Caleb and Joshua were the only persons who heard this word with faith, we cannot suppose that the apostle would speak of the mixing of the whole congregation with them. I therefore think the common is the genuine reading; especially as it is warranted by the Syriac and Vulgate versions.

Ver. 3.—1. We who believe (πιστεύοντες) enter.]—Here the present tense is put for the future, to shew the certainty of believers entering into the rest of God. See Ess. iv. 12. Besides, the discourse is not concerning any rest belonging to believers in the present life, but of a rest remaining to them after death, ver. 9.

2. Seeing he said,—They shall not enter into my rest.]—The apos-

standing the works were finished from the formation of the world.³ (ΑΠΟ ΚΑΤΑΒΛΗΚΗΣ ΒΟΤΗΜΕ, see Heb. xi. 11. note.)

4 For he hath spoken somewhere concerning the seventh DAY thus: And God (κατεπαυται) completely rested on the seventh day¹ from all his works:

5 (ΚΑΙ, 224.) Moreover, in this PSALM again, (ΒΙ ΒΙΒΛΙΩΣΟΝΤΑΙ ΜΕ ΤΗΝ ΚΑΤΕΠΑΥΣΗΝ ΜΗ) They shall not enter into my rest.¹ (See Heb. iii. 11. note 3.)

6 Seeing then it remained for some to enter into it, and SEEING they who first received the good tidings¹ did not enter in (δια) on account of unbelief:

7 (ΠΑΛΗ, 267.) Moreover, SEEING he limiteth a certain day,¹ saying (Ψ, 165.) by David, To-day, after so long a time; as it is said, To-day, when ye shall hear his voice, harden not your hearts.

8 For, if Joshua¹ had caused them to rest, he would not, after that, have spoken of another day.

9 (ΑΕΞ ΑΠΟΛΑΨΤΑΙ) Therefore, a sabbatism remaineth to the people of God.¹

10 For he who is entered into his rest¹ hath himself also rested from his own works, (ΩΡΑΕ) like as God RESTED from his.

11 Wherefore, let us carefully strive to enter into that rest, lest any one should fall (Ψ)

the argument is to this purpose,—Seeing men are by the oath of God excluded from God's rest on account of unbelief, this implies that all who believe shall enter into his rest.

3. Notwithstanding the works were finished from the formation of the world.—God's swearing that the rebellious Israelites in the wilderness should not enter into his rest, notwithstanding the works of creation were finished, and the seventh day was instituted from the beginning, is mentioned in this place, to shew that the rest from which the Israelites were excluded was not the seventh day rest which they were then enjoying, but a future rest into which they might have entered by believing and obeying God.

Ver. 4. God completely rested on the seventh day.—This Moses hath said, Gen. ii. 3. 'And God blessed the seventh day and sanctified it, because that in it he had rested from all his works which he had created and made.' These words the apostle quotes, because they shew that the seventh day rest is fully called God's rest; and that the seventh day rest was observed from the creation of the world.—God's resting on the seventh day Bengelius thus explains; 'Se quasi recepti in suam eternam tranquillitatem.' God's ceasing from his works of creation, is called 'God's resting from all his works,' because, according to our way of conceiving things, he had exerted an infinite force in creating this mundane system. See ver. 10. note.

Ver. 5. They shall not enter into my rest.—These being the words of the oath, God's rest, in this verse, signifies the rest in Canaan, called God's rest. 1. Because, after the Israelites got possession of that country, God rested from his work of introducing them; 2. Because they were there to observe God's Sabbaths, and to perform his worship, free from the fear of their enemies, Luke i. 68. 74. Ver. 6. And seeing they who first received the good tidings did not enter in on account of unbelief.—This the apostle had observed before, ver. 2. Here he sheweth in what manner we are to improve our knowledge of that fact. See the commentary.

Ver. 7. Seeing he limiteth a certain day, &c.—The apostle's argument is this: Seeing the Holy Ghost, so long after the Jews were in possession of Canaan, said to them by David, When ye shall hear God's voice commanding you to enter into his rest, and by so saying specified that very day as a time for entering, it is evident that the command to the people in the wilderness was not confined to them, but is really a command to men in every age, to enter into the rest typified by the rest in Canaan; and that neither the Israelites nor any of mankind in this life enter into the rest principally intended in the covenant. It is remarkable, that in the course of his reasoning concerning the oath, the writer to the Hebrews hath in three instances omitted mentioning the conclusion which follows from his premises. But as this is exactly in Paul's manner, it is no inconsiderable proof of his being the author of this epistle. See Rom. v. 12. note 1.

shall not enter into my rest, notwithstanding the works of creation were finished, and the seventh day rest was instituted, from the formation of the world: consequently the Israelites had entered into that rest before the oath was sworn.

4 That the seventh day rest is God's rest, and that it was instituted at the creation, is evident, for Moses hath spoken somewhere concerning the seventh day rest thus: And God completely rested on the seventh day from all his works.

5 Moreover, in this ninety-fifth Psalm, the Holy Ghost said again to the unbelieving Israelites in David's time who were living in Canaan, They shall not enter into my rest. This shews, that another rest besides that in Canaan was promised to Abraham's seed, which would be forfeited by unbelief, but be obtained by believing.

6 Seeing, then, after the Israelites were living in Canaan, it still remained for them to enter into God's rest through believing, and seeing they who first received in the wilderness the good tidings of the rest in Canaan did not enter in on account of their unbelief, it follows, that they who receive, or have received the good tidings of the rest in the heavenly country, shall not enter into it if they do not believe.

7 Moreover, seeing the Holy Ghost specifieth a particular time for entering in, saying to the people by David, To-day, so long a time after the nation had taken possession of Canaan; as it is written, To-day, when ye shall hear God's voice commanding you to enter into his rest, harden not your hearts against entering.

8 For if Joshua, by introducing the Israelites into Canaan, had caused them to rest according to the full meaning of God's promise, the Holy Ghost would not after that, in David's time, have spoken of another day for entering into God's rest.

9 Therefore, seeing the Israelites did not, in Canaan, enter fully into God's rest, the enjoyment of another rest remaineth to the people of God, in which they shall rest completely from all the troubles of this life.

10 For the believer who is entered into God's rest, hath himself also rested from his own works of trial and suffering, Rev. xiv. 13. like as, God rested from his works of creation.

11 Since there remaineth such a happy rest to the people of God, let us carefully strive to enter into that rest, by obeying Jesus, lest

Ver. 8. For, if Joshua.]—So Ιησους in this place signifies, being the name given to Joshua in the LXX. translation of the Hebrew scriptures.

Ver. 9. Therefore a sabbatism remaineth to the people of God.—The apostle having established this conclusion, by just reasoning on the sayings of the Holy Ghost uttered by the mouth of David, they misrepresent the state of the Israelites under the Mosaic dispensation who affirm, that the Jews had no knowledge of the immortality of the soul, nor of future retributions, given them in the writings of Moses: they had both discovered to them in the covenant with Abraham, as recorded by Moses and explained by the prophets. The apostle in his conclusion hath substituted the word Σαββατισμός, Sabbatism, for the word καταπαυσις, rest, used in his premises: But both are proper, especially the word sabbatism in this place, because, by directing us to what is said verse 4. it sheweth the nature of that rest which remaineth to the people of God. It will resemble the rest of the Sabbath, both in its employments and enjoyments. For therein the saints shall rest from their work of trial, and from all the evils they are subject to in the present life; and shall recollect the labours they have undergone, the dangers they have escaped, and the temptations they have overcome: and by reflecting on these things, and on the method of their salvation, they shall be unspeakably happy. See chap. ix. 4. note 2 at the end. To this add, that being admitted into the immediate presence of God to worship, they shall, as Doddridge observes, "pass a perpetual Sabbath, in those elevations of pure devotion which the sublimest moments of our most sacred and happy days can teach us but imperfectly to conceive."—Here it is to be remarked, that the Hebrews themselves considered the Sabbath as an emblem of the heavenly rest; for St. Paul reckons Sabbaths among those Jewish institutions which were shadows of good things to come, Col. ii. 17.

Ver. 10. He who is entered into his rest hath himself, &c.—God having on the seventh day rested from his work of creation, and having on that day surveyed the whole, and found it good, by sanctifying and blessing it he appointed men to rest on the seventh day, not only in commemoration of his having rested on that day, but to teach them, that their happiness in a future state will consist in resting from their work of trial, and in reviewing it after it is finished. Hence, our entering into the happiness of heaven is called, in the oath, (ver. 3.), our entering into God's rest, because we enter into a happiness similar to his. And this instruction, in both its parts, was of so much importance to the world, that the Israelites were settled in Canaan chiefly for the purpose of observing God's Sabbath, Exod. xxxi. 13—17. From the account given in this verse of the rest which remaineth to the people of God, namely, that they do not enter into it till their works of trial and suffering are finished, it is evident that the rest which remaineth to the people of God is the rest of heaven; of which the seventh day rest is only an emblem.

after the same example of unbelief!

12 For (ὁ λόγος Θεοῦ) the word of God¹ is living² and effectual,³ and more cutting than any two-edged sword,⁴ piercing even to the parting both of soul and spirit,⁵ and of the joints also and marrows, and is a discernor of the devices and purposes of the heart.

13 And there is no creature unapparent in his sight, for all things are naked and open to the eyes of him to whom we must give an account.³

14 (Our, 262.) Now,¹ having a great High-priest² who hath passed through the heavens,³ Jesus the Son of God, let us hold fast our confession. (See chap. iii. 1. note 4.)

15 For we have not an High-priest who cannot sympathize with our weakness:¹ But

Ver. 11. Fall after the same example of unbelief.]—The unbelief here said to be the cause of men's falling under the wrath of God, is that kind of it which respects the immortality of the soul, the reality and greatness of the joys of heaven, the power of Christ to conduct the people of God into the heavenly country, the greatness and certainty of future punishments, the authority of Christ to judge the world, and his power to dispense rewards to the righteous and to inflict punishments on the wicked.—The unbelief of these great truths, revealed to us in the gospel, being the source of that wickedness which prevails among Christians, we ought carefully to cherish the faith of these things, lest, by the want of a firm conviction of them, we be led to live after the manner of the wicked, and God be provoked to destroy us by the severity of his judgments.

Ver. 12.—1. For the word of God.]—The apostle having said, ver. 2. λόγος τῆς ἀκροῦ, 'the word which they heard did not profit them,'—'the word of God,' in this verse, I think signifies the preached gospel; understanding thereby its doctrines, precepts, promises, and threatenings, together with those examples of the divine judgments which are recorded in the scriptures, by all which the gospel operates powerfully on the minds of believers.

2. Is living.]—In our common version of 1 Pet. i. 23. the word of God is said to be living. So also Christ, John vi. 63. 'The words that I speak to you they are spirit, and they are life.'—Moreover, in the last clause of the verse under consideration, actions are ascribed to the word of God which imply life; namely, 'is a discernor of the devices and purposes of the heart.'

3. And effectual.]—Εὐεργετός. This efficacy is described by Paul, 2 Cor. x. 4. 'The weapons of our warfare are not fleshly, but exceeding powerful for the overturning of strong holds,' &c. See also 1 Thess. ii. 13. where the word of God is said 'to work effectually in them who believe.'

4. And more cutting than any two-edged sword.]—In illustration of this expression Pierce hath cited the following verse of Phocylides: "Ὅστιον τοι λόγος ἀνδρὶ τομῶντιον ἐστὶ σίδεω. Reason is a weapon that penetrates deeper into a man than a sword."—Eph. vi. 17. we have 'the sword of the Spirit' used to denote the doctrine of the gospel, called 'a sword,' because it is of great use to repel the attacks of our spiritual enemies; and 'a sword of the Spirit,' because it was dictated by the Spirit of God.—Rev. i. 16. The word of God is represented as 'a sharp two-edged sword, which went out of the mouth of Christ.'—Isa. xi. 4. It is said of Christ, 'He shall smite the earth with the rod of his mouth;' LXX. τῷ λόγῳ τοῦ ῥήματος.

5. Piercing even to the parting both of soul and spirit, &c.]—Here the writer proceeds on the supposition that man consisteth of three parts, a body, a sensitive soul which he hath in common with the brutes, and a rational spirit. The same doctrine is espoused by Paul, 1 Thess. v. 23. See note 2. on that verse.—The power of the word of God, 'in piercing to the parting both of soul and spirit, and of the joints and marrows,' is understood by some of the efficacy of the punishments threatened in the gospel, utterly to dissolve the whole human frame.—In representing the word or gospel as a person who shall judge the world at the last day, the apostle hath followed his master, who thus spake to the Jews, John xii. 48. 'He that rejecteth me, and receiveth not my (ἐμὰς) commands, hath one that judgeth him; the word (ὁ λόγος) that I have spoken, the same shall judge him in the last day.' But to raise the figure, the apostle ascribes to the word of God life, and strength, and discernment, and action, qualities highly necessary in a judge. Nor is this manner of speaking peculiar to Paul; Peter hath likewise represented the word of God as 'living and abiding for ever,' 1 Pet. i. 23; and Plato, by a like rhetorical figure, in his Crito, has personified the laws of Athens. See Rom. x. 6. note 1.

Ver. 13.—1. In his sight.]—Εὐπασιὸν αὐτοῦ. Here the pronoun αὐτοῦ, his, is put, not for any person mentioned before in this discourse, but for him to whom, in the end of the verse it is said, we must give an account; namely to Christ.—The apostle, in what

any of us should fall, after the example of the Israelites, through unbelief.

12 For the word of God, the preached gospel whereby we are now called to enter into God's rest, and are to be judged hereafter, is a living and powerful principle, and more cutting than any two-edged sword, piercing not into the body but into the mind, even to the separating between both soul and spirit; shewing which of the passions are animal and which spiritual: and to the separating of the joints also and marrows, laying open the most concealed parts of the animal constitution; and discernor of the devices and purposes of the heart.

13 But, not to insist farther on the rule of judgment, consider the omniscience of the Judge himself: there is no creature unapparent in his sight, for all things, the most secret recesses of the heart, are stript of every covering, both outwardly and inwardly, before the eyes of him to whom we must give an account.

14 Now the unbelieving Jews, on pretence that the gospel hath neither an high-priest nor any sacrifice for sin, urge you to return to Judaism: but as we have a great High-priest, who hath passed through the visible heavens into the true habitation of God, chap. ix. 11, 12. there to officiate for us, even Jesus the Son of God, let us hold fast our religion.

15 To this constancy we Christians are encouraged by the character of our High-priest: For, though he be the Son of God, we

goeth before, having described Christ's character as lawgiver in the house of God, and having exhorted the unbelieving Hebrews to obey his call to enter into the heavenly country by believing on him, and shewed them the dangerous nature and fatal consequences of unbelief, in the example of the disobedience and punishments of the Israelites in the wilderness, he here, in the conclusion of his exhortation, with great propriety, speaks of Christ in his character of Judge of the world, and sets forth his knowledge of men's most secret thoughts and actions. And by calling him the person 'to whom we must give an account,' he insinuates, that he hath authority to exclude unbelievers from heaven, and power to punish them with everlasting destruction.

2. For all things are naked and open.]—Γυμνασται τετραχμίσμινα. This is an allusion to the state in which the sacrifices called burnt-offerings were laid on the altar. They were stripped of their skins, their breasts were ripped open, their bowels were taken out, and their backbone was cleft. This is the import of the original word τετραχμίσμινα. Then they were divided into quarters; so that outwardly and inwardly they were fully exposed to the eye of the priest, in order to a thorough examination, Lev. i. 5, 6. And being found without blemish, they were laid in their natural order on the altar, and burnt, ver. 8. The apostle's meaning is, that infidelity and hypocrisy, however secretly they may lurk in the mind, cannot be concealed from our Judge.

3. To whom we must give an account.]—This is the true translation of the clause, πρὸς ὃν ἔμιν ὁ λόγος. For the word λόγος has evidently this signification, Matt. xli. 36. xviii. 23. Luke xvi. 2. Rom. xii. 12. 'So then every one of us (λογον ὁμιτι) shall give an account of himself to God.'—Heb. xiii. 17. 'They watch for your souls (ὡς λογον ἀποδιδόντες) as those who must give an account.'—Others translate the clause, 'of whom we speak.'

Ver. 14.—1. Now.]—So οὖν may be translated here, because although the apostle has affirmed, chap. i. 3. that the Son of God 'made purification of our sins by the sacrifice of himself,' and hath told us, chap. ii. 17. that he was 'made like his brethren in all things, that he might be a merciful and faithful High-priest;' and hath called him 'the High-priest of our religion,' chap. iii. 1. he hath not hitherto attempted to prove that Jesus is really an High-priest, nor that he hath offered any sacrifices to God for the sins of men. The proof of these things he deferred till he discussed the other topics of which he proposed to treat. And having finished what he had to say concerning them, he now enters on the proof of Christ's priesthood, and treats thereof, and of various other matters connected with it, at great length, to the end of chap. x.

2. Having a great High-priest.]—The writer of this epistle had exhorted the unbelieving Hebrews, chap. iii. 1. to consider attentively the dignity of Christ Jesus, the Apostle and High-priest of the Christian religion. Wherefore, after describing his office as God's apostle, appointed to form his new house or church, he now proceeds to treat of his office as an High-priest, for the purpose of removing that great prejudice which both Jews and Gentiles entertained against the gospel, on account of its supposed want of an High-priest, and of a sacrifice for sin.—It is to be observed, that the apostle calls 'Jesus the Son of God a great High-priest,' because in chap. i. he had proved him to be greater than the angels; and in chap. iii. 1—4. to be worthy of more praise than Moses.

Theodoret, who hath divided this epistle into sections, begins his second section with this verse, because it introduceth a new subject. This verse, therefore, should be the beginning of chap. v. according to our division of the epistle.

3. Who hath passed through the heavens.]—So διελθὼν τοὺς οὐρανοὺς literally signifies. The meaning is, he hath passed through the visible heavens, and entered into that place where the Deity resides, which, therefore, is the true holy place, and is called heaven itself, Heb. ix. 24. See Heb. ix. 1. note 2.—Into that holy place Jesus entered, to offer the sacrifice of himself.

Ver. 15.—1. Sympathize with our weakness.]—The Son of God

ONE WHO was tempted in all points according to the likeness² OF HIS NATURE TO OURS, without sin. (Heb. ii. 17, 18.)

16 Let us therefore approach with boldness to the throne of grace, that we may receive mercy, and obtain grace for the purpose of reasonable help.¹

being made flesh, experienced all the miseries and temptations incident to men: consequently he must always have a lively feeling of our infirmity. See Heb. ii. 17. note 1.

2. Tempted in all points according to the likeness.]—Καὶ ὁμοιωτάτα. The likeness of our Lord's nature to ours was not an exact likeness; for he was free from that corruption which, as the con-

have not in him an High-priest who cannot sympathize with us in our weaknesses, but one most compassionate, who, being made flesh, was tempted in all points as far as the likeness of his nature to ours would admit, yet never committed any sin.

16 Let us, therefore, through his mediation as our High-priest, approach with boldness to the throne of grace on which God is seated to hear our addresses, that we may receive pardon; and, when tempted or persecuted, obtain the gracious assistance of his Spirit to help us seasonably in such times of distress.

sequence of Adam's sin, has infected all mankind; as is intimated likewise in the expression, Rom. viii. 5. 'sending his Son in the likeness of sinful flesh.'

Ver. 16. Seasonable help.]—Εἰς τὴν ὥρην βοήθειαν. The word βοήθεια signifies help obtained in consequence of crying aloud, or strong crying for it.

CHAPTER V.

View and Illustration of the Doctrines explained and proved in this Chapter.

THE priesthood and sacrifice of the Son of God, and the pardon procured for sinners thereby, together with the many happy effects of the pardon thus procured, being matters of the utmost consequence to mankind, the apostle, in this chapter, and what follows to the nineteenth verse of the tenth chapter, hath proposed at great length the proofs by which they are established. And it was very proper that he should be copious, not only in his proofs of these important subjects, but also in his comparison of the priesthood of Christ with the Levitical priesthood, that while he established the merit of the sacrifice of Christ, he might shew the inefficacy of the Levitical atonements, and of all other sacrifices whatever. For as the unbelieving Jews did not acknowledge his apostleship, St. Paul knew that his affirmation of these matters would not be held by them as sufficient evidence.

His proof of the priesthood of Christ, the apostle begins in this chapter with describing the office of an High-priest. He is one taken from among men, and is appointed to perform for men all the parts of the public worship of God; and, in particular, he is appointed to offer both gifts and sacrifices for sin, ver. 1.—Next, he is a man clothed with infirmity, that from sympathy he may have a proper measure of compassion for the ignorant and erring, ver. 2.—And, because he is clothed with infirmity, he must offer propitiatory sacrifices for himself, as well as for the people, ver. 3.—This account of the designation, character, and office of an High-priest, the apostle applies to Messiah, by observing, that as in the gospel church no man can take the dignity of an High-priest to himself, but only the person who is called to the office by God, like Aaron in the Jewish church, ver. 4.—so the Christ did not, by his own authority, assume the office of High-priest in the house of God; but He bestowed that dignity upon him, who declared him *his Son* by raising him from the dead, ver. 5.—and who, by so doing, confirmed all the doctrines which he taught, and particularly the doctrine of his shedding his blood for the remission of the sins of many. Farther, that God bestowed on Messiah the office of an High-priest, is evident from his saying to him, after he invited him to sit at his right hand, Psal. cx. 4. 'The Lord hath sworn, and will not repent, Thou art a Priest for ever after the order of Melchizedec,' ver. 6.—These clear testimonies from their own scriptures left the unbelieving Hebrews no room to doubt, that Jesus of Nazareth, who by his resurrection from the dead was declared to be 'the Christ the Son of God,' was by his Father's appointment a real Priest.

Having thus proved to the unbelieving Hebrews, that Jesus was made of God an High-priest, the apostle shewed in the next place, that notwithstanding he was the

Son of God, he possessed the other qualification necessary to an High-priest mentioned ver. 2. namely, That he was 'able to have a right measure of compassion on the ignorant and erring, because he himself also,' by living in the flesh subject to the temptations and afflictions incident to men, 'was surrounded with infirmity.' In proof of this proposition, the apostle appealed to two facts well known. The first is, That while he lived on earth in the flesh 'he prayed, with strong crying and tears, to him who was able to save him from death.' The second is, That 'he was delivered from fear.' These facts the apostle mentioned, because the one was a proof that Jesus experienced the infirmity and temptations incident to men: the other, that he received help from God, ver. 7.—Wherefore, although he was the Son of God, yet being also the Son of man, he learned how difficult obedience is to men, by the things which he himself suffered in the flesh while he obeyed God; consequently, he is well qualified, as an High-priest, to have a right measure of compassion on the ignorant and erring, ver. 8.—And being thus made a perfect High-priest, he became, by his dying as a sacrifice for sin, to all them who obey him, the author of eternal salvation, ver. 9.—as is plain from his being saluted by God 'an High-priest after the order of Melchizedec,' on his return from the earth to heaven, ver. 10.

By calling the speech of the Deity, recorded Psal. cx. 4. 'The Lord hath sworn, and will not repent, Thou art a Priest for ever after the order of Melchizedec,' a *salutation* of Messiah as an High-priest, the apostle hath discovered to us a variety of important matters implied in, or connected with, that memorable speech; such as,—1. That being directed to Messiah, it was a declaration, on the part of God, that he had made Jesus an High-priest, not simply like Aaron, but with an oath; that is, in the most solemn manner, and irrevocably.—2. In as much as Messiah was thus saluted on his sitting down at the right hand of God, in consequence of his being invited to do so, Psal. cx. 1. the salutation was given after he had offered the sacrifice of himself, by presenting his crucified body before the presence of God in heaven. See Heb. viii. 3. note 3.—3. This salutation, on such an occasion, being given to Messiah in the hearing of the angelical hosts assembled around the throne of God, to do honour to him on his return from the earth after finishing his ministrations there as a Prophet, and to witness the offering of the sacrifice of himself, as an High-priest, for the sins of the world, it was a declaration from God, that he accepted that sacrifice as a sufficient atonement for the sins of the penitent; that his intercession for such, founded on the merit of that atonement, would be heard; and that God fully approved all his ministra-

tions on earth.—4. Seeing, in the salutation, the Deity called Messiah 'a Priest after the order of Melchizedec,' who was a king as well as a priest, he, by that appellation, and by placing him at his right hand, declared him to be not only an High-priest, but the Governor and Judge of the world: So that there can be no doubt of his procuring salvation for his obedient subjects, through the merit of his death as an atonement. Wherefore, those passages of scripture in which his death is spoken of as a sacrifice for sin, being all literally meant, should by no means be considered, either as figures of speech or as accommodations to the prejudices of mankind concerning the efficacy of propitiatory sacrifices. See chap. ix. 18. note, and Ess. vii. sect. 2.—Such are the important meanings comprehended in the expression, 'saluted of God an High-priest, after the order of Melchizedec,' as we learn from the apostle's reasonings in the subsequent parts of this epistle.

Accordingly, that mankind may enjoy all the consolations which flow from the right apprehension and belief of the sacrifice and intercession of Christ, the apostle judged it necessary to search into the deep meaning of the oath by which God constituted Messiah 'a Priest for ever after the order of Melchizedec.' And to excite the Hebrews to attend to what he was to write in chapter vii. 11–28. concerning the import of the oath, he told them he

had many things to say concerning Melchizedec, after whose order Messiah was made a Priest, by which Messiah's priesthood would be illustrated and confirmed. But he found it difficult to make them understand these things, because they were of slow apprehension in spiritual matters, ver. 11.—Wherefore, to make them more diligent than they had hitherto been in gaining religious knowledge, he told them plainly, their ignorance of their own scriptures was such, that notwithstanding they ought to have been teachers of others, considering the length of the time they had professed the gospel, they needed to be again taught some of the first principles of the ancient oracles of God; consequently they required to be fed with milk, and not with strong meat, ver. 12.—This, he told them, was a very imperfect state, because every one who uses *milk*, that is, who knows nothing but the obvious sense of the ancient revelations, and does not enter into their deep meaning, must be very unskilful in the doctrines of the gospel, and is a mere babe in Christianity, ver. 13.—Whereas, the doctrines concealed under the types and figures of the ancient revelations, being difficult to be understood, may be likened to *strong meat*, the food of grown men, because, when rightly apprehended, they greatly strengthen men's faith, by the light which they throw on the doctrines of the gospel, ver. 14.

NEW TRANSLATION.

CHAP. V.—1 (*Tag*) Now, every high-priest taken from among men is appointed TO PERFORM for men the things pertaining to God, that he may offer both gifts¹ and sacrifices for sins:

2 Being able to have a right measure of compassion¹ on the ignorant and erring, because he himself also is surrounded with infirmity.

3 And for that reason he must, as for the people, so also for himself,¹ offer SACRIFICES for sins.

4 (*Kai*, 204.) Now, AS no one taketh (*την τιμην*) this honour to himself but he who is (*καλεσμενος*) called of God, as Aaron was,

5 So also the Christ did not glorify himself to be an high-priest, but he who said to him, My Son thou art; to-day I have begotten thee. (See Heb. i. 5. note 1.)

6 As also in another PSALM he saith, Thou ART a priest for ever, (*κατα*) according to the order of Melchizedec.¹

7 ('O, 61.) He,¹ in the days of his flesh,² having offered up both deprecations³ and sup-

COMMENTARY.

CHAP. V.—1 Now, to shew that Christ is a real High-priest, I will describe the designation, the duties, and the qualifications of an high-priest. Every high-priest taken from among men is appointed, by persons having a right to confer the office, to perform for men the things pertaining to the public worship of God, and especially that he may offer both free-will offerings and sacrifices for sins.

2 He must be able to have a right measure of compassion on the ignorant, and those who err through ignorance, because he himself also is clothed with infirmity; so that he will officiate for them with the greater kindness and assiduity.

3 And because he himself is a sinner, he must, as for the people, so also for himself, offer sacrifices for sins. (Lev. xvi. 6.)

4 Now, to apply these things to the Christ, I observe, first, that as in the gospel church no one can take this honourable office to himself but he who is thereto called of God, as Aaron was in the Jewish church;

5 So also the Christ did not glorify himself by making himself an High-priest, but He glorified him with that office, who, after his ascension into heaven, said to him, My son thou art; to-day I have demonstrated thee to be my Son by raising thee from the dead. (See this argument explained in the Illustration.)

6 As also He glorified the Christ to be an High-priest, who in another psalm saith to him, Thou art a priest for ever, according to the order of Melchizedec: thou art a human priest, not like Aaron, but Melchizedec.

7 Secondly, as an High-priest, he can commiserate the ignorant and erring. For though he be the Son of God, he was subject to

Ver. 1. Offer both gifts and sacrifices for sins.]—Gifts, or free-will offerings, as distinguished from sacrifices for sins, were expressions of gratitude to God for his goodness in the common dispensations of his providence. And because the priests offered both kinds, Paul speaks of himself as 'exercising the priesthood according to the gospel,' by offering the Gentiles in an acceptable manner, through the sanctification of the Holy Ghost, Rom. xv. 16.

Ver. 2. Able to have a right measure of compassion on the ignorant.]—Beza thinks the word *μετρίως* signifies to feel compassion in proportion to the misery of others; but, according to Estius, it signifies to be moderately affected: in which sense Aristotle uses the word, when he says, A wise man ought (*μετρίως*) *μὴ εἶναι, ἀπαθὴν εἰς μὴ* to have moderate passions, but not to be without passions, as the stoics prescribed. The apostle's meaning is, That an high-priest who is not touched with a feeling of the miseries and weaknesses of others, is unfit to officiate for them, because he will be apt to neglect them in his ministrations, or be thought by the people in danger of so doing.

Ver. 3. For himself offer sacrifices for sins.]—From this Grotius infers, that Christ offered for himself a sacrifice for sin. But his notion is without foundation, as the apostle hath repeatedly

affirmed, that Christ was absolutely free from sin, Heb. i. 15. vil. 26, 27. ix. 14.

Ver. 6. According to the order of Melchizedec.]—Melchizedec having neither predecessor nor successor in his office, his priesthood could not be called an order, if by that phrase is understood a succession of persons executing that priesthood. Wherefore *κατα τὴν* must mean 'after the similitude of Melchizedec,' as it is expressed chap. vii. 15. Besides, in the Syriac version *κατὰ τὴν* in this verse is rendered 'secundum similitudinem.' The words of God's oath, recorded Psal. cx. 4. are very properly advanced by the apostle as a proof of Messiah's priesthood, because the Jews in general acknowledged that David wrote the cxth Psalm by inspiration concerning the Christ. See Heb. v. 10. note.

Ver. 7.—1. He, in the days of his flesh.]—The things mentioned in this verse not being applicable to Melchizedec, who is spoken of in the preceding verse, *he* is not the relative, but the personal pronoun, and denotes Christ, who is mentioned ver. 6. I have therefore translated *he* by the word *he*, to lead the reader to that idea.

2. In the days of his flesh.]—that is, while he lived in the flesh on earth, subject to the infirmity of the human nature. See Ess. iv. 43.

plications,⁴ with strong crying and tears, to him who was able to save⁵ him from death; and (μετὰ δαίς αὐτοῦ τῆς ἁλῆς) being delivered from fear.⁶

8 Although he was a son, he learned obedience by the things which he suffered.

9 And being made perfect,¹ he became to all them who obey him, (ἀρχιεὺς) the author of eternal salvation;² (σωτῆρς αἰώνιος.)

10 (Προσάγωγος) Being saluted¹ by God an High-priest, according to the order of Melchizedec:

11 Concerning whom we have much speech, (καὶ, 219.) which is difficult to be

3. Both deprecations.—See 1 Tim. ii. 1. where δέσεις, the word used here, signifies deprecatory prayers against evil.

4. And supplications.—ἱκετηριαί, supplicatory prayers for assistance.—They were said to supplicate, who fell down at the feet of the persons they addressed, and took hold of their knees. Supplications, therefore, are prayers uttered with great earnestness and humility.

5. To him who was able to save him from death.—I cannot think with most commentators, that there is a reference here to our Lord's prayer in the garden; because, if in saying, 'O my Father, if it be possible let this cup pass from me,' he had prayed to be delivered from dying, the apostle could not have said, as in the common version, 'He was heard in that he feared;' nor, as others translate the clause, 'He was heard for his piety.' The cup which his Father gave him, whatever it was, he drank. I therefore conjecture, that the apostle, in this verse, refers to some other prayers which our Lord offered up to be saved from lying under the power of death; and I observe, that the text in the original agrees well with this conjecture. For the word σώζω, to save, signifies either to preserve one from an evil of which he is in danger, or to deliver one from an evil into which he hath fallen. In this latter sense the word is used, Matt. i. 21. 'He shall save (that is, deliver) his people from their sins.' So likewise in this verse, 'To him who was able (σώζων αὐτὸν ἐκ θανάτου) to deliver him out of death,' namely, by raising him from the dead. According to this meaning of his prayer, our Lord was 'heard in that he feared;' or 'was delivered from fear.' For in answer to his prayers, his Father assured him that he would raise him from the dead, and thereby delivered him from his fear of lying under the power of death.

6. And being delivered from fear.—So Whitby translates the clause ἐλευθερωθεὶς ἀπὸ φόβου; and appeals to the LXX, who used the word ἐλευθερῶν to denote the act of delivering: Psal. liv. 2. 'Attend unto me, (καὶ ἐλευθερώσω με ἀπὸ ἐχθρῶν; ἐχθρῶν), and deliver me from the voice of the enemy.' And though the word ἐλευθερία, translated fear, often denotes religious fear, Heb. xi. 7. it sometimes signifies fear of any kind; of which Beza, among other examples, gives the following one from Diphilus, quoted by Stobæus, ὅστις πρὸς μέγα φόβον τὴν θρησκείαν.—So also, Acts xxiii. 10. 'The chief captain (ἐλευθερώσας) fearing.'—Josh. xxii. 21. LXX, 'We did this (ἐκὶν ἐλευθερώσας) out of fear.'—Estius thinks the apostle here refers to our Lord's prayer on the cross; My God, &c.—The fear from which Christ was delivered, is explained in the 5th note, which see.—Some of the fathers accounted for the fear from which Jesus is said to have been delivered, by supposing that his divinity for a season withdrew its influence from his human nature.

Ver. 9.—1. And being made perfect.—Τελειωθεὶς. Since the apostle is speaking here of Christ as an High-priest, his 'being made perfect,' is his being made a perfect or effectual High-priest. For τελειωθεὶς, τελειωσις, τελειότης, and τελειός, denoting perfection, the kind of perfection meant by these words is, the highest degree of the qualities which are peculiar to the person or thing which is the subject of the discourse. Thus, the sacrifice by which the high-priesthood was completely conferred on Aaron, is called, Exod. xix. 34. θυσία τελειωσις, 'the sacrifice of perfection.'—Eph. iv. 15. ἄνθρωπος τελειός, 'a full grown man.'—Heb. ii. 10. Τελειώσαι, 'to make the Captain of our salvation perfect through sufferings.'—Heb. vi. 1. 'Leaving the principles of the doctrine of Christ, let us go on (ἐκ τῆς τελειότητος) to perfection,' to the right interpretation and application of the figures and prophecies of the law, which is the highest degree of Christian knowledge.—Heb. vii. 11. Εἰ τελειώσις, 'If perfection were by the Levitical priesthood, what farther need,' &c. As men expect pardon through the sacrifices offered by their priests, perfection, in this passage, must signify complete pardon, with its concomitants, the favour of God, and eternal life.—Heb. vii. 19. Οὐδὲν γὰρ ἐπὶ τῇ θυσίᾳ νόμος, 'For the law made no one perfect;' it neither gave pardon to sinners by its sacrifices, nor did it sanctify them by its precepts.—Heb. vii. 28. 'The law hath made men high-priests who have infirmity, but the word of the oath, which was after the law, hath constituted 'the Son (τετελειωμένον) who is perfected for ever;' who, by the excellence of his nature, and his endless life in the body, will continue for ever an effectual High-priest.—Heb. xi. 40. speaking of the departed saints, 'God having foreseen some better things for us, that they without us (μη τελειωθέντες) should not be perfected;' should not be completely rewarded, by

the infirmity of the human nature, and particularly to the fear of death, as is plain from this, that he in the days of his flesh, having offered up both deprecations and supplications, with strong crying (Psal. xxii. 1.) and tears, to him who was able to save him from death, by raising him from the dead; and being delivered from fear,

8 Although he was the Son of God, he learned how difficult obedience is to men, by the things which he suffered in the flesh while he obeyed God; and also what need men have of help to enable them to bear their trials and sufferings.

9 And being thus qualified to have a right measure of compassion on the ignorant and erring, he was made perfect as an High-priest; and he became, to all who obey him, the author of eternal salvation, by offering himself a sacrifice for their sins:

10 As is evident from his being saluted by God, on his return from the earth, an High-priest, according to the order of Melchizedec.

11 Concerning Melchizedec I have much to say for the illustration of Christ's priesthood, which is difficult to be explained when

the reunion of their bodies with their souls, and by inheriting the heavenly country. See also Heb. xii. 23.—Luke i. 45. 'Blessed is she who believed; for there shall be (τελειωσις λαμβανούσης) a performance of those things which were told her of the Lord.' Lastly, among the Greeks, those who were completely instructed in the mysteries were called τελεῖοι, perfect men.—From these examples it appears, that when τελειώσαι, Exod. xxix. 9. is translated to consecrate, and θυσία τελειωσις, ver. 34. is translated the sacrifice of consecration, these words are rightly translated, not because their etymology leads to that signification, but because Aaron and his sons by that sacrifice were 'made perfect as priests,' that is, were completely invested with the priest's office.

2. He became to all them who obey him, the author of eternal salvation.—In this verse three things are clearly stated. First, That obedience to Christ is equally necessary to salvation with believing on him. Secondly, That he was made perfect as an High-priest, by offering himself a sacrifice for sin, chap. viii. 3. Thirdly, That, by the merit of that sacrifice, he hath obtained pardon and eternal life for them who obey him.

Ver. 10. Being saluted by God an High-priest.—As our Lord in his conversation with the Pharisees, recorded Matt. xxii. 43. spake of it as a thing certain in itself, and universally known and acknowledged by the Jews, that David wrote the cxth Psalm by inspiration concerning the Christ or Messiah, the apostle was well founded in applying the whole of that Psalm to Jesus. Wherefore, having quoted the fourth verse, 'Thou art a priest for ever, after the order of Melchizedec,' as directed to Messiah, David's Lord, he justly termed that speech of the Deity a salutation of Jesus, according to the true import of the word προσάγωμεν, which properly signifies, to address one by his name, or title, or office. Accordingly, Hesychius explains προσάγωμεν by ἀπαγγέλλει.—Now, that the deep meaning of this salutation may be understood, I observe first, that by the testimony of the inspired writers, Jesus sat down at the right hand of God when he returned to heaven, after having finished his ministry on earth, Mark xvi. 19. Acts vii. 56. Heb. i. 3. viii. 1. 1 Pet. iii. 22. Not however immediately, but after he had offered the sacrifice of himself in heaven, by presenting his crucified body before the presence of God, Heb. i. 3. x. 10.—Secondly, I observe, that God's saluting Messiah a priest after the order of Melchizedec, being mentioned in the Psalm after God is said to have invited him to sit at his right hand, it is reasonable to think, the salutation was given him after he had offered the sacrifice of himself, and had taken his seat at God's right hand. Considered in this order, the salutation of Jesus as a priest after the similitude of Melchizedec, was a public declaration on the part of God, that he accepted the sacrifice of himself, which Jesus then offered, as a sufficient atonement for the sin of the world, and approved of the whole of his ministrations on earth, and confirmed all the effects of that meritorious sacrifice. See the illustration of ver. 10.—And whereas we are informed in the Psalm, that after God invited his Son in the human nature to sit at his right hand as Governor of the world, and foretold the blessed fruits of his government, he published the oath by which he made him a priest for ever before he sent him into the world to accomplish the salvation of mankind, and declared that he would never repent of that oath: 'The Lord hath sworn and will not repent, thou art a Priest for ever, after the similitude of Melchizedec;'—it was in effect a solemn publication of the method in which God would pardon sinners, and a promise that the effects of his Son's government as a King, and of his ministrations as a Priest, shall be eternal. See Heb. vi. 20. note 2.—Moreover, as this solemn declaration of the dignity of the Son of God, as a King and a Priest for ever in the human nature, was made in the hearing of the angelical hosts, it was designed for their instruction, that they might understand their subordination to God's Son in the human nature, and pay him that homage which is due to him as Governor of the world, and as Saviour of the human race, Philip. ii. 9. 10. Heb. i. 6.—The above explanation of the import of God's saluting Jesus a Priest for ever, is founded on the apostle's reasonings in the seventh and following chapters, where he enters into the deep meaning of the oath by which that salutation was confirmed.

The attentive reader no doubt hath remarked, that in Psal. cx. 4. the appellation given to Messiah David's Lord is, a Priest; and that the apostle in ver. 10. hath changed it into an High-priest.—This he hath done, not because there are other priests in the house of God over whom Jesus presides, but because the minis-

*explained when spoken, because ye are dull of hearing.*¹

12 *For though ye ought to have been teachers; on account of the time, ye have need of one to teach you again certain first principles of the oracles¹ of God, and have become such as have need of milk, and not of strong meat.*

13 *But every one who uses milk ONLY, is unskilful in the word of righteousness;¹ for he is a babe.*²

14 *But strong meat belongeth to (τῶν αὐτῶν, see chap. v. 9. note) them who are full grown, who by use have their senses¹ exercised² to discern both good and evil. (Deut. i. 39. Isa. vii. 15, 16.)*

trations of the Levitical high-priests in the inward tabernacle, were all typical of Christ's ministrations in heaven.

Ver. 11. Dull of hearing.]—The word *νωβροί* signifies persons who walk tardily. Applied to the mind, it signifies persons of slow understanding; also slothful, sluggish, idle persons. Heb. vi. 12.

Ver. 12. Certain first principles of the oracles of God.]—Τίνα τὰ στοιχία τῆς ἀρχῆς τῶν λόγων τοῦ Θεοῦ. Here *τίνα* is not the nominative plural, as our translators supposed, but the accusative, governed by τοῦ διδάσκοντος. Wherefore, the literal translation of the clause is, 'teach you certain elements of the beginning of the oracles of God.'—For the meaning of *στοιχία*, see 2 Pet. iii. 10. note 5.—'The oracles of God,' are the ancient revelations contained in the writings of Moses and the prophets, Rom. iii. 2. Some of the first principles of these oracles the apostle had formerly explained to the Hebrews. But being blinded by the doctrine of the scribes, they had not understood his explications, or they had forgotten them; and so needed to be taught these first principles a second time.

Ver. 13.—1. Unskilful in the word of righteousness.]—The apostle calls the gospel 'the word of righteousness,' because therein is revealed 'the righteousness of God by faith.' But Pierce, by 'the word of righteousness,' understands those passages in the Old Testament which describe the righteousness of faith, or the way of the

spoken, not on account of the darkness of the subject, but *because ye are of slow apprehension* in spiritual matters.

12 *For though ye ought to have been able to teach others, considering the time ye have professed the gospel, ye have need of one to teach you, a second time, some of the fundamental principles of the ancient oracles of God concerning the Christ; and have become such as have need of being taught the easiest doctrines, and are not capable of receiving the higher parts of knowledge.*

13 *Now every one who uses milk only, who knows nothing but the letter of the ancient revelations, is unskilled in the doctrines of the gospel: For he is a babe in Christianity. (See the Illustration of ver. 12, 13, 14.)*

14 *But the matters concealed under the figures and prophecies of the law, which may be called strong meat, because they strengthen the mind, are fit for them who have made progress in knowledge, and who by practice have the faculties of their mind accustomed to discern both truth and falsehood.*

justification of sinners by faith, and which are quoted in the epistles to the Romans, chap. x. 6, 7, 8. and to the Galatians, chap. iii. 24.

2. For he is a babe.]—The apostle compared the Hebrews to babes, not on account of their innocence, simplicity, and teachableness, qualities which Christ recommended to all his disciples; but on account of their weakness and ignorance, for which, considering the advantages which they had so long enjoyed, they were much to blame. In this sense the word *νῆπιος* is used, 1 Cor. iii. 1—3. as it is likewise Gal. iv. 3. to denote the Jews living under the institutions of Moses.

Ver. 14.—1. Have their senses.]—The word *αἰσθητήρια* properly signifies the organs of sense, the eyes, ears, &c. Here it denotes the inward senses, the senses of the mind.

2. Exercised.]—Γυμνασμένοι. See chap. xii. 11. note 2. This metaphor is borrowed from the Athletes, who, by often exercising themselves in the mock fight, became fit for engaging in the real combat. Grown Christians, by often exercising their spiritual faculties, become able to distinguish true doctrine from that which is false. These spiritual faculties the apostle calls *senses*, because he had been speaking of *babes*, who, being unexercised, were not able, by their senses, to distinguish wholesome food from that which is pernicious.

CHAPTER VI.

View and Illustration of the Matters contained in this Chapter.

ALTHOUGH in the latter verses of the preceding chapter the apostle had reproved the Hebrews for their ignorance of the first principles of the oracles, or ancient revelations, of God, in which the fundamental doctrines of the gospel are contained, he told them here, that he would not now discourse of the principles of the doctrine of Christ, but would carry them on to the perfection of Christian knowledge, by explaining to them the deep meaning of some of the chief ancient oracles; not laying a second time the foundation of repentance from dead works, &c. as taught in the writings of Moses and the prophets, ver. 1, 2.—And because the Hebrews were in danger of being drawn away from the profession of the gospel by their unbelieving brethren, who founded their opposition to Jesus on misinterpretations of the Jewish sacred writings, the apostle told them, he would immediately lead them to the true meaning of the principal parts of these writings, if God permitted him to do it by preserving them from apostatizing till they should have an opportunity to read and consider this letter, ver. 3.—In the mean time, to make them sensible of their danger, and to rouse their attention to those discoveries of the hidden meaning of the ancient oracles which he was about to make to them, he shewed them the pernicious nature of apostasy, and the severe punishment to which apostates are doomed, ver. 4—8.—Lest, however, his reprehension of the Hebrews, and his anxiety to preserve them from apostasy, might have led them to think he suspected they were going to renounce the gospel, he mitigated the severity of his reproof, by telling them he hoped better things of them, and things connected with salvation, ver. 9.—founding his hope on the righteousness of God, who would not forget those works of love

which, with so much labour and danger, they had performed, and were still performing, to the persecuted disciples of Christ in Judea; nor withhold from them the aids of his grace necessary to their perseverance, ver. 10.—Nevertheless he earnestly besought them to shew the same diligence as formerly, in performing charitable offices to their afflicted brethren, that his hope concerning them might remain firm to the end, ver. 11.—and not to be slothful in the work of their salvation, but to imitate the converted Gentiles, who, through faith in Christ and patience under persecution, were inheriting, in the Christian church, the blessings promised to the seed of Abraham, in the covenant which God made with that father of believers, ver. 12.

Having affirmed, that the converted Gentiles in the Christian church were inheriting the promises in the covenant with Abraham, the apostle, to carry the Hebrews on to perfection, took occasion to enter into the deep meaning of that ancient oracle. And, first of all, by his account of God's covenant with Abraham, it appears that the blessings promised in it, although expressed in types and figures, are the very blessings which are plainly promised in the gospel. Moreover, his care in this particular hath been of no small use in silencing the adversaries of revelation. For by rightly explaining the covenant with Abraham, the apostle hath demonstrated, that the method of salvation by faith, the resurrection of believers from the dead, the general judgment, and the rewards and punishments of a future state, were all made known to the patriarchs and to the Jews, in that greatest of all the ancient oracles of God.

God's covenant with Abraham is often mentioned by Moses. But the fullest account of it is that which he

hath recorded, Gen. xvii. 4-8. where all the articles of it are related at large. The apostle, however, did not on this occasion call the attention of the Hebrews to that complete account, but to one more shortly expressed, which he says was confirmed with an oath. His words are, 'When God made promise to Abraham, because he could swear by no one greater, he swore by himself, saying, In blessing I will bless thee, and in multiplying I will multiply thee.' This account of the covenant is evidently that recorded Gen. xxii. 15-18. where we are told that God spake these things to Abraham, after he had laid Isaac on the altar with an intention to sacrifice him. For in no other passage of the writings of Moses is God said to have confirmed any part of his covenant with Abraham by an oath, ver. 13, 14.—Concerning the promise, 'In blessing I will bless thee,' it is to be remembered, that in the third and fourth chapters of this epistle, the apostle by a deep train of reasoning hath shewed, that in the covenant God promised to Abraham and to his seed, a rest not only in the earthly Canaan, but in an heavenly country also, of which Canaan was a type. But if Abraham and his seed were to be rewarded with the inheritance of heaven, it certainly implieth that they were to be blessed with having their faith counted to them for righteousness. Wherefore it was not necessary that the apostle should enter more particularly into the meaning of the promise, 'In blessing I will bless thee.' But, for the illustration of the promise, 'In multiplying I will multiply thee,' he observed, that Abraham, after having patiently waited many years for its accomplishment, at length obtained it, namely, by the birth of Isaac. Nor was it necessary to say any thing more for the illustration of that promise; because, by leading the Hebrews to recollect the supernatural procreation of Isaac, they were taught that Abraham was to have a numerous seed by faith, as well as a numerous seed by natural descent. The reason is, the supernatural procreation of Isaac was both an emblem and a pledge, that the power of God would be exerted in making Abraham the father of many nations, by producing in them the same spirit of faith with his; by the participation of which they would be more truly his children, than those whose relation to him was constituted merely by natural descent, ver. 15.

Farther, it is necessary to remark, that the apostle's design in mentioning the two promises which we have been considering, was not to give a full explanation of

them, but that he might have an opportunity of declaring what God's intention was in confirming these promises with an oath, ver. 16.—namely, to shew to Abraham's seed by faith, whom the apostle calls *the heirs*, the immutability of his purpose to bless them by counting their faith to them for righteousness, and by bestowing on them the inheritance of the heavenly country, ver. 17.—that by two immutable things, the promise and the oath of God, in either of which it was impossible for him to lie, the heirs who, by the covenant made with mankind after the fall, have escaped from the curse of the law to lay hold on the hope of pardon and eternal life set before them, might have strong consolation under the convictions of sin and the fears of punishment, ver. 18.—This hope, the apostle assures us, believers of all nations have in every age of the world, as Abraham's seed, for an anchor of the soul firmly fixed in heaven, called *the place within the veil*, because that place of the Mosaic tabernacle represented heaven, ver. 19.—Lastly, to shew that the great blessings of pardon and eternal life promised in the covenant, are bestowed on the heirs through Christ, Abraham's seed, the apostle told the Hebrews, that Jesus, as our forerunner, hath gone into heaven, there to plant our hope of these blessings on the sure ground of that effectual and acceptable atonement which he made for the sin of the world by his death: and, that he was well qualified to perform such a service for us, because, by the oath of God, being made an High-priest after the order of Melchizedec, he was commissioned to enter into the holy place where the Deity manifests his presence, to make that effectual atonement for believers which God himself had prescribed, ver. 20.

The intelligent reader, no doubt, hath observed, that the discourse in this chapter is a proper sequel to the discourses concerning the sin and punishment of the rebellious Israelites in the wilderness, and concerning the rest which remaineth to believers, the true people of God, delivered in the preceding third and fourth chapters of this epistle; and that the three discourses, taken together, contain such an explanation of the covenant with Abraham, as leaves us no room to doubt, that therein the principal articles of the gospel revelation were preached to Abraham and to the Jews, as the apostle Paul indeed hath expressly affirmed, Gal. iii. 8. Heb. iv. 2. The covenant with Abraham, therefore, may with great propriety be termed, 'The gospel of the Patriarchs and of the Jews.'

NEW TRANSLATION.

CHAP. VI.—1 *Wherefore*, dismissing the discourse (Ess. iv. 60. 2.) of the principles of Christ let us proceed to perfection,² not laying (πάλιν, 270.) a second time the foundation of repentance from dead works,³ and of faith towards God,⁴

2 Of the doctrine of baptisms,¹ and of lay-

Ver. 1.—1. The discourse of the principles of Christ.]—So τὴν τε ἀρχὴν τοῦ Χριστοῦ λόγον must be translated here, being parallel to στοιχίω της αρχης των λογων του θηου, chap. v. 12. For ἵνα τὴν τε ἀρχὴν τοῦ Χριστοῦ, literally, 'the discourse of the beginning,' in this, to be the same in sense with στοιχίω της αρχης, 'the first elements or principles,' in that verse: And I agree with Pierce in thinking 'the principles of Christ' mean the principles of the doctrine of Christ as contained in the writings of Moses and the prophets. Accordingly the Christian doctrines, mentioned in this and the following verse, are all taught in the Jewish scriptures.

2 Let us proceed to perfection.]—The apostle calls the knowledge of the doctrines and promises of the gospel, as typically set forth in the covenant with Abraham, and darkly expressed in the figures and prophecies of the law, τελειωσις, *perfection*, either in allusion to the Greeks, who termed the complete knowledge of their mysteries τελειωσις and τελειωσις, *perfection*; or in allusion to what he had said, chap. v. 14. that strong meat belonged to τελειωσις, full grown men. If the last mentioned is the allusion, the writer's meaning

COMMENTARY.

CHAP. VI.—1 *Wherefore*, since ye ought by this time to have been capable of strong food, *dismissing the discourse concerning the principles of the Christian doctrine*, as contained in the ancient revelations, *let us proceed* to the deep meaning of these revelations, and of the figures and prophecies in the law, which is the *perfection* of Christian knowledge, *not explaining a second time the fundamental principles of repentance from works which merit death; and of faith in God;*

2 *Of the doctrine of baptisms*, as emblematical of that purity of

is, that he would proceed to treat of those hidden doctrines of religion contained in the ancient oracles, which, when rightly understood, have as great an influence in strengthening the faculties of the mind, as strong meat hath in invigorating the bodily powers of full grown men. See chap. v. 9. note 1.

3. The foundation of repentance from dead works.]—In the expression, 'repentance from dead works,' it is insinuated, that true repentance consisteth in turning from dead works. Now as the necessity of repentance in order to forgiveness was taught by Moses, and more especially by the prophets, it is termed 'the foundation of repentance,' and is justly reckoned one of the Christian principles taught in the ancient oracles.

4. And of faith towards God.]—As the apostle is speaking of the Christian doctrines taught in the ancient oracles, he mentions *faith in God* rather than *faith in Christ*, because it was more directly enjoined in these oracles than *faith in Christ*, as is plain from our Lord's saying to his apostles, 'Ye believe in God, believe also in me.'

Ver. 2.—1. Of the doctrine of baptisms.]—In the Levitical ritual

ing on of hands,² and of resurrection of the dead,³ and of eternal judgment.⁴

3. And this *we will* do, if God permit.

4 For it is impossible to *renew again*,¹ by repentance, those who have been once enlightened,² and have tasted (see chap. ii. 9. note 2.) of the heavenly gift,³ and have been made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers¹ of the age which was to come,

6 (Καί, 211.) And yet have fallen away;¹ crucifying again in themselves,² and making a public example (for this translation of *παραδειγματίζοντας*, see Matt. i. 19.) of the Son of God.

many baptisms, or immersions of the body in water, were enjoined, as emblematical of that purity of mind which is necessary to the worshipping of God acceptably. The same doctrine being emblematically inculcated by the Christian baptism, the baptisms enjoined in the law may justly be reckoned Christian principles. See Heb. x. 22. Besides, the baptism which the Spirit foretold, Joel iii. 28. was a Christian principle.

2 And of laying on of hands.]—Pierce is of opinion, that it refers to the laying of the offerer's hands on the head of the sin-offerings, in token that he laid his sins on the animal which was to be sacrificed, and that he expected to be pardoned through the atonement to be made by that sacrifice. But I rather think, the person who brought a sacrifice to the altar, by laying his hands on its head confessed himself a sinner, who for his transgressions deserved to be put to death like the animal to be sacrificed, but who hoped to be pardoned through the atonement to be made by that offering. Wherefore, the laying on of hands on the head of the sin-offering, was the same with the confession of sins enjoined in the gospel as necessary to the obtaining of pardon.

3. And of resurrection of the dead.]—The resurrection of the dead was taught in the covenant with Abraham, and in the revelations made to the prophets; as was shewed in Ess. v. sect. 1. No. 2. which see.

4. And of eternal judgment.]—The apostle Jude, in ver. 14, 15. of his epistle, informs us, that Enoch prophesied of the general judgment of the world. The other prophets likewise foretold the same grand event, particularly Daniel, chap. xii. 2.

Ver. 4.—1. For it is impossible to renew again by repentance.]—The learned reader knows, that *τοὺς ἁγιασμένους*, with the other accusatives in this and the following 5th verse, are all governed by the verb *ἀνακαίνιζεν* in the beginning of ver. 6; and that to render the translation of this passage exact, the word in our language answering to *ἀνακαίνιζεν* must be placed, as I have done, before these accusatives. *Ανακαίνιζεν* is the same form of expression as *ἀνακαίνισαί μιν εἰς ἐπίγνωσιν*, Col. iii. 10. 'renewed by knowledge.' And both expressions are formed on the idea, that persons converted to Christianity become *new men*, or new creatures. The apostle does not mean, that it is impossible for God to renew a second time by repentance an apostate; but that it is impossible for the ministers of Christ to convert a second time to the faith of the gospel, one who, after being made acquainted with all the proofs by which God hath thought fit to establish Christ's mission, shall allow himself to think him an impostor, and renounce his gospel. The apostle, knowing this, was anxious to give the Hebrews just views of the ancient oracles, in the hope that it would prevent them from apostatizing.

2. Who have been once enlightened.]—*ἁγιασμένους*. We have this word Heb. x. 32. where it is used to denote persons said, ver. 26. to have 'received the knowledge of the truth.' It is used in the same sense, Eph. i. 18. iii. 9. as is *ἁγιάσμος*; likewise, 2 Cor. iv. 4. 6.—The ancient fathers called baptism *ἁγιασμός*, illumination. But that does not seem to be the meaning of the word here.

3. And have tasted of the heavenly gift.]—Our Lord called himself, John vi. 51. 'The living bread which came down from heaven,' not on account of his doctrine only, but on account of all the other blessings which he came down to dispense to men. Hence Peter speaks of 'tasting that the Lord is gracious,' 1 Pet. ii. 3. Wherefore, 'the heavenly gift,' as distinguished from the other spiritual blessings here mentioned, may be that described in the commentary. By 'tasting the heavenly gift,' Bengelius understands men's partaking of the Lord's supper.

Ver. 5. And the powers.]—The word *δυνάμεις* often denotes those miraculous powers which were bestowed on the first Christians for the confirmation of the gospel, and to enable them to edify each other in their religious assemblies. But as the gifts of the Holy Ghost are mentioned in the preceding verse, I think the word *δυνάμεις*, in this verse, denotes the efficacy of the ordinances of religion dispensed in the Christian church for converting sinners, called 'the age to come,' in conformity to the phraseology of the Jews, who termed the age of Messiah 'the age to come.'—See Isa. ix. 6. where the Hebrew phrase, which in our English Bible is translated 'the everlasting Father,' is rendered by the LXX., *Πατήρ τῶν ἀλλήλων, αἰώνος*, 'the Father of the age to come.'

mind which the worshippers of God ought to possess; and of the laying on of hands on the sacrifices, as an acknowledgment that the offerer deserved death for his sins; and of the resurrection of the dead; and of the eternal judgment, so called because its sentences will never be reversed.

3 And this more perfect instruction I will give you, if God permit, by preserving you from apostatizing till ye have an opportunity to read and consider this letter.

4 For it is impossible for us to restore a second time, by repentance, those who have been once enlightened by believing the gospel; and have tasted of the heavenly gift of freedom from the yoke of the law of Moses, and from the grievous superstitions of heathenism, which is bestowed on Jews and Gentiles under the gospel; and have been made partakers of the gifts of the Holy Ghost at their baptism;

5 And have perceived the excellence of the word of God, the doctrines and promises of the gospel; and have seen the efficacy of the powers of the gospel dispensation in reforming sinners;

6 And yet have renounced the gospel, in the imagination that Jesus was justly punished with death as an impostor, crucifying a second time in their own mind, and making a public example of the Son of God, by inwardly approving of, and consenting to his punishment.

Ver. 6.—1. And yet have fallen away.]—The verbs *ἁγιασμένους*, *χριστομύουσ*, and *γευσθέντας*, being aorists, are rightly rendered by our translators in the past time, *Who were enlightened, have tasted, were made partakers*. Wherefore *παραπίπτοντας*, being an aorist, ought likewise to have been translated in the past time, *have fallen away*. Nevertheless our translators, following Beza, who without any authority from ancient MSS. hath inserted in his version the word *Si, If*, have rendered this clause, *If they fall away*; that this text might not appear to contradict the doctrine of the perseverance of the saints. But as no translator should take upon him to add to, or alter the scriptures, for the sake of any favourite doctrine, I have translated *παραπίπτοντας* in the past time, *have fallen away*, according to the true import of the word as standing in connexion with the other aorists in the preceding verses. Farther, as *παραπίπτοντας* is put in opposition to what goes before in the 4th and 5th verses, the conjunction *καί*, with which it is introduced, must here have its adversative signification, exemplified Ess. iv. 211. 'And yet have fallen away.'—Wall in his note on this verse saith, "I know of none but Beza whom the English translators could follow." The Vulgate hath, *Et prolapsi sunt*. The Syriac, *Qui rursum peccaverunt*: Castahio, *Et tamen relabuntur*. The word *παραπίπτοντας* literally signifies, *have fallen down*. But it is rightly translated *have fallen away*, because the apostle is speaking not of any common lapse, but of apostasy from the Christian faith. See Heb. x. 29. where a farther display of the evil of apostasy is made.

Pierce in his note on this verse saith, "The reason why our author speaks so severely of such apostates, may be taken partly from the nature of the evidence which they rejected. The fullest and clearest evidence which God ever designed to give of the truth of Christianity, was these miraculous operations of the Spirit; and when men were not only eye-witnesses of these miracles, but were likewise themselves empowered to work them, and yet after all rejected this evidence, they could have no farther or higher evidence whereby they should be convinced; so that their case must in that respect appear desperate. This may be partly owing to their putting themselves out of the way of conviction. If they could not see enough to settle them in the profession of the Christian religion, while they made a profession of it, much less were they like to meet with any thing new to convince and reclaim them, when they had taken up an opposite profession, and joined themselves with the inveterate enemies of Christianity.—And finally, this may be resolved into the righteous judgment of God," &c.

2. Crucifying again in themselves.]—Raphelius and Alberti have shewed that the word *ἀνακαίνιζεν* sometimes signifies to crucify simply. But I prefer the common translation of the word, as more agreeable to the context.—Apostates are said to 'crucify in their own mind the Son of God a second time,' and 'to expose him to infamy,' because, by speaking of him as an impostor, and inwardly approving of the punishment which was inflicted on him, they shewed that they would have joined his persecutors in putting him to death, if they had an opportunity to do it.—On the authority of this text chiefly, the Novatians excluded from their communion those who in the time of the Diocletian persecution delivered up their copies of the scriptures, and renounced the profession of the gospel. But the character and circumstances of the apostates of whom the apostle speaks, were very different from the character and circumstances of the apostates in the Diocletian persecution. The Hebrew apostates had seen the miracles of Jesus and his apostles, and had been themselves partakers of the Holy Ghost, and thereby had been enlightened, or persuaded to embrace the gospel; yet, through the influence of their passions and lusts, they had lost their conviction of its divine original, and had returned to Judaism; and to vindicate themselves had spoken of Jesus as an impostor, who was justly put to death for his crimes. Persons acting in that manner, in opposition to all the evidences of the gospel, could not in the ordinary course of things be converted a second time to the Christian faith, because no farther evidence could be offered to them. Besides, their apostasy, proceeding from the corruption of their heart, was wilful, Heb. x. 26.—The case of the apostates in the Diocletian persecution was very different. Through fear of torture, they had delivered up the scriptures,

7 For the land which drinketh in the rain which often cometh upon it, and bringeth forth herbs fit for them by whom it is cultivated, receiveth a blessing from God :

8 But that which produceth thorns and briars is reprobated, and nigh to a curse ;¹ whose end is to be burned.²

9 But, beloved, we are persuaded better things of you, even things which are connected with salvation,³ though we thus speak.

10 For God is not unrighteous, to forget your work and labour of love which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 Yet we earnestly desire every one of you to shew the same diligence, in order to the full assurance of our hope to the end :

12 That ye may not be slothful, (chap. v. 11. note 2.), but imitators of them who through faith and patience (καρτερουντες) are inheriting¹ the promises.

13 For when God made promise to Abraham, (επι) since he could swear by (ωμοις) no one greater, he swore by himself.¹

14 Saying, Surely blessing I will bless thee,¹ and multiplying I will multiply thee.² (See Ess. vi. sect. 2. No. 3, 4.)

15 And so, having patiently waited, he obtained the promise.¹

16 (Ια) For men verily swear by the

in token of their renouncing Christianity; yet, being convinced of its truth, they were still Christians in their hearts. Now, however culpable these men may have been for their cowardice and hypocrisy, there was nothing in their case, as in the case of the others, which made it impossible for the ministers of Christ to persuade them to repent. The Novatians therefore shewed great ignorance, as well as great uncharitableness, in contending that the apostle had declared the repentance of such persons impossible; and that for their sin, as for the sin of those mentioned Heb. x. 29. no atonement was provided in the gospel.

Ver. 8.—1. Is nigh to a curse.—As in the blessing mentioned ver. 7. there is an allusion to the primitive blessing whereby the earth was rendered fruitful, Gen. i. 11. so, in the curse here mentioned, there is an allusion to the curse pronounced on the earth after the fall, Gen. iii. 17.

2. Whose end is to be burned.—A principal part of the eastern agriculture consists in leading rills of water from ponds, fountains, and brooks, to render the fields fruitful. When this is neglected, the land is scorched by the heat and drought of the climate, and so being burned up is altogether sterile. The apostle's meaning is, that as land which is unfruitful under every method of culture, will at length be deserted by the husbandman, and burnt up with drought; so those who apostatize from the gospel, after having believed it to be from God on the evidence mentioned ver. 4, 5. will be justly given up by God and man as incorrigible.

Ver. 9.—1. We are persuaded better things of you.—This, as Pierce observes, is exactly in St Paul's manner of softening the harsh things he found himself obliged to write. See 2 Thess. ii. 13. Eph. iv. 20.

2. Which are connected with salvation.—So the words σωτηριας εσονται signify, as Elsnor hath shewed. See Parkhurst.

Ver. 12. Are inheriting the promises.—The promises made to Abraham and to his seed were,—1. That Abraham should have a numerous seed by faith, as well as by natural descent. 2. That God would be a God to him and to his seed in their generations, by being the object of their worship and their protector. 3. That he would give them the everlasting possession of Canaan. 4. That he would bless all the nations of the earth in him; that is, bless believers of all nations, in the manner he was to bless him, by counting their faith for righteousness. 5. That he would thus bless the nations through Christ, Abraham's seed. 6. That through Christ, likewise, he would bless the nations with the gospel revelation. See Ess. v. sect. 4, 5, and 6.—Four of these promises the believing Gentiles were inheriting at the time the apostle wrote this letter. For, 1. They were become Abraham's seed by faith. 2. God was become the object of their worship and their protector. 3. They were enjoying the knowledge of God in the gospel church, and

7 In giving up such wilful sinners as incorrigible, we act as men do in cultivating their fields. For the land which drinketh in the rain which often falleth upon it, and produceth fruits fit for the use of them by whom it is cultivated, continueth to be cultivated, and receiveth a blessing from God : (See ver. 8. note 2. toward the end.)

8 But that which, being duly cultivated and watered, produceth only thorns and briars, is reprobated by the husbandman as not worthy of culture, and soon will fall under the curse, and in the end will be burnt up with drought.

9 But, beloved, we are persuaded better fruits than those of apostasy will be produced by you, even such a firm adherence to the gospel as is connected with salvation, though we thus speak to put you on your guard.

10 For God, who hath promised to assist his sincere servants in time of temptation, is not unrighteous to forget, either his own promise or the laborious and dangerous work by which ye shewed your love to him, when ye assisted and comforted the persecuted disciples of Christ in Judea, and do still assist them.

11 Yet I earnestly desire every one of you to shew the same diligence as formerly in assisting and comforting your brethren, in order that my hope concerning your perseverance in the faith of the gospel may continue to the end of your lives.

12 This I desire, that ye may not be sluggards, but imitators of the believing Gentiles in their good works, who through faith in Christ, and patience under persecution, are, as Abraham's spiritual seed, now inheriting the promises in the gospel church.

13 I say the believing Gentiles, who without doubt are heirs of the promises equally with the Jews: For when God made the promises to Abraham, after he had offered up Isaac, since he could swear by no one greater, he swore by himself.

14 Saying, Surely I will greatly bless thee, by counting thy faith for righteousness; and I will greatly multiply thee, by giving thee a numerous spiritual seed, whose faith I will in like manner count to them for righteousness.

15 And so, having for many years, patiently waited, Abraham, in the supernatural birth of Isaac, obtained the beginning of the accomplishment of the promise concerning his numerous seed.

16 For men verily swear by greater persons than themselves,

the gifts of the Spirit, Gal. iii. 4. All these blessings were bestowed on them through Christ.—The other promises none of Abraham's spiritual seed, not even the Old Testament saints, were inheriting. None of them had attained to the possession of the heavenly country, typified by Canaan; nor was the faith of any of them actually counted to them for righteousness. These blessings can only be obtained after the resurrection and general judgment: Heb. xi. 39, 40.—By observing that the believing Gentiles 'were actually inheriting the promises,' that is, were enjoying, in the Christian church, the four promised blessings above mentioned, the apostle appealed to an undeniable fact, in proof that the believing Gentiles, equally with the believing Jews, were heirs of the promises made to Abraham and to his seed. Withal, to give the Gentiles the greater assurance of this, he shewed them in what follows, that all the promises of the covenant were unalterably confirmed to them by the oath which God swore to Abraham, after he had lifted up Isaac upon the altar.

Ver. 13. For when God made promise to Abraham—he swore by himself.—The promise referred to here, is that which God made to Abraham after he had lifted up Isaac on the altar, Gen. xxii. 16, 17. For on no other occasion did God confirm any promise to Abraham with an oath; as was observed in the illustration prefixed to this chapter.

Ver. 14.—1. Saying, Surely blessing I will bless thee.—The blessing promised to Abraham on this occasion, was not only that his faith should be counted to him for righteousness, but that the faith of his spiritual seed should likewise be counted to them for righteousness, as is evident from Gal. iii. 8. 'The scripture, foreseeing that God would justify the nations by faith, preached the gospel before to Abraham, saying, Surely in thee all the nations shall be blessed.' See this note fully explained, Ess. v. sect. 6.

2. And multiplying I will multiply thee.—In the oath, the expression is, 'I will multiply thy seed;' but the meaning is the same, for Abraham could be multiplied only by the multiplication of his seed. He was to have both a numerous natural progeny, and a numerous spiritual seed. The apostle quotes only the first words of the oath; but his reasoning is founded on the whole, and particularly on the promise, Gen. xxii. 18. 'And in thy seed all the nations of the earth shall be blessed.' They shall be blessed, by having their faith counted for righteousness, through thy seed Christ. See Ess. v. sect. 6.

Ver. 15. And so, having patiently waited, he obtained the promise.—Here, by an usual figure of speech, the promise is put for the thing promised. For the promise itself Abraham obtained when God swore to him, 'Surely blessing I will bless thee, and multiplying I will multiply thee,' ver. 14.—In the birth of Isaac, Abraham obtained the beginning of the accomplishment of God's

greater, and an oath (*ut*, 147.) for confirmation¹ is to them an end of all (*αντιλογιας*) contradiction.

17 (Εἰς) Therefore¹ God, willing more abundantly to shew to the heirs of promise the immutability (*της βυλης*) of his purpose, (*μεσσησμεν ἑμας*) confirmed it with an oath:²

18 That by two immutable things, in which it was impossible for God to lie, *WE* might have strong consolation, who have fled away to lay hold on the hope set before *US*,

19 Which *we* have as an anchor of the soul, both sure and stedfast, (*αἱ*, 207.) because fixed into the *PLACE* within the veil,

20 Where a forerunner¹ hath entered on our account, *Jesus*,² made an High-priest for ever, according to the order of Melchizedec.

promise concerning his numerous natural progeny. Moreover, as the birth of Isaac was brought about supernaturally by the divine power, it was both a proof and a pledge of the accomplishment of the promise concerning the birth of his numerous spiritual seed: Wherefore, in the birth of Isaac, Abraham may truly be said to have obtained the accomplishment of the promise concerning his numerous spiritual seed likewise. In any other sense, Abraham did not obtain the accomplishment of that promise. See the illustration of ver. 15.

Ver. 16. An oath for confirmation, &c.]—This observation teaches us, that both promissory oaths concerning things lawful and in our power, and oaths for the confirmation of things doubtful, when required by proper authority and taken religiously, are allowable under the gospel.

Ver. 17.—1. Therefore.]—Theophylact saith *εἰς* is equivalent to *propterea*, or *ideo*, therefore. Accordingly the Syriac hath here *Quapropter*; and Castalio, *Itaque*.

2. Confirmed it with an oath.]—The Vulgate, which is followed by Castalio, translates *μεσσησμεν ἑμας*, *interposuit iuramentum*. But as the expression is *ἑμας* and not *ἑμεαυτον*, that translation cannot be admitted. To remove this difficulty, our translators have put in the margin, 'He interposed himself by an oath:' with which, Pierce saith, the Italian, French, and Low Dutch translations agree.—Beza hath 'fidei iussit iurando, he undertook for it by an oath.'—Syriac, 'obstrinxit cum iuramento.' Tremellius, in the margin of his translation of the Syriac, hath, *ad verbum* 'Ligavit quasi fas-

whose vengeance they imprecate if they swear falsely: and so an oath for the confirmation of any doubtful matter, is held by them a proper method of ending all contradiction.

17 Therefore, in accommodation to the sentiments of men, God willing more fully to shew to all, in every age and nation, who are the heirs of promise, the immutability of his purpose to count their faith for righteousness, and to bestow on them the inheritance of the heavenly country, confirmed the declaration of his purpose with an oath:

18 That by two immutable things, the promise and the oath of God, in which it was impossible for God to lie, we might have strong consolation under the convictions of sin and the terrors of punishment, who have fled away from the curse of the law, like the manslayer from the avenger, to lay hold on the hope of pardon set before us in the promise confirmed by God's oath;

19 Which we have as an anchor to which our soul is fastened in this stormy sea of life, both strong and stedfast, because fixed into the place within the veil; that is, into heaven, whither we shall be drawn, by this anchor, as ships are drawn to the place where their anchors are fixed;

20 Into which place a forerunner hath entered on our account, to fix our hope of pardon and eternal life as an anchor, even Jesus, who, being made an High-priest for ever like Melchizedec, can procure pardon for us as a priest, and save us eternally through his power as a king.

cia.'—Pierce, 'he placed his counsel (or promise) in the middle of an oath.'—But as none of these translations correspond to the words of the original, I think its meaning is better represented in our English translation, which I have adopted, 'he confirmed it with an oath;' for *μεσσησμεν ἑμας* literally signifies, 'he mediated it with an oath.' He made an oath the mediator, surety, or ratifier of his counsel. This sense of the word *μεσσησμεν* merits attention, because it suggests a fine interpretation of chap. ix. 15. which see in note 2. on that verse.

Ver. 20.—1. Where a forerunner hath entered on our account.]—*ἡγομενος*. A forerunner is one who goes before, to do some service for another who is to follow; in which sense also the Latin word *anteccursor* is used, Cæs. Bel. lib. i. 16. Here the allusion is to one sent from a ship to fix its anchor in the place to which it is to be drawn.

2. Even Jesus.]—Jesus is called our forerunner, first, Because he is gone before us into heaven, to open it to us by the sacrifice of himself, and to plant our hope of eternal life there, as an anchor of the soul. Secondly, Because, having opened heaven, he remains there as the High-priest of that holy place, to introduce all believers into the presence of God. This shews in what sense Jesus is 'an High-priest for ever.' He is so, not by offering sacrifice for ever in behalf of his people, but by interceding for them always, Rom. viii. 34. note 3. and by introducing them into the presence of God by the merit of the one sacrifice of himself, which he offered to God without spot in heaven.

CHAPTER VII.

View and Illustration of the Facts and Reasonings in this Chapter.

IN the preceding chapter, the apostle proposed to go on with the Hebrews to the perfection of Christian knowledge, as exhibited in the ancient oracles of God; and accordingly in part he executed his purpose by shewing them, That, in the covenant with Abraham, God promised him a numerous seed, both by natural descent and by faith; that he promised to bless him, and his seed by faith, with the pardon of their sins, and with the inheritance of that heavenly country of which Canaan was the type; that he confirmed these promises with an oath, to shew the immutability of his purpose to bestow on them the promised blessings; and that their hope of these blessings was firmly fixed in heaven, as an anchor of the soul, by Jesus, who had entered heaven for that purpose, being made by the oath of God an High-priest for ever, according to the similitude of Melchizedec. To this oath the apostle had appealed, chap. v. 6. in proof that Jesus is a real High-priest; but its import he did not then fully explain. Wherefore, in the last verse of chap. vi. having mentioned a second time that Jesus was made an High-priest according to the similitude of Melchizedec, he, in this viith chapter, for the purpose of proceeding with the Hebrews still farther on towards the per-

fection of Christian knowledge, searched into the deep meaning of the oath, recorded Psal. cx. 4. 'The Lord hath sworn, and will not repent, Thou art a Priest for ever according to the order of Melchizedec;' and, by accurately examining the particulars concerning Melchizedec related in the Mosaic history, he shewed, that Melchizedec was a far more excellent priest than Aaron and all his sons, consequently, that Jesus, whom God made 'an High-priest for ever according to the similitude of Melchizedec,' exerciseth a priesthood more acceptable to God, and more effectual for procuring the pardon of sin, than the priesthood which the sons of Aaron exercised under the law.

The first particular concerning Melchizedec, mentioned by Moses, and taken notice of by the apostle, is, That Melchizedec was a priest of the Most High God. This implies, that he was appointed to the office in such a public manner, that all the worshippers of the true God in Canaan knew him to be a priest of the Most High God. And seeing, at that time, there was no visible church of God erected in which Melchizedec could officiate, his designation to the priest's office by God, authorized him to officiate for all the worshippers of the true

God every-where who applied to him. In this respect, therefore, Melchizedec was a greater priest than Aaron, and than any of his sons; their priesthood being confined to the single nation of the Israelites.—The second particular mentioned by Moses, and referred to by the apostle, is, That Melchizedec was a *king* as well as a priest; so had authority to make laws for regulating the morals of the people for whom he officiated as a priest, and power to punish them for their faults. Accordingly, by the righteous exercise of his power as a king, he trained his people to virtue so successfully, that by his neighbours he himself was called *Melchizedec*, which signifies *King of Righteousness*, and the city in which his people lived was, on account of their virtuous and peaceable disposition, called *Salem*, which signifies *Peace*. Whereas the sons of Aaron, being simply priests, had no authority to make laws, nor power to correct the vices of the Israelites, for whom they officiated. Besides, many of them, instead of being righteous, were persons of a vicious and turbulent disposition, ver. 2.—The third particular concerning Melchizedec which the apostle taketh notice of is, That neither his father, nor his mother, nor his genealogy, is mentioned by Moses. From this it follows, that Melchizedec did not derive either his priesthood, or his fitness for the priesthood, from his parents, but had the office conferred on him by God on account of the excellence of his character. It was otherwise with the Levitical priests: For although Aaron himself was specially called of God, his sons were made priests, neither by any particular designation, nor on account of the excellence of their character; but merely by their descending in a right manner from parents who were priests, Levit. xxi. 7. 14. and by their being free from bodily imperfections, Levit. xxi. 17–21.—The fourth particular concerning Melchizedec taken notice of by the apostle is, That in the account given of him by Moses, he had neither beginning of days nor end of life, as a priest, fixed by any law of God; so that he did not begin to exercise the priest's office at a determined age, nor cease to be a priest when superannuated, as was the case with the sons of Aaron, but exercised the priest's office all his life; in which respect his priesthood was well fitted to be a type of the perpetual priesthood of the Son of God, ver. 3.—This circumstance, that Melchizedec was a priest all his life, joined with the former, that he was made a priest by God on account of the excellence of his character, shews that his priesthood had for its object to purify the minds of his subjects from sin; an office to which strength of body was not necessary, but maturity of judgment. Whereas the sons of Aaron, having for the object of their ministrations to cleanse the bodies only of the Israelites from ceremonial pollution, by services which required great bodily strength, they were not permitted to begin their ministry till they were thirty years old, nor to continue therein beyond the age of fifty. See Heb. vii. 16. note 1.—The fifth particular concerning Melchizedec, mentioned by Moses, and taken notice of by the apostle, is, That Abraham gave him the tenth of all the spoils of the vanquished kings, notwithstanding he was himself both a prince and a priest. This is a proof from fact, that Melchizedec's priesthood was not confined to one family or nation, but, for any thing we know, being the only specially appointed priest of the Most High God then in the world, he was an universal priest, ver. 4.—The case was different with the sons of Aaron. For they could not tithe all the worshippers of the true God every-where, nor even all the Israelites, by virtue of their being priests; but they took tithes from their brethren the Levites only, and that by virtue of a particular commandment, mentioned Num. xviii. 24–30. and they did this notwithstanding the Levites were descended from Abraham equally with themselves; all

which shewed the limited nature of their priesthood, ver. 5.—But Melchizedec having no relation to the ancestors of the Levitical priests, was not authorized, by any connexion which he had with Abraham, either natural or political, to take tithes of him. Wherefore he received the tithes, merely because by the divine appointment he officiated as a priest for all the worshippers of God in Canaan, of whom Abraham was one.—The sixth particular concerning Melchizedec, mentioned by Moses, and taken notice of by the apostle, is, That Melchizedec, after receiving the tithes, blessed Abraham, notwithstanding he was at that time possessed of the promises, ver. 6.—And, as the less is blessed of the better person, Abraham, by receiving the blessing from Melchizedec, acknowledged him to be his superior, both as a priest and as a king, ver. 7.—Farther, to shew the superiority of Melchizedec to the Levitical priests, the apostle observes, that here, under the Mosaic economy, priests *who die*, that is whose priesthood expieth when they arrive at a certain time of life, receive tithes; but there, under the patriarchal economy, Melchizedec received tithes, of whom it is testified, that he lived a priest continually, ver. 8.—Likewise he observes, that Melchizedec's superiority to the Levitical priests was shewed by this, that Levi and his descendants may be said to have paid tithes to Melchizedec in Abraham, ver. 9.—because Levi was yet in the loins of his father when Melchizedec met him. And since Levi derived all his dignity from his father Abraham, if, by paying tithes and receiving the blessing, Abraham himself was shewed to be inferior to Melchizedec, certainly his son Levi was in like manner shewed to be inferior to him, ver. 10.

Here the apostle ends his account of Melchizedec, without having pointed out any of the particulars in which he resembled the Son of God, except the one mentioned ver. 3. that he was a priest all his life. Wherefore, that the reader may know in what respects Christ is a priest according to the similitude of Melchizedec, and be sensible of the propriety of God's making the priesthood of Melchizedec the pattern of the priesthood of his Son, it will be fit in this place to compare the character of Christ with that of Melchizedec, as described by the apostle in this chapter.

And, 1, Like Melchizedec, Christ is a king as well as a priest. Being the Son of God, and the Maker of the worlds, he is *the Heir or Lord of all*; consequently he hath a right to govern mankind by the laws of his gospel, and power to reward or punish every one according to his deserts.—2. Like Melchizedec, Christ exercises his government for promoting moral righteousness among his subjects. Accordingly, by his gospel he hath reformed many of his subjects; and will continue to reign till he make truth and righteousness prevail universally among them; and such as are irreclaimable he will destroy. Wherefore, as his government is founded on a better authority than Melchizedec's, and is carried on with more success, the title of *king of righteousness* belongs more properly to him than Melchizedec: Also, he is well entitled to be called *king of peace*, as he came from heaven to produce peace on earth, by reconciling sinners to God and to one another; and to make the reconciled live with God for ever, in a state of perfect peace in heaven.—3. Like Melchizedec, Christ was not descended from parents who were priests, but he was made a priest by the special designation of God. And his priesthood is of a nature so excellent, that as he had no predecessor, so he can have no companion nor successor in his priesthood. Nor is any such needed; seeing he ever liveth to execute the priest's office himself.—4. Christ's priesthood, like that of Melchizedec, not requiring bodily strength, but maturity of judgment, to execute it properly, it was not limited to the prime of his life; but, like Melchizedec, he

is a priest for ever, who exercises his priesthood as long as his people have any need of the priest's office.—5. As Melchizedec was appointed to exercise his priesthood in behalf of all the worshippers of the true God in the countries where he lived, so Christ was appointed to exercise his priesthood, not for any particular nation or race of men, but for all mankind: He is an universal priest. And having offered himself a sacrifice for the sin of the whole world, he hath thereby procured pardon and eternal life for all who repent of their sins; and maketh continual intercession for them in heaven, upon the strength of that meritorious sacrifice. So Christ himself hath declared in his prayer to his Father, recorded John xvii. 2. 'Thou hast given him power over all flesh, that he should give life to as many as thou hast given him.'

The apostle, in the preceding fifth chapter, to shew that Jesus the author of the gospel hath made atonement for the sin of the world, which is the fourth fact on which the authority of the gospel revelation resteth; having proved that Jesus is a priest; also in this seventh chapter having displayed his greatness as a priest, by describing the character and office of Melchizedec, according to whose similitude he was made a priest, proceeds, in what follows, to answer the argument advanced by the doctors for proving the efficacy and perpetuity of the Levitical priesthood, together with the unalterable obligation of the law of Moses. They affirmed the Levitical sacrifices to be real atonements which never would be abolished, because the law was given solely for the purpose of establishing and regulating them; consequently that the law itself would always remain in force. But to shew the fallacy of this argument, the apostle, entering into the deep meaning of the oath whereby Messiah was made a priest, reasoned thereon in the following manner. If *perfection*, that is, the complete pardon of sin, is to be had through the services of the Levitical priesthood, and if these services are always to continue, together with the law by which they were established and regulated, what need was there that another priest should arise of the order of Melchizedec, and not of the order of Aaron? ver. 11.—Certainly the introduction of a priesthood of a different kind from that of Aaron implieth, that the services of the sons of Aaron are ineffectual for procuring the pardon of sin, and on that account are to be abolished. But if the priesthood is to be changed, it necessarily followeth that the law is also to cease; since its principal use was to regulate the services of the priesthood, ver. 12.—Now, that God resolved to change the priesthood, which by the law was conferred on the sons of Aaron, cannot be doubted, seeing the person to whom God said, 'Thou art a priest for ever,' was of a tribe of which no one ever officiated at the altar, ver. 13.—For it is very plain from Psal. cx. that our Lord Messiah, to whom God said, 'Thou art a priest,' being David's son, hath sprung from Judah, to which tribe Moses spake nothing concerning the priesthood as belonging to it, ver. 14.—Further, that the priesthood of the new priest who was to arise, was to be different from that of the sons of Aaron, is still more exceedingly plain from God's swearing, that according to the similitude of Melchizedec a different priest ariseth, ver. 15.—who is made a priest, not according to the carnal commandment of the law, which obliged the sons of Aaron to lay down their priesthood when fifty years old, because at that age they were not able to undergo those laborious services by which the bodies of the people were to be cleansed from ceremonial defilements; but who is made a priest according to the power of that endless life as a priest which is bestowed on him; because his ministrations being appointed for the purification of the minds of his people from the defilement of sin, required maturity of judgment and experience rather than great bodily strength, ver. 16.—This God himself testified by saying to Messiah, David's Lord, 'Thou art a priest for ever

according to the order of Melchizedec,' ver. 17.—From these well known facts the apostle justly concluded, that it was always God's intention to abolish the law of Moses, after the weakness of its precepts to reform mankind was made evident, and the unprofitableness of its sacrifices for procuring the pardon of sin was shewed, ver. 18.—The truth is, the law made no one perfect in respect either of sanctification or of pardon; but the introduction of a better law and priesthood maketh us perfect in both these respects; by which law and priesthood we have access to worship God acceptably, at all times and in all places, ver. 19.

Further, to shew that the gospel with its priesthood is a better covenant than the law with its priesthood, and that it was justly substituted in place of the law, the apostle, entering still farther into the deep meaning of God's oath constituting Messiah a priest for ever, reasoned in the following manner:—In as much as Jesus was made a priest with an oath, importing that God would never abolish his priesthood, ver. 20. whereas the sons of Aaron being made priests without any such oath, their priesthood was liable to be abolished, ver. 21.—it is plain, that by the immutability of his priesthood, Jesus hath become the Mediator or High-priest of a more excellent covenant than the law. For if the weakness of the law, and the unprofitableness of the Levitical priesthood, were manifested by God's declaring his intention to abolish them, certainly the greater excellence of the gospel, and the greater efficacy of its priesthood, are shewed by God's having declared them unchangeable, ver. 22.—This the apostle illustrates more fully, chap. viii. by comparing the two covenants together.—I have only to add, that the apostle's reasoning on this subject is of such a nature, that while it sheweth the excellence of the gospel covenant and priesthood, it removes an objection which might naturally occur to the reader; namely, that since the law of Moses and the Levitical priesthood, which were as really of divine appointment as the gospel covenant and priesthood, have been abolished, what security is there that the latter shall not in their turn be abolished likewise? The greatest security possible! With a solemn oath God declared, in the hearing of the angelical host, that he had made both the one and the other absolutely unchangeable.

In what follows, the apostle observes, that as the weakness of the Levitical ordinary priesthood was shewed by the priests quitting their office and giving place to others after their bodily vigour was gone, so the weakness of the Levitical high-priesthood was shewed by the high-priests being many in number, because they were hindered by death from continuing in their office, ver. 23.—But Jesus, because he liveth for ever in the body, possesseth a priesthood which doth not pass from him to any successor, ver. 24.—Hence he is for ever able to save all, from the beginning to the end of the world, who come to God through his mediation; ever living as an High-priest to make intercession for them with God, ver. 25.—Lastly, He is such an High-priest as the character and circumstances of sinners required, who, being absolutely free from sin, ver. 26.—hath no need annually to make atonement for his own sins, as the Levitical high-priests were obliged to do, ver. 27.—For the law made men high-priests who were sinners; but the oath, which was declared after the law was given, constituted the Son an High-priest, who is in every respect perfect, for evermore, ver. 28.

These great discoveries concerning the dignity of Jesus as a king and a priest, and concerning the power of his government and the efficacy of his priesthood, the apostle was directed by inspiration to make, that by the frequent recollection of them we may gladden and strengthen our hearts, under all the trials to which we are exposed during our present probationary state.

NEW TRANSLATION.

CHAP. VII.—1 (*Tag*, 97.) *Now* this Melchizedec, king of Salem,¹ priest of the Most High God,² who met Abraham returning from the slaughter of the kings, and blessed him,³

2 To whom Abraham imparted even a tenth of all,⁴ *being first indeed*, by interpretation, king of righteousness,² and *next* also king of Salem, which *BY INTERPRETATION* (from the preceding clause) is king of peace;

3 *Was* without father, without mother,¹ without genealogy,² having neither beginning of days³ nor end of life; but *being* made like to the Son of God, *he remained* a priest all his life.⁴

4 (*Comment* *de*) *Now*, consider how great this *PRIEST* was, to whom even Abraham the patriarch,¹ gave a tenth of the spoils:²

5 (*Ku*, 207.) *For* they verily of the sons of Levi who receive the priesthood, have a commandment to *tithe* the people according to the law, that is, their brethren,¹ although they have come forth of the loins of Abraham:²

6 But he who did not derive his pedigree from their *PROGENITORS* *tithed* Abraham,¹

Ver. 1.—1. King of Salem.]—According to Josephus, Ant. l. i. c. xi. Salem, the city of Melchizedec, was Jerusalem; but according to Jerome, who saith he received his information from some learned Jews, it was the town which is mentioned Gen. xxiii. 13. as a city of Shechem, and which is spoken of John iii. 23. as near to Enon, where John baptized. This city being in Abraham's way as he returned from Damascus to Sodom, after the slaughter of the kings, many are of Jerome's opinion, that the northern Salem was Melchizedec's city, rather than Jerusalem, which was situated farther to the south.

2. Priest of the most high God.]—By calling Melchizedec 'the priest of the most high God,' Gen. xiv. 18. Moses hath informed us, that there was a priest divinely appointed to officiate for the worshippers of the true God in Canaan, long before the days of Aaron, and before God formed to himself a visible church from any particular family or nation of mankind.—The Hebrew word translated *a priest*, sometimes signifies *a prince*: But the historian hath removed the ambiguity, by adding the words, 'of the most high God.'

3. And blessed him.]—In his manner of blessing Abraham, Melchizedec shewed himself a priest of the only true God: 'Blessed be Abraham of the most high God, possessor of heaven and earth.'

Ver. 2.—1. A tenth of all.]—namely, of all the spoils of the vanquished kings, ver. 4. and not a tenth also of the goods that had been taken from the king of Sodom and from Lot. For of these Abraham took nothing to himself.—By paying tithes to Melchizedec, Abraham acknowledged him to be a priest of the true God.—It seems his being supernaturally appointed a priest by God, was known through all that country.

2. Being first indeed, by interpretation, king of righteousness, and next also, &c.]—In ancient times, especially among the people whose history is recorded by Moses, it was usual to give names to persons and places expressive of their qualities, or in commemoration of some remarkable events. Thus Abram's name was changed into *Abraham*, to signify that he was made the father of many nations; and Sarai was named *Sarah*, because she was made the mother of nations; and Jacob obtained the name of *Israel*, because 'he had power with God.' See also Ruth i. 19, 20. This being the ancient practice, it cannot be doubted that the neighbourhood gave to this excellent king and to his subjects the names which they bear in the history, because they expressed the real and well known characters of both. Viewed in the light of this ancient practice, the apostle's argument from the name is conclusive, to shew what an excellent person Melchizedec was, and how fit to be made a type of the Son of God, who, in allusion to that type, was declared to love righteousness and hate wickedness, Psal. xiv. 7. and was foretold by Isaiah under the title of the *Prince of Peace*, Isa. ix. 6.

Ver. 3.—1. Without father, without mother.]—The apostle's meaning is, that Melchizedec did not derive his priesthood from his parents, but was made a priest of the most high God by a particular appointment. And, as there was no visible church of God existing at that time in which he could officiate, the appointment of God certainly authorized him to officiate as a priest for all the worshippers of the true God in those countries. Of this number his own subjects undoubtedly were. So likewise was Abimelech king of Gerar, Gen. xx. 3. xxi. 22. and Abraham with his domestics. Melchizedec, therefore, was an universal priest.

2. Without genealogy.]—*Ἀγενεαλογίας*; here answers to *μη γενεαλογουμένης* ἐξ αὐτοῦ, ver. 6. and implies, that, by not giving

COMMENTARY.

CHAP. VII.—1 *Now*, that ye may know the nature of Melchizedec's priesthood, to which God likened the priesthood of his Son, I observe, that this *Melchizedec, king of Salem, and priest of the Most High God, who met Abraham as he returned from the slaughter of the kings, and blessed him*;

2 *To whom Abraham imparted even a tenth of all the spoils*, (ver. 4.), *being first, according to the interpretation of his name, king of righteousness*, a most righteous king, and *next also, king of Salem, which, by interpretation, is king of peace*, king of a peaceable and virtuous people;

3 *Was without father without mother* as a priest, so that he was not a priest by descent; and *without genealogy* in the scripture, consequently there is no evidence of his being related to Abraham in any respect. Moreover, *having neither beginning of days nor end of life as a priest, but being made a type of the Son of God, he remained a priest all his life*.

4 *Now, consider how great this priest was, to whom, without being either his kinsman or subject, or being commanded by God to do so, even Abraham the father of our nation gave a tenth part of the spoils of the conquered kings*:

5 *For they verily of the sons of Levi who receive the priesthood by descent from Aaron, have a commandment to tithe the people of Israel only according to the law, that is by tithing the tithes taken from the people by their brethren the Levites, although they have come forth of the loins of Abraham*, and in that respect are equal in dignity to the priests;

6 *But Melchizedec, who did not derive his pedigree from the progenitors of the sons of Aaron*, (see ver. 3. note 2.), and who,

Melchizedec's pedigree, Moses intimated that he was not related to Abraham in any respect, nor to the priests who descended from him by Aaron.

3. Having neither beginning of days nor end of life.]—The time of the priests' ministration was called *their days*, Luke i. 23.—The service of the sons of Kohath, and among the rest the service of the priests, who were all Kohath's sons, was appointed, Numb. iv. 2, 3. 16. to begin when they were thirty years old, and to end when they arrived at the age of fifty. Wherefore, when it is said of Melchizedec, that he had neither beginning of days nor end of life, the meaning I think is, that neither the beginning of his days, nor the end of his life as a priest, was limited by any law of God, as the days of the service of the Levitical priests were. For in any other sense it is not true, that Melchizedec had neither beginning of days nor end of life. By thus continuing a priest all his life, Melchizedec greatly excelled the Levitical priests, and was qualified to represent the Son of God, the happy effect of whose ministrations as a priest is not confined to any one age of the world, but reached backward to the beginning, and forward to the end of time.

4. All his life.]—So the original phrase *ὅς το δὴναιος* signifies, being used by Appian to express the perpetual dictatorship of Sylla, Bell. Civ. 315. It is used likewise to denote the whole of Christ's life, Heb. x. 12. See also chap. x. 1.

Ver. 4.—1. Abraham the patriarch.]—(*Ἀβραάμης*). This word is very well translated in the Syriac version, 'Caput patrum, the Head of the fathers.'

2. The tenth of the spoils.]—Though the word *εἴρημα* signifies the best, whether of the fruits of the earth or of the spoils taken in war, the apostle does not mean that Abraham gave only the tenth of the chief spoils: He gave the tenth of all, ver. 2. But that tenth he gave out of the best of the spoils. Abraham was himself a priest, for he offered sacrifice when God entered into a covenant with him, Gen. xv. 9, 10: Wherefore, by giving Melchizedec the tenth of all, Abraham acknowledged, that in respect of the extent of his priesthood, as well as in respect of the manner in which the office was conferred on him, Melchizedec was a greater priest than he himself was. Further, seeing among the spoils there were probably cattle, Melchizedec may have offered some of them in sacrifice for Abraham as a thank-offering.

Ver. 5.—1. Have a commandment to tithe the people according to the law, that is, their brethren.]—The brethren of the priests whom they tithed were the Levites. This is called a *tithing the people*, because the portion of the Levites which the priests tithed, consisted wholly of the tithes which the Levites had taken from the people, Numb. xviii. 24—31.

2. Although they have come forth of the loins of Abraham.]—The apostle mentions this with what goes before, to shew that the priests were allowed to tithe the Levites, not because they were superior to them in respect of their descent, but because these tithes were allotted to the priests as a part of their maintenance, just as the tithes of the people were given to the Levites for their maintenance: for the tribe of Levi had no part of Canaan assigned to them in the division of the land; the Lord's part was their portion.

Ver. 6.—1. Tithed Abraham:]—namely, without any particular command from God so to do: and, being king of Salem, he had no occasion to take tithes of Abraham for his maintenance; but he took them as a priest, who by divine appointment officiated in holy things for all the worshippers of the most high God in Canaan. In

and blessed² (τοῦ εὐχρίστου) the holder of the promises.³

7 (Δε, 103.) Now, without all contradiction, the less¹ is blessed of the better.

8 (Καί, 224.) Besides, here verily men who die take tithes; but there one testified of, (οὐκ ἔστιν, 12.) that he lived¹ A PRIEST ALL HIS LIFE. (Psal. cx. 4.)

9 And as one may say,¹ even Levi, who receiveth tithes, was tithed (διὰ, 117.) in Abraham:

10 For he was yet in the loins of his father,¹ when Melchizedec met him.

11 (Οὐ, 263.) Moreover, if indeed perfection¹ were through the Levitical priesthood, (γὰρ, 90.) because (ἐπ' αὐτῇ, 190.) on account of it the people received the law,² what farther need was there that a different³ priest should arise, according to the order of Melchizedec, and not be called according to the order of Aaron?

12 (Γὰρ, 93.) Wherefore, the priesthood being changed, of necessity there is a change also of the law.¹

13 (Γὰρ) For HE (ἐπ' οὐ, 191. 2.) to whom these things are said, partook¹ of a different tribe, of which no one gave attendance at the altar.

this respect, therefore, he was a fit type of the Son of God, through whose priesthood all the nations of the earth are to be blessed.

2. And blessed.]—Melchizedec was directed of God to bless Abraham on this occasion, as an emblem of the blessing of the nations by Christ, who, like Melchizedec, was to be a king as well as a priest, for the purpose of effectually blessing mankind.

3. The holder of the promises.]—This circumstance is mentioned to shew, that notwithstanding God highly honoured Abraham by making the promises to him, as the father or head of all the faithful, yet he was inferior to Melchizedec as a priest; for it is added in the next verse, 'the less is blessed of the better.'

Ver. 7. The less is blessed of the better.]—The blessing here spoken of, is not the simple wishing of good to others, which may be done by inferiors to superiors; but it is the action of a person authorized to declare God's intention to bestow good things on another. In this manner Isaac and Jacob blessed their children, under a prophetic impulse. In this manner the priests under the law blessed the people. In this manner likewise Melchizedec, the priest of the most high God, blessed Abraham.

Ver. 8. One testified of, that he lived.]—The Greek verb ζῆ here is not the present, but the imperfect of the indicative. See Clenard's grammar in voce.—It is not testified, Psal. cx. 4. that Melchizedec 'now liveth,' far less that he 'liveth as a priest.' It is only testified, 'Thou art a priest for ever after the order of Melchizedec,' which the apostle terms a testifying that Melchizedec lived a priest all his life; because that was one of the particulars which distinguished his priesthood from that of Aaron, and which rendered it a fit type of the priesthood of the Son of God.—See ver. 3. where this is expressly affirmed.

Ver. 9. And as one may say.]—Grotius and Raphelius have shewed, that the phrase εὐχρίστου was used by the Greeks to soften any seemingly harsh expression which was not to be pressed too far, in the same manner as the Latins used their phrase, *ut ita dicam*. Le Clerc, however, hath endeavoured, Art. Critic, vol. i. p. 167. to prove that this phrase should be translated 'and to say the truth.' But as the apostle's affirmation, that 'Levi was tithed in Abraham,' is not to be taken strictly, I think it more proper, with Grotius and Raphelius, to understand εὐχρίστου as a softening of that assertion.

Ver. 10. He was yet in the loins of his father.]—This might be justly said of Levi, who descended from Abraham in the ordinary course of generation; but it cannot be said of Christ, who was born in a miraculous manner without any human father. While therefore the apostle's argument, taken from Abraham's paying tithes to Melchizedec, and his receiving the blessing from him, proves that both Abraham and the Levitical priests, his natural descendants, were inferior to Melchizedec, it does not apply to Christ at all.

Ver. 11.—1. Moreover, if indeed perfection.]—Perfection, applied to priests and sacrifices, denotes the highest degree of those blessings which men seek by the use of priests and sacrifices; namely, the pardon of sin and the favour of the Deity. See Heb. viii. 7. note 1.

2. On account of it the people received the law.]—ἐπ' αὐτῇ ἐλάβετο

being a king as well as a priest, did not take tithes for his maintenance, tithed Abraham a stranger, and blessed him, although he was the possessor of the promises.

7 Now, without all doubt, the inferior is blessed of his superior. Wherefore, by this transaction also, Melchizedec was shewn to be greater than Abraham, both as a king and as a priest.

8 Besides, under the law verily men who at a certain age, cease to be priests, as if they were dead, take tithes: but under the patriarchal dispensation one took tithes, of whom it is testified by God, that he lived a priest all his life.

9 And as one may say, even Levi, whose children receive tithes from Abraham's children, was tithed by Melchizedec in the person of Abraham:

10 For Levi was yet in the loins of his father Abraham, when Melchizedec met Abraham: So that the consequences of Levi's father's paying tithes and receiving the blessing, extended to Levi and to his children.

11 Moreover, to shew you the inferiority of the Levitical priesthood to the priesthood of Christ, I ask, If the pardon of sin were really to be obtained through the ministrations of the Levitical priesthood, because on account of establishing that priesthood the Israelites received the law; what farther need was there that a different priest should arise according to the order of Melchizedec, and not to be called according to the order of Aaron? Is not the prediction, of the raising up of a priest of a different order from that of Aaron, a declaration of the inefficacy of the Levitical priesthood, and of God's intention to change it?

12 Wherefore, the priesthood, on account of which the law was given, being changed, of necessity there must be a change also of the law itself.

13 Now, God certainly intended to change the priesthood from the tribe of Levi: For he to whom he said, Thou art a priest, was of a different tribe, of which no one ever officiated as a priest at the altar; nor by the law could officiate.

ἡννομήσθησαν. The common translation of this clause, 'under it the people received the law,' is not true in fact: For the law was prior to the priesthood, being given for the purpose of forming and establishing the priesthood. Nay, the Jewish people themselves were separated from the rest of mankind, and made a people by the law, merely that they might as a nation worship the only true God according to the Levitical ritual, in settling which most of the precepts of the law were employed. This being the case, is it any wonder that such of the Jews as looked no farther than the outside of the priesthood and law, imagined that perfection in respect of pardon and acceptance with God, was to be obtained by the Levitical priesthood and sacrifices, and in that persuasion believed they never would be abolished? Nevertheless, if they had understood the true meaning of the law, they would have known that it was a typical oracle, in which, by its services, the priesthood and sacrifice of the Son of God were prefigured; and that by calling his Son a priest, not after the order of Aaron, but after the order of Melchizedec, God declared that his services as an High-priest, and the sacrifice of himself which he was to offer, were entirely different, both in their nature and effects, from the Levitical services and sacrifices; and that they were to be substituted in the room of these services, for which there was no occasion after the Priest and sacrifice which they prefigured were come.

3. That a different priest should arise.]—The apostle does not mean a priest numerically or individually different from the Levitical priests; for that was not to the purpose of his argument: but he means, a priest different from them in his character and ministrations, and in the effects of his ministrations. They were priests after the order of Aaron, that is, priests by descent; he was a priest after the order of Melchizedec, being immediately appointed to the office by God himself, as Melchizedec was: Their ministrations sanctified only to the purifying of the flesh; his sanctified to the purifying of the soul from sin. By their ministrations the offending Israelites were delivered only from temporal death; but by his ministrations penitents are delivered from eternal death.

Ver. 12. The priesthood being changed, of necessity there is a change also of the law.]—Under the law the offices of the priesthood consisted in offering the sacrifices of beasts; and in performing various rites for purifying the bodies of the worshippers from ceremonial defilement, that they might be fit to join the congregation in the public worship of God. But when the priesthood was changed, by raising up from another tribe a priest after the order of Melchizedec, whose services had for their object to purify the conscience of the worshippers, not by the sacrifice of beasts but by the sacrifice of himself, the whole law concerning the sacrifices of beasts, and concerning the sanctifying of the flesh of the Israelites by washing, &c. was of necessity changed, that is, abolished entirely.

Ver. 13. Partook of a different tribe.]—Μετέσχεν. This leads us to chap. ii. 14. where it is said of our Lord, that (ἀντίστοιχόν) 'he partook of flesh and blood.' He partook of the flesh and blood of a different tribe.

14 For it is very plain,¹ that our Lord hath sprung up from Judah,² (u, 142. 1.) to which tribe Moses spake nothing (πρὸς Ἰουδαίους, 279.) concerning the priesthood.

15 (κ, 224.) Moreover, it is still more exceedingly plain, (u, 127.) that according to the similitude (see chap. v. 6. note) of Melchizedec, a different priest ariseth,

16 Who (ὁ γὰρ) is made, not according to the law of a carnal¹ commandment, but according to the power of an endless life:² (See ver. 24.)

17 For he testifieth, Thou art a priest for ever, according to the order of Melchizedec. (Syriac, secundum similitudinem, see ver. 15.)

18 (Μὴ γὰρ, 238. 93.) Well, then, there is a disannulling of the precedent commandment, because of its weakness¹ and unprofitableness:²

19 For the law made (ὡς δὲ, 21. 2.) no one perfect, (see ver. 11. note 1.), but the after introduction¹ of a better hope did, by which we draw near² to God.

20 (κ, 224.) Moreover, in as much as not without an oath¹ JESUS WAS MADE A PRIEST; (from ver. 21.)

21 (For they verily were made priests without an oath, but he with an oath, by him who said to him, The Lord hath sworn, and will not repent,¹ Thou art a priest for ever, according to the order of Melchizedec);

22 By so much was Jesus made (ὥς γὰρ) the mediator¹ of a better covenant.² (See Heb. viii. 6. note.)

14 For it is very plain from the scriptures, that our Lord Messiah, called by David, (Psalm cx. 1.) his Lord, and to whom God said, 'Thou art a priest,' was to spring up from Judah; to which tribe Moses spake nothing concerning their obtaining the priesthood.

15 Moreover, it is still more exceedingly plain from God's oath, that, according to the similitude of Melchizedec, a different kind of priest from the Levitical ariseth, who, like Melchizedec, will be also a king;—wherefore, since the law was given for the purpose of establishing the priesthood, (ver. 11.), the priesthood being changed, the law must be changed likewise, ver. 12.;

16 Who is made, not according to the law, whose commandment concerning the priests hath a respect only to their bodily strength, but according to the power of that endless life which he possesses, and by which he can minister as a priest for ever.

17 For God testifieth concerning him, Thou art a priest for ever according to the order of Melchizedec. Like Melchizedec, thou art a priest and a king, and shalt continue the only priest of the people of God, so long as they have any need of the priest's office.

18 Well, then, the priesthood being changed, there is a total abrogation of the precedent commandment, the law of Moses, because of its weakness in reforming mankind, and its unprofitableness in procuring pardon for sinners;

19 For the law by its priesthood made no one perfect in respect of pardon and access to God: But the after introduction of a better priesthood, as the foundation of a better hope, maketh men perfect in these respects; by which priesthood we worship God acceptably. (See Eph. ii. 18.)

20 Moreover, that the gospel is a better and more effectual covenant than the law, is evident; for in as much as not without an oath Jesus the mediator of the gospel covenant was made a priest;

21 For Aaron and his sons verily were made priests without an oath; but Jesus was made a priest with an oath, in which an unchangeable priesthood was conferred on him by God, who said to him, The Lord hath sworn, and will not repent of the appointment, Thou art a priest for ever, according to the order of Melchizedec:

22 I say, in as much as by the oath of God an unchangeable priesthood was conferred on him, by so much was Jesus made the mediator of a more permanent and effectual covenant than the Sinaitic.

Ver. 14.—1. For it is very plain.—Pierce is of opinion, that the preposition πρὸς, in the word πρὸς Ἰουδαίους, hath the same signification as in the word πρὸς γουρῆς, ver. 18. and that it may be translated, it is plain before he appeared: a sense which our translators have given to πρὸς Ἰουδαίους, 1 Tim. v. 24, 25. But if this translation is adopted, ἀποτίτληται must be rendered was to spring up, contrary to the propriety of the tense.

2. That our Lord hath sprung up from Judah.—That Messiah was to spring up from Judah, is very plain from the prophecies concerning his descent. And it is likewise plain, that this part of Messiah's character was verified in our Lord, whose genealogy Matthew and Luke have traced up to king David, from the public tables. For that such tables of their descent were kept by the Jews, Josephus testifieth, Vita, Sect. 1. at the end: 'I give you these successions of our family, as I find them written in the public tables.'—By these tables Paul knew himself to be of the tribe of Benjamin.

Ver. 16.—1. Who is made, not according to the law of a carnal commandment.—The commandment of the law, appointing the sons of Aaron to begin their ministrations at thirty years old, and to leave them off at fifty, (see ver. 3. note 3.), is called a carnal commandment, because it regarded the bodily strength of the priests, as the only personal qualification necessary to their ministry. The truth is, the services of the tabernacle were so laborious, that none but persons in the vigour of life were capable of performing them.

2. But according to the power of an endless life.—To the ministration of Christ's priesthood, bodily strength was not necessary. They were intended for sanctifying, not the bodies but the souls of the worshippers, and required vigour of mind rather than of body. Wherefore, possessing an endless life, our Lord was fitly made a Priest for ever.—It is true, being a Sacrifice, as well as a Priest, it was necessary that he should die. But as he continued only a short while in the state of the dead, and arose never to die any more, he may justly be said to have an endless life. Besides, it should be considered, that his life as a priest did not begin till after his ascension, when he passed through the heavens into the holiest of all, with the sacrifice of his crucified body; see Heb. viii. 5. note 3.; and having offered that sacrifice there, he sat down at the right hand of the throne of the Majesty in the heavens, (viii. 1.), where he remains the minister of that true tabernacle, making continual intercession for his people: And thus abides, in the heavenly holy place, a Priest for ever, according to the power of his endless life as a priest.

Ver. 18.—1. Because of its weakness.—The weakness of the law in reforming sinners arose from this, that whilst it required

perfect obedience to all its precepts under the penalty of death, it gave the Israelites no encouragement to obey, either by promising them the assistance of God's Spirit to enable them to obey, or by giving them assurance of pardon upon their repentance in case of failure. The only source from which the Israelites derived their hope of these things, was the covenant with Abraham.

2. And unprofitableness.—Though the apostle affirms, that the law of Moses was unprofitable for the purpose of pardoning sinners, it answered many valuable ends, which he has explained in his epistle to the Galatians, chap. iii. 19—24.

Ver. 19.—1. The after introduction.—Beza tells us, that the word ἐπὶ ἐκείνῃ signifies the bringing in of a thing from a different quarter. But that translation does not express the force of the preposition ἐπὶ in this compounded word.

2. Draw near to God.—Under the covenant of the law, the priests, by virtue of the Levitical sacrifices, but not the people, were permitted in their acts of worship to draw near to the manifestation of the divine presence in the tabernacle; but under the gospel covenant, by the sacrifice of Christ, all believers equally are permitted, in their acts of worship, to draw near to the presence of God in the great temple of the universe.

Ver. 20. Not without an oath.—The apostle's reasoning here is founded on this, that God never interposed his oath, except to shew the certainty and immutability of the thing sworn. Thus he swore to Abraham, Gen. xxii. 16—18, that in his seed 'all the nations of the earth should be blessed;' and to the rebellious Israelites, that 'they should not enter into his rest,' Deut. i. 34, 35.; and to Moses, that 'he should not go into Canaan,' Deut. iv. 21.; and to David, that 'his seed should endure for ever, and his throne unto all generations,' Psalm lxxxix. 4. Wherefore, since Christ was made a priest not without an oath that he should be a priest for ever after the similitude of Melchizedec, that circumstance shewed God's immutable resolution never to change or abolish his priesthood, nor to change or abolish the covenant which was established on his priesthood: whereas, the Levitical priesthood and the law of Moses being established without an oath, were thereby declared to be changeable at God's pleasure.

Ver. 21. The Lord hath sworn, and will not repent.—The immutability of Christ's priesthood depends, not only on God's oath making him a priest for ever, but on God's swearing that he will never repent of making him a priest for ever.

Ver. 22.—1. By so much as Jesus made the mediator.—Εὐ-
γὰτος. The Greek commentators explain this word very properly by μεσσίτης, a mediator, which is its etymological meaning; for it comes from ἵγγυσι, near, and signifies one who draws near, or who

23 (καὶ, 224.) *Besides, they indeed are become many priests, because they are hindered by death from continuing;*

24 But he, (διὰ τὸ μῆναι) because he liveth for ever, hath a priesthood which doth not pass from him.

25 (Ὅθεν καὶ σωζομεν εἰς το πᾶναι;) Hence he is even for ever able to save them who come to God through him; always living to make intercession for them.

26 (Ἦγ, 97.) Now such an High-priest became us, WHO, (ἁγιος) being holy, harmless, undefiled, separated² from sinners, and higher than the heavens;

27 He hath not, like the high-priests, need from time to time¹ to offer sacrifices, first for his own sins, then FOR those of the people: for this LATTER he did once when he offered up himself.

28 For the law constituteth men high-priests who have infirmity; but (ὁ λογος, 60.) the word of the oath, which was after the law, CONSTITUTED the Son, (τελειωσμενον, Heb. v. 9. note 1.) who is perfected for evermore.

causes another to draw near. Now, as in this passage a comparison is stated between Jesus as an high-priest and the Levitical high-priests; and as these were justly considered by the apostle as the mediators of the Sinaitic covenant, because through their mediation the Israelites worshipped God with sacrifices, and received from him as their king a political pardon, in consequence of the sacrifices offered by the high-priest on the day of atonement; it is evident that the apostle in this passage calls Jesus 'the High-priest or Mediator of the better covenant,' because through his mediation, that is, through the sacrifice of himself which he offered to God, believers receive all the blessings of the better covenant. And as the apostle had said, ver. 16. that 'by the introduction of a better hope (ἡ γὰρ ἐλπίς) we draw near to God,' he in this verse very properly called Jesus ἡγῆς rather than μεσῆτης, to denote the effect of his mediation. See ver. 25.—Our translators, indeed, following the Vulgate and Beza, have rendered ἡγῆς by the word *surety*, a sense which it hath Ecclesiasticus xxix. 16., and which naturally enough follows from its etymological meaning. For the person who becomes surety for the good behaviour of another, or for his performing something stipulated, brings that other near to the party to whom he gives the security,—he reconciles the two. But in this sense the word ἡγῆς is not applicable to the Jewish high-priests. For, to be a *proper surety*, one must either have power to compel the party to perform that for which he hath become his surety, or, in case of his not performing it, he must be able to perform it himself. This being the case, will any one say that the Jewish high-priests were sureties to God for the Israelites performing their part of the covenant of the law? or to the people, for God's performing his part of that covenant?—As little is the appellation *surety of the new covenant* applicable to Jesus. For, since the new covenant doth not require perfect obedience, but only the obedience of faith, if the obedience of faith is not given by men themselves, it cannot be given by another in their room, unless we suppose that men can be saved without personal faith. I therefore infer, that they who speak of Jesus as the surety of the new covenant, must hold that it requires perfect obedience, which not being in the power of believers to give, Jesus hath performed it for them. But is not this to make the covenant of grace a covenant of works, contrary to the whole tenor of scripture? For these reasons, I think the Greek commentators have given the true meaning of the word ἡγῆς in this passage, when they explain it by μεσῆτης, mediator.

2. Of a better covenant.—The common translation of οὐκ ἐστὶν νόμος, *of a better testament*, I think is wrong; for it implieth that the law of Moses is likewise a *testament*, which it cannot in any sense be called, as shall be shewed Heb. ix. 15. note 1.—The apostle's reasoning here is to the following purpose: The covenants of which I speak, being founded each on its own priesthood, the covenant which is founded on a temporary priesthood must itself be temporary, and so never can be the means of conferring an eternal pardon: whereas the covenant which is established on an eternal priesthood must be eternal, and have the greatest efficacy at all times in procuring salvation for sinners. See ver. 20. note.

Ver. 24. Hath a priesthood which doth not pass from him.—The apostle makes this remark on Christ's priesthood, because an office which is held for ever renders the possessor more extensively powerful than if it were held only for a time. See ver. 25.

Ver. 25. Always living to make intercession for them.—The nature of the apostle's argument requires, that by Christ's 'always living,' we understand his always living in the body. For it is thus

23 Besides, Jesus our High-priest is more powerful than the Levitical high-priests in this respect, that they indeed are many priests, because they are hindered by death from continuing;

24 But he, because he liveth for ever in the body, (see ver. 25. note), hath a priesthood which shall never pass from him to any other person on account of incapacity.

25 On which account he is even for ever able to save all who approach to God through his mediation; always living an High-priest (ver. 8. 24.) to make affectionate intercession with God for them.

26 Now such an High-priest as Christ was suited to our exigencies, who being holy in affection, harmless in conduct, undefiled by those with whom he conversed, separated from sinners, and higher than all the inhabitants of the heavens, the angels;

27 He hath not, like the Levitical high-priests, need from time to time to offer sacrifices, first for his own sins, and then for the sins of the people. For himself he offered no sacrifice; and for the sins of the people he offered sacrifice only once, when he offered up himself.

28 The sons of Aaron needed to offer sacrifice for themselves, because the law constituteth men high-priests who are sinners; but the declaration of the oath, which happened after the law was given, constituted the Son an High-priest, who is perfectly fitted, for executing the office for evermore, by his absolute freedom from sin, and by his endless life.

that he is an affectionate and sympathizing high-priest, who, in his intercession, pleads the merit of his death to procure the salvation of all who come to God through him. Agreeably to this account of Christ's intercession, the apostle, ver. 27. mentions the sacrifice of himself, which Christ offered for the sins of the people, as the foundation of his intercession. Now, as he offered that sacrifice in heaven, chap. viii. 2, 3., by presenting his crucified body there, (see chap. viii. 5. note), and as he continually resides there in the body, some of the ancients were of opinion, that his continual intercession consists in the continual presentation of his humanity before his Father; because it is a continual declaration of his earnest desire of the salvation of men, and of his having, in obedience to his Father's will, made himself flesh, and suffered death to accomplish it. See Rom. viii. 34. note 3. This opinion is confirmed by the manner in which the Jewish high-priest made intercession for the people on the day of atonement, and which was a type of Christ's intercession in heaven. He made it, not by offering prayers for them in the most holy place, but by sprinkling the blood of the sacrifices on the mercy-seat, in token of their death. And as by that action he opened the earthly holy places to the prayers and worship of the Israelites during the ensuing year; so Jesus, by presenting his humanity continually before the presence of his Father, opens heaven to the prayers of his people in the present life, and to their persons after the resurrection.

The appointment of Jesus to be our intercessor with the Father, being agreeable to the general method in which the scriptures represent God as dealing with mankind, Gen. xviii. 26. Job xlii. 8. it is no proof of God's unwillingness, but rather of his great inclination, to be merciful to us. At the same time, it is an illustrious manifestation of Christ's worthiness. And being the reward of that worthiness, it not only encourages sinners in their approaches to the Deity, by giving them assurance of pardon, but it animates them powerfully to become in like manner worthy and good, seeing persons of that character are held in such estimation by God, and so highly rewarded.

Ver. 25.—1. Who being holy.—Because the English word *holy* is not different in sense from *undefiled*, which follows, and because the Hebrew word answering τὸ ἅγιος, *holy*, is by the LXX. rendered ἡλεος, *merciful*, Campbell, in one of his Dissertations prefixed to his Translation of the Gospels, gives it as his opinion, that in this verse ἅγιος may be translated *merciful*.

2. Separated from sinners.—This is thought an allusion to the separation of the high-priest, seven days before he made the annual atonement, Levit. xvi. 17.—Jesus, our high-priest, had no need of any particular separation before he offered the sacrifice of himself; he was always separated from sinners in character and behaviour.

Ver. 27. Hath not, like the high-priests, need from time to time.—So the phrase καὶ οὐκ ἐστὶν must be translated, being equivalent to καὶ οὐκ ἐστὶν, chap. x. 1. from year to year. For the high-priest offered sacrifice only one day in the year, namely, on the tenth of the seventh month. Besides, the word ἡμέρα, *day*, is used to denote any part of time; as when it is said of the passover, Exod. xii. 10. 'Thou shalt keep this ordinance (Heb. from days to days) from year to year.' See also 1 Sam. i. 3.—In this passage the apostle takes notice of three particulars, which distinguish the sacrifice offered by Christ from the sacrifices offered by the Jewish high-priests: First, He offered no sacrifice for himself, but only for the people; Secondly, He did not offer that sacrifice annually, but once for all; Thirdly, The sacrifice which he offered for the people was not of calves and of goats, but of himself.

CHAPTER VIII.

View and Illustration of the Discoveries in this Chapter.

THE apostle, in what goeth before, having shewed that Jesus, as an High-priest, is superior to all the Levitical high-priests, in as much as, like Melchizedec, he is a king as well as a priest; nay, a more righteous king than even Melchizedec, being absolutely free from sin; he, in this and the following chapter, for the farther illustration of the glory of Jesus as an High-priest, compares his ministrations with the ministrations of the Levitical high-priests, both in respect of the place where he officiates, and in respect of the efficacy of his ministrations.

His discourse on these subjects the apostle begins with observing, that they are matters of greater importance to mankind as sinners, than any hitherto treated of by him; namely, that we have in Jesus such an High-priest as our sinful state required, and as he had described chap. vii. 26. namely, an High-priest absolutely sinless, and greater than all the angels, who, having offered one effectual sacrifice for the sins of the people, even the sacrifice of himself, sat down at the right hand of the manifestation of the divine presence in heaven, ver. 1.—as the abiding minister or High-priest of the true holy places which the Lord hath formed and not man, ver. 2.—This sitting down of the Son of God, our High-priest, at the right hand of the Majesty in the heavens, after offering the sacrifice of himself, the apostle hath mentioned chap. 1. 3.; but it was only as a subject to be afterwards handled. He therefore introduceth it in this place, in order to a full discussion; and calls it the chief of all the things he had hitherto mentioned, because it implied, first, That the sacrifice of himself which Jesus offered, on his entering heaven after his resurrection, was accepted of God as a sufficient atonement for the sins of the world. Secondly, The sitting of our great High-priest at the right hand of God implies, that he possesses all power in heaven and on earth next to God; so that he is able to defend the people for whom he officiates from their enemies, and is authorized by God to acquit and reward them at the judgment.—Thirdly, That our High-priest did not, like the Levitical high-priests, depart out of the most holy place after finishing the atonement, but abideth there always, as the minister or High-priest thereof, to open that holy place to the prayers and other acts of worship performed by his people on earth, and to their persons after the general judgment.

Of the first of these important matters implied in our high-priest's sitting down at the right hand of God, namely, that he offered the sacrifice of himself in heaven, and that that sacrifice was accepted by God as a sufficient atonement for the sins of the world, the apostle treats in this chapter. Of the second, namely, that he possesseth power, as governor of the world, to save his people, and to give them eternal life, he speaks chap. ix. 28. And of the third, that he is the abiding minister of the heavenly holy place, he discourses chap. x. 19–22.

That Christ hath offered an effectual sacrifice for sin, the apostle proves in the following manner: Since every high-priest is constituted to offer both gifts and sacrifices, Messiah, who was constituted by the oath of God an High-priest after the similitude of Melchizedec, must of necessity have had some sacrifice to offer, ver. 3.—And that he must have offered that sacrifice in heaven is cer-

tain; because, if the oath of God had respected his being a priest on earth, he could not have been a priest at all: for the only temple of God on earth where he could offer sacrifice, being occupied by priests who officiated according to the law of Moses, which confined the priest's office to the sons of Aaron, Numb. iii. 10. these priests would have hindered Messiah, who was of the tribe of Judah, from ministering as a priest among them. It is plain, therefore, that if Messiah was not appointed to exercise his priesthood in heaven, and did not offer sacrifice there, he never acted as a priest at all; and the oath of God constituting him a priest, hath not taken effect, ver. 4.—Farther, to prove that Messiah was to offer sacrifices in heaven, the apostle appealed to the services which the Levitical priests performed according to the law in the inward tabernacle, whose chief use, he tells us, was to be shadows or typical representations of the services to be performed by Christ in heaven. And this affirmation he founds on God's command to Moses,—to make all things, not the tabernacles only with their furniture, but the services of the tabernacles also, exactly according to the pattern shewed him on the Mount, ver. 5.

Next, with respect to the efficacy of Christ's ministrations as an High-priest, the apostle observes, that they are as much more excellent than the ministrations of the Levitical high-priests, as the covenant or dispensation of religion of which he is the Mediator or High-priest, by its better promises, excels the covenant or dispensation of the law, ver. 6.—which the apostle proves to be not without fault, from this circumstance, That if it had contained all the discoveries and promises which God judged necessary to the sanctification and salvation of sinners, he would not have introduced a second covenant or dispensation of religion, ver. 7.—Yet, that a second covenant or dispensation was to be introduced, is evident from God's own words, Jeremiah xxxi. 31–34. in which he promised a *new covenant*, ver. 8.—altogether different from that which he made with the Israelites, after bringing them out of Egypt, ver. 9.—For in the new covenant, Judah and Israel are to have the knowledge of God and of his will set forth, not by dark shadows, as in the old covenant, but in the clearest manner. And the pardon they are to receive under that covenant, is not a political, but an eternal pardon. So that, as was observed ver. 6. it is a covenant established on better promises than the law, ver. 10, 11, 12.—Lastly, the apostle observes, that by saying a *new covenant*, God hath made the covenant of the law *old*, and thereby hath intimated, that, as a thing decayed and useless, it is to be put out of sight altogether, ver. 13.—Thus it appears, that the prophet Jeremiah, in the most express terms, hath borne testimony to the superior excellence of the new covenant or dispensation of religion, of which Christ is the minister, mediator, or high-priest; and to God's intention of abrogating the former covenant or dispensation, even the whole body of the law of Moses, with all its ineffectual sacrifices and services.—An argument of this sort, founded on their own scriptures, being so cogent, could not fail to make an impression on the unbelieving Hebrews; and must have reconciled such of them to the gospel as retained any candour or love of truth.

NEW TRANSLATION.

CHAP. VIII.—1 Now, (now) of the things spoken (spoken) the chief! is, We have such

COMMENTARY.

CHAP. VIII.—1 Now, of the things spoken concerning the priesthood of Christ, the chief is, That in him we have such an High-

Ver. 1.—1. The chief is.]—So Chrysostom and Theophylact interpret the word *κεφαλαιον*. In like manner the Syriac, 'Caput omnium eorum'; and the Vulgate, 'Capitulum autem super

ea,' &c. See the illustration, for the reason why, the sitting down of Christ at the right hand of God, is called the chief of the things hitherto spoken by the apostle. See also Heb. v. 10. note.

an High-priest² as *BECAME US*, (from chap. vii. 26.), who *sat down* at the right hand of the throne of the Majesty in the heavens,³

2 A minister of the *holy places*,¹ (αἱ, 221.) namely, of the true tabernacle,² which the Lord pitched, and not man :

3 For every high-priest is *constituted* to offer both gifts and sacrifices. Hence *IT WAS* necessary that this *HIGH-PRIEST* also should have something which he might offer *IN HEAVEN*.¹

4 For verily if he were on earth *TO OFFER SACRIFICE*, (from ver. 3.), he could not be a priest, there being priests who offer gifts¹ according to the law.²

5 (Οὐτως, 67) *These serve with a representation and shadow of the heavenly things*,¹ (αἱ θῶς) since Moses, when about to construct the tabernacle,² was admonished of God :³ See now, saith he, *THAT* thou make all things according to the pattern⁴ which was shewed thee in the mount.⁵

2. Such an High-priest.]—Τοιούτων here answers to τοιούτου, chap. vii. 26. and brings to the reader's recollection the description there given of the high-priest who could effectually officiate for us.

3. The right hand of the Majesty in the heavens;]—that is, at the right hand of the visible glory, whereby the divine presence is manifested to the angels in heaven. For, as the ark in the inward tabernacle was called the *mercy-seat*, or throne of the Majesty on earth, because the glory of the Lord, which appeared between the cherubim, rested on it to dispense to the Israelites the pardon of the offences which they committed against God as the king of their commonwealth, so the place where the glory of God is manifested in heaven is called here 'the throne of the Majesty in the heavens;' and chap. xii. 2. 'the throne of God.' Of this throne, and of Jesus at the right hand of God, Stephen had a sight, Acts vii. 55. 'And he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God; 56. And said, I see the heaven opened, and the Son of man (Jesus in the human nature) standing at the right hand of God.' This sight, it is probable, the apostle himself enjoyed, when he was caught up into the third heaven. That the Deity manifests his presence to his intelligent creatures in a sensible manner, somewhere in the universe, is a notion which hath been entertained by all mankind. See Heb. ix. 5. note.

Ver. 2.—1. A minister of the holy places.]—With Christ's sitting down at the right hand of God, the apostle justly connects his becoming the abiding minister or high-priest of heaven; because in Psalm cx. 1. where his sitting down at the right hand of God is foretold, it is also foretold, ver. 4. that God would salute him 'a priest for ever after the order of Melchizedec;' and, by so doing, declare him to be, like Melchizedec, both a priest and a king for ever.

2. The true tabernacle.]—See chap. ix. 11. note 2. Heaven, or rather the universe, is called the 'true tabernacle,' or habitation of God, to distinguish it from the Mosaic tabernacle, which was only its representation or shadow, by means of the inhabitation of the glory of the Lord.

Ver. 3. Something which he might offer in heaven.]—That the words in *heaven* are rightly supplied here, is evident from the following verse, where we are told, that if Christ were constituted by God's oath a priest on earth, he could not have executed his office; the priesthood in God's only temple on earth being by God himself limited to the tribe of Levi. From this it follows, that the oath which made him a priest, made him a priest in heaven, and authorized him to offer sacrifice in heaven. Also it follows, that the sacrifice he was appointed to offer was not the sacrifice of goats and calves, for they could not be offered in heaven, but the sacrifice of himself. Accordingly, that sacrifice he actually offered in heaven, by appearing before the throne of God in the body wherein he suffered, as shall be shewed, ver. 5. note 5. at the end. And that this was a real offering of himself a sacrifice to God, is evident from Heb. ix. 24. where we are told that Christ, after suffering death on earth, 'did not enter into the holy places made with hands, the likenesses of the true holy places, but into heaven itself, there to appear before the face of God on our behalf.' And to shew that, by so appearing, Christ offered himself a sacrifice to God, the apostle adds immediately, ver. 25. 'not, however, that he should offer himself often.' Wherefore, Christ's presenting himself in his crucified body before the throne of God, being a real offering of himself a sacrifice to God for us, we are said, Heb. x. 10. to be 'sanctified through the offering of the body of Jesus Christ once.'

Ver. 4.—1. Offer gifts.]—Gifts signify not only free-will offerings, but propitiatory sacrifices. See Heb. xi. 4.

2. According to the law.]—By the law the priest's office was strictly limited to the sons of Aaron; and if any others intruded

priest as described chap. vii. 26., who, after offering the sacrifice of himself for us in the true tabernacle, *sat down at the right hand of the manifestation of the divine presence in the heavens*, (chap. ix. 5. note), as having by that sacrifice made a complete atonement,

2 And as an abiding minister of the *real holy places*, namely, of the heavenly tabernacle, which, being erected by the Lord and not by man, must be unspeakably more magnificent than the Mosaic tabernacle.

3 The sitting down of Christ at the right hand of God, as the minister of the true holy places, is a demonstration that he offered an acceptable sacrifice for sin in heaven: For every high-priest being constituted to offer both free-will offerings and propitiatory sacrifices, it was necessary that this High-priest, who was constituted by an oath, should have some sacrifice which he might offer in heaven, the only place where he could officiate.

4 For verily if he were by the oath of God constituted a priest on earth to offer sacrifice, he, who was of the tribe of Judah, could not be a priest, there being, in the only temple of God on earth priests who offer sacrifices according to the law, which limit the priest's office to the sons of Aaron.

5 Farther, that Christ exercises his priesthood in heaven appears from this also, that these priests perform the service of the tabernacle with sacrifices which are a representation and shadow of the sacrifice and intercession of Christ in heaven; as is plain from this, that Moses, when about to construct the tabernacle, and appoint its services, was admonished of God: See now, saith he, that thou make all things according to the pattern which was shewed thee in the mount

themselves into it, they were to be put to death, Numb. iii. 11. Wherefore Jesus, being of the tribe of Judah, could not possibly offer sacrifice in the temple of Jerusalem.

Ver. 5.—1. Serve with a representation and shadow of the heavenly things.]—Here επιεικῶς is the dative, not of the object, but of the instrument. The common translation, 'serve into the example and shadow of heavenly things,' makes the tabernacle, most absurdly, the object of the worship of the Levitical priests. So also the Vulgate: 'Qui exemplari et umbræ deserviant cælestium.' Wherefore, as the translation which I have given is equally literal, it is certainly more just.—According to Theophylact the word επιεικῶς, which I have translated *representation*, signifies an *obscure delineation of a thing*. For the meaning of εἰκῶς, see chap. x. 1. note.

2. Since Moses, when about to construct the tabernacle.]—So translate ἀλλὰ ἐπειταὶ τὸν θεόν, because, although ἐπειταὶ commonly signifies to finish a thing which is begun, it is sometime used to denote simply the doing of a thing: Heb. ix. 6. 'These things being thus set in order, the priests go at all times indeed into the first tabernacle, (τὰς ἀρχαίας ἐπιταφύουσιν), performing the services.' And that the word must be so translated in the passage under consideration, is plain from this, that God's admonition was given to Moses before he began to make the tabernacle.—Parkhurst has produced a passage from Hieroclitus, in which ἐπιταφύουσιν signifies simply to *perform worship, ceremonies, &c.* Pierce thinks ἀλλὰ has here the signification of *esse, to be*, and translates the clause thus: 'Seeing Moses, who was to finish the tabernacle, was admonished,' &c. And for this use of ἀλλὰ he quotes Acts x. 7.

3. Was admonished of God.]—The word χρηματισθῆναι sometime signifies to *receive an oracle, or a revelation, or a divine direction*. Thus Heb. xi. 7. 'By faith Noah, (χρηματισθείς) when he received a revelation.' Sometimes it denotes a *direction from an angel*: Act. x. 22. 'Cornelius (χρηματισθείς) ὑπὸ πρυγοῦ ἀγγέλου being directed by an holy angel to send for thee.' In the active voice it signifies to *deliver an oracle*: Heb. xii. 25. 'If they did not escape who refused (τὸν χρηματιστὴν) him who delivered an oracle.' See Parkhurst's Diction. where it is observed that Josephus and Diod. Siculus use this word in the active voice, to denote the delivering an oracle.

4. See, saith he, that thou make all things according to the pattern.]—Τύπος denotes a pattern to be exactly imitated, Rom. v. 14 1 Pet. iii. 21. notes. The strictness of this charge, as shall be shewed in the next note, implying that the tabernacles and their services were intended to be representations of heavenly things, may we not suppose that this purpose was discovered to Moses as the reason of the exactness required, and that the knowledge thereof was preserved among the Jews by tradition? How else could they fancy that the tabernacles were a representation of the world or universe? See chap. ix. 1. note 2.

5. Shewed thee in the mount.]—God's direction to Moses, to make all things according to the pattern shewed him in the mount, is here appealed to by the apostle with great propriety, as a proof that the priests worshipped God in the tabernacle with a representation and shadow of heavenly things; that is, with sacrifices, which were a representation and shadow of the sacrifice which Messiah was to offer in heaven. For since by this admonition Moses was required, not only to make the tabernacle and all the vessels of the ministry exactly according to the pattern shewed him in the mount, but also, and indeed chiefly, to appoint the services of the priests in the tabernacles according to that pattern; the strictness of the injunction implied, that there was some important reason for this exactness. Now what could that reason be, unless the one assigned by the apostle? namely, that the tabernacles were intended to be shadows of the heavenly holy places, and the services of the tabernacles to be representations of the ministrations of Messiah as a

6 (א, 91.) *Besides, he hath now obtained a more excellent ministry, in as much (אז, 209.) as he is the mediator of a better covenant, which is established upon better promises.*

7 For if that first covenant had been faultless, a place would not have been sought for a second.¹

8 But finding fault, he saith to them, Behold the days come, saith the Lord, when I will complete² a new covenant with the house of Israel,³ and with the house of Judah;

priest in heaven. Accordingly the tabernacles are called, Heb. ix. אֲרָמֵי קֹדֶשׁ, 'the representations of the holy places in the heavens'; and, ver. 24, 'the holy places made with hands' are called אֲרָמֵי, 'anities of the true.'—Farther, the ministry of the priests in the earthly tabernacles is represented as typical of the ministrations of Christ in heaven: For it is observed, chap. ix. 7, that 'into the inward tabernacle the high-priest alone went once every year, not without blood;' and that by the absolute exclusion of the priests and people from the most holy place, the representation of heaven, ver. 8, 'the Holy Ghost signified, That the way into the holy places,' (the way into heaven), 'was not yet laid open, while the first tabernacle,' (that is, the thing signified by the outward tabernacle, the present world), 'still standeth:' and, ver. 9, that the outward tabernacle, with its services, was 'a parable concerning the time which is present, during which both gifts and sacrifices were offered, which could not, in respect of conscience, make him perfect who worshipped only with meats and drinks, &c. By this parable, therefore, the Jews were taught the inefficacy of all the atonements made by men on earth for cleansing the conscience.—To all this add, that Christ is called, ver. 11, 'an High-priest of the good things which are to be, through the greater and more perfect tabernacle not made with hands;' and is said, ver. 12, 'to have entered once into the holy places, not indeed by the blood of goats and of calves, but by his own blood;' and 'to have obtained for us an eternal redemption.' These things shew, that the ministrations of the Levitical high-priests in the inward tabernacle on earth were typical of the ministrations of Christ in the true tabernacle, that is, in heaven: consequently, that the apostle's affirmation, in this 5th verse, is well founded; namely, that the sacrifices with which the priests performed the service of the Mosaic tabernacles, were all shadows of the sacrifices which Christ was to offer in heaven.

This doctrine being allowed, in order to have a just idea of the sacrifice of himself which Christ offered in heaven, it will be useful to understand the manner in which the sacrifices were offered by the Levitical priests in the tabernacles on earth.—1. And, first of all, it is to be observed, that the animals appointed for the burnt-offerings and sin-offerings, not excepting those whose blood was carried into the inward tabernacle, were all killed at the door of the tabernacle of the congregation, and on the north side of the altar.—2. These sacrifices were killed, not by the priests, but by the persons for whom they were to be offered. And if the sin-offering was to be made for a priest, he was to kill it, as any other private person was obliged to do, and another priest was to make the atonement for him. These things appear from Exod. xii. 6. Levit. i. 5. 11. iii. 2. iv. 24. 29. 33. xvi. 11. 15. 2 Chron. xxxv. 11. Now, as the outward tabernacle with its court was a representation of the world, (Heb. ix. 1. note), these particulars, relative to the killing of the sacrifices at the door of the tabernacle of the congregation, shew, that notwithstanding Christ offered the sacrifice of himself in heaven, his death was to be accomplished on earth; and that, as the killing of the sacrifice was no part of the sacrificial action, it was not necessary he should put himself to death, but only allow himself to be put to death by the Jews, who, in putting him to death, did not act as priests, but as the sinners for whom Christ was to offer himself a sacrifice.—3. The sacrifice for sin was not offered, nor the atonement made, by the killing of the animal, but by the priest's bringing its blood, on ordinary occasions, into the outward tabernacle, and sprinkling it before the veil: and on the day of atonement, by the high priest's carrying its blood into the inward tabernacle which represented heaven, and there 'sprinkling it on the floor and on the mercy-seat,' in the view of the symbol of the divine presence which rested above the mercy-seat between the cherubim. For as the life of the animal lay in its blood, its death was manifested by these sprinklings, as really as if its dead carcass had been presented before the divine presence in the inward tabernacle. Wherefore, the sacrifice was not offered, nor the atonement made, till these sprinklings were finished.—All these facts evidently appear from the passages above quoted.

Now, in the services performed by the priests in the earthly tabernacle, the manner in which Christ was to offer himself a sacrifice for sin to God was distinctly prefigured. He was not to put himself to death, but was to be put to death by those for whom he was to offer himself a sacrifice. In that action, therefore, the Jews represented all their brethren of mankind. And as the high-priest carried the blood of the victim into the inward tabernacle, to make atonement therewith, so Christ, after continuing a while dead, arose in the body wherein he had been put to death, and entered, not into the earthly inward tabernacle, but into heaven itself, Heb. ix. 24.; 'not indeed by the blood of goats and calves, but by his own blood,' or death, Heb. ix. 12. which he

6 *Besides, Jesus our High-priest hath now obtained a more excellent ministry, than the Levitical high-priests, in as much as he is the mediator of a better covenant than the Sinaitic, of which they were the mediators; because it is established on better promises—promises better suited to our exigencies as sinners. See ver. 7. note 1.*

7 *For if the Sinaitic covenant had been faultless; if sinners could have been sanctified and pardoned thereby; there would have been no need of introducing a second covenant:*

8 *But finding fault with the first covenant, and to shew its inefficacy for sanctifying and pardoning sinners, God saith to the Israelites, Jerem. xxxi. 31. Behold the days come, saith the Lord, when I will complete a new covenant with the whole of the spiritual Israel among the Gentiles, and with believers among the Jews;*

manifested by offering, that is, by presenting, in the presence of God, 'his body,' Heb. x. 10. bearing the marks of the violence whereby he had been put to death on earth, that being the only method in which his death on earth could be manifested in heaven to the angelic hosts. And having in this manner offered himself to God a sacrifice for sin, he hath, as we are assured Heb. ix. 12, 'obtained an eternal redemption,' or pardon, for all who by faith and repentance have an interest in his sacrifice. See Heb. ix. 5. note, last paragraph. That Christ actually appeared before the presence of God in heaven in the body wherein he suffered, and that his body had then the wounds which occasioned his death, may be gathered from his shewing to his disciples, on the day he arose from the dead, his hands and his feet, Luke xxiv. 40. and his side, John xx. 20.; and from his saying to Thomas, eight days after he arose, John xx. 27, 'Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless but believing.' For if the continuance of the wounds in our Lord's body, during his abode on earth after his resurrection, was necessary to prove the truth of his resurrection to his disciples, may we not suppose, that for manifesting his death to the angels in heaven, when he appeared in the presence of God, it was necessary his body should bear the marks of the violence which occasioned his death? How, otherwise, could the apostle say, Heb. x. 10, 'We are sanctified through the offering of the body of Jesus Christ once?'—I have only to add, that the opinion I have endeavoured to establish is not novel. Ambrose, in his tenth book of Luke, quoted by Eutimius in his note on Heb. viii. 3. saith, the wounds which Christ's body received on the cross were kept open, in order to its being presented before the Father as crucified and slain. If so, we may suppose, that the atonement being thus made, it was changed into its glorious form, mentioned Philip. iii. 2.

Ver. 7.—1. For if the first covenant had been faultless.—Although the Sinaitic covenant was well calculated to preserve the Jews from idolatry, and to give them the knowledge of their duty, it was faulty or imperfect in the following respects:—1. The rites of worship which it enjoined, sanctified only to the purifying of the flesh, but not the conscience, of the worshippers. 2. These rites could be performed nowhere but in the tabernacle or in the temple; consequently they could not be the religion of mankind. 3. This covenant had no real sacrifice for sin; consequently it granted no pardon to any sinner. 4. Its promises were all of a temporal kind. 5. It required an unsinning obedience, which, in our present state, no one can give; and threatened death for every offence. See Gal. iv. 3. note.

2. A place would not have been sought for a second.—Since the first covenant is that which God made with the Israelites at Sinai by the publication of the law, the second covenant must be that which was made with mankind in general, by the publication of the gospel. Accordingly, the publication of the gospel was foretold, Jer. xxxi. 31. under the idea of 'making a new covenant with the house of Israel, and with the house of Judah;' and the gospel itself is called, Isa. ii. 3, 'the law which went forth from Zion.' But it is to be observed, that the law of Moses is called the first covenant, not merely because it was prior to the gospel, but also because it was in reality the same with the first covenant, under which Adam was placed in paradise; for, like it, it required perfect obedience under the penalty of death, and allowed no pardon to any sinner however penitent. It is likewise to be observed, that the gospel is called the second covenant, not merely because it was posterior to the law, but also because it is actually the same with the second covenant, under which Adam was placed after the fall; for it requires, not a sinless, but a sincere obedience, and grants pardon to sinners on their repentance; see Gal. iii. 10; note 2. However, though the rigour of the first covenant, which, properly speaking, was the law of nature written on Adam's heart, was mitigated under the second or gospel covenant by the abolition of its curse, Gal. iii. 13; its obligation, as a rule of life, never was, nor ever could be cancelled, but its precepts have constantly remained in force. Hence, all the sins which men commit, and which are pardoned under the second covenant, are very properly called transgressions of the first; as in the following passage, Heb. ix. 15, 'Of the new covenant he is the Mediator, that his death being accomplished for the redemption of the transgressions of the first covenant, the called may receive the promise of the eternal inheritance.'

Ver. 8.—1. Behold the days come.—Some of the Jewish doctors understood this as a promise of the restoration of the law by Ezra. Yet most of them thought this promise was to be fulfilled in the days of Messiah.

2. When I will complete.—The LXX. have here ἀνακαταστήσω, 'I will make a new covenant.' In translating this passage the apostle

9 Not according to the covenant which I made with their fathers, at the time of my taking them by the hand to lead them out of the land of Egypt, (*ὅτι*, 259.) when they did not abide in my covenant, and I neglected them,¹ saith the Lord.

10 For this is the covenant which I will make with the house of Israel, after these days, saith the Lord: I will put my laws into their mind,¹ and write them upon their hearts,² and I will be to them a God, and they shall be to me a people: (Rev. xxi. 3.)

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me,¹ from the least of them to the greatest of them.

12 (*Ὅτι*, 254.) Because¹ I will be merciful to their unrighteousness, and their sins and their iniquities² I will remember no more.

13 By saying, A new COVENANT, (ver. 8.), he hath made the former old.¹ Now that which decayeth and waxeth old, is ready to vanish.

used the word *συντελεῖω*, I will finish or complete, probably because the new covenant being obscurely intimated in what God said at the fall concerning the seed of the woman, it might be said to be completed when it was fully published in the gospel.

3. With the house of Israel.]—At the time this promise was accomplished, no house of Israel existed separately from the house of Judah. For, after the captivity of the ten tribes who composed the house of Israel, such of them as joined themselves to the house of Judah were so mixed with them, as not to be distinguished from them. Wherefore, 'the house of Israel,' in this prophecy, as distinguished from the house of Judah, must, I think, be the spiritual seed of Abraham among the Gentiles, called 'the Israel of God,' Gal. vi. 16. But Pierce is of opinion, that the houses of Israel and Judah mean the whole Jewish nation, and that this is a prediction of the general conversion of the Jews to the Christian religion.

Ver. 9. And I neglected them.]—The passage here quoted from Jeremiah runs thus: 'Which my covenant they brake, although I was an husband to them, saith the Lord.' The apostle's translation of this passage is that of the LXX. And to reconcile it with the Hebrew text, Pococke, in his Miscellan. chap. 1. observes, that, in the eastern languages, letters of the same organ, as they are called, being often interchanged, the Hebrew word *bagal* is the same with the Arabic word *bahal*, which signifies to refuse, despise, nauseate. So that the Hebrew clause will bear to be translated, as the apostle and the LXX. have done, 'I neglected them, I nauseated them,' on account of their multiplied idolatries and rebellions.

Ver. 10.—1. *Δέσω*, I will put my law into their mind.]—Here the participle *δέσους*, by a common ellipsis of the substantive verb *τίθημι*, hath the signification of the future, I will put. In this and the following verses, the prophet, to shew the superior excellence of the new covenant, explains its nature and efficacy. In it God promises to 'put his laws into the minds of the people.' These are not the laws of Moses but of Christ; for the laws of Moses were the laws of the old covenant. This promise therefore implies, that under the new covenant the people of God, by means of the gospel revelation, are to have the clearest knowledge of their duty and of the way of salvation.

2. And write them upon their hearts.]—The Hebrews, to denote the fullest and clearest knowledge, and to shew that that knowledge is easily attained, and remembered, and hath a strong influence on the affections, represent it as 'in the heart,' Deut. xxx. 14.; and 'written on the heart,' Rom. ii. 15. Wherefore, God having promised in the new covenant, not only to put his laws into the mind of his people, but to write them on their hearts, this latter promise implies, that, in consequence of their knowledge of God's laws, his people are to acquire a strong love of them, and to be governed by them.—These promises have been amply accomplished under the new covenant. For by the multi-

9 Even a covenant entirely different from the covenant which I made with their fathers, (*ἐν ἡμέταις*, chap. vii. 27. note) at the time of my taking them by the hand to lead them out of the land of Egypt into Canaan, when they did not abide in my covenant, but brake it repeatedly by their idolatries. Therefore I neglected them; I suffered them to be carried into captivity; saith the Lord.

10 For, agreeably to my promise that in Abraham's seed all nations shall be blessed, this is the covenant which I will make with believers of all nations in future times, saith the Lord: Under the gospel dispensation I will put my laws into their mind, and write them upon their hearts, instead of writing them on stones as under the former covenant; and I will be the object of their worship, and their protector, and they who believe shall become my obedient people, whom I will bless through all eternity:

11 And, comparatively speaking, there shall be no occasion for what was commanded under the former covenant, in which no constant public instruction was provided: They shall not need to teach each other to know the Lord, (Deut. vi. 8.), for all shall know me, from the lowest of them to the highest of them.

12 These things I will bring to pass, because I will pardon the unrighteousness of my people, and their sins and their iniquities I will remember no more, as I did under the former covenant, by appointing annual atonements for them.

13 By saying, I will make a new covenant, God hath declared the former covenant old. Now that which decayeth and waxeth old, is ready to be laid aside as useless. Wherefore, by promising a new covenant, God hath intimated the abrogation of the whole Mosaic dispensation.

plication of the copies of the scriptures, the translation of them into many different languages, the preaching of the word, the regular performance of the public worship of God, and by the pains which the ministers and teachers of religion take in instructing the people, the knowledge of the doctrines, precepts and promises of the gospel, by the blessing of God, is far more widely diffused, and its influence on the hearts of the people of God is greater, than under any former dispensation.—This happy state of the church under the new covenant Isaiah hath foretold chap. liv. 13. 'All thy children shall be taught of the Lord, and great shall be the peace of thy children.'

Ver. 11. For all shall know me, from the least of them to the greatest of them.]—Here the effects of God's putting his laws into the mind of his people, and of his writing them on their hearts, are foretold. The knowledge of God and of his will, under the new covenant, is to prevail so generally through the labours of the ministers of the gospel, that there will be no occasion for what was commanded under the old covenant, namely, that every man should teach and exhort his neighbour to know the Lord.—This great prevalence of the knowledge of God under the gospel dispensation Isaiah hath likewise foretold, chap. xi. 9. 'The earth shall be full of the knowledge of the Lord, as the waters cover the sea.'

Ver. 12.—1. Because I will be merciful to their unrighteousness.]—As the particle *ὅτι*, with which this verse begins, is often used to introduce a new sentiment, it might here be translated besides.

2. And their sins and their iniquities I will remember no more.—In the Hebrew this passage runs thus; 'I will forgive their iniquity, and I will remember their sin no more.' Perhaps the apostle translated the prophet's words freely, to shew that under the new covenant every kind of sin is to be forgiven on repentance which was not the case under the former covenant.

Ver. 13. He hath made the former old.]—The Sinaitic covenant before it was abrogated by Christ, was become old, see chap. i. 11 or useless, in three respects:—1. By its curse condemning every transgressor to death without mercy, it was designed to shew the necessity of seeking justification from the mercy of God. But that necessity being more directly declared in the gospel, there was no reason for continuing the former covenant, after the second covenant was fully and universally published. 2. The covenant of the law was introduced to prefigure the good things to come under the covenant of the gospel. But when these good things were actually bestowed, there was no longer any use for the typical services of the law. 3. The Jewish doctors, by teaching that pardon was to be obtained only by the Levitical sacrifices, and the Judaizing Christians, by affirming that under the gospel itself men are pardoned only through the efficacy of these sacrifices, both the one and the other had corrupted the law; on which account it was fit to lay it aside, as a thing whose tendency now was to nourish superstition.

CHAPTER IX.

View and Illustration of the Doctrines contained in this Chapter.

To shew that the Sinaitic covenant was justly laid aside, the apostle judged it necessary to enter into a particular examination of the religious services which it enjoined, and to prove that these were designed, not for

cleansing the conscience of the worshippers, but to prefigure the services and blessings of the new or gospel covenant: so that, the latter being come, there was no longer occasion for continuing the former to prefigure

them. This chapter, therefore, is an illustration of chap. viii. 5. where the apostle affirms, that the priests worshipped God in the tabernacle 'with the representation and shadow of the heavenly services.' And it was proper to explain this matter copiously, because it must have had a great influence in weaning the Hebrews from the Levitical services, and in reconciling them to the abrogation of a form of worship, which, though of divine appointment, was now become useless, having accomplished its end.

The apostle begins with acknowledging that the covenant made at Sinai, of which the Levitical priests were the mediators, had ordinances of worship appointed by God himself, and a sanctuary which was a representation of the world or universe, ver. 1.—In particular, the outward tabernacle with its furniture, and the court belonging to it where the ordinary priests daily ministered, were so disposed as to represent the earth and the air, the habitation of men: And the services of that tabernacle, by sacrifices, washings, and other purifications of the flesh, were an example of the rites of worship which men perform on earth for procuring the pardon of sin and admission into heaven, ver. 2.—But the inward tabernacle, called the *holy of holies*, or most holy place, was so disposed as to be an image of heaven, the invisible habitation of Deity, ver. 3.—And in it was the ark of the covenant, and the pot with manna, and Aaron's rod, ver. 4.—and the cherubim overshadowing the mercy-seat, or throne of God; over which, and between the cherubim, the visible glory, which was the symbol of the divine presence, rested, ver. 5.

The tabernacles being thus set in order, the ordinary priests entered daily into the outward tabernacle, performing the service of God, and directing all their acts of worship towards the symbol of the divine presence in the inward tabernacle, hidden from their eyes by the veil: So that the services of the outward tabernacles were a fit image of the worship which men on earth pay to the invisible Deity in heaven, ver. 6.—But into the inward tabernacle, the representation of heaven, the high-priest alone entered, and that only one day in the year; but never without blood, which he offered for his own sins, and for the people's sins of ignorance, ver. 7.—the Holy Ghost, who appointed this service, thereby signifying, that the way into the immediate presence of God in heaven, the true holy place represented by the inward tabernacle, is not opened to men by any worship offered on earth, nor while the present state of things, represented by the outward tabernacle, subsisteth, ver. 8.—Which constitution of the tabernacles, and of the worship performed in them, was a *parable*, or figurative instruction concerning the time then present, when both gifts and sacrifices were offered; which could not make the offerer acceptable to the Deity, ver. 9.—because he worshipped only with meats, and drinks, and divers immersions, and rites whose efficacy was to cleanse, not the conscience, but the body of the worshipper, to fit him for the society of the people of God on earth; and which were imposed only until the worship of God should be reformed, ver. 10.—Thus, by the inefficacy of the services performed in the Jewish tabernacles, the Holy Ghost has taught us, that all the rites of atonement, and all the acts of worship which men perform on earth, have no efficacy in the way of merit, to procure for them the pardon of sin and admission into the presence of God in heaven.

Next, in opposition to the ineffectual services performed by the Levitical priests in the holy places on earth, the apostle sets the things which they prefigured; namely, the effectual services performed by Christ in the holy places in heaven.—These services he describes as follows: Christ being come into the world, as the High-priest appointed by the oath of God, to procure for us the blessings of pardon and salvation, which are to be be-

stowed through his ministration in the greater tabernacle, ver. 11.—hath entered into the holy place of that great tabernacle, even into heaven itself, neither by the blood of goats nor of calves, but by his own blood or death; and through the merit of that great sacrifice, which he offered by the appointment of God, he hath obtained for us an everlasting remission of sin, ver. 12.—Now, that the shedding of Christ's blood should have this efficacy, is most reasonable. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, did, by the appointment of God, redeem the bodies of the offending Israelites from temporal death, and cleanse them in such a manner as to fit them for the tabernacle worship, ver. 13.—how much more reasonable is it, that the shedding of the blood of Christ, who in the whole of his obedience to God was faultless, should have merit sufficient to cleanse the conscience of penitent sinners from the guilt of works which deserve death, and fit them for worshipping God in heaven? ver. 14.—This passage being a description of Christ's ministry as an High-priest in the true habitation of God, it may be considered as an illustration of chap. viii. 2. where Christ is called 'a minister of the holy places, even of the true tabernacle which the Lord pitched, and not man.'

The apostle had affirmed, chap. viii. 6. that Jesus is the Mediator or High-priest of a better covenant or dispensation than the law: But the proof of his assertion he deferred to this place, where it naturally comes in. For, having shewed that the death of Christ hath sufficient merit to procure for penitent sinners the pardon of sin, he subjoins,—For this reason, that his death is so meritorious, he is appointed by God the Mediator of the new covenant, that by dying to procure the pardon of the sins committed under the law of nature, believers of all ages and nations, the called seed of Abraham, may obtain the eternal inheritance, ver. 15.—Accordingly, to shew that the new covenant, in which pardon is promised to penitent sinners, is procured by the death of Christ, the apostle observes, that in every case where God entered into a covenant with men, he made the death of an appointed sacrifice necessary to its ratification; to teach sinners, that all his intercourses with them are founded on the sacrifice of his Son, ver. 16.—Wherefore, authorized by so great an example, men anciently made their covenants firm over dead sacrifices; in so much that a covenant was never of force, while the sacrifice appointed for its ratification lived, ver. 17.—Hence, not even the covenant at Sinai was made without blood, ver. 18–20.—Hence, likewise, the tabernacles when set up, and the whole vessels of the ministry, were at first consecrated for the worship of God, by sprinkling them with the blood of the sacrifices, ver. 21.—and ever after that, all these things were, by appointment of the law, annually cleansed with the blood of the sacrifices offered on the day of expiation. In short, without the shedding of blood, the law allowed no remission on the day of the annual atonement, ver. 22.—Wherefore, seeing God determined not to pardon sinners, nor to open heaven to them without the shedding of the blood of his Son, it was necessary for shewing this, that the Mosaic tabernacles which are the figures of the holy places in the heavens, should be cleansed or opened to the worshippers by the sacrifices of bulls and goats, as emblems of the sacrifice of Christ: But heaven itself was to be cleansed, or opened to believers, by the actual offering of that sacrifice of which the others were the types, ver. 23.—And this was the reason that Christ our High-priest did not enter into the Jewish tabernacles, but into heaven itself, not with the blood of goats and of calves, but with his own blood, now to appear continually, as our High-priest, before the face of God; and by so doing, to make continual intercession in our behalf, ver. 24.—To this purpose, however, it was not necessary that Christ should

offer himself often, as the Jewish high-priest every year made atonement for the sins of the people, by entering into the earthly holy places with the blood of the appointed sacrifices, ver. 25.—For, in that case, Christ must have suffered often since the foundation of the world. But now, at the conclusion of the Mosaic dispensation, he hath appeared upon earth to put an end to the typical sin-offerings of the law by the one sacrifice of himself, ver. 26.—And to the obtaining of our pardon, his dying once was sufficient. For, since God hath appointed men

to die but once, as the punishment of the sin of the first man, and after death to be judged but once for their own sins, ver. 27.—so Christ being once offered, in order to carry away the sin committed in the world from the beginning to the end of it, (ver. 26.), that one offering is held by God as a sufficient expiation. And by virtue of that one sacrifice, he will, to them who wait for him, appear a second time on earth without offering any more sacrifice for sin; and he will thus appear to acquit and save his own people by his own sentence as judge, ver. 28.

NEW TRANSLATION.

CHAP. IX.—1 (Εἰς μὴν) Now verily the first COVENANT¹ (see chap. viii. 7. note 2.) had both ordinances of (λατρείας) worship, and a worldly holy place.²

2 For the first tabernacle,¹ which is called Holy, was set in order, in which was both the candlestick, and the table and the shew-bread.²

3 And behind the second veil (Exod. xxvi. 33, 34.) the tabernacle, which is called Most Holy,¹ WAS SET IN ORDER; (from ver. 2.; see also ver. 6.)

4 Having the golden censer,¹ and the ark of the covenant² covered every-where with gold, in which WERE the golden pot having the manna,³ and the rod of Aaron which budded, and the tables of the covenant;

Ver. 1.—1. The first covenant.]—Many copies read here *πρωτη*, the first tabernacle, which is adopted in the printed editions. But, as that reading doth not agree with ver. 2. Beza and Mill prefer the reading of the Alexandrian and other MSS. of good authority, which have *πρωτη*, leaving the reader to supply *δευτερη* from the preceding verse.—This reading our translators likewise have adopted.

2. And a worldly holy place.]—The Mosaic tabernacle is called *ἐν τῷ κόσμῳ*, a worldly holy place, not because it was a holy place on earth, and made of materials furnished from the earth, but because it was a representation of the world, or universe. This appears from ver. 23. where the tabernacles are said to be *ὑποδείγματα*, 'representations of the holy places in the heavens;' and from ver. 24. where the holy places made with hands are called *ὑποτάγματα*, 'antitypes (or resemblances) of the true holy places.' This is confirmed by Josephus, who tells us, *Antiq. lib. 3. c. 11.* that the Mosaic tabernacles were figures of the universe; that the outward tabernacle, which was accessible at all times to the priests, represented the earth and the sea, which are accessible to men; but the inward tabernacle, from which the priests were excluded, represented heaven, the invisible habitation of the Deity. See *Heb. ix. 5. note.*—In like manner Philo, *Leg. Alleg. lib. 2. says*, "the tabernacle was a shadow (τὸν ἀρχιτύπον) of the original heavens." It is true, this account of the tabernacles is not found in the writings of Moses. Nevertheless, since it was generally received among the Israelites, the presumption is, that it was discovered by God himself to Moses, at the time he shewed him the pattern of the tabernacles in the mount. But, be this as it may, certain it is that this emblematic meaning of the tabernacles and of their services was adopted by the apostle Paul. For he tells us, *Heb. ix. 7, 8.* that by the absolute exclusion of the priests and people from the inward tabernacle, the Holy Ghost signified, that the way into heaven, typified by the most holy place, was not open to mankind, whilst the first or outward tabernacle was standing; that is, while the earth, typified by the outward tabernacle, subsisted.—The emblematic meaning of the tabernacles, handed down among the Jews by tradition, seems to have led them to fancy, that every thing relating to the Levitical worship had an emblematic meaning likewise. For Josephus, *Antiq. lib. 3. c. 11.* affirms, that the parts of the high-priest's robes were representations of the different parts of the mundane system. But, by these refinements, the Jews, and some Christians who follow them, have discredited the ancient traditionary account of the meaning of the tabernacles, and of their services.

Ver. 2.—1. For the first tabernacle.]—Here it is proper to observe, that the whole of the apostle's reasoning in this epistle concerning the Levitical worship, is founded on the original institution of the tabernacle services by Moses, and not on the temple service, as appointed by David and Solomon. See *Exod. xl. throughout.*

2. The candlestick, and the table and the shew-bread.]—Though the apostle does not explain the emblematic meaning of the furniture of the two tabernacles, because, as he tells us

COMMENTARY.

CHAP. IX.—1 Now verily, although the first covenant is to be laid aside, I acknowledge it had both ordinances of worship, and a worldly holy place appointed by God. But the former being merely an emblem of the services of Christ in heaven, and the latter a shadow of the world or universe, the covenant of which they are the ordinances is become useless, now that Christ hath performed the services of heaven.

2 For the outward tabernacle, which is called Holy, was built and furnished so as to represent the earth and the visible heavens having both the golden candlestick towards the south, and the table with the shew-bread towards the north, *Exod. xxvi. 35.*

3 And behind the innermost veil, the tabernacle, which is called the Most Holy Place, was in like manner built and furnished according to a pattern formed by God, so as to be a representation of heaven, the invisible habitation of the Deity;

4 Having the golden censer, on which the high-priest burned incense when he entered the most holy place, and the ark of the covenant, which was covered both on the inside and the out with gold; in which were the golden pot, having an omer of the manna wherewith the Israelites were fed in the wilderness, and Aaron's rod which blossomed and bare almonds, and the table of the covenant from which the ark had its name;

ver. 5. it would have lengthened his discourse too much; yet that they had an emblematic meaning, may be gathered from the apostle's allusion, *Heb. x. 20. note 3.* to the emblematic meaning of the miraculous rending of the veil of the temple at the death of Christ. Since, then, the outward tabernacle was representation of the mundane system, we may suppose, with Josephus, that the seven lamps of the candlestick were emblem of the seven planets, whereby our world is enlightened; and the table with the shew-bread placed on it, was a representation of the productions of the earth, by which the lives of men and beasts are sustained.

Ver. 3. And behind the second veil the tabernacle, which is called Most Holy.]—This tabernacle represented heaven, not only because in it the glory of the Lord, or visible symbol of his presence, rested between the cherubim whereby the angelical host surrounding the throne of God in heaven were typified, but because this tabernacle, by a thick veil, was hidden from the eye of all who frequented the outward tabernacle; even as heaven, the habitation of God, is hidden by the veil of their flesh from the eyes of all who live on the earth.

Ver. 4.—1. Having the golden censer.]—The apostle may have learned from the priests, that the censer used by the high-priest on the day of atonement was of gold, and that it was left by him in the inward tabernacle, so near to the veil, that, when he was about to officiate next year, by putting his hand under the veil he could draw it out to fill it with burning coals, before he entered into the most holy place to burn the incense, agreeably to the direction, *Levit. xvi. 13.*

2. And the ark of the covenant.]—The ark was so called, because the tables of stone on which the covenant, that is, the ten commandments engraven by God himself, were put therein, as a memorial of God's having spoken these commandments from Mount Sinai in the hearing of all the people. These tables of the law being as it were hidden from the glory of the Lord, which rested between the cherubim, by the cover of the ark called the *mercy-seat*, the Jews were thereby figuratively taught, that, in the exercises of the divine mercy towards sinners, the law will not be regarded as the rule of their justification: For, at the judgment, men shall not be tried by the rigour of law, but by the gracious new covenant, in which pardon is promised to the penitent.

3. In which were the golden pot having the manna.]—Because it is said, *1 Kings viii. 9.* 'There was nothing in the ark save the two tables of stone which Moses put there at Horeb,' the words *ἐν τῇ*, used by the apostle, may be translated *right to which*. See *Esa. iv. 170.*—Or the difficulty may be removed by supposing, that the pronoun *ἥ* relates to *ἐκείνη*, the remote antecedent, 'in which tabernacle also, was the golden pot,' &c.—Or, because it is said, *Deut. xxxii. 26.* 'Take this book of the law, and put it in the side of the ark,' we may conjecture that the book was put into some repository fixed to the side of the ark; and that the pot with manna, and Aaron's rod, were laid up before the Lord in the same manner, according to the injunctions, *Exod. xvi. 34. Numb. xvii. 10.* So that the whole being

5 And above it the cherubim of glory,¹ overshadowing the mercy-seat; concerning which things we cannot at present speak particularly.

6 Now these things being thus set in order, the priests go at all times indeed into the first tabernacle, performing the services;¹

7 But into the second TABERNACLE the high-priest alone GOETH once¹ every year, not without blood, which he offereth for his own, and the people's sins of ignorance.²

8 The Holy Ghost signifying this, that the way of the holy places was not yet laid open, while the first tabernacle still standeth;¹ (see chap. x. 19, 20, xi. 40. note.)

9 Which was (παράβολα) a parable,¹ (we, 42.) concerning the time which IS present, during which² both gifts and sacrifices are offered, which cannot, with respect to conscience,³ make HIM perfect who worshippeth

5 And above the ark the cherubim of glory, overshadowing the mercy-seat, and forming a magnificent throne for the glory of the Lord which rested between them, (Exod. xxv. 22.) ; concerning the meaning of which things I have not time at present to speak particularly, my design being to explain what was signified by the services of the tabernacles.

6 Now the tabernacles with their utensils being thus constructed and arranged, the ordinary priests go at all times indeed into the first tabernacle, performing the services; of which the chief is their sprinkling the blood of the sin-offerings before the veil which concealed the symbol of the divine presence from their view :

7 But into the inward tabernacle, which represents heaven, the high-priest and no one else goeth; and he only one day in the year; not however without the blood of different sacrifices, which he offereth for his own, and for the people's sins of ignorance.

8 By the absolute exclusion of the priests and people from the inward tabernacle, the Holy Ghost, who formed the pattern of the tabernacles and of their services, shewed this, that the way into the true holy places, represented by the inward tabernacle, was not yet laid open to men, while this world, represented by the outward tabernacle, still subsisteth ;

9 Which tabernacle with its services, whereby the worshipper was not brought into the immediate presence of the Deity, was a parabolical instruction concerning the time which is present, during which both gifts and sacrifices are offered, which cannot, by banishing the fear of punishment, make him perfect, with respect to conscience, who worshippeth God

was united, and carried by the Levites at once, might be considered as the ark.

The pot with the manna, and Aaron's rod, being placed before the testimony, stood full in the view of the cherubim, whose faces were turned toward the mercy-seat. By introducing these things into the inward tabernacle which represented heaven, and by placing them in the manner described, the Holy Ghost may be supposed to have signified, that in heaven the knowledge and memory of the divine dispensations to mankind, and of God's interpositions in behalf of nations and individuals, will be preserved, and be the subject of devout contemplation, not only to the redeemed, but to the angelical hosts, represented by the cherubim overshadowing the mercy-seat. Hence, in allusion to what was signified by the placing of the cherubim with their faces toward the mercy-seat, the apostle Peter, speaking of the sufferings of Christ and of the glory to follow, says, 'Into which things angels earnestly desire to look,' 1 Pet. i. 12; and Paul, Ephes. iii. 10. 'That now to the governments, and the powers, in the heavenly regions, the manifold wisdom of God is made known, through the church.'

Ver. 5. And above it the cherubim of glory.]—Cherubim being the name of an order of angels, Gen. iii. 24, the figures called cherubim, placed on the sides of the mercy-seat, with the glory of the Lord resting between them, represent the angels who surround the manifestation of the divine presence in heaven. These figures, therefore, were fitly termed 'the cherubim of glory;' that is, the cherubim which had the visible glory of God, in the inward tabernacle, resting between them. By this glory constantly abiding in the inward tabernacle, and by the figures of the cherubim, that tabernacle was rendered a fit image of heaven.

On supposition that the Mosaic tabernacles, in which the worship of God was performed according to a ritual of divine appointment, were a representation of the universe, it is probable they were set in order for the purpose of teaching us this important lesson,—that the whole universe is the temple of God; that in this vast temple, there the most holy place, where the Deity resides, and manifests his presence to the angelical hosts who surround him; and that all the intelligent beings who inhabit this vast temple, are placed in it to be happy by worshipping the great Creator, each kind according to the faculties which they possess, Psal. cxlviii.

That the Deity resides in a particular part of the universe, where he makes his presence known to his intelligent creatures by some transcendent visible glory, is a notion which, as the Spectator observes, No. 580, has prevailed, not among the Jews and Christians only, but among the Greeks and Romans also, who spoke of their Jupiter as residing in Olympus surrounded with inferior deities, among whom the Muses were represented as singing around his throne. In short, the idea of their gods inhabiting a particular place, having prevailed among all nations, whether barbarous or civilized, the universal agreement of mankind in such a notion is, I think, a proof that they derived it from tradition, or that it is a state of reason. Either supposition shews its truth; and being confirmed by revelation, why should it be called in question?

Into this most holy place, the habitation of the Deity, Jesus, after his ascension, entered, as the apostle assures us, ver. 12; and, by representing his crucified body there, chap. x. 10, before the manifestation of the divine presence, called 'the throne of the Majesty in the heavens,' chap. viii. 1, he offered the sacrifice of himself to God, chap. viii. 5, note 5. And having thus made atonement for the sins of the world, he procured for penitent sinners an eternal pardon, chap. ix. 12, and opened heaven for their reception in the body, after the resurrection and judgment, chap. ix. 23, note 1.

Ver. 6. Performing the services;]—namely, of that tabernacle, which consisted in the burning of the incense at the morning and

evening sacrifice, in dressing the lamps, in removing the old and placing the new shew-bread, which was a continued offering of the fruits of the earth to God for the whole congregation. Lastly, as the principal part of the service of this tabernacle, the priests brought into it the blood of the sin-offerings, and sprinkled it before the veil, Lev. iv. 6. At all other times they entered into it without blood; for the blood of the burnt-offerings was sprinkled about the altar, Lev. i. 11.

Ver. 7.—1. Into the second tabernacle the high-priest alone goeth once every year.]—From Lev. xvi. it appears that the high-priest entered several times into the most holy place on the day of atonement. Wherefore, * * * must be understood to signify one day, rather than one time.

2. And the people's sins of ignorance.]—The law of Moses enjoined those who had injured their neighbours, either by deceitful dealing, or robbery, or lying, or perjury, to restore to the injured party all they had gotten by these base methods, together with a fifth part more; and, after such restitution, to offer the appointed trespass-offering to the Lord as their king, on which conditions they were to be pardoned, Lev. vi. 1—7. But this was only a political pardon, granted by God as the head of the Israelitish commonwealth, whereby the offender was freed from the civil punishment which his crime merited. Accordingly the atonement was made for him by the ordinary priests, God's ministers, by whom his government as king in Israel was carried on. The sacrifices offered by the high-priest on the day of expiation had a quite different effect. They were offered for the whole nation, to make atonement for the sins which they had ignorantly committed during the preceding year, and to open the tabernacles to their acts of worship during the succeeding year. And to shew this, the high-priest carried the blood of these sacrifices into the inward tabernacle, and sprinkled it before the symbol of the divine presence.

Ver. 8. While the first tabernacle still standeth.]—As both the tabernacles were destroyed long before this epistle was written, the first tabernacle must mean the thing represented by the first tabernacle, namely the present world; consequently the standing of the first tabernacle means, the continuance of this world. If so, the thing which the Holy Ghost signified by the exclusion of the priests and people from the inward tabernacle as long as the outward tabernacle stood, was, that the righteous are not to be admitted to the immediate presence of God in heaven, till after the resurrection and general judgment, when this world is to be destroyed.—Further, by the rites of worship performed in both tabernacles, the Israelites were taught, that the true God, the only object of men's worship, though always present with them, is absolutely invisible to them while they remain on the earth; consequently, that the visible gods worshipped by the heathens, were all of them, without exception, false gods.

Ver. 9.—1. Which was a parable.]—Παράβολον signifies an information, either by speech or action, in which one thing is put for another. See chap. xi. 19, note 2.

2. During which.]—That this is the proper translation of * * * is evident from the gender of the pronoun, which doth not permit it to stand for * * *, but for * * *, time.—The Alex. MS. and the Vulgate read here * * * in which tabernacle. And that reading our translators have followed.

3. Which cannot, with respect to conscience, make him perfect.]—As Pierce remarks, "Ceremonial impurities (and some civil punishments) were done away by these gifts and sacrifices; but moral evils, which burdened the conscience, upon which a sense of guilt was left, could not be removed thereby." This doctrine Paul preached; Acts xiii. 39. 'By him all who believe are justified from all things from which ye could not be justified by the law of Moses.'

10 Only with meats and drinks,¹ and divers (*ἑρπιδιμοί*) immersions and ordinances concerning the flesh,² imposed³ until the time of reformation.

11 But Christ being come,⁴ an High-priest of the good things which are to be through the greater and more perfect tabernacle,⁵ not made with hands, that is to say, not of this creation,

12 Hath entered once into the holy places, (*αὐτὸς*) not indeed by the blood of goats (Lev. xvi. 15.) and of calves,¹ (Lev. xvi. 3.), but by his own blood,² having obtained for us an eternal redemption.³ (See Eph. i. 7.)

13 For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the polluted, (Numb. xix. 9.), sanctify to the cleansing of the flesh,¹

14 How much more shall the blood of Christ, who, through the eternal Spirit,¹ offered himself without fault to God, cleanse your conscience from dead works to worship the living God?² (See ver. 9. note 3.)

15 (*καὶ διὰ τούτο*) And for this reason—of

10 With nothing but meats and drinks, and divers immersions and ordinances respecting the purifying of the body, imposed only until the time of the reformation of the worship of God by Christ, who was to abolish the Levitical services, and to introduce a worship in spirit and in truth, which may be performed in every place.

11 But Christ being come, who is made an High-priest or Mediator of the blessings which are to be bestowed through the services of the greater and more excellent tabernacle, not made like the Mosai tabernacle, with the hands of men, that is to say, a tabernacle not of this lower world,

12 Hath entered once for all into the holy places where God resides, (see Heb. ix. 5. note), not indeed by the blood of goats and of calves, but by his own blood, or death, as a sacrifice for sin; having thereby obtained for us, not redemption for a year, as the high-priest did by entering the holy places on earth, but everlasting redemption so did not need to offer himself a second time.

13 That Jesus, by his death, should procure an eternal pardon for sinners is reasonable; for if the blood of bulls and of goats, offered by the high-priest, and the ashes of an heifer, sprinkling the polluted did, by the appointment of God, sanctify to the cleansing of the flesh so as to fit the offender for joining in the tabernacle worship,

14 How much more reasonable is it that the blood of Christ, who in obedience to God suffered death, and through the eternal Spirit being raised from the dead, offered himself a victim without fault to God, should have merit sufficient to cleanse your conscience from the guilt of works which deserve death; that is, banish from your mind the fear of punishment, that ye may be fit to worship the living God with the hope of acceptance!

15 And for this reason, that the death of Christ is so efficacious

Ver. 10.—1. Only with meats and drinks;—that is, worshipped only with sacrifices, which consisted of the flesh of such clean animals as might be eaten, and with the fruits of the earth; and both accompanied with drink-offerings. Agreeably to this account of the gifts and sacrifices with which God was worshipped in the tabernacles, they are called 'the meat of God's house.'—In translating *ἑρπιδιμοί* with meats, I have followed Pierce.—*ἑρπιδιμοί* hath this signification, Luke i. 29. Matt. iv. 4. Col. iii. 9.

2. Ordinances concerning the flesh;—*δικαιοσύναι σαρκός*, literally, righteousness of the flesh; things which make the flesh, not the spirit, righteous.

3. Imposed;—As *ἑρπιδιμοί* cannot agree with *δικαιοσύναι*, which is in the dative case, we must with Pierce supply *ἀντιτάσσων*, which ordinances were laid on the Jews as a burden. Hence Peter said to the Judaizers, Acts xv. 10. 'Now therefore why tempt ye God (*πειράζετε*) to put a yoke upon the neck of the disciples.'—These ordinances respecting the purifying of the flesh, were imposed and continued until the time of reformation, to shew that all the gifts and sacrifices which were offered on earth, could not introduce the sinner, as a pardoned person, into the presence of the Deity.

Ver. 11.—1. But Christ (*παρουσίου*) being come;—The participle *παρουσίου*, at the beginning of this verse, being used in its adverbial sense, sheweth, that the apostle here states a comparison between the Levitical high-priests and Christ.

2. An High-priest of the good things which are to be through the greater and more perfect tabernacle;—In this translation I have followed the order of the words in the original; because, in that order, they afford a sense suitable to the apostle's design; which was to shew, that Christ's ministrations as an High-priest are greatly superior to those of the sons of Aaron, both in respect of the tabernacle in which he officiates, and in respect of the efficacy of his ministrations. He officiates in 'the greater and more excellent tabernacle not made with hands,' called, Heb. viii. 2. 'the true holy place which the Lord pitched and not man.' And, 'the good things' of which Christ is the High-priest or Mediator, are all the blessings included in eternal redemption. See ver. 12. note 3. These blessings are here said to be 'through the greater and more excellent tabernacle'; that is, as I understand it, through the services of the greater and more excellent tabernacle which Christ as an High-priest performed; namely, his dying on earth, and his presenting his crucified body before the throne of God in heaven, as a sacrifice for sin.—But Beza, Pierce, and others, reading the first clause of the verse by itself, thus, 'But Christ being come, an High-priest of good things to come,' join what immediately follows with the beginning of ver. 14. in this manner; 'through a greater and more perfect tabernacle;—hath entered into the holy place;' understanding by the greater and more perfect tabernacle, our Lord's human nature. In support of this notion, Beza saith, that his human nature may as properly be called a tabernacle, as his flesh is called a veil, Heb. x. 24. But not to dispute about the propriety of the figure, it appears an absurdity to say, that Christ entered into the holy place through his own human nature as through a tabernacle. He entered into heaven clothed in his human nature, and not through it as through a place; for, on that supposition, he did not carry his human nature with him into heaven.

Ver. 12.—1. And of calves;—Pierce observes, that the Hebrew word (Lev. xvi. 3.) here translated calves, properly signifies bullocks of the second year: and that being so young, they might be called

calves, which is the LXX. translation. Besides, we have 'calves of year old' mentioned Micah vi. 6; and the apostle, in the following verse, calls this blood 'the blood of bulls.' See chap. ix. 1. note 1.

2. But by his own blood;—The essence of the sacrifice consisted in its death. But because its death was effected by the shedding of the animal's blood, and was shewed by sprinkling it in the holy places, the high-priest was said to enter into the inward tabernacle by the efficacy of the blood, that is, of the death of the victim, manifested by its blood which he carried with him.—In like manner Christ is said to have entered, as an High-priest, into the holy place in heaven by his own blood; that is, by the merit of his own sufferings taken completely. For he shed his blood when he suffered in the garden, when he was scourged, and when he was crowned with thorns, as well as when the nails were driven into his hands and feet on the cross, and the spear was thrust into his side.

3. Having obtained for us an eternal redemption;—namely, from the grave, and from future punishment, followed by admission into heaven, there to live eternally with God in unspeakable felicity.—These are the good things said, ver. 11. to be through the service of Christ in 'the greater and more perfect tabernacle.'

Ver. 13. Sanctify to the cleansing of the flesh;—The things mentioned, sanctified the bodies of the polluted, not by any natural efficacy, for they rather defiled them, but by the appointment of God who, considering them as acts of obedience, was pleased on their account to remit the civil punishment which, as their political ruler, he had a right to inflict on the polluted. But the shedding of the blood of Christ, both by the appointment of God and by its own efficacy, availeth to the procuring an eternal pardon for penitent sinners. See Ess. vii. sect. 1. art. 3., and Whitby's note on Heb. x. 14.—The sentiment expressed in this and the following verse deserves attention, not only for its strength in the proof, but because it is a beautiful illustration of the apostle's doctrine, Heb. viii. 5. that the Levitical services were all shadows of heavenly things. For, the sanctification effected by the legal rites, being the sanctification of nothing but the body, it was in a religious light of little use, unless it was a representation and pledge of some real expiation. Now what real expiation of sin is there in the whole universe, if the sacrifice of Christ is excluded? We must therefore acknowledge that the Levitical rites which sanctified the flesh, derived their whole virtue from their being, as the apostle affirms, figurative representations of the real atonement which Christ was to make in heaven for sanctifying the soul of the sinner.

Ver. 14.—1. Who, through the eternal Spirit, offered himself;—A number of MSS. together with the Vulgate version, instead of *πνεύματος* have *πνεύματος* *ἀγίου*. But the Syriac hath here, 'spiritum qui est in eternum.' Besides, the common reading is found in most MSS.—Christ is said to have offered himself through the eternal Spirit, because he was raised from the dead by the Spirit; 1 Pet. iii. 18; consequently he was enabled by the Spirit to offer himself to God; that is, to present his crucified body before the throne of God in heaven. See Heb. viii. 6. note 6.

2. To worship the living God;—The epithet *living* is given in scripture to God, to signify the greatness of his power, which might deter sinners from approaching him in acts of worship, if they were not assured of pardon through the sacrifice of Christ.—To give flesh, blood or death of Christ this efficacy, was a proper reward of his obedience to death.

he new covenant¹ he is the mediator,² that *HIS* *leath being accomplished* for the redemption ver. 12.) of the transgressions (ἐν, 186. 2.) of the first covenant,³ the called may receive he promise of the eternal inheritance.

16 For where a covenant,¹ *THERE IS* a necessity that the death (τῆς θανάτου) of the appointed² *SACRIFICES* be brought in.³

17 For a covenant is firm (ἐν, 191. 3.) *never dead*¹ *SACRIFICES*, seeing it never hath force whilst the appointed *SACRIFICE* liveth.²

of the new covenant he is the Mediator or High-priest, by whom its blessings are dispensed; and also the sacrifice by which it is procured and ratified; that his death being accomplished for obtaining the pardon of the transgressions of the first covenant, believers of all ages and nations, as the called seed of Abraham, (Rom. viii. 48. note), may receive the promised eternal inheritance.

16 For, to shew the propriety of Christ's dying to ratify the new covenant, I observe, that where a covenant is made by sacrifice, there is a necessity that the death of the appointed sacrifice be produced.

17 For, according to the practice both of God and man, a covenant is made firm over dead sacrifices; seeing it never hath force whilst the goat, calf, or bullock, appointed as the sacrifice of ratification, liveth.

Ver. 15.—1. Of the new covenant.]—See Heb. viii. 7. note 2. The word θάνατος, here translated *covenant*, answers to the Hebrew word *berith*, which all the translators of the Jewish scriptures have understood to signify a *covenant*. The same signification our translators have affixed to the word θάνατος, as often as it occurs in the writings of the evangelists and apostles, except in the history of the institution of the supper, and in 2 Cor. iii. 6. and Heb. vii. 22. and in the passage under consideration: in which places, copying the Vulgate version, they have rendered θάνατος by the word *testament*. Beza, following the Syriac version, translates θάνατος every where by the words *foedus pactum*, except in the 16th, 17th, and 20th verses of this chapter, where likewise, following the Syriac version, he hath *testamentum*. Now if θάνατος signifies the new testament, in the passages above mentioned, means the gospel covenant, as all interpreters acknowledge, πάλαιος θάνατος, the old testament, 2 Cor. iii. 14. and παλαιά θάνατος, the first testament, Heb. ix. 15. must certainly be the Sinaitic covenant, or law of Moses, as is evident from Heb. ix. 20.—On this supposition it may be asked, 1. In what sense of the Sinaitic covenant, or law of Moses, which required perfect obedience to all its precepts under the penalty of death, and allowed no mercy to any sinner, however penitent, can be called a *testament*, which is a deed conferring something valuable on a person, who may accept or refuse it as he thinks fit? Besides, the transaction at Sinai, in which God promised to continue the Israelites in Canaan, on condition they refrained from the wicked practices of the Canaanites and observed his statutes, Lev. xxi. can in no sense be called a testament.—2. If the law of Moses is a testament, and if, to render that testament valid, the death of the testator is necessary, as the English translators have taught us, ver. 6. ask, Who was it that made the testament of the law? was it God or Moses? And did either of them die to render it valid?—3. Observe, that even the gospel covenant is improperly called a testament; because, notwithstanding all its blessings were procured by the death of Christ, and are most freely bestowed, it lost any validity which as a testament it is thought to have received by the death of Christ, when he revived again on the third day.—4. The things affirmed in the common translation of ver. 15. concerning the new testament, namely, that it hath a mediator; that that mediator is the testator himself; that there were transgressions of a former testament, for the redemption of which the mediator of the new testament died; and, ver. 19. that the first testament was made by sprinkling the people in whose favour it was made with blood; are all things quite foreign to a testament. For was it ever known in the practice of any nation, that a testament needed a mediator? Or that the testator was the mediator of his own testament? Or that it was necessary the testator of a new testament should die to redeem the transgressions of a former testament? Or that any testament was ever made by sprinkling the legatees with blood? These things however were usual in covenants. They had mediators who assisted at the making of them, and were sureties for the performance of them: They were commonly ratified by sacrifices, the blood of which were sprinkled on the parties: Withal, if any former covenant was infringed by the parties, satisfaction was given at the making of a second covenant.—5. By calling Christ 'the mediator of the new testament,' our thoughts are turned away entirely from the view which the scriptures give us of his death as a sacrifice for sin: Whereas, if he is called 'the Mediator of the new covenant,' which is the true translation of θάνατος μεσότης μεσίτης; that appellation directly suggests to us, that the new covenant was procured and ratified by his death as a sacrifice for sin. Accordingly Jesus, on account of his being made a priest by the oath of God, is said to be 'the Priest or Mediator of a better covenant' than that of which the Levitical priests were the mediators.—I acknowledge that, in classical Greek, θάνατος commonly signifies a testament; yet since the LXX. have uniformly translated the Hebrew word *berith*, which properly signifies a *covenant*, by the word θάνατος, in writing Greek, the Jews naturally used θάνατος for *covenant*, as our translators have acknowledged by their version of Heb. x. 16.—To conclude, seeing in the verses under consideration θάνατος may be translated a *covenant*, and seeing, when so translated, these verses make better sense, and agree better with the scope of the apostle's reasoning, than if it were translated a *testament*, we can be at no loss to know which translation of θάνατος in these verses ought to be preferred. Nevertheless, the absurdity of a phraseology to which readers have been long accustomed, without attending distinctly to its meaning, I am sensible does not soon appear.

2. He is the mediator.]—Here it is remarkable, that Jesus is not called θάνατος, the Testator, but μεσίτης, the Mediator, of the new covenant.—First, because he procured the new covenant for mankind, in which the pardon of sin is promised: for, as the apostle

tells us, his death as a sacrifice for sin is the consideration on account of which the pardon of the transgressions of the first covenant is granted: Secondly, because the new covenant having been ratified as well as procured by the death of Christ, he is fully called the Mediator of that covenant, in the same sense that God's oath is called, Heb. vi. 17. 'the mediator or confirmer of his promise.' Thirdly, Jesus, who died to procure the new covenant, being appointed by God the High-priest thereof to dispense its blessings, he is on that account also called, Heb. viii. 6. 'the Mediator of that better covenant.'

3. Of the first covenant.]—See Heb. viii. 7. note 2. where this verse is explained.

Ver. 16.—1. For where a covenant.]—This elliptical expression must be completed as in the commentary, if, as is probable, the apostle had now in his eye the covenants which God made with Noah and with Abraham. His covenant with Noah is recorded Gen. viii. 20. where we are told, that, on coming out of the ark, Noah 'offered a burnt-offering of every clean beast and fowl. And the Lord smelled a sweet savour.' And the Lord said in his heart, I will not again curse the ground, neither will I again smite any more every living thing as I have done.' This promise or declaration, God called 'his covenant with men, and with every living creature,' Gen. ix. 9, 10.—In like manner God made a covenant with Abraham by sacrifice, Gen. xv. 9, 18. and with the Israelites at Sinai, Exod. xxiv. 8.—See also Psal. i. 5.—By making his covenants with men in this manner, God taught them, that his intercourses with them were all founded on an expiation afterwards to be made for their sins, by the sacrifice of the seed of the woman, the bruising of whose heel, or death, was foretold at the fall.—On the authority of these examples, the practice of making covenants by sacrifices prevailed among the Jews, Jerem. xxxiv. 18. Zech. ix. 11. and even among the heathens; for they had the knowledge of these examples by tradition. "Stabant et cæsa, jungebant fœdera porca," Virgil. *Æneid*. viii. 641.: hence the phrases, *foedus ferre*, and *perrere*.

2. There is a necessity that the death (τῆς θανάτου) of the appointed.]—Here we may supply either the word θύματα, *sacrifice*, or ζων, *animal*; which might be either a calf, a goat, a bull, or any other animal which the parties making the covenant choose.—θάνατος is the participle of the second aorist of the middle voice of the verb θάναμι, *constituo*, *I appoint*; wherefore, its primary and literal signification is, *of the appointed*. Our translators have given the word this sense, Luke xxii. 29. Καὶ θάναμι μοι, καὶ ζωὴ διατίθω μοι ὁ πατήρ μου, *constitui*: 'And I appoint to you a kingdom, as my Father hath appointed to me a kingdom.'

3. Be brought in.]—Θάνατον ἀγαγὼν ἐπέσθαι τοῦ θάνατος μου.—Elsner, vol. ii. p. 361. hath shewed, that the word ἐπέσθαι is sometimes used, in a forensic sense, for what is *produced* and *proved*, or made apparent in a court of judicature: wherefore the apostle's meaning is, that it is necessary the death of the appointed sacrifice be brought in or produced, at the making of the covenant. In the margin of our Bibles, this clause is rightly translated, 'be brought in.' See Acts xxv. 7. where ἐπέσθαι is used in the forensic sense.

Ver. 17.—1. A covenant is firm over dead sacrifices.]—Ἐπινηκός, *Νηκός* being an adjective, it must have a substantive agreeing with it, either expressed or understood. The substantive understood in this place I think is θύματα, *sacrifices*; for which reason I have supplied it in the translation. Perhaps the word ζων, *animal*, may be equally proper; especially as in the following clause θάνατος, is in the gender of the animals appointed for the sacrifice. Our translators have supplied the word ἀπὸ θανάτου, and have translated ἐπινηκός, 'after men are dead,' contrary to the propriety of the phrase.

2. It never hath force whilst the appointed liveth.]—Οὐκ ἔστι θάνατος, (supply *μολός*, or *τελεός*, or *ταυός*), whilst the calf, or goat, or bull, appointed for the sacrifice of ratification, liveth. The apostle having, in ver. 15. shewed that Christ's death was necessary as ὁ μεσίτης, the Mediator, that is, the procurer and ratifier of the new covenant, he in the 16th and 17th verses observes, that since God's covenants with men were all ratified by sacrifices, to shew that his intercourse with them are founded on the sacrifice of his Son, it was necessary that the new covenant itself should be ratified by his Son's actually dying as a sacrifice.

The faultiness of the common translation of the 15th, 16th, 17th, 18th, and 20th verses of this chapter, having been shewed in note 1. on ver. 15. nothing needs to be added here, except to call the reader's attention to the propriety and strength of the apostle's reasoning, as it appears in the translation of these verses which I have given, compared with his reasoning as represented in the common version. The learned reader needs not to be informed, that I have followed Pierce in translating θάνατος, in these verses, by the word

18 Hence not even the first COVENANT¹ (see chap. viii. 7. note 2.) was dedicated² without blood.

19 For when Moses had spoken every precept¹ (κατα, 232.) in the law to all the people, taking the blood of calves and of goats,² with water, and scarlet wool, and hyssop,³ he sprinkled both the book⁴ itself, and all the people,⁵

20 Saying, This is the blood of the covenant,¹ which God hath commanded ME TO MAKE with you.

21 (α, 104.) Moreover, both the tabernacle, and all the vessels of the ministry, he in like manner sprinkled with blood.¹

22 And almost¹ all things, (κατα) according to the law, are cleansed with blood, (see ver. 23. note 1.) ; and without the shedding of blood there is no remission.²

23 There was a necessity, therefore, that (τα ιερήματα) the representations indeed of the HOLY PLACES (from ver. 24.) in the hea-

covenant; and that in every other respect I differ from him, both in translating and in explaining this difficult, and, if I may be permitted to say it, this hitherto ill understood passage.

Ver. 18.—1. Not even the first covenant.—In the original, the word covenant is wanting; and our translators, by supplying the word testament, have made the Sinaitic covenant, or law of Moses, of which the apostle is speaking, a testament; than which nothing can be more incongruous. See chap. ix. 15. note 1. The word to be supplied is not testament, but covenant.

2. Was dedicated.—Ευαγγελισα, literally, was renewed. See Heb. x. 20. note 1. By using this word, the apostle perhaps intended to signify, that the Sinaitic covenant was a renewal of the covenant under which our first parents were placed at their creation. See Heb. vii. 7. note 2. However, as the common translation is sufficiently literal, I have retained it; though some, perhaps, may prefer Chrysostom's interpretation, ἀνακαταστήσας, restoring.

Ver. 19.—1. Every precept, &c.—The precepts of the law which Moses read to the people on this occasion, were those contained, Exod. xx. xxi. xxii. xiii. as is evident from Exod. xxiv. 5.

2. The blood of calves and goats.—That calves and goats were sacrificed at the making of the Sinaitic covenant, may be gathered from Exod. xxiv. 5. where it is said, 'they offered burnt-offerings, and peace-offerings of oxen, (LXX. βοεθαια, calves), unto the Lord.' For cattle of that sort, in their second year, may be called calves or oxen indifferently. See chap. ix. 12. note 1.—And with respect to the goats, though they are not mentioned by Moses, yet as these animals were used in the annual atonements, the apostle may have inferred that they were offered on this occasion, as well as calves; or he may have been informed of it by tradition.

3. With water, and scarlet wool, and hyssop.—Because much blood was needed to sprinkle the people, it is supposed that water was mixed with it to increase its quantity, and that the apostle learned this, with the other particulars here mentioned, from tradition.—Wool tied on hyssop, which in the eastern countries is a shrub, rendered the dispersion more easy. Besides, on other occasions, the blood of the sacrifices was ordered to be sprinkled in that manner, Lev. xiv. 4. 6.

4. He sprinkled both the book itself.—I suppose the book contained the precepts which Moses¹ read in the audience of the people, Exod. xxiv. 7. and that it was laid on the altar and sprinkled, to represent God as a party to the covenant. This not being mentioned in the history, the apostle must have learned it either from tradition or from inspiration.

5. And all the people.—In Exodus it is 'the people.' Neither of these expressions, however, means, that every individual Israelite was sprinkled; but that those who stood round the altar, and nearest to Moses, were sprinkled, and that this was considered as a sprinkling of the whole. Or, since we are told, Jerem. xxiv. 13. that when covenants were made, 'they cut the calf in twain, and passed between the parts thereof,' we may suppose the covenant at Sinai was made in the same manner; and that the people, or some of each tribe, passed between the parts of the sacrifices, and were sprinkled as they passed, in token that they all consented to the covenant.

Ver. 20. This is the blood of the covenant.—In allusion to these words of Moses, when our Lord instituted his supper to preserve the memory of his dying as the sacrifice by which the new covenant is ratified, he said, 'This is my blood of the new covenant which is shed for many, for the remission of sins,' Matt. xxvi. 28. Wherefore, in representing Christ's death as a sacrifice for procuring the remission of sins, and for ratifying the new covenant, Paul followed his Master, when he called Christ's blood, Heb. x. 29. 'The blood of the covenant, wherewith we are sanctified,' or fitted to appear in the presence of God as pardoned persons.

18 Because from the beginning God ratified his covenant by sacrifice, to preserve among men the expectation of the sacrifice of his Son, hence not even the covenant of Sinai was made without sacrifice.

19 For when Moses had read every precept in the book of the law to all the people, taking the blood of the calves and goats which had been offered as the sacrifices of ratification, with water, and scarlet wool, and hyssop, he sprinkled both the book of the law itself as representing God, and all the people, in token of the consent of both parties to the covenant,

20 Saying, while he sprinkled the people, This is the blood whereby the covenant which God hath commanded me to make with you is ratified, both on his part and on yours. See ver. 15. note 1.

21 Moreover, to prefigure the efficacy of the sacrifice of Christ to render our acts of worship acceptable, both the tabernacle, and the altar, and mercy-seat, and all the vessels used in the worship of God Moses in like manner sprinkled with blood, after they were made and set in order.

22 And, for the same reason, almost all things, according to the law, are annually fitted for the worship of God by sprinkling then with blood. See Lev. xvi. 16. 19. 33. In short, to shew that pardon is procured through the blood of Christ, without the shedding of blood there is no remission of sin granted by the law.

23 Seeing God would not admit sinners into heaven without shedding the blood of his Son, to make the Israelites sensible of this, it was necessary that the tabernacles, the representations of th

Ver. 21. He in like manner sprinkled with blood.—The apostle speaks here of the sprinkling of the tabernacle and vessels of the ministry, when they were first consecrated; the order for which we have Exod. xl. 9. And though there it is only appointed that the altar should be anointed with oil, yet Lev. vii. 15. where the execution of the order is related, seeing we are told that Moses purified the altar by putting blood on its horns, and 'by sprinkling it round about with blood,' ver. 24. we may believe all the other vessels were purified in like manner. Besides, Josephus, who was himself a priest, and who no doubt was informed by his predecessors, says expressly, Antiq. lib. iii. c. 8. Huds. edit. "Moses consecrated to God's service the tabernacle and all the vessels of it, anointing them with oil, and the blood of bulls and rams."

Ver. 22.—1. Almost all things.—This qualified expression is used because some things were cleansed with water, and some with fire, Numb. xxxi. 23. and some with the ashes of the red heifer. Numb. xix. 2—10.

2. And without the shedding of blood there is no remission.—The apostle means, no remission granted on the day of atonement.

Because some, who do not understand the nature of the law of Moses, fancy that a real pardon of sin was obtained by its atonements, it will be proper to inquire into that matter. The atonements on the 10th of the 7th month were made for the people, as for the holy places. And the effect of the atonement then made for the people is thus described: Lev. xvi. 30. 'On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.' But this cleansing of the people from all their sins could not possibly have any reference to the punishments of the life to come, because the atonement was made 'for all the people of the congregation,' ver. 33. indiscriminately, whether penitent or not; consequently it could not be cleansing of the people's conscience, but of their body; redeeming them from those civil penalties which God in the character of their chief magistrate would have inflicted on them for breaking the law of the state, unless these atonements had been made. A remission of that kind all the people of the congregation might receive; and it was the only remission which in a body they could receive through the sacrifices mentioned.—Besides, the shedding of the blood of beasts could have no influence in procuring an eternal pardon for sinners, in the way either of substitution or of example. Being void of reason, beasts are not capable of being punished; and far less of being punished in the room of mankind. In like manner, beasts being incapable of sinning, their sufferings can never considered as examples of punishment. The apostle, therefore, had good reason to say, Heb. x. 4. 'It is impossible that the blood of bulls and of goats should take away sins.' Yet the shedding of their blood was fully prescribed in the Levitical ritual, as it prefigured the real atonement through which God was to forgive mankind their transgressions. From the inefficacy of the annual atonements, made on the 10th of the 7th month by the high-priest, to procure for the people the eternal pardon of their sins, it follows that the daily atonements made by the ordinary priests had no greater efficacy in procuring the pardon of sins. The efficacy which the annual atonements had in cleansing the holy places, is described ver. 23. See note 1. on that verse.

Ver. 23.—1. Should be cleansed.—The apostle speaks of the annual cleansing of the tabernacles, which was performed in the following manner: The high-priest carried the blood of the appointed sacrifice into the inward tabernacle, where he sprinkled it on the mercy-seat seven times, and seven times before the mercy-seat on the floor. This is termed, Lev. xvi. 16. 'a making atonement for the holy place, because of the uncleanness of the children of Israel.' By the same rites the tabernacle of the congregation was cleansed, and the altar, ver. 16. 18. But the tabernacles and altar being inca-

ens. should be *cleansed*¹ by these *SACRIFICES*; but the heavenly *HOLY PLACES* (from ver. 24.) themselves, *by sacrifices*² better than these.

24 (Οὐ γὰρ, 93.) *Therefore Christ hath not entered into the holy places made with hands, ἀντιτύποι the images¹ of the true HOLY PLACES; but into heaven itself, now to appear before the face of God, on our account.²*

25 (Οὐ δὲ, 100.) *Not, however, that he should offer himself often,¹ as the high-priest entereth into the holy places every year with *his blood*;*

26 *For then he must often have suffered since the foundation of the world:¹ But now once, at the conclusion (τὸν αἰῶνα) of the ages,² he hath been manifested to abolish sin-offering² by the sacrifice of himself.*

27 *And, for as much as it is appointed to men once¹ to die, and, after that, the judgment.*

28 *Even so Christ being once offered, (chap. iii. 3. note), in order to carry away the sins of many,¹ will, to them who wait for him, appear a second time, without sin-offering, in order to salvation.*

able of moral pollution, their uncleanness must have been of a ceremonial kind, contracted, as it is expressed ver. 16. 'by their remaining among the people in the midst of their uncleanness;' that is, contracted by the worship performed in them by the priests during the preceding year. Wherefore, the *cleansing and reconciling* of these things imported their being fitted anew for the worship of God; and, in particular, that the tabernacles were opened to the laymen and other acts of religious worship, to be performed by the priests and people during the course of the succeeding year.—In these cleansings, thus understood, there was the greatest propriety. For agreeably to God's general design in giving the law, by purifying with blood these copies of the holy places in heaven, men were taught, that heaven itself is opened to them through the blood of Christ; that on account of the shedding of his blood, God hath from the beginning accepted, and will to the end of the world accept, the worship which pious men anywhere on earth offer to him; and that he will receive them into heaven after the general judgment.

2. But the heavenly holy places themselves, by sacrifices better than these.—The one sacrifice of Christ, by which heaven is purged, (see ver. 22. note 2. at the end), being here meant, to give dignity to that sacrifice, the plural is used instead of the singular; and the apostle hath everywhere taught, that Christ offered but one sacrifice, chap. x. 12.

Ver. 24.—1. *The images of the true holy places.*—*Αντιτύποι, the antitypes.* See 1 Pet. iii. 21. note 2.—In the Mount, Moses had *τύποι*, the type or model of the tabernacles, and of the services to be performed in them, shewed to him. Hence the tabernacles, with their services, which he formed according to that model, are called *antitypes* or images of that model; consequently images of heaven itself, and of the services to be performed by Christ as the high-priest of the heavenly holy places; of all which the model shewed to Moses in the Mount was a shadow or dark representation.

2. *Now to appear before the face of God on our account.*—That Christ's appearing in the body in which he suffered death, before the manifestation of the divine presence in heaven, was a real offering of himself a sacrifice for us, is evident from the apostle's adding, in the following verse, that it was not necessary that he should offer himself often, as the high-priest entered into the holy places annually. Wherefore, according to St. Paul, the ministration of the Jewish high-priest in the Mosaic tabernacles from year to year was a continued emblem of Christ's entering once for all into heaven with the sacrifice of himself; and of his continually officiating there, or us by virtue of that sacrifice; and of his procuring us access to worship God acceptably while on earth, together with the pardon of our sins and admission into heaven after the general judgment.

Ver. 25. *Not, however, that he should offer himself often.*—The atonement made by Christ being founded on the sovereign pleasure of God, Heb. ii. 10. note, it was to be made according to the appointment of God. Wherefore, Christ having made that atonement fully once, it follows, that no more atonement was required by God, in order to his pardoning the sanctified, in all ages and nations. See the following note.—That Christ offered himself a sacrifice, not on the cross, but in heaven, by presenting his crucified body there, before the manifestation of the divine presence, see proved Heb. iii. 3. note; and ver. 5. of that chapter, note 5. at the end.

Ver. 26.—1. *For then he must often have suffered since the foundation of the world.*—Here the apostle supports his affirmation, that it is not necessary to the pardoning of sinners, and to their

holy places in the heavens, (see chap. ix. 1. note 2.), should be annually cleansed, that is, opened to the priests and people, by the sacrifices of bulls and goats, as types of the sacrifice of Christ; but the heavenly holy places themselves, by a sacrifice more effectual than these.

24 *Therefore Christ, our High-priest, hath not entered with the sacrifice of his crucified body (Heb. x. 10.) into the holy places made with the hands of men, the images of the true holy places; but into heaven itself, now to appear with that sacrifice before the manifestation of the divine presence, to officiate as the high-priest of these holy places on our account.*

25 *Though it was necessary that Christ should open heaven to us by offering the sacrifice of himself, it was not necessary that he should offer himself often in the heavenly holy places for that purpose, as the high-priest entereth into the earthly holy places every year with other blood than his own;*

26 *For then he must often have suffered death on earth, since the beginning of the world: But that this was not necessary, appeareth from the fact itself; for now once, at the conclusion of the Mosaic dispensation, Christ hath been manifested in the flesh, to abolish the Levitical sin-offerings by the sacrifice of himself.*

27 *And, for as much as it is appointed by God, that men shall die but once as the punishment of the sin of the first man, and that, after death, every one shall be judged and punished but once for his own sins.*

28 *Even so Christ, being once offered in order to carry away the guilt of the sins of many, justice required no more sin-offering for them: and therefore he will, to them who wait for him, appear a second time on earth, without dying as a sin-offering, in order, as their king and judge, to bestow on them salvation.*

admission into heaven, that Christ should offer himself in heaven often, that is, annually, as the high-priest entered every year into the holy places on earth with the blood of bulls and of goats to make atonement for the people; because, saith he, in that case, Christ must often, that is, every year, have suffered death since the foundation of the world, which is absurd.—This reasoning merits the reader's particular attention, because it supposeth two facts which are of great importance. The first is, that from the fall of Adam to the end of the world, no man will be pardoned but through Christ's having offered himself to God a sacrifice for sin.—The apostle's reasoning evidently implies this. For if sinners may be pardoned without Christ's offering himself a sacrifice, his offering himself so much as once would not have been necessary; and far less his offering himself often, as the apostle affirms.—The second fact implied in the apostle's reasoning is, That although Christ offered himself only once, and that at the conclusion of the Mosaic dispensation, that one offering is in itself so meritorious, and of such efficacy in procuring pardon for the penitent, that its influence reacheth backwards to the beginning of the world, and forwards to the end of time; on which account Christ is with great propriety termed, Rev. xiii. 8. 'A lamb slain from the foundation of the world.' The phrase, 'from the foundation of the world,' in this passage, is not to be taken strictly, because the necessity of Christ's offering himself a sacrifice for sin did not take place immediately at the creation, but at the fall. Besides, we have the phrase in this limited sense, Luke xi. 50.

2. To abolish sin-offering.—*Εἰς ἀπαίρεσιν.* Beza saith, this Greek word is used to denote the removing of laws after they are abrogated.—*Ἀπαίρεσις, sin,* in this verse signifies *sin-offering*, as it doth likewise ver. 28. See 2 Cor. v. 21. note 1. After Christ offered the sacrifice of himself, the typical sin-offerings of the law being no longer of any use, were abolished. This great event was expressly foretold, Dan. ix. 24.

Ver. 27. *It is appointed to men once to die.*—The apostle does not say appointed to all men once to die: Because such as are alive at the coming of Christ to judgment, are not to die, but to be changed. Besides, Enoch and Elijah did not die, but were translated in the body to heaven.—In this passage of scripture, as in many others, though the expressions are universal, they describe only the general course of things.

Ver. 28.—1. *To carry away the sins of many.*—So I translate *ἀντὶ πολλῶν*, supposing that the apostle alludes to the scape-goat, 'which bare all the iniquities of the congregation unto a land not inhabited.'—If *ἀντὶ πολλῶν* is translated *bear the sins*, as it is 1 Pet. ii. 24. the meaning will be the same in effect; namely, that Christ was once offered 'to make atonement for the sins of many.' See 1 Pet. ii. 24. note 1.

2. *Will, to them who wait for him, appear a second time.*—The return of Christ from heaven to the earth at the last day, is here compared to and was typified by the return of the high-priest from the inward tabernacle. For after appearing there in the presence of God, and making atonement for the people in the plain dress of an ordinary priest, Lev. xvi. 23, 24, he came out, arrayed in his magnificent robes, to bless the people who waited for him in the court of the tabernacle of the congregation. Now, as Doddridge observes, no image, for expressing the grand idea which the apostle intended to convey, could be presented more suitable than this would be to a Jew, who knew well the solemnity to which it referred. But there will be this difference between the return of Christ to bless his people, and the return of the high-priest to bless the congregation:

The latter, after coming out of the most holy place, made a new atonement, in his pontifical robes, for himself and for the people, Lev. xvi. 24., which shewed, that the former atonement was not real, but only typical; whereas Jesus, after having made atonement in heaven with his own blood, will not return to the earth for the purpose of making himself a sacrifice a second time; but, having procured an eternal redemption for his people by the sacrifice of himself once offered, he will return for the purpose of declaring to them who wait for him, that they are pardoned, and of bestowing on them the great blessing of eternal life. Which absolution and reward, he, being surrounded with the glory of his Father, Matt. xvi. 27. will give them in the presence of the assembled universe, both as their king and their priest. And this is the *great salvation* which

Christ himself began to preach, and which was confirmed to the world by them who heard him, Heb. ii. 3.

The form in which the high-priest and the ordinary priests were to bless the people after burning the incense in the tabernacles, is prescribed Numb. vi. 23—26. And that they were in use to bless the people after they burned the incense, we learn from Luke i. 8. where it is said, while Zacharias 'executed the priest's office before God in the order of his course, 9. According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. 10. And the whole multitude of the people were praying without at the time of incense. 21. And the people waited for Zacharias, and marvelled that he tarried so long in the temple;—they waited to receive from him the prescribed blessing.

CHAPTER X.

View and Illustration of the Discoveries and Exhortations contained in this Chapter.

IN the preceding chapter, the apostle, for displaying Christ's dignity as an High-priest, having illustrated his affirmation, chap. viii. 7. that the Levitical priests worshipped God in the tabernacle, with the representations of the services to be performed by Christ in heaven; also, having contrasted the ineffectual services performed by these priests in the tabernacle on earth, with the effectual services performed by Christ in heaven; and the covenant of which they were the mediators, with the covenant of which Christ is the Mediator; and the blessings procured by the services of the Levitical priests in the earthly tabernacles, with the blessings procured by the services performed by Christ in heaven; he, in the beginning of this tenth chapter, as the necessary consequence of these things, infers, That since the law containeth nothing but a shadow, or emblematical representation, of the blessings to come through the services of the greater and more perfect heavenly tabernacle, and not these blessings themselves, it never can, with the same emblematical sacrifices which were offered annually for ever by the high-priests on the day of atonement, make those who came to these sacrifices perfect in respect of pardon, ver. 1.—This important conclusion the apostle established still more strongly by observing, that if these sacrifices had made the worshippers perfect in respect of pardon, they would have ceased to be offered; because the worshippers being once cleansed, that is, pardoned, would no longer have been distressed with the consciousness of their sins, and with the fear of punishment, ver. 2.—Nevertheless, that the consciousness of their sins as unpardoned still remained, even after these sacrifices were offered, is evident from this, that in the annual repetition of these sacrifices, the people's sins for which atonement had formerly been made, were remembered; that is, confessed as still unpardoned, ver. 3.—Moreover, in farther proof of his conclusion, the apostle affirmed it to be impossible in the nature of things, that the shedding of the blood of bulls and of goats, creatures not capable of sinning, should, either as substitutions or as examples of punishment, (see Heb. ix. 22. note 2.) take away the sins of moral agents, ver. 4.—Wherefore, after the Israelites believed that the sacrifices of beasts were real atonements, the Deity, to shew them the folly of that notion, inspired the writer of Psalm xl. to foretell what his Son was to say to him when coming into the world to make a real atonement for the sins of men; namely this, The sacrifices of bulls and of goats, and the offerings of the fruits of the earth, though of thine own appointment, thou dost not command any longer, on account of their inefficacy, and on account of the superstitious use which hath been made of them: But thou hast prepared me a body, that I may die a real sacrifice for sin, ver. 5.—Whole burnt-offerings and sin-offerings thou hast no pleasure in now, ver. 6.—Wherefore I said, Behold I come into the world, to do, O God, thy will, in bruising the head of the serpent, which is written concerning me in the beginning of the book of the law, ver. 7.—On these words of Messiah the

apostle remarks, that having first said to God, Sacrifice, and offering, and whole burnt-offerings, and sin-offerings, which are offered according to the law, thou dost not command, neither art thou pleased with them, ver. 8.—And next, seeing he hath said, Behold I come to do, O God, thy will, by dying as a sin-offering; it is evident that God hath taken away his first command appointing the sacrifices of the law, and hath abolished these sacrifices, that he might establish his second command, appointing his Son to die in the human nature as a sin-offering, to render the malicious purpose of the devil abortive, ver. 9.—By which second command, therefore, we are sanctified through the offering of the body of Jesus Christ once, ver. 10.—From this memorable passage of the xth Psalm we learn, that the only real expiation for sin which God ever appointed, is the sacrifice of his Son in the human nature; that all the sacrifices which he appointed to the Israelites, were nothing but emblems of the sacrifice of Christ; and that the sacrifice of Christ being offered, the emblems of it are now fitly laid aside that under the gospel dispensation there might remain in the view of mankind no sacrifice having any pretension to take away sin but the sacrifice of Christ, expressly established by God himself, as the meritorious cause of our pardon.

In what follows, the apostle applied to the sacrifices offered by the ordinary priests daily in the outward tabernacle, the argument by which he had proved the inefficacy of the sacrifices offered annually by the high-priests in the most holy place; namely, that the repetition of them shewed their inefficacy, ver. 11.—Whereas Christ through the whole of his life, having offered but one sacrifice for sin, sat down at the right hand of God, as having completely finished the expiation, and as taken possession of the government of the universe, ver. 12, 13.—Wherefore, by the one sacrifice of himself, Christ hath perfected for ever the sanctified; that is, hath obtained an eternal pardon, together with admission into heaven, for all them who have an interest in that sacrifice by faith and repentance, ver. 14.—This the Holy Ghost testifies in the before-mentioned account of the covenant of which Christ is the Mediator, ver. 15.—where, among other things, God promises that the sins and iniquities of his people he will remember no more, ver. 17.—Now, where a complete pardon is granted, certainly no more offering for sin is needed, ver. 18.

Here the apostle concludes his admirable reasoning concerning the priesthood and sacrifice of Christ. But, before we dismiss the subject, it may be proper to remark, that although the apostle's arguments are formed principally to shew the inefficacy of the sacrifices of Judaism, yet being equally applicable to the sacrifices of heathenism, they must have been of great use for convincing the Gentiles, that those atonements on which they had hitherto relied were utterly ineffectual for procuring the favour of the Deity.—Moreover, the apostle having proved that the Levitical sacrifices and services

were instituted to be representations of the sacrifice which Christ was to offer, and of the services which he was to perform in heaven, may we not infer, that the sacrifices of beasts were instituted by God at the beginning of the world for the same purpose? See Heb. xi. 4. note 4. and therefore, although these sacrifices could not take away sin, the appointment of them at the beginning, and the regulation of them afterwards in the Levitical ritual, were matters not unworthy of God: Being shadows of the priesthood, sacrifice, and intercession of Christ, they reserved the knowledge and expectations of these great subjects among mankind, and more especially among the Israelites. Besides, when Christ, the High-priest appointed by the oath of God, actually came, a great lustre of evidence was thrown on his character and ministrations, by their having been prefigured in the Levitical institutions.—In short, though the apostle had denied that the sacrifices of the law were real atonements, yet, by shewing the Jewish institutions in their true light, he hath preserved to them their whole importance; and by comparing them with the better institutions of the gospel, he hath made us sensible how preferable the substance is to the shadow, which therefore was with propriety done away under the gospel.

The apostle having finished the doctrinal part of his letter, proceeds, in the remaining part, to shew what influence the belief of Christ's dignity and power as the Son of God, and of the efficacy of his mediation as the Apostle and High-priest of our confession, ought to have on our temper and conduct. Having by the sacrifice of himself not only made a sufficient atonement for our sins, but procured for us the new covenant, we have, through the blood of Jesus, boldness in death, which is now become the entrance into the true holy places where God dwells, ver. 19.—This entrance Jesus hath made for us, a way new and living into the holy place, the habitation of God, through the vail of his flesh: so that death, instead of leading us away for ever from the presence of God, as it was originally intended to do, carries us into his presence to live with him eternally in unspeakable happiness. Wherefore, being a new and living way into the presence of God, death is stripped of all its terrors; and believers need not be afraid to die, ver. 20.—Also, having now a great Priest always residing in heaven, the true house or temple of God, to present the prayers and other acts of worship which we offer on earth, ver. 21.—we ought to approach God with a truly devout heart, in the full assurance of being accepted through the mediation of Christ, so be our hearts are cleansed by repentance from an evil conscience, ver. 22.—Besides, our bodies having been washed with the pure water of baptism, we ought to hold fast that confession of the hope of pardon through Christ which we then so solemnly made, without regarding the evils which such a confession may bring on us, ver. 23.—And when in danger of being drawn away from the profession of the gospel, by the false reasonings and corrupt example of unbelievers, we should consider attentively the behaviour of our brethren, who have suffered for their faith and for their love to Christ and to his people, that we may excite one another to love and good works, ver. 24.—and should not, through the fear of our persecutors, leave off the assembling of ourselves together for the worship of God, as the custom of some is; but rather exhort one another to persevere in the profession of the gospel: the rather, because we see the day of our

deliverance from our persecutors approaching, ver. 25.—The apostle was the more earnest in this exhortation, because, if one wilfully renounces the gospel after having openly professed it, there remaineth no sacrifice by which that sin can be pardoned, ver. 26.—To such apostates there remaineth nothing but a dreadful expectation of the judgment and fiery indignation of God, which will devour them as his adversaries, ver. 27.—For if the despisers of Moses' law were put to death without mercy, although it was only a political law, ver. 28.—of how much sorer punishment, think ye, shall he be counted worthy, who, by renouncing the gospel, tramples under foot the Son of God! &c. ver. 29.—The punishment of such an apostate will be heavy and inevitable: for we know the irresistible power of him who hath said, The punishment of the wicked belongeth to me: I will repay them according to their deeds. Moreover, God having promised to avenge his people of their oppressors, he will certainly punish severely those who have insulted his Son and Spirit, ver. 30.—And it is a terrible thing to fall into the hands of the living God as an enraged enemy, ver. 31.

This exhortation to beware of renouncing the gospel, the apostle with great propriety pressed on the Hebrews in this part of his epistle, notwithstanding in the preceding sixth chapter he had displayed the heinous nature and dangerous consequences of apostasy. For after that display, having at great length described the efficacy of Christ's death as a propitiation in procuring the pardon of sin, and explained the gracious nature of the new covenant procured by Christ's death, he naturally supposed that the Hebrews were sensible of the guilt which they would contract, if they renounced the gospel in which these great blessings were made known and offered to mankind. Withal, having described the terrible punishment which awaits apostates, he could not doubt of their being sensible of their danger. Wherefore, to strengthen the good impressions which he charitably supposed his discourse had made on them, he desired them to call to mind the joy which they felt when they first believed the gospel; the courage and constancy with which they then suffered for their faith; the kindness which they shewed to their persecuted brethren; their sympathizing with him in his bonds; and the heavenly temper with which they took the spoiling of their goods, ver. 32, 33, 34.—and exhorted them, after having suffered so much for their faith, not to cast away their courage, which, he told them, would secure to them a great reward in heaven, ver. 35.—provided they continued to suffer patiently while they were doing the will of God by maintaining their Christian profession, ver. 36.—Besides, their troubles would not be of long continuance; for Christ, according to his promise, would in a little time come and destroy the Jewish state, whereby the power of their persecutors would be broken, ver. 37.—And, to give his exhortation the greater weight, he put them in mind of what God had said by Habakkuk, namely, 'The just by faith shall live: But if he draw back, my soul will not be well pleased with him,' ver. 38.—Least, however, the Hebrews might have inferred, from the earnestness of his exhortation, that he suspected they were about to apostatize, he expressed his hope that they would not be of the number of those who draw back to their eternal perdition, but of the number of those who would continue to believe to the saving of their soul, ver. 39.

NEW TRANSLATION.

CHAP. X.—1 (Tag, 93.) *Wherefore* the law containing a shadow? *ONLY* of the good things

COMMENTARY.

CHAP. X.—1 *Wherefore*, since the law, in the services of the high-priests in the inward tabernacle, contains a shadow *only* of the

Ver. 1.—1. *Wherefore*.—As the things mentioned in this verse are no proof at all of the doctrine contained in the preceding chapter, but an inference from that doctrine, our translators, by giving the particle *γὰρ*, in the beginning of the verse, its causal significance,

tion, have entirely altered the scheme of the apostle's discourse, and have led the reader away from its true meaning. See the illustration.

2. The law containing a shadow.]—The word *σκιά*, *shadow*, some

to come, AND not the very (*αὐτὴν*) image of these things, never can, with the same sacrifices which they offer yearly for ever, make (*τὸν προσερχόμενον*) those who come to THEM perfect.

2 Since, being offered, would they not have ceased? ¹ because the worshippers, ² being once cleansed, should have had no longer conscience of sins.

3 (*Ἀλλὰ*, 81.) Nevertheless, in these a remembrance of sins is made yearly. (See ver. 17.)

4 (*Γὰρ*, 91.) Besides, IT is impossible that the blood of bulls and of goats should take away sins.¹ (See chap. ix. 22. note 2.)

5 (*Ὡς*) Wherefore, when coming into the world, he saith, (Psal. xl. 6.), Sacrifice and offering (*καὶ θυσίας*, 1 Tim. ii. 4. note) thou dost not command, but a body thou hast prepared me.²

6 Whole burnt-offerings¹ and sin-offerings thou art not pleased with.

7 Then I said, Behold I come to do, O God, thy will, (supply *ὁ*) WHICH is written concerning me¹ in the volume of the book.²

times denotes the outlines of a picture rudely drawn with chalk, such as painters make before they apply the pencil to produce an exact resemblance, called here *εἰκὼν*, the image, of what they intend to represent. But others more justly think the word *shadow* is used in the sense which it has Col. ii. 17. 'which are (*σκιᾶς*) a shadow of things to come; but (*σωμῆς*) the body is Christ's.' According to this sense of the word, a shadow is that obscure resemblance of any body which it makes by the interruption of the rays of the sun; whereas *εἰκὼν*, image, denotes the substance or body itself which occasions the shadow. Wherefore *αὐτὴν τὴν εἰκὼν*, the very image, in the subsequent clause, denotes the things themselves which are to come through the ministration of Christ. Accordingly, in the Syriac version it is, 'Et non substantia ipsarum rerum.' This also is the interpretation which Chrysostom and Theophylact have given of the passage. The good things of which the law contained only a shadow were,—1. The cleansing of the minds of believers from evil dispositions, by the doctrines of the gospel, and by the influences of the Spirit of God. Of this the washings and purifications of the bodies of the Israelites enjoined in the law were a shadow.—2. That real atonement for sin which was made by the offering of the body of Jesus Christ in heaven, Heb. x. 10. Of this the Levitical atonements made by the offering of beasts were a shadow.—3. The eternal pardon of sin, procured for believers by the atonement which Christ made by the sacrifice of himself. Of this the political pardon obtained for the Israelites, by the atonement which the priests made by the sacrifice of beasts, was a shadow.—4. Access to worship God on earth through the blood of Christ, with the hope of acceptance. Of this the drawing nigh of the Israelites to worship in the court of the tabernacle of the congregation, through the blood of the Levitical sacrifices, was a shadow.—5. The eternal possession of the heavenly country, through believing and obeying the gospel. Of this the continued possession of Canaan, secured to the Israelites by their obedience to the law, was a shadow. Wherefore, the good things which Christ hath obtained for believers, through his ministrations in the heavenly tabernacle, being not procured, but only typified by the ministrations of the high-priests in the tabernacle on earth, it was fit that these shadows should be done away after the things of which they were the shadows were accomplished.

3. Same sacrifices which they offer yearly.]—The circumstance of their offering these sacrifices yearly, shews that the apostle had in his eye the sacrifices which the high-priest offered annually on the tenth of the seventh month.

Ver. 2.—1. Would they not have ceased?—That this is the proper translation of the clause Mill has shewed; in which he follows Oecumenius and Theophylact, who affirm that it ought to be translated interrogatively.—The Syriac and Vulgate want the negative particle here.

2. Because the worshippers.]—*τοὺς λατρεύοντας*. These were the people who came to the tabernacle to worship on the fast of the seventh month, called *τοὺς προσερχομένους*, ver. 1.

Ver. 4. It is impossible that the blood of bulls and of goats should take away sins.]—Micah formerly taught the Jews the same doctrine, and even insinuated to them that the heathens, being sensible of the impossibility of making atonement for sins by shedding the blood of beasts, had recourse to human sacrifices, in the imagination that they were more meritorious: Micah vi. 7. 'Will the Lord be pleased with thousands of rams, or with ten thousands of rivers

blessings which were to come through the services of Christ in the heavenly tabernacle, and not the very substance of these blessings, it never can, with the same kind of sacrifices which the high-priests offer yearly for ever, make those who come to these sacrifices perfect in respect of pardon.

2 Since, if these sacrifices could have made the worshippers perfect in respect of pardon, being once offered, would they not have ceased from being again offered? because the worshippers, being once pardoned, should have had no longer any uneasiness in their conscience on account of the sins for which the atonement was made.

3 Nevertheless, in these sacrifices annually repeated, and in the confession of sins made over the scape-goat, a remembrance of all the sins of the people is made yearly, as not pardoned. Lev. xvi. 21.

4 Besides, it is impossible, in the nature of things, that the blood of bulls and of goats should procure the pardon of sins, either in the way of substitution or by example. (See Ess. vii. sect. 1. art. 2, 3 and Whitby's note on Heb. x. 14.)

5 Wherefore, to shew this, when coming into our world, Messiah saith to God, The sacrifice of bulls and of goats, and the offering of the fruits of the earth, thou dost not now command, but a body thou hast prepared me, that by dying I might make the atonement prefigured by these sacrifices.

6 The whole burnt-offerings, and the sin-offerings, appointed in the law, having become the occasion of superstition, thou art not pleased with them.

7 Then I said, Behold I come into the world, to do, O God, thy will with respect to the bruising of the head of the serpent, by dying as a sin-offering, which is written concerning me in the volume of the book of the law. Gen. iii. 15.

of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

Ver. 5.—1. When coming into the world, he saith.]—Because the apostle here affirms, that Messiah, when coming into the world spake the 6th and the following verses of Psal. xl. and because David could in no sense say that God did not desire sacrifice and offering from him, it is the general opinion that the Psalm is a prophecy of Christ, and that it cannot be applied to David at all. For though it be said, ver. 12. 'Mine iniquities have taken hold of me,' these iniquities may be 'the iniquities of us all,' laid on him by the Lord Isa. liii. 6.; so that they became his by imputation. Or, by a metonymy of the cause for the effect, they may be the sufferings which Christ bare for the sins of the world. To this sense the precedent and subsequent expressions in the Psalm naturally lead us, ver. 12. 'Innumerable evils have compassed me about.—Therefore my heart faileth me.'—That Messiah's coming into the world means his coming from heaven into our world, we learn from himself, John xvi. 28. 'I came forth from the Father, and am come into the world. Also he hath told us for what end he came into our world, Matt. xviii. 11. 'The Son of man is come to save that which was lost;' namely by giving himself to die for lost sinners; as is insinuated likewise in the passage under consideration.

2. But a body thou hast prepared me.]—*Σώμῃ δὲ κατέβην ἐμὴ*. This is the LXX. translation; but in the Hebrew it is, *Mine ears thou hast opened*: Thou hast made me perfectly obedient to thee. So the phrase signifies Isa. 1. 5. 'The Lord hath opened mine ears; and I was not rebellious, neither turned away back.' And seeing the Son of God, by being made flesh, 'took on him the form (*δουλεύου*) of a slave,' Philip. ii. 7., or obedient servant, the expression, 'Thou hast prepared me a body,' is equivalent to 'mine ears thou hast opened;' and both phrases signify, 'Thou hast made me thy obedient servant.' This reconciliation of the passage is founded on the ancient phraseology, in which slaves were called *σώματα*, bodies, because they were as implicitly directed by the will of their masters as the body is directed by the mind. See Rev. xviii. 13. The LXX. therefore, have given the true sense of Psal. xl. 6. in what may be called a free translation, which the apostle hath adopted for the sake of perspicuity. If this solution is not admitted, we must suppose that the Hebrew copies, which the LXX. and the apostle used, had a reading in this passage different from that found in the copies now existing.

Ver. 6. Whole burnt-offerings.]—These were such sacrifices as were wholly consumed by fire on the altar, without the priests receiving any share thereof.

Ver. 7.—1. Which is written concerning me.]—It was written concerning Christ in the book of the law, Gen. iii. 15. 'The seed of the woman shall bruise thy head;' the serpent's head. It was also written, 'And in thy seed shall all the nations of the earth be blessed.'

2. In the volume of the book.]—*ἐν κιβωρίδι*. The word *κιβωρίδι* properly signifies the head or top of a pillar; and sometimes the pillar itself, as Wetstein has shewed on this verse. Hence it was used by the LXX. to denote a volume, or roll of a book, on account of its cylindrical form. In the common translation of this verse, Messiah is represented as saying, 'In the volume of the book it is written of me, Behold I come to do thy will, O God.' But as this speech is nowhere written in the book of the law, the translation which I have given, arising from the right construction of the words, should have

8 (Αὐτοῦ) Above, *having said*, (ὅτι, 260.) *certainly sacrifice and offering, and whole burnt-offerings, and sin-offerings, (which are offered according to the law),¹ thou dost not will, neither art pleased with;*

9 (Τὸν) Next, (supp. &c) *SEEING he hath id, Behold I come to do, O God, thy will; I take away the first WILL, (from ver. 10.), at he may establish the second.*

10 *By which will (δι' ἡμεῶν σμῶν) we are sanctified, through the offering of the dy¹ (ver. 5.) of Jesus Christ once.²*

11 *And indeed every priest standeth daily ministering, and offering often the same sacrifices, which never can take away sins. (See x. 2. 4.)*

12 *But he, having offered ONLY one sacrifice for sins through his whole life,² sat down at the right hand of God;*

13 (Τὸ λαοῦ) *Thenceforth waiting till his enemies be made the footstool of his feet.*

14 (Τὰ, 93.) *Wherefore, by one offering, he hath perfected (see Heb. v. 9. note 1.) for ever sanctified. (53.)*

15 *And even the Holy Ghost testifieth THIS us, (μὴτα γὰρ, 94.) according indeed to what was before mentioned; (chap. viii. 10. b.)*

16 *This is the covenant which I will make with them after these days, saith the Lord: I will put my laws in their hearts, and write them upon their minds;*

17 *And their sins and their iniquities I will remember no more.*

18 *Now, where remission of these is, no more offering for sin IS NEEDED.¹*

19 *Will then, brethren, having (παρρησιασθε*

8 On the foregoing remarkable passage I reason thus.—The only begotten, who knew the will of his Father, (John i. 18.), on coming into the world, *first having said, Certainly sacrifice, and offering, and whole burnt-offerings, and sin-offerings, notwithstanding they are offered according to the law. thou dost not now will, neither art pleased with*, being abused to the purpose of superstition:

9 *Next, seeing he hath said, Behold I come into the world, to do, O God, thy will, by offering myself a sacrifice for sin; he hath shewed, that God hath abolished his former will or command concerning the Levitical sacrifice, that he may establish his second will or command concerning the sacrifice of his Son.*

10 *By establishing which second will of God, we are persons who being pardoned are fitted for worshipping God here, and for entering heaven hereafter, through the offering of the body of Jesus Christ once; that being sufficient to procure us an eternal pardon. (See Heb. ix. 26. note 1.)*

11 *And indeed every ordinary priest standeth morning and evening ministering and offering the same sacrifices, which sheweth that these sacrifices never can take away sins.*

12 *Whereas Christ, having offered only one sacrifice for sins through his whole life, sat down at the right hand of God, 'a priest upon his throne,' Zech. vi. 13. to whose glory as High-priest in heaven, that of royal dignity and certain conquest was added;*

13 *Thenceforth waiting till his ministry as High-priest, and government as King, shall issue, according to God's promise. Psal. cx. 1. in the utter destruction of his enemies.*

14 *Wherefore it is evident, that, by one offering of himself, Christ hath procured an everlasting pardon for them who by faith and repentance are sanctified; that is, prepared to receive the benefit of that offering*

15 *And even the Holy Ghost testifieth this to us, according indeed to what was before cited, chap. viii. 10. 12.; namely,*

16 *This is the covenant which I will make with my people, the spiritual Israel of all nations, in the latter days, saith the Lord: I will give them a strong love to my laws, and a clear knowledge of them; (see Heb. viii. 10–12. notes.)*

17 *And their sins and their iniquities I will never more call to remembrance, as I did under my former covenant, by the repetition of the annual expiation.*

18 *Now, where God forgives iniquities, so as never to remember them more, no farther atonement is needed: Thus hath the Holy Ghost testified, that, by one offering, Jesus has perfected for ever the sanctified, ver. 14.*

19 *Well then, brethren, as the improvement of the doctrine of*

lopted; namely, 'Then I said, Behold I come to do, O God, thy will (supply &) which is written concerning me in the volume (or, others translate πρῶτον δὲ, in the top or beginning) of the book; namely, of the law.

Ver. 8. Which are offered according to the law.—This clause is not in the Psalm; but it is added by the apostle, to shew that, notwithstanding these offerings were originally of divine appointment, they were all to be laid aside when Messiah came into the world and offered himself as a sin-offering. Wherefore, that the reader may be sensible that they are the apostle's words, and not the words of the Psalm, they must be read in a parenthesis, before the clause, 'thou dost not will,' to shew that that clause refers to the four kinds of offerings mentioned in the Psalm.

Ver. 10.—1. Sanctified by the offering of the body.—The Levitical sanctifications were made by the frequent offering or sprinkling of the blood of the sacrifices in the holy places. But the sanctification of believers is made by the offering or presenting of the crucified body of Jesus Christ in heaven once, whereby his death on earth was manifested. See chap. viii. 5. note 5. last part of the note.

2 Of Jesus Christ once.—Thus, by the express testimony of the Jewish scriptures, the apostle hath proved, that as the Levitical sacrifices were at first established by divine authority, so they are now abolished by the same authority. Also, that, by the express will of God, the sacrifice of Christ was appointed from the beginning he only propitiation for the sins of men. And it must ever be remembered, that the will of God is the true foundation on which any propitiation for sin can be established. Wherefore, since the death of Christ is by God made the propitiation for the sin of the world, it rests on the foundation of his will, secure from all the objections raised against it, either by erring Christians or by obstinate infidels, on account of our not being able to explain the reasons which determined God to save sinners in that method, rather than in any other. See Heb. ii. 10. note 4.

Ver. 12.—1. But he.—Αὐτοῦ δὲ answers to πρῶτον μιν in ver. 11.

2. Through his whole life.—Εἰς τὸ διηνεκές. See Heb. vii. 3. note 4. This clause may be joined with what goes before, as I have done, to express the efficacy of Christ's sacrifice; or it may be joined, as our translators have done, with what follows, so as to express his sitting for ever at the right hand of God.

Ver. 18. No more offering for sin is needed.—If, after remission is granted to the sinner, there is no need of any more sacrifice for sin, as the apostle here affirms; and if Christ, by offering himself once, 'hath perfected for ever the sanctified,' as it is observed ver. 14. the sacrifice of the mass, as it is called, about which the Romish clergy employ themselves so incessantly, and to which the Papists trust for the pardon of their sins, in proportion to the number of the masses which, either by favour, or money, or legacies, they procure to be said for them after their death, hath no foundation in scripture. Nay, it is an evident impiety, as it proceeds on the supposition, that the offering of the body of Christ once is not sufficient to procure the pardon of sin, but must be frequently repeated.—If they reply, that their mass is only the representation and commemoration of the sacrifice of Christ, they give up the cause, and renounce an article of their faith, established by the Council of Trent, which, in Sess. xxii. Can. 1. 3. declared 'the sacrifice of the mass to be a true and proper propitiatory sacrifice for sin.' I say give up the cause; for the representation and commemoration of a sacrifice is not a sacrifice.—Farther, it cannot be affirmed that the body of Christ is offered in the mass, unless, as Whitby observes, it be said, that as often as it is offered, Christ hath suffered death. For the apostle saith expressly, Heb. ix. 25, 26. that if Christ offered himself often, 'he must often have suffered since the foundation of the world.'

Theodoret, who has divided this epistle into three sections, ends his second section with this verse very properly, as it is the conclusion of the doctrinal part of the epistle.

τοῦ νοσήν) boldness¹ in the entrance of the holy places,² by the blood of Jesus;

20 Which ENTRANCE (from ver. 19.) he hath dedicated¹ for us, a way new and living,² through the veil, that is, his flesh;³

21 Also, HAVING a great Priest (ἐν, 188.) in the house of God;

22 (Προσερχομεθα) Let us draw nigh with a true heart, in full assurance of faith; being sprinkled IN hearts from an evil conscience,¹

23 And being washed¹ IN body with clean water, let us hold fast the confession of the hope² unmoved; for faithful is he who hath promised.

24 And let us attentively consider one another, in order to the quickening of love and good works;

25 Not leaving off the assembling of ourselves together, as the custom of some is, but exhorting ONE ANOTHER; and so much the more, as ye see the day¹ approaching.

26 For if we sin wilfully,¹ after having re-

Ver. 19.—1. Having boldness.—The word *παρρησία* properly signifies freedom of speech; and, by an easy figure, boldness. Here it signifies boldness arising from a firm persuasion of our title to appear before God as pardoned persons through the blood of Christ.

2. In the entrance of the holy places.—*Εἰσόδον* properly signifies a way into a place. By the 'holy places' here mentioned, the apostle does not mean the Jewish holy places: for into the outward tabernacle none but priests were allowed to enter; and into the inward the high-priest alone went, and that but one day in the year. The holy places, therefore, of which the apostle speaks, is heaven itself, the true holy place where the Deity dwells or manifests his presence. And the entrance into that holy place is not a figurative, but a real entrance. The figurative entrance, by prayer and other acts of worship, was enjoyed by believers from the beginning of the world; but actual admission into heaven none can have till the general judgment, Heb. ix. 8. And as it is by dying that we enter into the invisible world, death, which brings believers into that world, is fitly called the entrance or passage into the heavenly holy places; in which entrance we have obtained boldness through the blood of Jesus.—'Boldness through the blood of Jesus,' is an allusion to the boldness which the high-priest had in the entrance of the inward tabernacle, through the blood of the sacrifices which he carried in his hand. Death, considered as the way which leadeth us into the presence of God infinitely holy, to whom we must give an account of all our actions, would be very terrible to us indeed, did we not know that Jesus, by shedding his blood, hath procured the pardon of our sins. For, to use the Spectator's words, No. 513. 'I must confess that I think there is no scheme of religion besides that of Christianity, which can possibly support the most virtuous person under this thought, (the thought of the judgment.) Let a man's innocence be what it will, let his virtues rise to the highest pitch of perfection attainable in this life, there will be still in him so many secret sins, so many human frailties, so many offences of ignorance, passion, and prejudice, so many unguarded words and thoughts, and, in short, so many defects in his best actions, that, without the advantage of such an expiation and atonement as Christianity has revealed to us, it is impossible that he should be cleared before his Sovereign Judge, or that he should be able to 'stand in his sight.' Our holy religion suggests to us the only means whereby our guilt may be taken away, and our imperfect obedience accepted."

Ver. 20.—1. Which entrance he hath dedicated.—*Εἰσόδον*. This word is used, Heb. ix. 18, to express the solemn ratification of the Sinaitic covenant by sacrifice. Estius, following the Greek commentators, says, it denotes the action of one who first applies to its use that which is new and just finished; or who restores it to its use. Accordingly he translates it, *initiare, dedicare*; and supposes the apostle's meaning to be, that Christ first passed this way in the body into the presence of God. But, since Christ passed into the presence of God with his body, how could he so pass through the veil of his flesh? I therefore think the apostle's meaning is, that by rending the veil of his flesh, Christ opened a way, not for himself, but for believers, to go into the presence of God after the general judgment.

2. A way new and living.—*Ὁδὸν νεωτέραν καὶ ζῶσαν*. The word *νεωτέρα* signifies newly slain. Here, applied to a way, it signifies newly made; consequently a way which no person had trodden till Christ prepared it. Death, as reformed by Christ, is with great propriety called a new way into the presence of God; because originally it was a way which led us from the presence of God for ever. It is also called a living way, because its nature is utterly altered,

Christ's priesthood, all believers having boldness in death, the entrance into the habitation of God, by the blood of Jesus;

20 Which entrance (*εἰσόδον*) Christ hath dedicated for us Jews and Gentiles, by making it a way new and life-giving, into the true holy place, through the veil, that is, through his flesh, by the rending of which he hath opened to us this new way;

21 Also, having a great Priest officiating in heaven, the true house of God, who presents our addresses to the Father, and is able to help us when tempted;

22 Let us worship God with a sincere heart, in full assurance of acceptance through faith in Christ's death as an effectual sin-offering; being cleansed, not in the body by the legal sprinklings, but in hearts from the terrors of an evil conscience, by repentance and by the blood of Christ;

23 And being washed in body with the clean water of baptism, whereby we professed our faith in Christ as our only High-priest, let us hold fast the confession of our hope of salvation through his ministrations, unmoved by the threats of our persecutors; for faithful is he who hath promised us pardon through Christ.

24 And, when in danger of being seduced, by the arguments, examples, and threatenings of unbelievers, let us attentively consider one another's virtues, and failings, and circumstances, that by proper motives we may excite one another to love and good works;

25 Not leaving off the assembling of ourselves together for worshipping God, as the custom of some is who are afraid of persecution from unbelievers, but exhorting one another; and this so much the more, as from the signs of the times ye see the day approaching, in which the power of your unbelieving brethren will be broken.

26 For if, terrified by the evils which attend the profession of being made by Christ the way to eternal life, instead of the way to eternal death. Astonishing! Death is become a living way; that is, a life-giving way, a way which leads to a never-ending life.

3. Through the veil, that is, his flesh.—The flesh or body of Christ is called the veil, in allusion, I suppose, to the emblematical meaning of the veil, whereby the inward tabernacle, which represented heaven the habitation of the Deity, was separated from the outward tabernacle with its court, which represented the earth the habitation of men. For, as by that veil all who frequented the outward tabernacle and its court were excluded from the inward tabernacle, so by their body or flesh all who live on earth are excluded from the habitation of the Deity. Now, since it is by virtue of our Lord's death that we, in the body, shall be admitted into the presence of God as sanctified and pardoned persons, the apostle had good reason to say, that Christ hath 'made a new and living way for us into the holy places, through the veil, that is, his flesh.'—If the miraculous rending of the veil of the temple, when our Lord expired on the cross, Matt. xxvii. 51, was intended to signify that heaven was opened to his people through the rending of his body, that circumstance likewise might lead the apostle to call Christ's body, or flesh, the veil.

Ver. 21. Priest in the house of God.—Our translators have rendered this, 'over the house,' to mark Christ's power over the church as king. But the translation I have adopted agrees better with the context, in which we are exhorted to draw nigh to God, from the consideration of our having a great Priest in heaven, the true house of God, to present our prayers, and to intercede for us.

Ver. 22. Being sprinkled in hearts from an evil conscience.—When the bodies of the Israelites were ceremonially polluted, they were to be cleansed by sprinkling them with 'the water of separation,' described Num. xix. 2—10. But the sprinkling or cleansing, here recommended by the apostle, is not of the body from ceremonial pollution, but of the heart from the terrors of a guilty conscience. This cleansing is effected, neither by water nor by the blood of beasts, but by Christ's blood shed as a sin-offering, whereby the repenting sinner hath a full assurance of pardon.

Ver. 23.—1. Being washed.—*Αἰσχρολογεῖν*. This word is commonly applied to the washing of the whole body; but *νύσας* to the washing of a part, such as the hands or feet. See John xiii. 10. Greek. This is an allusion to the high-priest's washing his body with water before he entered the inward tabernacle, Levit. xvi. 4. In that manner also the Levites were purified, Num. vii. 7.

2. Confession of the hope.—The English translators, on the authority of one MS. only, read here *πίστις, faith*. See Mill.—The apostle in this exhortation referred to that confession of their hope of salvation through Christ, which the primitive Christians made at baptism.

Ver. 25. As ye see the day approaching.—The article in the Greek, added to the word *day*, shews that some illustrious day is meant; generally supposed to be the day of the destruction of the Jewish state. That day the Hebrews saw approaching, by the appearing of those signs which our Lord hath mentioned in his prophecy of the destruction of Jerusalem.

Ver. 26.—1. If we sin wilfully, after having received the knowledge of the truth, &c.—Many pious but weak Christians have been greatly terrified by this text, not knowing that the apostle speaks, not of wilful sin in general, but of deliberate apostasy, manifested by the apostate's forsaking the Christian assemblies. For the description which the apostle hath given, ver. 29, of the wilful sin of which he speaks, agrees only to deliberate apostasy, which, in the first

ceived the knowledge of the truth, there remaineth no more sacrifice² for sins,

27 But some dreadful expectation of judgment,¹ and a fiery anger which shall devour the adversaries.²

28 (Ti.) Any one who disregarded the law of Moses died without mercy, (Numb. xv. 30.), by two or three witnesses: (Deut. xvii. 6.)

29 Of how much sorer punishment,¹ think ye, shall he be counted worthy, who hath trampled under foot² the Son of God, and reckoned the blood of the covenant wherewith he was sanctified³ an unclean thing, and hath insulted the Spirit of grace?⁴

30 For we know him who hath said, (Deut. xxxii. 35.), Vengeance belongeth to me, I will repay,¹ saith the Lord.² And again, (ver. 36.) The Lord (*κύριος*) will judge his people.³

31 It is a dreadful thing to fall into the hands of the living God.¹

32 But call to remembrance the former days, in which, being enlightened, ye sustained a great combat¹ of afflictions;

33 Partly, indeed, whilst ye were made a spectacle both by reproaches and afflictions; and partly whilst ye became companions of them who were so treated.

the gospel, we renounce it contrary to our conscience, after having attained to the knowledge and belief of the gospel, there remaineth to such persons no more sacrifice for sins;

27 But some dreadful apprehension of the judgment remaineth, and a punishment by fire, the effect of God's anger, to devour all the adversaries of God, whether secret or open.

28 The justice of never pardoning them who wilfully apostatize from the gospel, will appear to you, Hebrews, from this, That any one who presumptuously disregarded the law of Moses, though but a political law, was put to death without mercy, if convicted by two or three witnesses.

29 If so, of how much sorer punishment, think ye, shall he be counted worthy, who, by wilfully renouncing the gospel, hath trampled under foot the Son of God as an impostor, and reckoned his blood, whereby the new covenant was ratified, and the apostate himself was separated to the worship of God, the blood of one justly crucified; and hath maliciously opposed the Spirit, the author of the miraculous gifts.

30 The character of God makes the punishment of apostates certain: For we Jews know how powerful and terrible he is who hath said, Punishment belongs to me, I will repay, saith the Lord. And again, The Lord will avenge his people of their oppressors. If so, will he not avenge his Son, and Spirit, and the disciples of his Son, of those who insult them?

31 To fall into the hands of an enraged enemy is dreadful; but it is far more dreadful to fall into the hands of the living God, whose power no enemy can resist.

32 Be not terrified by your persecutors; but, to encourage yourselves, call to remembrance the former days, in which, being newly enlightened with the gospel, ye courageously sustained, with God's assistance, a grievous persecution from your unbelieving brethren;

33 Partly, indeed, whilst ye were made a public spectacle, (see 1 Cor. iv. 9. note 2.), as malefactors in a theatre, both by the reproaches cast on you as atheists for deserting the institutions of Moses, and by the afflictions which befell you on that account; and partly, whilst ye kept company with and comforted them who were treated in the same cruel manner.

age, was of so heinous a nature, that Christ declared, he will deny the person before his Father, who hath denied him before men, Matt. x. 33.

2. There remaineth no more sacrifice for sins.]—As the apostle, in the former part of the epistle, hath proved that the sacrifices of the law were all abolished, and that the only sacrifice for sin remaining is the sacrifice of Christ, it follows, as Pierce justly observes, that apostates, who wilfully renounce the benefit of that sacrifice, have no sacrifice for sin whatever remaining to them.

Ver. 27.—1. But some dreadful expectation of judgment.]—Here the apostle lays it down as certain, that God will not pardon sinners without some sacrifice or satisfaction: For otherwise it would not follow, from there remaining to apostates no more sacrifice for sin, that there must remain to them a dreadful expectation of judgment. See Heb. ix. 26. note 1.

2. And a fiery anger which shall devour the adversaries.]—This is an allusion to the fire that came out from the Lord, and consumed the 250 men, who, in the rebellion of Korah, intruded themselves into the priest's office, Numb. xvi. 35.; and whose destruction is an emblem of the destruction of the wicked by fire at the day of judgment, 2 Thess. i. 7, 8.

Ver. 29.—1. Of how much sorer punishment.]—The sorer punishment which God will count apostates worthy of, is eternal death.

2. Trampled under foot.]—Trampling under foot is an expression of the greatest contempt; and also of rage and fury, Dan. viii. 10. Isa. lxiii. 3. LXX.

3. The blood of the covenant wherewith he was sanctified.]—See Eze. iv. 53. The covenant at Sinai was made, by sprinkling the book of the law, and all the people, with the blood of the sacrifices which were offered for its ratification. When thus sprinkled, the Israelites were sanctified, or separated from idolaters, to worship the true God. In like manner, the new covenant is made on our part, by our drinking the symbol of the blood of Christ in the supper, which therefore he called 'his blood of the new covenant,' Mark xiv. 24.; and with that blood Christians were sanctified, or separated to the worship of God. Of this outward sanctification, or separation from heathens and infidels to be the visible church of God, the apostate had partaken equally with others. Some commentators, however, not understanding in what sense apostates are sanctified by the blood of the covenant, think the apostle speaks here of Christ, who they say was sanctified or separated to his mediatorial offices by his own blood or death. But in this I think they are mistaken. For Christ was made a priest after the similitude of Melchizedec by the oath of God, long before he died, that by offering himself as a sacrifice he might make atonement for the sins of the world. Farther, as Christ was not made a priest by his death, so neither was he made the mediator of the new covenant by his death. That honour was not the necessary consequence of his death; but it was be-

stowed on him by God as the reward of his dying to procure the new covenant.—To conclude, there are some who think the apostle in this passage speaks of the sanctification of believers by their baptism, the water of which they say represents the blood of Christ. But to this it may be replied, that nowhere else in scripture is the water of baptism spoken of as an emblem of Christ's blood.

4. Hath insulted the Spirit of grace.]—The apostle means the Holy Spirit, whose gifts were bestowed, in the first age, on believers, for the confirmation of the gospel. See Heb. vi. 4—6. Wherefore, if one apostatized, in the first age, after having been witness to the miraculous gifts, much more after having possessed them himself, he must, like the Scribes and Pharisees, have ascribed them to evil spirits; than which a greater indignity could not be done to the Spirit of God.

Ver. 30.—1. Vengeance belongeth to me, I will repay.]—Though this was originally said of the idolatrous nations who oppressed the Israelites, it was very properly applied by the apostle to apostates, being a general maxim of God's government, according to which he will act in all cases where vengeance or punishment is due.

2. Saith the Lord.]—These words are neither in the Hebrew text nor in the LXX. translation; but they are added by the apostle, to shew that they were spoken by God.—Examples of this method of quoting the scriptures, we have Rom. xiv. 11. 2 Cor. vi. 17.

3. The Lord will judge his people.]—The context in the Old Testament leads to the explanation given in the commentary, ver. 36. 'The Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone.' Besides, in other passages, to judge signifies to avenge. Thus, when Rachel bare Dan, she said, Gen. xxx. 6. 'God hath judged me.' In like manner David, Psal. xliii. 1. 'Judge me, O God, and plead my cause against an ungodly nation.'

Ver. 31. Hands of the living God.]—Commentators observe, that the epithet of living is given to God in this passage, where his vengeance is spoken of, to shew, that as he lives for ever, he can punish for ever; a consideration which adds to the terribleness of his vengeance.

Ver. 32. A great combat of afflictions.]—There were various persecutions of the Christians in Judea; particularly the great persecution after the death of Stephen, Acts viii. 1. and Herod's persecution, Acts xii. 1. Perhaps the apostle here refers to the persecution mentioned 1 Thess. ii. 14. in which the Hebrews shewed great love to their suffering brethren, Heb. vi. 10.—Their enduring this persecution with fortitude and patience, the apostle calls μάχην μεγάλην, a great combat; to signify, that the combat which the disciples of Jesus maintained against their persecutors, was more difficult and dangerous, and at the same time more honourable, than any of the combats in the games.

34 For ye even suffered with ME in my bonds,' and the spoiling of your goods ye took with joy, knowing in yourselves² that ye have a better substance in heaven, even a permanent SUBSTANCE.

35 Wherefore, cast not away your boldness, which hath a great retribution.

36 Ye have need, however, of perseverance, (see 1 Thess. i. 3. note), that when ye have done the will of God, ye may receive the promise.

37 For yet a very little while, and he who is coming¹ will come, and will not tarry.

38 Now, the just by faith shall live :¹ (Καὶ εὖ) But if he draw back, my soul will not be well pleased with him.²

39 But we are not of them who draw back unto destruction, but of faith (οἱ πιστοὶ οὗτοι) to the salvation of the soul, Matt. x. 39.

Ver. 34.—1. Ye even suffered with me in my bonds.]—To suffer with others, is to feel grief on account of their sufferings, and to expose one's self to trouble in relieving them. These charitable offices the Jewish believers performed to the apostle, during his two years imprisonment in Jerusalem and in Cæsarea.—The Alexandrian and Clermont MSS., two of Stephen's MSS., and the St. Germ. Lat. read here τοῖς δεσμοῖς, 'with the prisoners.' The Syriac version hath 'Et doluit vobis propter eos qui vinciti erant.' Also the Vulgate, 'Et vincitis compassi estis.' This reading Estius, Grotius, Wetstein, Mill, Bengelius, and others, approve. Nevertheless, as the common reading is supported by the greatest number of ancient MSS., the other reading, though found in the MSS. and versions above mentioned, is of the less authority, that the Alexandrian, St. Germain, and some other copies, were very early corrected by the Vulgate version, as was shewed, Gen. Pref. p. 2.—For these reasons I think the common reading is genuine, and ought to be retained: especially as the other reading may have been introduced into the Vulgate and other versions by some one in the early ages, who thought St. Paul was not the author of the epistle to the Hebrews.

2. Knowing in yourselves.]—This may be explained by Rom. viii. 16, 17. Or the translation may run thus: 'Knowing that ye have for yourselves a better substance,' better goods and possessions, 'in heaven.'

Ver. 37. He who is coming will come.]—Though the apostle in this verse uses some words of the prophet Habakkuk, chap. ii. 3. he doth not introduce them as a quotation from him containing a prophecy of any coming of Christ. This being the case, the commentators might have spared the pains they have taken to shew that these words, as they stand in Habakkuk, may be interpreted of Christ's coming to destroy Jerusalem. In the passage where they are found, the prophet exhorted the Jews to trust in God for deliverance from the Chaldeans, by putting them in mind of the faithfulness of God in performing his promises concerning the continuance of their nation, and of his power to preserve them during the Babylonish captivity, and to restore them to their own land. Wherefore, as the faithfulness and power of God are a source of consolation, to which good men at all times may have recourse in

34 For ye even suffered with me in my bonds, both at Jerusalem and at Cæsarea, and the loss of your goods ye took with joy, because ye were inwardly persuaded that ye have a better substance laid up for you in heaven, even a permanent substance, which cannot be taken from you either by force or by fraud.

35 Wherefore, having formerly behaved so bravely, cast not away your boldness now, as cowardly soldiers cast away their shields, and run in the day of battle; which courage, maintained to the end, will have a great reward in heaven.

36 Ye must however have perseverance as well as courage, that when ye have done the will of God, by enduring to the end, ye may receive the accomplishment of Christ's promise, Matt. xxiv. 13. to save you from your enemies.

37 The persecution will not last long: For, to use the words of Habakkuk, ii. 3. in a very short time he who is coming will come, and destroy the Jewish state, and will not tarry; and then your brethren shall cease from persecuting you.

38 Live in the firm belief of these things, for (Hab. ii. 4.) the just by faith shall live. But if he draw back, if he loseth his faith, God's soul will not be well pleased with him.

39 But I am persuaded we are not of the number of those who draw back from Christ, unto their own destruction; but of those who live by faith, so as to obtain the salvation of the soul.

their distresses, the apostle might with great propriety apply Habakkuk's words, by way of accommodation, to Christ's coming to destroy Jerusalem and the Jewish state. Christ had promised to come for that purpose, before the generation then living went off the stage. Now, as the believing Hebrews could entertain no doubt of his faithfulness and power to perform his promise, the apostle, to encourage them to bear their afflictions with patience, very fitly put them in mind of that event in the words of the prophet Habakkuk, because it assured them that the power of their persecutors would soon be at an end.—It is observed by commentators, that ὁ ἐρχόμενος, he who is coming, is the appellation given by the Jews to Messiah: Matt. xi. 3. 'Art thou he (ὁ ἐρχόμενος) who should come? or look we for another?'—Matt. xxi. 9. 'Blessed is he (ὁ ἐρχόμενος) who cometh in the name of the Lord.'

Ver. 38.—1. Now, the just by faith shall live, &c.]—See Rom. i. 17. note 3.—In Habakkuk the passage is, 'Hinne gnuphla lo jasher naphsho bo, vetzaddick beemunatho jilhe;' which our translators have rendered thus: 'Behold, the soul which is lifted up is not upright within him; but the just shall live by his faith.' Pococke however affirms, that the apostle hath given the true translation of the passage; for one of the senses of gnuphla is, he who faints. Thus, Jonah, iv. 9. vejathgnaphel signifies 'he fainted, or his spirit with-drew.'—Isaiah li. 20. 'My sons (gnullepha) have fainted.' Farther, he observes that jashar, among other things, signifies to please; and that the LXX. have translated it by the word ἡρεσεν, to please, Numb. xxiii. 27. and elsewhere. See Kircher's Concord. According to these remarks, the passage may be translated as the apostle hath done: 'Behold, he who faints (so ὁ πονηρὸς signifies, Scap.) shall not please his (God's) soul: But the just by his faith shall live.'—In this passage, the prophet, as well as the apostle, speaks of the efficacy of faith to support and comfort a man under temptations and afflictions, in such a manner, that he neither faints in the combat, nor withdraws from it. See Rom. i. 17. note 3.

2. My soul will not be well pleased with him.]—In Habakkuk's prophecy this clause stands before the clause, 'the just by faith shall live.' But the apostle altered the order of the clauses, for the sake of subjoining the observation in ver. 39.

CHAPTER XI.

View and Illustration of the Matters contained in this Chapter.

THE apostle, in the end of the foregoing chapter, after mentioning the persecutions to which the Hebrews were exposed, had comforted them by suggesting a remarkable saying of the prophet Habakkuk; 'The just by faith shall live.' In this chapter he illustrates that saying, by bringing into the view of the Hebrews examples from their own scriptures, of persons who, by a strong faith in God and in his promises, resisted the greatest temptations, sustained the heaviest persecutions, were preserved in imminent dangers, performed the most difficult acts of obedience, and at length obtained a distinguished reward. This beautiful discourse, therefore, may be considered as an animated display of the triumphs of faith over the allurements and terrors of the world.

And, first of all, to shew that this noble grace of faith is attainable by men in every age and country, the apos-

tle tells us, that it consists in such a firm persuasion of the things which God hath declared and promised, as clothes them with an evidence equal to that of sense, ver. 1.—and as examples of this faith in the declarations of God, Abel, Enoch, and Noah, are mentioned, who were all so firmly persuaded of the truth of the things made known to them by God, that they regulated the whole tenor of their lives by them, ver. 3-7.—Next, as an illustrious example of faith in the promises of God, the apostle mentions Abraham, who left his native country and kindred at God's command, and set out for a land which he was afterwards to inherit, not knowing whither he was going. And being come into the promised country, he lived there all his life, with his children Isaac and Jacob, the joint heirs of the same promise, as in a land belonging to their people; because he knew

that it was promised to him chiefly as the type and pledge of a better country, ver. 9, 10.—In like manner Sarah, Abraham's wife, to whom God promised that she should be 'the mother of nations,' lived long in the faith of that promise, though it was not performed to her till she was ninety years old, when she brought forth Isaac, who became the father of children innumerable, ver. 11, 12.—All these patriarchs died without receiving the country that was promised to them, yet they died in the faith that they should receive it; and, by confessing themselves strangers and pilgrims on the earth, they declared, that in the promise they looked for a better country than Canaan, even an heavenly country; consequently, that they expected to be raised from the dead to enjoy that better country. See Essay v. Sect. 3. art. 4. ver. 13-16.—Moreover, Abraham, when tried by the command to offer up Isaac, the very son for whom he had waited so long, and by whom he was to have the numerous seed, obeyed without hesitation, firmly believing that after his son was burnt to ashes on the altar, God would raise him from the dead, ver. 17-19.—The same Isaac, and his son Jacob, and his grandson Joseph, when dying, expressed the strongest faith in the promise of God. Particularly Joseph did so: For before his death he commanded the Israelites, at their departure from Egypt, to carry his bones with them into Canaan, ver. 20-22.

Farther, the apostle describes the faith of the Israelites in Egypt; and especially of Moses, who, although educated in the court of Egypt, when he came of age, through the faith which he had in God's promises to Abraham and to his seed, refused to be called any longer the son of Pharaoh's daughter, and thereby at once renounced all the grandeur and pleasures of the court of Egypt, which, as the son of Pharaoh's daughter, he might have enjoyed; choosing rather to be evil treated with the people of God, than to enjoy the temporary pleasures of sin, ver. 23-26.—By faith Moses carried the Israelites out of Egypt, not afraid of the wrath of Pharaoh, who pursued them with the armies of Egypt, ver. 27, 28.—By the same principle, the Israelites were emboldened to pass through the Red Sea, which the Egyptians essaying to do, were drowned, ver. 29.—And with respect to the Israelites who entered into Canaan, although their fathers disbelieved and disobeyed God in the wilderness, they went round Jericho sounding their trumpets, in the firm faith that the walls thereof would fall down by miracle, according to God's promise, ver. 30.—By faith also Rahab received the Israelitish spies in peace, and did not perish with the unbelievers when Jericho was sacked, ver. 31.

Many likewise of the Israelitish judges, prophets, and kings, were most remarkable for their faith. But because to speak of every individual separately would have been tedious, the apostle introduces them in one group; and, in a noble strain of eloquence, celebrates their fortitude, their victories, and their rewards, all obtained through the influence of their faith, ver. 32-34.—Not forgetting to mention some women, whose faith was honoured with particular marks of the divine approbation, ver. 35.—And having thus praised the ancient worthies, for the great actions which they performed through faith in God and in his promises, and for the signal deliverances which they obtained, the apostle speaks with equal rapture of the reproaches, afflictions, persecutions, tortures, and deaths, which others in later times endured for the sake of religion; so that they were as illustrious for their

passive, as the former were for their active virtues, ver. 35-38.

His animated description St. Paul finishes with observing, that the patriarchs, and kings, and prophets, and righteous men, whose heroic actions, and suffering virtues, and great deliverances, he had celebrated, have not yet obtained the promised inheritance. But he accounts for the delay by informing us, that it is God's intention to reward the whole spiritual seed of Abraham at once, by introducing them all in a body into the heavenly country, after the resurrection and judgment; because in this open manner to put them in possession of the inheritance, in the faith of which they lived and died, will render the dispensations of God to mankind, and his power and veracity in the performance of his promises, most illustrious in the eyes of the whole universe, ver. 39-40.

This admirable discourse, though more immediately designed for the instruction and consolation of the Hebrews, is most valuable on account of its use to the church in every age. For, in the first place, By putting us in mind that Abel was declared a righteous person by God himself, that Enoch pleased God, and that Noah became 'an heir of the righteousness which is by faith,' we are taught, that the justification of mankind by faith did not begin in Abraham, but was the method appointed for the salvation of sinners from the beginning of the world.—Secondly, By shewing that faith hath for its object, not the discoveries of revelation alone, but the manifestations also of the will of God made by reason and conscience, the apostle hath displayed the Catholic nature and influence of faith, and hath taught us that men of all ages and countries, and under all dispensations, may obtain such a degree of faith as is pleasing to God. This instruction was very necessary to those of the Hebrews who were unwilling to allow that the Gentiles might be saved by faith, without obedience to the law of Moses.—Thirdly, By celebrating the great actions and sufferings of the ancients, the apostle hath taught us, that faith is by no means an inoperative speculative belief of the doctrines, whether of natural or of revealed religion, but an active principle, which leads to the greatest fortitude in doing, and patience in suffering, every thing which God commands: in which account of faith Paul is supported by James, who hath in so many words taught that 'faith without works is dead.'—Fourthly, By calling faith 'the confidence of things hoped for, and the evidence of things not seen,' we are taught, that it is faith which gives to the invisible and distant things of the life to come, set forth in the promises of God, the power of operating upon our mind as if they were actually present to our senses.—Lastly, From the account here given of the faith of Abraham, and of his immediate descendants, we learn, that these ancient patriarchs knew that the promise of giving to 'Abraham and to his seed all the land of Canaan for an everlasting possession,' was a promise, not of the earthly country alone, but of a far better country, even an heavenly, of which the earthly country was only a type and a pledge; and that, as they all died in the firm expectation of inheriting that better country, they died in the belief of their resurrection from the dead. Wherefore the views and expectations of the people of God, even in the most ancient times, though not so full and clear, were not in substance different from the views and expectations which believers now entertain through the more perfect revelation of the gospel.

NEW TRANSLATION.

CHAP. XI.—1 Now faith is the (ὑποστασις) confidence¹ of things hoped for,² AND (πείσθωσις)

Ver. 1.—1. Faith is the confidence.} So our translators have rendered the word ὑποστασις, Heb. iii. 14. But the Greek commentators, taking the word in its etymological meaning, explain the clause

COMMENTARY.

CHAP. XI.—1 Now the faith of the just who shall live, is the firm persuasion of the reality of the blessings hoped for in consequence of

thus: Faith gives a present subsistence to the future things which are hoped for.

2 Things hoped for;—namely, the immortality of the soul,

the evidence³ of things not seen.⁴

2 (Tag, 97.) *And for this (περὶ τούτων) the ancients¹ were borne witness to BY GOD.*

3 *By faith we understand that the worlds¹ were produced² by the command³ of God; so that the things which are seen, were not made of things which did appear.⁴*

4 *By faith¹ Abel offered to God more sacrifice² than Cain, on account of which he was testified to be righteous; ³ God testifying THIS upon his gifts: (καὶ, 212.) and so by it, (ἀποθανών, 16.) though dead, he still speaketh.⁵*

5 *By faith¹ Enoch was translated, that he*

resurrection of the body, the creation of the new heavens and the new earth, the introduction of believers into the heavenly country, and their possessing its joys for ever.—Here it is proper to remark, that *hope* hath for its object only the things promised; whereas, besides these, *faith* hath for its objects all the declarations of God concerning things not seen.

3. And the evidence.]—The word ἀληγος denotes a *strict proof* or *demonstration*; a proof which thoroughly convinces the understanding, and determines the will. The apostle's meaning is, that *faith* answers all the purposes of a demonstration, because, being founded on the veracity and power of God, these perfections are to the believer complete evidence of the things which God declares have happened, or are to happen, however much they may be out of the ordinary course of nature.

4. Of things not seen.]—These, as distinguished from the 'things hoped for,' are, the creation of the world without any pre-existing matter to form it of; the destruction of the old world by the deluge, ver. 7; the glory which Christ had with his Father before the world began, his miraculous conception in the womb of his mother, his resurrection from the dead, his exaltation in the human nature to the government of the universe; the sin and punishments of the angels, &c.—all which we believe, on the testimony of God, as firmly as if they were set before us by the evidence of sense.

Ver. 2. The elders.]—Πατέρες here doth not denote an office, as in some other places of scripture, but merely persons who lived in ancient times. In this sense the word is used Matt. xv. 2. Mark vii. 3. 5.

Ver. 3.—1. We understand that the worlds.]—Τους αἰῶνας, literally, *æcula, the ages*. See Eph. ii. 2. note 1. But the subsequent clause, 'so that the things which are seen were not made of things which did appear,' determines its signification to the material fabric of the worlds, comprehending the sun, moon, stars, and earth, (called by Moses the heaven and the earth, Gen. i. 1.), by whose duration and revolutions, time, consisting of days, and months, and years, and ages, is measured.

2. Were produced.]—Καταρτίσθαι. Although καταρτίσθαι properly signifies to place the parts of any body or machine in their right order, Eph. iv. 12. note 1. it also signifies *to make or produce* simply. Thus, Heb. x. 5. Σωμα καταρτίσω μοι, 'Thou hast made a body for me.' Matt. xxi. 16. 'Out of the mouths of babes and sucklings (καταρτίσω βιβόν) thou hast produced praise.' That in the passage under consideration this word is used to express, not the orderly disposition of the parts of the universe, but *their production*, is plain from what follows in the verse. See note 4.

3. By the command of God.]—Ῥημάτων Θείου. See Luke v. 5. Matt. iv. 4. where ῥημα, a *word spoken*, signifies a *command*. Further, ῥημα is nowhere in scripture used to denote the Son of God. His proper title is ὁ ὁ λόγος, *the word*.—That the worlds were made by the command of God, is one of the unseen things which cannot be known but by revelation. It is therefore supposed that the apostle refers here to Gen. i. 3. 6. where God said, 'Let there be light, and there was light,' &c. and to Psal. xxxiii. 6. 9.

4. So that the things which are seen were not made of things which did appear.]—This is a literal translation of the original, which in construction stands thus: αἱς τοῖς τὰ δεικνόμενα καὶ γινόμενα ἐκ αἰσθημένων. But Hallet, in his additions to Pierce's notes on the Hebrews, thinks the passage should be translated, 'to the end that the things which are seen, may not have been (that is, may not seem to have been) of things that do appear.' The two translations differ chiefly in this, that the second one represents the *worlds* as produced by the word of God, for the purpose of shewing 'that the things which are seen, were not made of things which do appear;' that is, were not made of matter which existed before the worlds were produced by the word of God: whereas the translation which I have given, represents the same truth as following from the worlds being produced by the word of God; but with this advantage, that it does not require the elliptical supplement to the words καὶ γινόμενα found in Hallet's translation. Besides, it is equally literal with his. For αἱς τοῖς with an infinitive, doth not always mark the end for which a thing is done, but sometimes expresses the consequence of a thing's being done.—And with respect to the word αἰσθημένων, seeing it is the participle both of the present and of the imperfect of the indicative, it signifies *which did appear*; and should be so translated in this verse, because it clearly represents the apostle's meaning to

God's promise, and the evidence of the matters of fact not seen, which revelation informs us have happened, or are yet to happen in the world.

2 *And for this faith the ancients, namely Abel, Enoch, Noah, Abraham, and the rest, were borne witness to by God, as justified and accepted persons.*

3 *By faith in the divine revelations, we understand that the worlds were produced by the command of God from nothing; so that the things which are seen, the things which compose this visible world, were not made of things which then did exist, but without any pre-existent matter to form them of.*

4 *By faith, by rightly understanding and believing what was said concerning the seed of the woman's bruising the head of the serpent, Abel offered to God more sacrifice than Cain: For with an humble penitent heart he offered a sin-offering, on account of which he was declared to be righteous; God testifying this upon his gifts: and so by that sacrifice, though dead, Abel still speaketh, recommending to us repentance, humility, and faith.*

5 *By faith Enoch, having lived in a continued course of piety,*

be as follows:—By revelation we understand that the worlds, namely, the sun, moon, and stars, with the earth and its appurtenances, 'were brought into being by the word of God: So that the things which are seen, (the worlds), were not made of things which did appear' before they were made;—that is, the worlds which we see were not made of matter which had existed from eternity, but of matter which God created and formed into the things which we see; and having formed them, he placed them in the beautiful order which they now hold, and impressed on them the motions proper to each, which they have retained ever since.—This account of the origin of things given by revelation, is very different from the cosmogony of the heathen philosophers, who generally held that the matter of which the worlds are composed is uncreated and eternal; consequently, being independent of God and not obedient to his will, they supposed it to be the occasion of all the evil that is in the world. But revelation, which teaches us that the things which are seen were not made of matter which did appear before they were made, but of matter which God then brought into existence, by thus establishing the sovereignty of God over matter, hath enlarged our ideas of his power, and strengthened our faith in his promises concerning the felicity of good men in the life to come. For the creation of the new heavens and the new earth, and the glories of the city of the living God, do not to their formation require more power than the creation of the present universe; and therefore, if we believe that the worlds were formed by the word of God from nothing, every other exercise of faith will be easy to us.

Ver. 4.—1. By faith Abel offered.]—The apostle's affirmation, that Abel offered his sacrifice *by faith*, implies that he offered it by divine appointment: and, being a sacrifice of the firstlings of his flock, it was not, like Cain's, a eucharistical sacrifice, but a sacrifice for sin; the sacrifices of beasts being commonly offered as sin-offerings.

2. Offered to God (πλήσιον θυσίαν) more sacrifice.]—In this translation I have followed the critics, who tell us that πλήσιον, in the comparative degree, signifies *more in number* rather than *more in value*. Accordingly they observe, that notwithstanding Cain ought to have offered a sin-offering, he brought only 'of the fruit of the ground an offering to the Lord,' which was no proper sacrifice. But Abel, 'he also brought of the firstlings of his flock, and of the fat thereof;' that is, besides the fruit of the ground, which was one of his gifts mentioned in the following verse, he also brought the fat-test of the firstlings of his flock; so that he offered a sin-offering as well as a meat-offering, and thereby shewed both his sense of the divine goodness and of his own sinfulness. Whereas Cain, having no sense of sin, thought himself obliged to offer nothing but a meat-offering; and made it perhaps not of the first-fruits, or of the best of the fruits.

3. Testified to be righteous.]—In this character of Abel, Paul had our Lord's expression in his eye, Matt. xxiii. 35. 'the blood of righteous Abel.'

4. God testifying this upon his gifts.]—We are told, Gen. iv. 4. that 'the Lord had respect to Abel and to his offering; 5. But to Cain and to his offering he had not respect. And Cain was very wroth.'—Moses does not say in what manner God testified his respect to Abel and to his offering; but from Cain's being very wroth, we may believe it was by some outward visible sign. Wherefore, as in after-times God testified his acceptance of particular sacrifices, by sending down fire upon them, Gen. xv. 17. Levit. ix. 24. Judges vi. 21. we may suppose it was in that manner he testified Abel's righteousness upon his offering.—God's acceptance of Abel's sin-offering is a proof that propitiatory sacrifice was of divine appointment, otherwise his offering being *will worship*, must have been offensive to God, and rejected. Besides, as Hallet observes, flesh not being permitted to men till after the flood, Abel must have thought it unlawful to kill any animal, unless God had ordered it to be killed as a sacrifice.

5. He still speaketh.]—Hallet thinks the apostle alludes to Gen. iv. 10. where God saith to Cain, 'The voice of thy brother's blood crieth unto me from the ground;' and that the meaning is, Abel's blood still crieth for vengeance against all murderers, and especially against those who persecute good men to death for righteousness sake, which was Cain's sin. But δὲ αὐτοῦς cannot stand for ἀμαρτία, which is a neuter word, but for θυσίαν: 'By that sacrifice Abel though dead still speaketh.'

might not see death, and was not found,² because God had translated him; for before his translation it was testified that he pleased God.³

6 But without faith¹ it is impossible to please GOD. For he who worshippeth God, must believe that he is, and THAT he is a rewarder of them who diligently seek him.²

7 By faith Noah, when he received a revelation (see Heb. viii. 5. note 2.) concerning things not at all seen, (ver. 1.), being seized with religious fear, prepared an ark for the salvation² of his family, by which¹ he condemned the world,¹ and became an heir² of the righteousness which is by faith.

8 By faith Abraham, when called¹ to go out into a place which he should afterwards receive as an inheritance,² obeyed, and went out, not knowing whither he was going.

9 By faith he sojourned in the land of promise, as belonging to others, dwelling in tents¹ with Isaac and Jacob, the joint heirs of the same promise :

Ver. 5.—1. By faith Enoch.]—Moses, by telling us that 'Enoch walked with God,' shews us that his faith consisted in an habitual recollection of the being and perfections of God, and in a constant sense of the divine presence. See ver. 27.

2. And was not found.]—This implies, that Enoch was privately translated, as Elijah afterwards was, 2 Kings ii. 17. and that his relations and friends searched for him, but did not find him.—The place to which these good men were translated is not told. But their translation in the body is recorded for an example, to assure believers that in due time they also shall live in the heavenly country in the body.—Enoch's translation by faith is mentioned by the apostle, not to raise in believers an expectation of being translated into heaven, as he was, without dying, but to excite them to imitate his faith, in the assurance of being admitted into heaven in the body after the resurrection.

3. For before his translation it was testified that he pleased God.]—The apostle's account of Enoch is formed on Gen. v. 24. 'Enoch walked with God, and he was not, for God took him,' which the LXX. have thus rendered, *Kai iousēphē Ewōx to theō kai ouk ēfuretēto, hōtōi metēphēn autōn ē theōs*, 'And Enoch pleased God, and was not found, because God had translated him.' This rendering the apostle hath adopted, because although it be not literal, it is sufficiently exact. For, 1. The Hebrews expressed that virtuous conduct in men which is pleasing to God, by the phrase of their 'walking with God;' as we learn from the account which Moses hath given of Noah's walking with God, Gen. vi. 9. 'And Noah was a just man, and perfect in his generations, and Noah walked with God.' Wherefore, when the apostle tells us it was testified of Enoch before his translation that he 'pleased God,' he in effect repeated Moses's testimony, that before his translation Enoch 'walked with God.'—2. The LXX. by saying Enoch 'was not found, because God had translated him,' have only completed the elliptical expression *he was not*, which Moses hath used; he was not found on earth.—3. Moses, by saying 'God took him,' plainly means that God took Enoch away from the earth in the body. This the LXX. and the apostle have very properly expressed by the phrase, 'translated him.'—To fit Enoch for his new state, his body, no doubt, was changed in the manner the bodies of the righteous will be, who at the second coming of Christ are alive on the earth.

Ver. 6.—1. But without faith, &c.]—The apostle, after his account of Enoch's pleasing God, adds, 'But without faith it is impossible to please God,' to shew, that though no particular revelation is mentioned, which Enoch is said to have believed, yet from Moses telling us that he walked with, or pleased God, it is certain that his faith in the doctrines of religion discoverable by the light of nature, and which are mentioned in this verse, must have been very strong, since it led him habitually to walk with God so as to please him.

2. Must believe that he is, and that he is a rewarder of them who diligently seek him.]—By representing the existence of God, and his government of the world, as objects of faith, the apostle hath taught us, that the truth of natural religion are equally the objects of faith with the truths of revelation. And his doctrine is just. For the evidence by which the truths of natural religion are supported being of the same kind with the evidence which supports the truths of revelation, namely, not demonstrative but probable evidence, the

was translated in the body from this earth, the habitation of sinners, to heaven, that he might not see death, and was not found, because God had translated him on account of his singular virtue. For before his translation it was testified by Moses, that he walked with God.

6 But without faith it is impossible, in any dispensation of religion, to please God. For he who worshippeth God acceptably, must believe that he exists, and that he will reward all them who sincerely worship and obey him, and who persevere in piety and obedience to the end of their life.

7 By faith Noah, when he received a revelation concerning the destruction of the world by a deluge, a thing which no man had ever seen, being seized with religious fear, prepared an ark, according to God's command, for the saving of his family; by which religious fear he condemned the inhabitants of the old world, to whom, without success, he preached the revelation which had been made to himself, (2 Pet. ii. 5.), and became an heir of the righteousness of faith; of which his temporal deliverance was a pledge. See Ess. vi. sect. 3.

8 By faith in the divine promises Abraham, when called to go out from his kindred and country, namely, Ur of the Chaldees, into a land which he should afterwards receive as an inheritance, obeyed, and relying on the power and veracity of God, went out, although he did not know the country to which he was going; nor whether it was a good or bad country.

9 By believing that Canaan was promised to him and to his seed only as the type of a better country, he acquired no possessions in Canaan except a burying-place, and built no houses there, but sojourned in the land which was promised to him as in a country belonging to others, dwelling in moveable tents with Isaac and Jacob, the joint heirs of the same promise :

persuasion produced by that kind of evidence in matters of natural religion, is as really faith as the persuasion which the same evidence produces in matters of revelation.—Further, the faith of persuasion of the truths of natural religion which men attain, being as much the effect of attention, impartial search, and prayer, as the faith which they attain of the truths of revelation, it is as much a matter of duty, and as pleasing to God, as the faith of the truths of revelation. See the View prefixed to Rom. ii. paragr. 10. and Essay vi. sect. 3.

Ver. 7.—1. Prepared an ark.]—Hallet thinks the ark, whose bottom was flat, and which had no helm, was conducted by the same extraordinary providence which sent the deluge; and perhaps by the ministry of angels.

2. For the salvation of his family.]—Εἰς σωτηρίαν. Here salvation denotes a temporal deliverance.

3. By which.]—Δι' ἧς. The gender of the relative permits it to stand either for Noah's faith, or for the ark which he prepared.—Estius, following Erasmus and the Greek commentators, understands it of the ark: 'By which ark, he not only saved his family, but 'condemned the world.' But I rather suppose ἧς refers to ἰσχυρά, the noun included in the verb ἰσχυροποιήσας.

4. He condemned the world.]—Persons are said to condemn those against whom they furnish matter of accusation and condemnation. See Tit. iii. 11. It seems the antediluvians, to whom Noah preached the revelation which had been made to him concerning the destruction of the world by a deluge, 2 Pet. ii. 5. instead of being moved with fear, turned the whole into ridicule.

5. And became an heir of the righteousness which is by faith.]—This I think shews that δι' ἧς, in the former clause, does not mean by which ark: For the apostle would hardly say that Noah by the ark became an heir of the righteousness which is by faith. He became an heir of that righteousness by his religious fear, which led him to build the ark.—Heir here signifies possessor of the righteousness by faith. The faith of Noah is proposed for our imitation, to assure us that they who believe and obey God shall be safe in the midst of a fallen world, while the wicked shall be condemned and destroyed.

Ver. 8.—1. Abraham, when called.]—This call is not mentioned in the history. Yet it is certain that Abraham left Chalde by the call of God; for God said to him, Gen. xv. 7. 'I am the Lord that brought thee out of Ur of the Chaldees.' Wherefore our translation of Gen. xii. 1. is just: Now the Lord had said to Abraham, &c.

2. Obeyed and went out.]—The obedience of Abraham teaches us to be willing to depart from this world at God's command, though ignorant of the world we are going to; judging it sufficient that we know it is a country which God has promised as the inheritance of his people.

Ver. 9. Dwelling in tents with Isaac and Jacob.]—The apostle does not mean that Abraham, Isaac, and Jacob, dwelt together in one family and one place all the time they were in Canaan; for at the time Jacob was born, Abraham and Isaac had separate habitations; but he means, that, while in Canaan, they all dwell in tents.—By applying this observation to Isaac and Jacob, as well as to Abraham, the apostle praises their faith likewise. For since Canaan belonged to them as joint heirs with their father, by dwelling

10 For he expected the city¹ having foundations, (ἡς) of which *CITY* the builder and (ἀναυγής) ruler² is God.³

11 By faith even Sarah herself¹ received strength for the conception of seed,² and brought forth when past the time of age, because she judged him faithful who had promised.

12 And therefore there sprang from one, (καὶ, 219.) who was dead¹ to these matters, *A RACE* as the stars of heaven in multitude, and as the sand which is on the sea-shore, which is innumerable. (See Ess. v. sect. 2.)

13 All these¹ died in faith,² (μὴ λαβόντες, 16.) though they did not receive the things promised:³ (ἀλλὰ, 79.) For, seeing them afar off,⁴ and being persuaded of them, and embracing them,⁵ (καὶ, 219.) they confessed that they were strangers and pilgrims on the earth.⁶

14 (Γὰρ, 97.) Now they who speak such things plainly declare, that (πατρίδα ζητοῦντες) they earnestly seek *THEIR* father's country.¹

15 (Καὶ, 207.) For truly, if they had re- there in tents as sojourners, they shewed that they also knew the true meaning of the promise, and looked for a better country than Canaan.

Ver. 10.—1. He expected the city.]—The city which Abraham expected was that promised Gen. xxii. 17. 'Thy seed shall possess the gate (the city) of his enemies.' Now, as the promises had all a figurative, as well as a literal meaning, the enemies of Abraham's seed were not the Canaanites alone, the enemies of his natural seed, whose cities were given them by this promise, but the enemies of his spiritual seed, the evil angels, by whose temptation sin and death have been introduced and continued among mankind. If so, 'the gate (or city) of their enemies,' which Abraham's spiritual seed is to possess, strip of the metaphor, is the state and felicity from which the evil angels fell. This city is mentioned, Heb. xii. 22. under the name of 'the heavenly Jerusalem'; and by the description there given of it we learn, that believers, after the judgment, shall all be joined in one society or community with the angels, called 'a city which hath firm foundations,' because it is a community which is never to be dissolved.

2. Of which city the builder and ruler.]—The word *τίκνους*, translated *builder*, denotes one who constructs any house or machine; an architect. But the other word, *ἡγούμενος*, signifies one who forms a people by institutions and laws. Hence the expression in Aristotle. Polit. 2. *ἡγούμενος τῶν νόμων*. Or, because they were called *ἡγούμενοι*, by the Greeks, who were set over the people, and managed their affairs, the apostle joins this term to the other, to show that God is both the founder and the ruler of that great community of which the spiritual seed of Abraham is to make a part.

3. Is God.]—From God's being both the founder and ruler of the city which the seed of Abraham are to possess, it may justly be inferred, that the glory, security, privileges, and pleasures of their state are such, that in comparison of them the advantages and security found in any city or commonwealth on earth are nothing, and but of a moment's duration.

Ver. 11.—1. By faith even Sarah herself, &c.]—Though Sarah, standing behind the tent door, laughed when she heard the angel, whom she took to be a man, say she should bear a son, as thinking the thing impossible at her time of life; yet when he made her sensible he was an angel, by discovering what she had said within herself on that occasion, and by promising to return to her according to the time of life, she no longer doubted, but firmly believed God's promise. Hence the propriety of the expression, 'By faith even Sarah herself.'

2. Strength for the conception of seed.]—*Εἰς καρτέραν σπέρματος*. The Greeks used the word *καρτέραν* to denote the throwing of seed on the earth, or of stones into the foundation of a building. Hence the phrase, Heb. iv. 3. *ἐπὶ καρτέρας σπέρματι*, 'from the foundation or formation of the world.' Sarah obtained strength for receiving and nourishing seed thrown into her womb. Wherefore, the phrase *εἰς καρτέραν σπέρματος*, which literally signifies 'for throwing in of seed,' is properly translated, 'received strength for the conception of seed.' Vulg. *In conceptione seminis*.

Ver. 12. Of one who was dead to these matters.]—*Καὶ ταῦτα* is an Atticism which must be resolved by supplying the preposition *προς*. See 2 Cor. ii. 16.—To the apostle's account of Abraham it is objected, that he had many children after this by Keturah. But we may suppose with Hallet, that, in giving the history of Keturah, Moses, as in other instances, and as is often done by the best historians, did not observe the order of time; but gave an account of Sarah and Isaac as the principal persons, and finished his account of them before he spoke of Keturah and her sons. On this supposition, Hallet thinks Abraham took Keturah as his concubine before he left Haran; and that her children are the *souls* which it is said, Gen. xii. 5. 'he had gotten in Haran;' and that the eldest of these sons was the 'one born in his house,' whom he considered as his heir, Gen. xv. 3 before he had any children by Sarah. Hallet adds, that Sarah did not look on Keturah's son as *Ier'a*. because she was Abraham's slave; and

10 For he expected the city having firm foundations, of which city the builder and lawgiver is God; consequently a city more magnificent and happy than any city on earth.

11 By faith in God's promise, even Sarah herself, though at first she thought the matter impossible, received strength for the conception of seed, and brought forth a son when past the age of child-bearing; because she at length attained the strongest persuasion of the faithfulness and power of him who had promised her a son.

12 And therefore, by her, there sprang from one, namely Abraham, who on account of his great age was absolutely unfit for procreating children, a race as the stars of heaven in multitude, and as the sand upon the sea-shore, which is innumerable, agreeably to God's promises to him, recorded Gen. xv. 5. xxii. 17.

13 All these died in faith, though they did not receive the blessings promised: For, desiring them afar off, and being persuaded of their certainty, and embracing them with ardent desire, they confessed that they were strangers and pilgrims in the land of Canaan, and on the earth itself. See Gen. xxiii. 4. xlvii. 9.

14 Now persons who spake in this manner plainly declared, that they did not consider Canaan as the country principally meant in God's promise, but that they earnestly sought to go to their father's country; the country which God promised to their fathers.

15 And they by no means wished to go back to Chaldea: For

therefore, when she despaired of having children of her own, she gave Abraham her slave Hagar, whose children, according to the manners of those times, she would regard as her own: Gen. xvi. 2. 'I pray thee go in unto my maid; it may be that I may obtain children by her.'—And with respect to what is said, Gen. xxv. 1. which in our translation runs thus, 'Then again Abraham took a wife, and her name was Keturah,' Hallet saith in the Hebrew text it is, 'And Abraham added and took a wife, and her name was Keturah;' and that the meaning is, Abraham added Keturah as a concubine to his wife Sarah, either in Ur or in Haran. According to this supposition, his grandchildren by Keturah might be born while he was alive, as they are said to have been Gen. xxv. 2—6. This method of accounting for Abraham's having children by Keturah, Hallet thinks preferable to the common supposition, that Abraham's body being miraculously renewed in order to his procreating Isaac, retained its vigour so long as to enable him to have the children by Keturah mentioned Gen. xxv. 2, 3, 4; for, if that had been the case, why did not the renewal of Sarah's vigour enable her also to have children after she bore Isaac?

Ver. 13.—1. All these;]—namely, Abraham and Sarah, with their children Isaac and Jacob. That the apostle speaks of them only, and not of Abel, Enoch, and Noah, is plain from ver. 15. and from his adding here, 'not having received the promises,' that is the blessings promised. For the promise of inheriting Canaan was not made to the antediluvian believers, though the country typified by Canaan certainly belonged to them: See ver. 39. note 2.

2. Died (κατὰ πίστιν) in faith.]—This is to be limited to the persons to whom the promises were made. And even if it were extended to the antediluvians, there would be no impropriety in the general expression 'all these died,' although Enoch was translated; because it is common in scripture to attribute to the whole, what agrees to the greatest part. Thus our Lord said to the twelve, Judas being one of them, Matt. xix. 28. 'Ye shall sit on twelve thrones, judging the twelve tribes of Israel.'

3. Did not receive the things promised.]—So *τὰς ἐπαγγελίας*; must be translated in this verse: *the promises*, by an usual metonymy, being put for the things promised. For the promises being made to Abraham personally, and to his immediate descendants, the apostle could not say of them that they died, not having received the promises; but he might justly say, they died, not having received the things promised: For they neither received the possession of 'Canaan before their death; nor the possession of the heavenly country of which Canaan was the type and pledge. See ver. 39.

4. For, seeing them afar off.]—Chrysostom thinks this is an allusion to sailors, who, after a long voyage, desirous at a great distance with much joy their intended port.—The clause, 'and were persuaded of them,' is omitted in many MSS. and in all the ancient versions and commentators.

5. And embracing them.]—The word *αἰσπασμένοι* denotes the affectionate salutations and embracings of friends, after a long separation.

6. They confessed that they were strangers and pilgrims (παραγῆς) on the earth.]—These good men, knowing well that a better country than any country on earth was promised to them under the figure of Canaan, considered their abode in Canaan and on the earth as a pilgrimage, at a distance from their native country; and to shew what their expectations were, always spake of themselves as strangers and pilgrims. See especially David's confession, 1 Chron. xxix. 15.

Ver. 14. That they earnestly seek their father's country.]—David likewise shewed his earnest desire of that country, by speaking the same things with his ancestors, Psal. xxxix. 12. 'I am a stranger with thee and a sojourner, as all my fathers were.' For by this he declared his belief, that the country promised to Abraham and to his seed, was chiefly an heavenly country. This too was the belief of the pious Israelites in every age. By 'their father's country' some understand their heavenly Father's country.

membered that from which they came out,¹ they might have had an opportunity² to have returned to it.

16 (Νῦν δὲ) But indeed (αἰσχροῦ) they strongly desired a better country, that is, an heavenly: Therefore God is not ashamed of them to be called their God,¹ (ἡγ, 90.) because he hath prepared for them a city. (See ver. 10.)

17 By faith Abraham, when tried,¹ offered up Isaac: he who had received the promises, offered up even his only begotten,³

19 (Περί ἧς) Concerning whom it was said, (ἡγ, 26.) Surely by Isaac a seed (ἀλλ' οὐκ ἔστιν) shall be to thee:¹

19 (Λογισμοῦ) Reasoning that God was able (δύναμις) to raise him even from the dead, from whence he received¹ him, even (καὶ παρὰ θανάτου) for a parable.²

Ver. 15.—1. For truly, if they had remembered that from which they came out.—The apostle does not mean a bare remembrance of that country, but a wishful remembrance, or a longing after it. Such a longing none of these pious men ever indulged. Abraham, in particular, considered the very thought of returning into Chaldea, as a renunciation of his interest in the promises of God; and therefore he made his steward Eliezer swear, that on no pretence would he ever carry Isaac into Chaldea, Gen. xiv. 5—8. This absolute renunciation of Chaldea, notwithstanding God gave Abraham 'none inheritance in Canaan, no not so much as to set his foot on,' Acts vii. 5. is a strong proof of his knowledge of the true meaning of the promises, and of his faith in them.

2. They might have had an opportunity to have returned.—The Clermont MS. with the Syriac and Vulgate versions, read here ἡγ, 26, 'they had an opportunity.' What is said in this verse shews that the apostle in ver. 13. does not speak of the antediluvian believers, but of Abraham and his immediate descendants.

Ver. 16. Is not ashamed of them to be called their God.—Sykes thinks the clause, οὐκ αἰσχροῦ ἡγ, 90, should be translated, 'does not make them ashamed in being called their God.' According to either translation, this passage is a beautiful illustration of our Lord's reasoning with the Sadducees, and an allusion to it: Matt. xxii. 31. 'But as touching the resurrection of the dead, have ye not read that which was spoken to you by God, saying I am the God of Abraham?' &c. In the covenant with Abraham, the promise on which all the rest were built was this, Gen. xvii. 7. 'I will establish my covenant; &c. to be a God unto thee and thy seed after thee. 8. And I will give to thee, and to thy seed after thee, the land wherein thou art a stranger,' &c. Wherefore, at the bush, when God took to himself the name of the God of Abraham, &c. and added, Exod. iii. 15. 'This is my name for ever, and my memorial unto all generations,' he might have been ashamed of the name, if Abraham, Isaac, and Jacob, to whom as their God he had promised Canaan, but who had died without receiving the possession of it, are not to be raised from the dead to enjoy the country promised under the emblem of Canaan. The reason is, In the sense which the name God bears in the covenant, God cannot be the God of the dead; he can neither bestow the possession of Canaan, nor of the country prefigured by Canaan, on persons who are dead. But he is the God of the living; he can bestow that country on living persons, who by the reunion of soul and body are capable of enjoying it. And that he can restore to Abraham and to his seed their bodies, to enable them to enjoy Canaan, is undeniable; because all who now live in the body, live merely by his will and power.—'All live by him.' See Essay v. sect. 3. No. 8.

Ver. 17.—1. Abraham, when tried.—In this trial of Abraham's faith, there was the highest wisdom. For God, to whom all his creatures belong, and who may justly take away the life of any of them by whatever means or instruments he thinks fit, ordered Abraham with his own hand to sacrifice his only son Isaac, in whom all the promises were to be fulfilled; that, as was hinted, Ess. v. sect. 2. at the end, the greatness of Abraham's understanding, and faith and piety, becoming conspicuous, future generations might know with what propriety God made him the pattern of the justification of mankind, and the father of all believers, for the purpose of their receiving the promises in him. The sacrifice of Isaac was commanded also for the purpose of being a type of the sacrifice of Christ. See ver. 19. note 2.

2. Offered up Isaac.—Isaac indeed was not sacrificed. But Abraham, in the full resolution of obeying God's command, proceeded so far as to shew that he would actually have obeyed it. For he bound Isaac, laid him on the altar, stretched forth his hand, and took the knife to slay his son, Gen. xxii. 10. Now, though Abraham was restrained from killing Isaac, his firm purpose to offer him was rewarded by God as equivalent to the actual offering of him, Gen. xxii. 16. 'Because thou hast done this thing, and hast not withheld thy son, thine only son.' In like manner, the apostle in this verse, 'He

truly if they had longed after that country from which they came out, they might have had an opportunity to have returned to it.

16 But indeed (αἰσχροῦ, see 1 Tim. iii. 1. note 1.) they longed after a better country than Chaldea, even an heavenly country, which God had promised to them: Therefore God was not ashamed of them (Abraham, Isaac, and Jacob) to be called their God, long after they were dead, notwithstanding he gave them no possession in Canaan, because he hath prepared for them a city, even the new Jerusalem.

17 By a great exercise of faith, Abraham, when tried, offered up Isaac; laid him on the altar to sacrifice him: He who had received the promises, that his seed should be as the sand on the sea-shore innumerable, and should inherit Canaan, and that the nations should be blessed in his seed, offered up even his only begotten.

18 Concerning whom it was expressly said, Surely by Isaac a seed shall be to thee, in whom all the promises which I have made to thy seed shall be fulfilled.

19 Yet, notwithstanding the apparent contradiction in the divine revelations, Abraham laid Isaac on the altar, reasoning that, although he were burnt to ashes, God was able to raise him, and would raise him even from the dead: from whence on this occasion he received him, by being hindered from slaying him, even in order to his being a type of Christ.

who had received the promises, offered up his only begotten.—But if Abraham, at God's command, was willing himself to slay his only son, how much more willing should we be to part with our beloved children and friends, when God himself takes them from us by death?

3. His only begotten.—Isaac is called Abraham's only son, because he had no other son by Sarah.

Ver. 18. Surely by Isaac a seed shall be to thee.—This is a more just translation of the clause ὅτι ἐν Ἰσαακ ἀληθεύεται σοι σπέρμα, than the common version which I have adopted, Rom. ix. 7. For, to call, in the Hebrew phraseology, signifies sometimes to be, simply.

Ver. 19.—1. Raise him, even from the dead, from whence he received him.—The word ἀνίστασθαι is more properly translated *he received*, than *he had received*. Abraham's action, on this occasion, being considered by God as a real offering up of Isaac, he might with propriety be said to 'receive him from the dead,' when he was stopped from slaying him. It is more natural therefore to interpret the receiving of Isaac from the dead, of his receiving and bringing him away from the great danger of death which he had escaped, than of his receiving him at his birth, which was not a receiving him from the dead at all. Add to this, that the miraculous birth of Isaac was not so proper a type of a resurrection, as his deliverance from death was; being rather an image of a creation, than of a resurrection.

2. For a parable.—Ἐν παραβολῇ. The preposition *en*, for, often denotes the purpose for which a thing is done. See Ess. iv. 164. We may therefore believe, with Warburton, that the expression *for a parable*, means that this transaction was designed as an emblem of the sacrifice of the only begotten Son of God. See Heb. ix. 9. where *παραβολῇ*, a parable, signifies a type or figurative representation; being used, as Wolf observes, in the latitude of the Hebrew word *maschal*, which denotes any similitude whatever. Wherefore, it is probable that God commanded Abraham to offer Isaac as a burnt offering, for the purpose of giving mankind a lively and striking type of the sacrifice which his only begotten Son was to make of himself after he became the seed of Abraham as well as the seed of the woman, of whom it was foretold that he should bruise the head of the serpent. The truth is, when all the circumstances of this extraordinary transaction are considered, it will appear to be a most apt emblem of that great sacrifice. Isaac was Abraham's *μὲν γὰρ ὁ υἱός*, only begotten: This only begotten son Abraham voluntarily gave unto death, at the commandment of God: Isaac bare the wood on which he was to be burnt as a sacrifice, and consented to be offered up; for he made no resistance when his father bound him, which shews that Abraham had made known to him the divine command: Three days having passed, between God's order to sacrifice Isaac and the revoking of that order, Isaac may be said to have been dead three days: Lastly, his deliverance when on the point of being slain, was, as the apostle observes, equal to a resurrection. In all these respects this transaction was a fit emblem of the death of the Son of God as a sacrifice, and of his resurrection from the dead on the third day. And though it be not recorded, it is reasonable to suppose, that, after Isaac was offered, when God confirmed all his promises to Abraham by an oath, he shewed him that his seed, in whom all the nations of the earth were to be blessed, was to die as a sacrifice for the sin of the world; also, that he had commanded him to offer up Isaac, to prefigure that great event, and to raise in mankind an expectation of it. How otherwise can we understand our Lord's words to the Jews? John viii. 56. 'Your father Abraham rejoiced to see my day; and he saw it and was glad.' For, as Warburton observes, *Christ's day* denotes the things done by Christ in his day; and especially his dying as a sacrifice for sin.—Besides that in ancient times it was common by symbolical actions to convey instruction, we learn from what Stephen says concerning Moses killing the Egyptian, Acts vii. 24. 'He avenged him that was oppressed, and smote the Egyptian; 26. For he supposed his brethren would have understood, how that God by his hand would deliver them, but they understood not.' See Ess. v. paragr. 10. ab initio.

20 By faith Isaac blessed Jacob and Esau,¹ with respect to things to come.

21 By faith Jacob, when dying,¹ blessed each of the sons of Joseph,² and worshipped, leaning on the top of his staff.³

22 By faith Joseph, when ending¹ HIS LIFE, made mention concerning the departing of the children of Israel, and gave commandment concerning his own bones. (Gen. i. 25. Exod. xiii. 19.)

23 By faith Moses, when born, was hid three months by his parents,¹ because they saw the child beautiful,² and were not afraid of the king's commandment.

24 By faith Moses, when he was grown up,¹ refused² to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer evil with the people of God,¹ than to have the temporary fruition of sin;²

26 Esteeming the reproach of Christ greater

Ver. 20. By faith Isaac blessed Jacob and Esau.]—Here the apostle discovers a fact, which may also be gathered from the circumstances mentioned in the history; namely, that in blessing his two sons Isaac was moved by a divine impulse.—Before these children were born, God had determined to make the younger of them the root of his visible church and people. And in prosecution of this resolution, when the younger son, feigning himself to be the elder, came and asked the blessing, Isaac in giving it was inspired by God to foretell that the person to whom he spake should enjoy all the blessings belonging to the first-born. And as in foretelling these blessings he felt himself inspired, (see Gen. xxvii. 33.), 'he trembled very exceedingly' when he discovered his mistake, being greatly distressed for Esau, whom he knew God had deprived of his birth-right. But he would not retract what he had been moved by the Spirit to foretell, although Esau besought him with tears to do it. On the contrary, knowing that he had spoken the blessing by inspiration, he confirmed it, Gen. xxvii. 33. 'I have blessed him, yea, and he shall be blessed.'—Moreover, Isaac being absolutely certain that the blessings which he had foretold by inspiration to Esau as well as to Jacob would be bestowed on them, the apostle was warranted to affirm that Isaac blessed Jacob and Esau by faith.

The guile which Jacob used to procure the blessing, has been greatly condemned, and indeed hardly admits of an excuse. But the blame thrown on God by the Deists for ratifying that blessing to Jacob is certainly groundless, unless it can be shewed that God ought not to bestow temporal blessings on any person who has committed a sin to procure them. Before these children were born, or had done either good or evil, God had determined to make the younger twin the root of his visible church and people: And for so doing there were good reasons, which Paul hath explained, Rom. ix. 10–16. Also, having communicated his determination to Rebecca when she inquired concerning the struggling of the children in her womb, no doubt she thought it her duty to hinder her husband from attempting to counteract the divine determination: Wherefore she counselled Jacob to assume the appearance of Esau, perhaps by representing to him the revelation which was made to her, and which it is probable she had concealed from Isaac. In all this however she acted contrary to her duty. For which reason Jacob, fearing the deceit, if discovered, might provoke his father to curse him, refused to do what his mother desired, and was not persuaded till she took the curse upon herself, Gen. xxvii. 13. 'On me be thy curse, my son,' &c. See Heb. xii. 16. note 3.

Ver. 21.—1. By faith Jacob, when dying;—that is, when near his death: For though he was sick when he blessed the sons of Joseph, Gen. xlviii. 1. he did not die then, but lived to call all his sons together, to tell them what should happen to them in the last days. Gen. xlix.

2. Blessed each of the sons of Joseph;—namely, by foretelling that two tribes should spring from these two sons; and that the tribe of Ephraim should be more powerful than the tribe of Manasseh.

3. And worshipped, leaning on the top of his staff.]—In the history which Moses hath given of Jacob's requiring Joseph to swear that he would bury him in Canaan, Gen. xlvii. 31. the circumstance of his worshipping on the top of his staff is mentioned. The same circumstance is said by the apostle, in this verse, to have happened after Jacob blessed the sons of Joseph, Gen. xlviii. 16. Wherefore, as Moses hath introduced the history of Jacob's blessing the sons of Joseph after his history of the oath, we must suppose that Jacob worshipped twice leaning on the top of his staff, which I think is probable, considering his great faith and piety; and that in giving an account of Jacob's blessing the sons of Joseph, Moses may have omitted that circumstance, as thinking it needless to mention it twice.

In the common translation of Gen. xlviii. 31. where Joseph's swearing that he would bury his father in Canaan is recorded, it is said, He swore unto him; and Israel bowed himself upon the bed's

20 By faith in the divine revelation, Isaac foretold to Jacob and Esau the blessings which were to be bestowed on them and their posterity.

21 By the like faith, Jacob, when near his death, Gen. xlvii. 29 blessed each of the sons of Joseph; and, in token of his faith in the promises concerning their possessing Canaan, worshipped God leaning on the top of his staff.

22 By faith in God's promise of giving Canaan to Abraham and to his seed, Joseph, when ending his life, made mention of the departing of the children of Israel out of Egypt, as a thing certain; and to preserve the knowledge and expectation thereof among the Israelites, he commanded them to carry his bones with them into Canaan.

23 By faith in the promises of God, Moses, when born, being circumcised, was hid three months by his parents till he was recovered, because they saw the child beautiful, and presaged he might be the person appointed to deliver them; and were not afraid of the king's commandment to give up their children to be killed, Exod. i. 22.

24 By faith in the promises of God, made known to him by his brethren, Moses, when he was grown up, resolving to join himself to his people, refused to be called any longer the son of Pharaoh's daughter;

25 Choosing rather to suffer persecution with the people of God, than, as the son of Pharaoh's daughter, to have the temporary fruition of the pleasures of sin in the court of Egypt;

26 Esteeming the scoffs cast on the Israelites for expecting the

head.² But as Estius and other critics have observed, the Hebrew word *mittah*, signifying a bed, differs from *marth*, signifying a staff, only in the punctuation, which being a modern invention, either word may be adopted agreeably to the scope of the passage. Wherefore, though Joseph swore the oath 'when the time drew nigh that Israel must die,' yet as there is no circumstance in the history leading us to think that Israel was then either sick or in his bed, but, on the contrary, his falling sick is related in the next chapter as an event posterior to the oath, I agree with Hallet in his opinion, that the apostle's translation, which is that of the LXX. likewise, namely, 'He worshipped, leaning on the top of his staff,' is more just than the common translation, 'he bowed himself upon the bed's head.' Besides, as Hallet hath shewed in opposition to Le Clerc, the word which our translators have rendered to bow, in many other passages of scripture signifies to worship. Israel, having received his son's oath, worshipped God in token of his thankfulness for the assurance given him that he should be buried in Canaan, and of his faith in God's promise concerning the possession of Canaan: And when he stood up to worship, being old and feeble, he supported himself while worshipping, by leaning on the top of his staff.

Ver. 22. Joseph, when ending his life.]—So τὸ τέλος should be supplied and translated: for the phrase is elliptical, Parkh. Diction. voce; and what is here related did not happen when Joseph was dying, but towards the end of his life.

Ver. 23.—1. Was hid by his parents.]—The word πατήρ is fitly translated parents, for both Moses's father and mother were engaged in the work of concealing him, although his mother only is mentioned, Exod. ii. 2.

2. Because they saw the child beautiful.]—Αἰσίων. Moses's beauty is mentioned by Stephen, Acts vii. 20. and by Josephus, Antiq. lib. 2. c. 9. § 5–7. Nay, the fame of Moses's beauty reached even the heathens, Justin. Hist. lib. 36. c. 2.—Josephus says, God appeared to Amram in a dream, and promised him a son, who was to deliver the Israelites from the Egyptian bondage; and that Amram told this dream to his wife, and that they were led by it to hide their son. These pious persons being at length obliged to expose their son, he was taken up by Pharaoh's daughter, who gave him to his mother to nurse; and she, having nursed him, brought him to the princess, who adopted him, Exod. ii. 10.; and no doubt had him educated in all the learning of the Egyptians, Acts vii. 22.

Ver. 24.—1. When he was grown up.]—Μέγας γυναικός, in allusion to Exod. ii. 11. 'In those days when Moses was grown,' &c. Stephen says, Moses left the court of Egypt after he became learned in all the wisdom of the Egyptians, and 'when he was full forty years old,' Acts vii. 23. For, at the time Moses stood before Pharaoh, he was fourscore years old, Exod. vii. 7. and Stephen tells us he sojourned in Midian forty years, Acts vii. 30.

2. Refused to be called the son of Pharaoh's daughter.]—It is not said in the history, that Moses made this refusal formally. But his did it, in effect, by his actions; and particularly by killing the Egyptian who smote an Hebrew, and by leaving the court and fleeing into Midian. And though he afterwards returned to Egypt, he did not reside with Pharaoh's daughter as formerly, but went among his afflicted brethren, and never afterwards forsook them.

Ver. 25.—1. Choosing rather to suffer evil with the people of God.]—To account for this exercise of faith in Moses, we must suppose that in his childhood and youth he had often conversed with his parents, and with the Israelites, of whom he knew himself to be one by his circumcision; and that they had given him the knowledge of the true God, the God of their fathers, and of the promises which God had made to their nation as his people.

2. Than to have the temporary fruition of sin.]—In that light Moses viewed the pleasures of the court of Egypt; because they could not be enjoyed by him without renouncing the people of God, and joining in the established idolatry.

riches than the treasures¹ of Egypt; (ἀπὸ τοῦ ἰσχυροῦ) for he looked off FROM THEM to the retribution.²

27 By faith he left Egypt,¹ not being afraid of the wrath of the king: For he courageously persevered, as perceiving the invisible² GOD.

28 By faith he appointed the passover, and (τὸν περὶ τοῦ αἵματος) the dashing of the blood, that he who destroyed the first-born might not touch theirs.¹

29 By faith they passed through the Red Sea, as by dry LAND, which the Egyptians essaying to do, were drowned.¹

30 By faith the walls of Jericho fell down, having been encompassed seven days.¹

31 By faith Rahab the harlot¹ was not destroyed with the unbelievers, having received the spies in peace. (See James ii. 25. note.)

32 And what shall I say more? for the time would fail me to speak of Gideon,¹ and Barak, and Samson, and Jephthah,² and David also, and Samuel, and the prophets,

33 Who through faith subdued kingdoms,¹

Ver. 26.—1. Greater riches than the treasures of Egypt.—It is here insinuated, that if Moses had continued in the court of Egypt as the son of Pharaoh's daughter, he might have had the free use of the king's treasures, and therewith might have procured to himself every sensual enjoyment.

2 To the retribution.—So the word *μετὰ φόβου* signifies, being used to denote either reward or punishment, Heb. ii. 2. Here it signifies reward; not however the possession of Canaan, whither Moses was going with the Israelites, nor any pleasures he could enjoy in Canaan; for every thing of that sort he might have had in much greater perfection in Egypt: But it was the joys of the heavenly country, of which the possession of Canaan promised to Abraham and to his seed was only a type.

Ver. 27.—1. By faith he left Egypt, &c.—The circumstance of his not being afraid of the wrath of the king at his leaving Egypt, shews that the apostle does not speak of Moses's departure into Midian, (for then he was in great fear, Exod. ii. 14, 15.), but of his departure with the Israelites; which he mentions before he speaks of the institution of the passover, because his design being to illustrate the power of faith by examples, it was not necessary to propose these in the exact order of time.

2. The invisible God.—By this epithet the true God, whom the Israelites worshipped, was distinguished by the apostle from the visible gods of the Egyptians.

Ver. 28. He who destroyed the first-born might not touch theirs.]—That the sacrifice of the passover was an emblem of the sacrifice of Christ, we learn from Jolin, who tells us, chap. xix. 36. that the injunction, Exod. xii. 46. 'neither shall ye break a bone thereof,' was given to prefigure, that when Christ should be put to death, none of his bones should be broken. If so, the effect of the passover mentioned in this verse, was an emblem of the salvation of the people of God through the shedding of Christ's blood. Hence Christ is called 'our passover,' and is said to 'be sacrificed for us.' 1 Cor. v. 7. See note 2. on that verse.

Ver. 29. Were drowned.]—If, as is probable from the history, Exod. xiv. 22—29, the sea returned, and overwhelmed the Egyptians, while the Israelites were passing, and before they arrived at the opposite shore, it would require no small degree of faith to support them under the noise of the rushing waters, and the dreadful cries of the Egyptians while drowning.

Ver. 30. Having been encompassed seven days.]—As the land of Canaan belonged to the Israelites by a grant from God the possessor of heaven and earth, it was proper that the first city which resisted them should be taken in such a manner as to demonstrate the truth of their title. And therefore God did not order them to attack Jericho with engines of war, but ordered the priests, his immediate ministers, to carry the ark, containing the tables of his covenant, round the city daily for seven days, Josh. vi. 13. and to sound trumpets of rams' horns, as summoning the inhabitants in the name of the God of Israel to surrender; the armed men going before, and the reward following. And, on the seventh day, having surround-

Christ to arise among them, in whom all the nations of the earth should be blessed, greater riches than the treasures of Egypt; for he looked off from them to the reward which he expected in the life to come.

27 By believing that God would deliver his people, notwithstanding the number and power of their oppressors, Moses left Egypt with the Israelites, not being afraid of the wrath of Pharaoh, who he knew would pursue them: For he courageously persevered in his purpose, as expecting aid from the invisible God.

28 By faith in the promise of God, that the first-born of the Egyptians should be destroyed, but those of the Israelites spared, Moses appointed the passover, and the dashing of the blood of the paschal lamb on the door-posts of the Israelites, Exod. xii. 7. that the angel who destroyed the first-born of the Egyptians might not touch theirs.

29 And although the Israelites were terrified by the pursuit of the Egyptians, and spake against Moses before they came to the sea, (Exod. xiv. 10.), yet on his exhortation they went forward, and when the waters of the sea were miraculously divided, by faith they passed through the Red Sea as by dry land, which the Egyptians essaying to do were drowned.

30 By faith in God's promise, the walls of Jericho fell down agreeably to that promise, after having been encompassed seven days by the Israelites in obedience to God's command.

31 By faith in the true God, of whose miracles she had heard, (Josh. ii. 10.), Rahab the harlot was not destroyed at the sacking of Jericho, with the unbelieving inhabitants, having entertained and concealed the spies in a friendly manner.

32 And what need is there to produce more examples of the power and efficacy of faith? for the time would fail me to speak of the great actions performed by Joshua and those who came after him, namely Gideon, and Barak, and Samson, and Jephthah, and David also, and Samuel, and the prophets Elijah, Elisha, Daniel, and the rest;

33 Who, firmly believing that God would maintain the Israelites

ed Jericho seven times, they raised a great shout, upon which 'the wall fell down flat, so that the people went up into the city, every man straight before him,' ver. 20.—Thus were the inhabitants of Jericho, and all the Canaanites, made to know the supremacy and power of the God of Israel, and how vain it was to make any resistance.

Ver. 31. Rahab the harlot.]—Rahab is called a harlot on account of her former way of life. But after she believed in the true God, it is reasonable to think she amended her manners, as well as repented of the lie by which she deceived the king of Jericho's messengers. For that faith in the true God, which made her hazard her life in receiving and concealing the spies, must, when she attained to more knowledge, have wrought in her a thorough reformation. Accordingly it is expressly affirmed, James ii. 25. that she was justified by her works of receiving and sending the spies away in safety. See Ess. vi. sect. 3. paragraph 5.

Ver. 32.—1. Speak of Gideon.]—Gideon's faith in demolishing the altar of Baal, and cutting down his grove in obedience to God's command, is recorded Judges vi. 27; also, his faith in going forth, in obedience to God, with three hundred men to fight against a prodigious host of Midianites, is recorded Judges vii. And, as Gideon continued to worship the true God all his life, and restrained the Israelites from idolatry, Judges viii. 33. Hallet supposes that the golden ephod which he made of the ear-rings of the Midianites, and put up in Ophrah, Judges viii. 27 was not intended as an object of worship, but only as a memorial of his victory. For notwithstanding it is said this 'became a snare to Gideon and to his house,' he thinks the meaning is, that becoming the occasion of the Israelites falling into idolatry, it occasioned great misfortunes to him, by alienating the affections of the Israelites from him and from his family, as the history sheweth.

2. And Barak, and Samson, and Jephthah.]—Barak lived before Gideon, and Jephthah before Samson, and Samuel before David. But, for the reason mentioned ver. 27. note 1. the apostle does not observe the order of time in giving the catalogue of the Israelitish judges.—Barak's faith consisted in his believing the revelation made to Deborah, and in his obeying the command which she delivered to him from God, to go out against Jabin's numerous army, as narrated Judges iv. 6.—Samson's faith consisted in his believing and obeying the divine impulses which were made upon his mind from time to time, for the purpose of exciting him to avenge the Israelites of the Philistines, as mentioned Judges xiii. 25. xiv. 4.—In like manner, Jephthah's faith consisted in his believing God's promise to Abraham, that his children should possess the land of Canaan, as is plain from his message to the king of the Ammonites, recorded Judges xi. 24. and in his obeying the impulse of the Spirit of the Lord which moved him to fight against the Ammonites, as mentioned Judges xi. 29. Compare Numb. xxiv. 2. 1 Sam. xi. 6.

Ver. 33.—1. Who through faith subdued kingdoms.]—From the apostle's ascribing the great actions of the celebrated Israelitish captains and judges to the influence of their faith, some commen-

wrought righteousness,² obtained promises,³ stopped the mouths of lions,⁴

34 Quenched the strength of fire, escaped the edges of the sword, waxed strong from sickness, became valiant in battle, overturned the camps of the aliens.

35 Women received their dead (εἰς) by a resurrection,¹ and others were beaten,² not accepting deliverance, that they might obtain a better resurrection.³

36 And others had trial of mockings, and scourgings, and moreover of bonds and imprisonment.¹

37 They were stoned, they were sawn asunder,¹ they were tempted,² they died by the slaughter of the sword, they went about in sheepskins, and in goatskins, being destitute, afflicted, (καταχυμαινοί) maltreated;

38 (ὅν, 67.) Of these the world was not worthy: They wandered in deserts, and mountains, and in caves and holes of the earth.

39 Now all these, though borne witness to on account of faith,¹ have not received the

in the possession of Canaan, subdued the neighbouring idolatrous kingdoms, performed the righteous actions commanded them by God, and in reward, obtained promises, and stopped the mouths of lions,

34 Were unhurt by the strongest fire,—he means Shadrach and his companions, whose faith is recorded Dan. iii. 17.;—*escaped the edges of the sword*;—Moses escaped the sword of Pharaoh, Exod. xviii. 4. Elijah that of Jezebel, and David that of Saul;—*waxed strong from sickness*, as did Hezekiah, Isa. xxxviii. 21.;—*became valiant in battle, and overturned the camps of the enemies*;—Gideon overturned the camp of the Midianites, and Jonathan that of the Philistines.

35 Women received their dead children alive by a resurrection, as did the widow of Zarephath, 1 Kings xvii. 21., and the Shunammite, 2 Kings iv. 34.;—*others were beaten to death, not accepting deliverance on the condition offered, that they might obtain a better resurrection.*

36 And others, like Jeremiah, (Jer. xx. 7.), had experience of mockings, and scourgings, and moreover they were fettered, and imprisoned in filthy dungeons.

37 Others were stoned to death, as Zechariah, (2 Chron. xxiv. 21.); they were sawn asunder, they were tempted, they died by the slaughter of the sword, (1 Sam. xxii. 18. 1 Kings xix. 10.): They wandered about in sheepskins, and in goatskins, being destitute, afflicted, maltreated by those to whom they delivered the messages of God;

38 Of these the world was not worthy: Yet they wandered by day in deserts and mountains, and by night lodged in caves and holes of the earth; as Elijah, and the hundred prophets hid by Obadiah, and David, 1 Sam. xxiv. 3.

39 Now all these, though they have justly obtained the highest renown among men, along with the better approbation of God on

tators have inconsiderately inferred that they were all justified by their faith. I say *inconsiderately inferred*, because it is evident that the apostle doth not praise them for their behaviour in general, but for the particular valiant actions which they performed through their belief of the revelations and promises made to them concerning these actions, and for their obedience to the divine commands. And doubtless it is an high commendation of faith, to observe that it influenced these valiant men to perform the heroic actions which were commanded them of God, although afterwards, in other instances, they failed in their duty through the want of an abiding principle of faith; even as the Israelites, who by faith passed through the Red Sea, lost their faith, rebelled, and were slain in the wilderness. See ver. 39. note 1.—In mentioning the subduing of kingdoms, the apostle had Joshua in his eye, who through a strong faith in the divine promises, subdued the seven kingdoms of the Canaanites: Also David, who by faith overcame Goliath, and afterwards subdued the kingdoms of the Moabites, Syrians, Ammonites, and Edomites, 2 Sam. viii. 1–6. And with respect to Samuel, he, on one occasion, through faith obtained a miraculous victory over the Philistines; God, in answer to his prayer, thundering with a great thunder on them; so that they were smitten and subdued all the days of Samuel, 1 Sam. vii. 3. 10. 13.

2. Wrought righteousness.]—According to some commentators this means, that these valiant captains and judges wrought deliverance for the Israelites from their heathen oppressors, a sense which *righteousness* sometimes has in the Jewish scripture. But according to others it means, that as judges they acted righteously. Hallet interprets it of their working out for themselves an evangelical righteousness acceptable to God. I rather think the meaning is, that they did the righteous things which God commanded them to do. Yet, from these particular acts of obedience, it doth not follow that they were righteous persons. See the preceding note, and ver. 39. note 1.

3. Obtained promises.]—This relates to Caleb and to Joshua, who for their righteousness, in giving a true report of the land which they had spied, and in exhorting the people to go up, were excepted out of the oath of God whereby the whole congregation were doomed to fall in the wilderness. It relates also to Phinehas, who for slaying Zimri and Cosbi obtained the promise of the everlasting priesthood: And to David, who for his faith and obedience was rewarded, first with the promise of the kingdom, and next with the far greater promise, that Messiah should spring from him.

4. Stopped the mouths of lions.]—Daniel, for worshipping God contrary to Darius's commandment, was cast into a den of lions. But God, in reward of his piety and faith, sent an angel, who shut the mouths of the lions, so that he was brought out unhurt, Dan. vi. 22. Samson likewise, as he went to Timnah, rent a lion as he would have rent a kid, Judges xiv. 6.

Ver. 35.—1. Women received, &c.]—The Syriac hath here *restored to women their dead*.

2. Others were beaten.]—Ετυμπαζοντο. According to Perizonius the meaning is, that their body being violently stretched, was beaten with clubs, so as to occasion extreme pain. But Estius thinks the word signifies simply *to be beaten*, because it is used to denote *striking with great force*: 1 Sam. xxi. 13. LXX. καὶ ετυμπαζοντο αὐτοὶ

ταῖς θυγατρὶς τῆς πόλεως. This punishment Eleazar suffered, 2 Mac. vi. 19. ὑποκρίσας ἐπὶ τὸ τυμπάζαν προσήγα.

3. Not accepting deliverance, that they might obtain a better resurrection.]—Perhaps the persons here meant are those whose history we have 2 Mac. vii.—The 'better resurrection,' which they expected, was a resurrection to a better life than the children obtained, who in the former part of the verse are said to have been raised from the dead. For that the Jews believed in the resurrection of the body, is evident from 2 Mac. vii. 9. 11. 14. 23.

Ver. 36. Mockings, and scourgings, and moreover of bonds and imprisonments.]—Isaac was mocked by Ishmael, and Elisha by the children from Bethel. See also 2 Chron. xxxvi. 16.—Jeremiah was beaten by Pashur, Jerem. xx. 2. and by the princes, chap. xxxvii. 15.—Scourging in the synagogue was a very common punishment. And with respect to imprisonment, Joseph was cast into prison; Jeremiah was let down into a dungeon full of mire, chap. xxxvii. 16. xxxviii. 6.; and the prophet Micaiah was imprisoned by Ahab, 1 Kings xxii. 27.

Ver. 37.—1. Sawn asunder.]—This punishment is mentioned 2 Sam. xii. 31. as then in use. And Suetonius tells us the Emperor Caligula used it, Calig. cap. 27. Moreover, Jerome on Isa. lvi. 2. speaks of it as a certain tradition, that Isaiah "was sawn asunder with a wooden saw;" a punishment which, according to the Talmud, was inflicted on him by Manasseh, who was a cruel as well as an idolatrous prince.

2. They were tempted.]—Alberti thinks, that instead of *πειρασθησαν*, they were tempted, the apostle wrote *σπειρασθησαν*, they were *strangled*, Observ. Philol. p. 436. Others think the true reading is *σπινδρασθησαν*, they were *burnt*, namely, with red hot irons; or *burnt* alive. Others propose other readings. But alterations of the sacred text on conjecture, without the authority of any MS. or version, deserve no regard.—Whitby contends, that the clause 'they were tempted,' is an interpolation. But Hallet, in his note on the verse, defends it at great length, and declares himself of Mill's opinion, that there is no reason whatever for altering the present reading.—Among the sufferings of good men are reckoned 'the fiery darts of the wicked one,' Eph. vi. 16. that is, peculiarly strong temptations of the devil, arising from the wrong thoughts which he suggests; and therefore they well deserved, in this place, to be ranked among the heavy sufferings of the people of God.

3. In sheepskins.]—Μαλυσας. Of this sort was Elijah's mantle, which afterwards Elisha wore. For the LXX. call it expressly *μαλосκν*, a *sheep's skin*, 2 Kings ii. 8. 13. Hence Elijah is called an *hairy man*, 2 Kings i. 8. not so much on account of his beard, as on account of his wearing a mantle of sheep's skin with the wool on it. The ancient prophets commonly went about in such garments, being mortified to all the luxuries of life; and from Zech. xiii. 4. it appears that the false prophets imitated them in their dress, to gain the more credit.

Ver. 39.—1. All these, though borne witness to on account of faith, have not received the promise.]—Because it is added in the following verse, 'that they without us should not be made perfect,' Hallet contends, that the expression, 'borne witness to on account of faith,' or as it is in the common translation, 'have obtained a good report through faith,' implies, that all the Israelitish judges and cap-

promise.²

40 God having foreseen some better things concerning us, that they (μὴ χάρις ἡμῶν τελευτᾷ) without us¹ should not be made perfect.²

tains mentioned in this chapter, as well as the ancients, were justified by their faith, and made heirs of eternal salvation. But this by no means follows from the expression *μετὰ τὴν πίστιν*. For the apostle's design in this part of his epistle being to shew, by examples from the Jewish scriptures, the influence which faith in the divine revelations and promises hath to excite men to perform those difficult and dangerous enterprises which he assigns to them in particular, 'the witness which was borne to them on account of faith,' means only the praise which was given to them in scripture on account of the faith which they shewed in performing these particular great actions.—Next, with respect to the apostle's saying, 'All these—have not received the promise,—that they without us should not be made perfect,' though it implies that many of them shall receive the promised inheritance at the time it is bestowed on the rest of the children of God, we cannot from these expressions infer, that all the persons without exception whom the apostle hath mentioned, are to receive the inheritance; for it is well known that the sacred writers often use the word *all* to denote the greatest part only. See Ess. iv. 31. And that it is so used in this place I think must be allowed, when it is considered that the general characters of some of the Israelitish judges and captains mentioned in this chapter was far from being good. Yet they are very properly praised along with the rest, for the great actions which they performed through their faith in the revelations and promises which God made to them in particular; because on these occasions the influence of faith was as real in them as in the others who were of a better character, though it was not so permanent. Besides, ver. 29, 30, the whole of the Israelites who passed through the Red Sea, and who encompassed Jericho, are said to have done these things by faith. Yet no one imagines that they, or even the greatest part of them, though borne witness to on account of their faith in these instances, are to be rewarded with eternal life.

2. Have not received the promise;—that is, the promised country, as is plain from ver. 13, 14, 15, 16. See ver. 13. note 2.—To the antediluvians no promise was made concerning the possession of the earthly Canaan; yet it is said of them here, as well as of the rest, that 'they died, not having received the promised country,' which implies that they had a right to that country according to its spiritual meaning. It is true Abraham was the first person to whom the promise of reward in a future life was confirmed by a formal covenant. Nevertheless, it was virtually promised at the fall, and was known and expected by good men from the beginning of the world. So the apostle tells us, ver. 6. 'He who worshippeth God must believe that he is, and that he is a rewarder of them who diligently seek him.'

Ver. 40.—1. That they without us.]—The person of whom the apostle speaks here, are not all the individuals without exception whom he hath mentioned in this chapter as praised in the scriptures on account of their faith; for some are praised whose faith was only temporary. See ver. 39. note 1. But he speaks of those only who persevered in their faith and obedience: such as Abel,

account of their faith and great actions, have not yet received the heavenly country promised to Abraham and to his seed.

40 The reason is, God having foreseen, that by the gospel he would bestow some better means of faith on us, in order to our becoming Abraham's spiritual seed, resolved, that the ancients without us should not be made perfect by receiving the promised heavenly country. For he determined that the whole spiritual seed of Abraham, raised from the dead, shall be introduced into that country in a body at one and the same time, namely, after the general judgment.

who was testified by God himself to be righteous; and Enoch, who is said to have walked with God; and Noah, who became an heir of the righteousness which is by faith; and Abraham, who believed the Lord, and it was counted to him for righteousness; and Moses, who persevered as seeing the invisible God; and all the rest who died in faith.

2. Should not be made perfect.]—*Τελειωθῶσι*, made perfect, here signifies made complete, by receiving the whole of the blessings promised to believers, (see Heb. v. 9. note 1.), the expectation of which animated the ancients, whose great actions are celebrated in the preceding part of this chapter. These blessings are the resurrection of the body, the everlasting possession of the heavenly country, and the full enjoyment of God as their exceeding great reward. See chap. xii. 22. note 2.—The apostle's doctrine, that believers are all to be rewarded together, and at the same time, is agreeable to Christ's declaration, who told his disciples that they were not to come to the place he was going away to prepare for them, till he returned from heaven to carry them to it. John xiv. 3. 'If I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also.'—Further, that the righteous are not to be rewarded till the end of the world, is evident from Christ's words, Matt. xiii. 40, 43. In like manner, St. Peter hath told us, that the righteous are to be made glad with their reward 'at the revelation of Christ,' 1 Pet. iv. 13. when they are to receive 'a crown of glory that fadeth not away,' 1 Pet. v. 4. John also tells us, that 'when he shall appear, we shall be made like him, for we shall see him as he is,' 1 John iii. 2. See Whitby's note on 2 Tim. iv. 8.—This determination, not to reward the ancients without us, is highly proper; because the power and veracity of God will be more illustriously displayed in the view of angels and men, by raising the whole of Abraham's seed from the dead at once, and by introducing them into the heavenly country in a body, after a public acquittal at the judgment, than if each were made perfect separately at their death.

Hallet, in interpreting this 40th verse, gives it as his opinion, that the ancients before the coming of Christ, fell into a state of insensibility at death; that the better things provided for us means, that good Christians at death enter into a state of thought, sensibility, and happiness; and that the meaning of the ancients not being made perfect without us, that they were not, excepting Enoch and Elijah, admitted into heaven till Christ's death, (whereby that better state was purchased): from which time Christians, as fast as they leave this world, are admitted thither also. But in opposition to these conjectures nothing needs be said but that they are unsupported by scripture. It may be proper, however, to put the reader in mind, that Moses, who was not translated like Enoch and Elijah, but died, appeared at our Lord's transfiguration; because that fact is a proof that he was in a state of thought and sensibility before Christ's death; consequently, that he did not fall into a state of insensibility when he died, as Hallet supposeth.

CHAPTER XII.

View and Illustration of the Exhortations contained in this Chapter.

By a bold but beautiful rhetorical figure, the apostle, in the beginning of this chapter, represents the patriarchs, judges, kings, prophets, and righteous men, whose faith he had celebrated in the preceding chapter, after having finished their own combats with honour, as standing round and looking on the Hebrews while running in the Christian race. He therefore exhorted them to exert themselves strenuously in the presence of such spectators; but, above all, to fix their attention on Jesus, whom also he represents as looking on; because his virtues and sufferings were far more remarkable, and far more worthy of imitation, than those of the ancients, whose great actions he had celebrated, ver. 1-4.

Next, for the consolation of such of the Hebrews as were in affliction, the apostle put them in mind of the view which their own scriptures gave them of the afflictions allotted to the people of God. They are chastisements which God, from love, administers to his children, to improve their virtues. And from that consideration he

exhorted them meekly and courageously to bear all the evils to which they were exposed on account of the gospel, ver. 5-13.—And to pursue peace with all men, and holiness, because without holiness no man shall see and live with the Lord in the heavenly country, ver. 14.—And to be careful to preserve each other from sin, especially the sin of apostasy, by admonishing such as were in danger of falling away; or who shewed a disposition to sensuality and profanity, like Esau, who, despising his birthright, sold it for one meal, ver. 15, 16, 17.

Having mentioned Esau's selling his birthright, to prevent the Hebrews from parting with their birthrights as the spiritual seed of Abraham, whether from the love of pleasure or from the fear of persecution, the apostle explained to them the privileges belonging to their birthright. They were entitled to inherit, not an earthly country after death, but an heavenly country; and were to become inhabitants of the city of the living God, the city which Abraham expected, Heb. xi. 40. and were

there to live with God for ever—expressed ver. 14. of this chapter by their *seeing God*; and were to associate with angels and with the spirits of just men made perfect, and with Jesus the Mediator of the new covenant, and to enjoy all the blessings procured by the shedding of his blood, ver. 18–24.

In the beginning of this epistle, the apostle had affirmed that the same 'God who spake to the fathers by the prophets, hath in these last days spoken to us by his Son Jesus.' And this affirmation he had established in the progress of the epistle, by removing all the objections which the unbelieving Jews brought to set aside the claim of Jesus to be the Son of God. In this place, therefore, as the improvement of his doctrine concerning the sonship of Jesus, the apostle exhorted the Hebrews to beware of disobeying God, who was speaking to them by his Son, and commanding them to obey his gospel. And to enforce this exhortation, the apostle put them in mind of what befell their fathers in the wilderness, when they refused to obey God's command to go into Canaan. If, said he, the Israelites did not escape unpunished, who in Kadesh disobeyed the oracle which Moses delivered to them from God, ordering them to go up immediately and take possession of the promised inheritance, we who have that example of disobedience and punishment before our eyes, shall much less escape unpunished, if we turn away from God speaking the gospel to us from heaven by Jesus, who now sits at his right hand as the governor of the world, ver. 25.—But because to embrace the gospel was in effect to relinquish the law, and because the unbelieving Hebrews were greatly prejudiced against the gospel on that account, the apostle, to persuade them to forsake the law and embrace the gospel, quoted a prophecy of Haggai, in which God, who gave the law, declared that he would set it aside, and put an end to the kingdom of the Jewish princes who supported it, and also destroy the heathen idolatry and the kingdoms of the heathen rulers by whom it was upheld: 'His voice then shook the earth; but now he hath promised, saying, Yet once I shake not the earth only, but also the heaven,' ver. 26.—Haggai adds, chap. ii. 6. 'And the sea and the dry land. 7. And I will shake all nations; and the desire of all nations shall come.' That this is a prophecy of the abrogation of the law of

Moses, and of the destruction of the heathen idolatry, we learn from God himself, who thus explains what he meant by the shaking of the heavens and the earth: Hag. ii. 21. 'Speak to Zorobabel, governor of Judah, saying, I will shake the heavens and the earth. 22. And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen.' For from this it is plain, first, That 'the shaking of the heavens,' at the coming of the desire of all nations, means, that at his coming the throne of the kingdom of the Jewish princes who supported the law of Moses was to be overthrown; next, That 'the shaking of the earth' means, that the strength of the kingdoms of the heathen princes who upheld idolatry, was to be destroyed by the preaching of the gospel.—Farther, seeing in the expression, Hag. ii. 6. 'Yet once, it is a little while, and I will shake the heavens and the earth,' there is a reference to a former shaking of the earth, namely, that which happened at the giving of the law, the interpretation given, Hag. ii. 21, 22. of the shaking of the heavens and the earth, by the preaching of the gospel after the coming of the desire of all nations, leads us to consider the shaking of Mount Sinai, at the giving of the law, as emblematical of the destruction of the heathen idolatry by the introduction of the law of Moses.—The apostle, for the further information of the Hebrews, told them that the promise, 'Yet once I will shake the heavens and the earth,' implied, that the things shaken and overthrown were to be removed, in order that the things not to be shaken, the Christian church and gospel form of worship, may remain firmly established to the end of time; so that there are to be no more changes made in the religion of the world, ver. 27.

Having finished his address to the unbelieving Hebrews, the apostle directed his discourse to such of the nations as professed the gospel, saying, Wherefore, we having received a dispensation of religion which is never to be altered, ought to hold fast the gift of that most excellent dispensation, whereby we can worship God acceptably with reverence and religious fear, ver. 28.—For, under the gospel, God is as much a consuming fire to them who disobey him by infidelity, or who affront him by apostasy, as he was to the rebellious Israelites under the law, ver. 29.

NEW TRANSLATION.

CHAP. XII.—1 Wherefore, *even we* having so great a cloud¹ of witnesses² placed around us, *laying aside every weight*, and the sin *easily committed*,³ let us run (*di*) with *perseverance* the race set before us;⁴

2 Looking off to Jesus (*αρχηγὸν καὶ τελειωτὴν*) the captain and perfecter of the faith;¹ who, for the joy which was set before him,²

COMMENTARY.

CHAP. XII.—1 *Wherefore, even we*, like the combatants in the Grecian games, *having so great an assembly of witnesses placed around us, laying aside every weight* of worldly hopes and fears, and cares, and friendships, which encumber us in running, and the sin of apostasy which is so *easily committed*, let us run with *perseverance* the race appointed us;

2 Looking off from the ancients to Jesus, the leader and rewarder of the faithful, who, for the joy of bringing many sons into glory which was set before him, endured the lingering agonies of the cross,

Ver. 1.—1. Having so great a cloud.]—Both the Greeks and the Romans used the word *cloud* to express a great number of people. See 1 Thess. iv. 17. note 4. Capel thinks the metaphor is taken from flocks of birds flying in the air like clouds: Isa. lx. 8. 'Who are these that fly as a cloud, and as the doves to their windows?' See also Ezek. xxxviii. 9.

2. Of witnesses.]—Because at the celebration of the games the victors in the morning combats did not receive the prizes till the evening, but looked at those who engaged in the succeeding combats, the apostle, in allusion to that custom, by an high rhetorical figure, represents the ancient patriarchs, and prophets, and judges, and kings, and captains, and righteous men, mentioned in the preceding chapter, who had been victorious in their own combats, as standing round the Hebrews, and observing how they acquitted themselves in the Christian race. By using this figure, however, the apostle did not mean to insinuate, that the saints in the other world know what we are doing in this; but to teach us to think of them often, that by the recollection of their trials and virtues we may stir ourselves up to greater diligence in our Christian course.

3. The sin easily committed.]—*Ευτελής*, literally, *which stands conveniently around one*, to allure him or, *the well circumstanced*

sin—the sin which is well adapted to one's circumstances and inclinations, consequently is easily committed; in opposition to *απετελής*, that which hath no recommending circumstance, or which is destitute of ornament.

4. Let us run with perseverance the race set before us.]—If it is thought that the Hebrews were not acquainted with the Olympic and other sacred games of the Greeks, we may suppose the apostle alludes to the games which Herod instituted in imitation of the Greeks, in some of the cities which he built in Judea, or repaired.

Ver. 2.—1. The captain and perfecter of the faith.]—*Αρχηγός*, the captain. For this signification of *αρχηγός*, see chap. ii. 10. note 3.—*Καταλειωτήν*, and perfecter. See Heb. v. 9. note 1. The apostle having exhorted the Hebrews to run the race set before them, compares Jesus to the judge of the games, whose office it was to determine who were the conquerors, and to make them perfect as combatants, by bestowing on them the prizes for which they had contended.

2. Who, for the joy which was set before him.]—The phrase *αὐτῷ χάρις*, is by some translated 'who, instead of the joy, understanding thereby the joy of governing the world, which the Son possessed from the beginning by right of creation; or according to

endured the cross,¹ despising the shame, and sat down at the right hand of the throne of God.

3 (εἰς, 93.) *Wherefore, attentively consider¹ him who endured such contradiction from sinners against (ὑπὲρ) himself, that ye may not be weary, being faint in your souls.*

4 *Not yet unto blood have ye resisted, combating² against sin.*

5 (καὶ, 224.) *Besides, have ye forgotten the exhortation which (διηγέσθαι) reasoneth¹ with you as with children, (Prov. iii. 11.)? My son, do not think lightly of the Lord's chastisement, neither faint when thou art rebuked (ὑπὲρ) of him:*

6 *For whom the Lord loveth he chastiseth,¹ and scourgeth² every son whom he receiveth. (See Rom. iii. 19.)*

7 *If ye endure chastisement, God becometh towards you as HIS children. For what son is there whom HIS father doth not chastise?*

8 *But if ye be without chastisement,¹ of which all SONS are partakers, certainly ye are bastards, and not sons.*

9 (ἐνταῦθα) *Farther, we have had fathers of our flesh,¹ who chastised us, and we gave them reverence: shall we not much rather be in subjection to the Father of OUR spirits, and live!*

10 *For they verily, (περὶ, 295.) during a few days, chastised us according to their own pleasure, but he for OUR advantage, (ὡς τοῦ μετὰ τὸν αἶμα) in order to OUR partaking of his holiness.*

11 *Now no chastisement indeed, for the present, seemeth to be MATTER of joy, but of sorrow: Nevertheless, afterwards, it returns the peaceful¹ fruit of righteousness to them who are trained by it.²*

12 *Wherefore, bring to their right position¹*

despising the shame of suffering as a malefactor, and sat down at the right hand of the throne of God. See chap. viii. 1. note 3.

3 *Wherefore, attentively consider the dignity of Jesus your leader, who, before he was thus rewarded, patiently endured such calumny, opposition, and persecution from sinners against himself, that ye may not be weary, being dispirited in your minds through the continuance of the persecution.*

4 *Your sufferings are far short of those which Christ endured. For not yet hath the blood of any of you been shed in combating against your wicked persecutors. See Pref. sect. 2. paragr. 4.*

5 *Besides, have ye forgotten the exhortation in which God reasoneth with you as with his children? My son, do not think lightly of the Lord's chastisement, as they do who regard affliction as things accidental; neither, through too quick a feeling of the chastisement, nor by considering it as a token of God's anger, fall into despair when thou art rebuked of him.*

6 *Instead of being tokens of God's anger, afflictions are proofs of his love: For whom the Lord loveth he chastiseth, and sharply corrects for his faults every son whom he adopteth.*

7 *If then ye endure affliction, know that God becometh towards you as his children, giving you such correction as must be of great advantage to you. For what legitimate son is there whom his father never punishes for his faults?*

8 *But if ye live without that chastisement whereof all the sons of God are partakers, certainly ye are treated as bastards whose education is no object of their father's care, and not as the genuine sons of God.*

9 *Farther, we have had fathers of our bodies, who chastised us for our faults, and yet we loved and obeyed them: shall we not much rather, from affection and gratitude, be in subjection to the Father of our spirits, when he corrects us for our faults, to fit us for living with him for ever?*

10 *This submission is due to the Father of our spirits, because he corrects us with more prudence and affection than our earthly fathers. For they verily, during the few days of our childhood, chastised us according to their own will governed by passion, but he always for our advantage, that we might partake of his holiness; it being necessary to our living with him eternally, that we be holy.*

11 *Now no chastisement, indeed, whether from God or man, at the time it is inflicted, is the cause of joy, but of sorrow to the chastised: Nevertheless, afterwards, it gives as a reward the peaceful fruit of righteousness to them who are properly disciplined by it.*

12 *Wherefore, bring into the posture of action your arms which*

others, the joy of his human state, which he parted with, choosing to endure the cross. But in my opinion both glosses are improper, because the apostle speaks of a joy which Jesus was not in possession of, but which was set before him as the reward of his sufferings.—The joy set before him,¹ is contrasted with 'the race set before us,' ver. 1.

3. *Endured the cross.*—The example of Christ's sufferings and reward is of powerful efficacy to animate his disciples to imitate him in suffering, that like him they may be rewarded.

Ver. 3. *Attentively consider him*—Erasmus Schmidius observes, that the word ἀναλογίζομαι being used to denote the accurate observation of arithmetical and geometrical proportions, it signifies to consider Christ with the greatest accuracy of observation. This the Hebrews were to do, that they might understand the difference between Christ and them: For, by attending to what the Son of God endured from sinners, they would not think much of the calumnies, the scoffing speeches, and the persecutions, which they endured from their unbelieving brethren, nor be so disheartened by them as to faint or renounce the gospel.

Ver. 4. *Combating against sin.*—Here the allusion is changed from running to fighting with the cestus, or to wrestling.

Ver. 5. *Reasoneth.*—So διηγέσθαι properly signifies; and so it is translated Acts xvii. 19. 'He himself entering into the synagogue, διηγέσθη τοῖς Ἰουδαίοις' reasoned with the Jews.

Ver. 6.—1. *Whom the Lord loveth he chastiseth.*—This passage of scripture, by placing the dispensations of Providence in a just light, banishes that gloom which the disorders and miseries prevailing in the world are apt to occasion. We are here in a state of education, under the tuition of God, who performs to us the office of a prudent and affectionate Father. By the various afflictions of life, he teaches us the virtues necessary to fit us for discharging the duties, and for enjoying the pleasures, of heaven. May every afflicted person firmly believe thus!

2. *And scourgeth every son whom he receiveth.*—This is the LXX. translation of Prov. iii. 12, which Hallett thinks more just than the common version, 'Even as a father the son in whom he delighteth.' For he saith *υἱὸν* signifies either *and as a father, or and scourgeth*; in which latter sense it is translated in the Arabic, Sy-

riac, and Chaldee versions; and that *jiretzah* signifies either *he delighteth in, or he receiveth*. He adds, "There is sufficient reason to determine in favour of the translation given by the LXX. and the apostle; since, according to their rendering, the Hebrew text is complete; whereas, according to the other translation, the word *beasher*, in whom, must be supplied as omitted."

Ver. 8. *If ye be without chastisement.*—If ye pass your lives without experiencing sickness of any kind, or worldly losses, or affliction in your families, or death of children, or injuries from your neighbours, or any of the other troubles to which the children of God are exposed, certainly ye are treated by your heavenly Father as bastards, and not as sons.

Ver. 9.—1. *We have had fathers of our flesh.*—By distinguishing between the fathers of our flesh and the Father of our spirits, the apostle teaches us, that we derive only our flesh from our parents, but our spirit from God. Eccles. xii. 7. Isa. lvii. 16. Zech. xii. 1.

2. *Be in subjection to the Father of our spirits, and live.*—The apostle seems to have had Deut. xxi. 18. in his eye, where the son that was disobedient to his father was ordered to be put to death. This is one of the many instances in which the apostle conveys the most forcible reason in a single word.

Ver. 11.—1. *It returns the peaceful fruit of righteousness;*—that is, the peaceful fruit, which is righteousness. —Bos thinks *ἡσυχία* should be translated the pleasant, or joyful fruit; because the Hebrews commonly express pleasure or happiness by *peace*.—Righteousness is denominated peaceful, because it is productive of inward peace to the afflicted person himself, and of outward peace to those with whom he lives: Also it is called the fruit of God's chastisements, because afflictions have a natural influence to produce virtues in the chastised, which are the occasion of joy far greater than the pain arising from the chastisement. Psal. cxix. 67. 71. 75.

2. *To them that are trained thereby.*—Τετυμασμένοι. This word denotes those who performed the exercises, preparatory to the real combat, naked in the palaestra. It is therefore properly translated *trained persons*.

Ver. 12. *Bring to their right position, &c.*—Here the apostle alludes to pugilists, whose strength being exhausted in the fight,

the arms which hang down, and the weakened knees: (Isa. xxxv. 3.)

13 And make smooth paths¹ for your feet, that that which is lame may not be put out of joint, but rather healed.

14 Pursue¹ peace with all men, and holiness,² without which no one shall see the Lord;³

15 Carefully observing,¹ lest any one come short of the grace of God, lest some bitter root² springing up trouble you,³ and by it many be polluted;

16 Lest there be any fornicator,¹ or profane person,² as Esau,³ who for one meal gave away his birthrights.⁴

17 And ye know, that (xai, 211.) although afterwards he wished to inherit the blessing, he was reprobated; for he found no place of re-

their arms hang down and their knees shake. His meaning is,—do not succumb under your afflictions, but renew your exertions.

Ver. 13. Make smooth or even paths:—So *εὐχάρις εὐχάρις* must be translated, because a winding path may be as smooth and easy to walk in as one that is straight.—Theophylact saith, *εὐχάρις* signifies both the track made by the wheel of a chariot, and that which is made by men's feet, a foot-path.—By 'making smooth paths for their feet,' the apostle meant their removing every obstacle which might impede them in running the Christian race; such as immoderate love of sensual pleasures, slavish fear of their enemies, &c.

Ver. 14.—1. Pursue.—*Διωκίτε*. This metaphor is taken from the chase, in which hunters exert their utmost vigour in pursuing their prey. Hence in the Syriac version it is 'Currite post pecem.' See Rom. vii. 18. Perhaps the apostle had an eye to our Lord's saying, 'Blessed are the peace-makers.'

2. And holiness.—The word *ἁγιότης*, 1 Thess. iv. 1. is translated sanctification, which properly consists in being free, both from those lusts which are gratified by means of the senses, and from those bad passions which are of a more spiritual nature, such as anger, malice, revenge, envy, &c. Where these carnal lusts and bad passions are indulged, they render the person who indulges them detestable in the sight of God. Hence they are termed a 'pollution of the flesh and of the spirit,' 2 Cor. vii. 1.—Holiness, the word adopted by our translators, hath a more extensive meaning; for besides freedom from lusts and passions, it comprehends all those pious and virtuous dispositions which constitute a religious and moral character.

3. Without which no one shall see the Lord.—Although in the New Testament Jesus is commonly called the Lord, that title in this place denotes God the Father; because our coming to him after death is mentioned ver. 23. and because, in other passages, the felicity of the righteous in heaven is said to consist in the vision of God, Matt. v. 8. 1 Cor. xiii. 12. Rev. xxii. 4.—The apostle exhorts us to be at great pains in cleansing ourselves from vicious inclinations, and in acquiring virtuous habits, from this most important of all considerations, that no one who is polluted with vice and destitute of virtue can be admitted into heaven. To illustrate this sentiment, I will transcribe the following passage from the Spectator, who thus writeth, No. 447.—"The last use which I shall make of this remarkable property in human nature, of being delighted with those actions to which it is accustomed, is to shew how absolutely necessary it is for us to gain habits of virtue in this life, if we would enjoy the pleasures of the next. The state of bliss we call heaven, will not be capable of affecting those minds which are not qualified for it: we must in this world gain a relish of truth and virtue, if we would be able to taste that knowledge and perfection which are to make us happy in the next.—The seeds of those spiritual joys and raptures which are to rise up and flourish in the soul to all eternity, must be planted in her during this present state of probation. In short, heaven is not to be looked upon only as the reward, but as the natural effect of a religious life."

"On the other hand, those evil spirits who by long custom have contracted in the body habits of lust and sensuality, malice and revenge, an aversion to every thing that is good, just, or laudable, are naturally seasoned and prepared for pain and misery. Their torments have already taken root in them: they cannot be happy when divested of the body, unless we may suppose that Providence will in a manner create them anew, and work a miracle in the rectification of their faculties. They may, indeed, taste a kind of malignant pleasure in those actions to which they are accustomed whilst in this life: But when they are removed from all those objects which are here apt to gratify them, they will naturally become their own tormentors, and cherish in themselves those painful habits of mind which are called, in scripture phrase, the worm which never dies. This notion of heaven and hell is so very conformable to the light of nature, that it was discovered by some of the most exalted heathens. It has been improved by many eminent divines of the last age; but there is none who has raised such noble notions on it as Dr. Scott, in the first book of his Christian Life."

Ver. 15.—1. Carefully observing.—*Επιμενεύετε*. This word, [1 Pet. v. 2. is used to denote the exercise of the bishop's office in the

hang down, and your weakened knees; that is, vigorously exert your whole faculties in the conflict with affliction:

13 And by removing every temptation, make smooth paths for your feet, that if ye are infirm in any part, that which is lame may not be wholly dislocated by your falling, but rather strengthened by proper exercise.

14 Earnestly cultivate peace with all men, with the Gentiles as well as with the Jews, and even with your enemies: But at the same time maintain holiness, without which no one shall see the Lord;

15 Carefully observing your own behaviour, and that of your brethren, lest any one, through gross sins continued in, come short of the reward God has graciously promised to the faithful, lest some apostate rising trouble you, and, by his errors and bad example, many of you be corrupted;

16 Also, lest there be among you any fornicator—any one addicted to his appetites; or any profane person, who, despising spiritual blessings, renounces them for the sake of present pleasures, as Esau did, who for one meal gave away his birthrights.

17 And his folly ye know from the scripture by this, that although afterwards he wished to inherit the blessing, he was reprobated by his father, who durst not retract words which he felt himself moved by

church. But as this epistle was directed not to the clergy, but to the laity among the Hebrew Christians, it must here be taken in its literal signification—carefully observing or looking to a thing. In this precept the apostle enjoins those who are more advanced in knowledge and virtue, to admonish the less perfect when they fall into sin, or shew any disposition to apostatize from the gospel.

2. Lest some bitter root.—Literally, 'some root of bitterness.' In scripture bitterness signifies gross sin: Acts viii. 23. 'I perceive thou art in the gall of bitterness and bond of iniquity.' In particular, apostasy or idolatry is called, Deut. xxix. 18. 'a root which beareth gall and wormwood.' In the margin of our Bible, gall is rendered a poisonous herb, an herb which taints the plants growing beside it. Wherefore, 'a root of bitterness,' or 'bitter root,' is a person utterly corrupted, and who by his errors and vices corrupts others. The metaphor shews that sin is of an infectious nature, and that its consequences are deadly in the highest degree.

3. Trouble you.—*Ενοχλεῖ*. This verb being derived from *εχλος*, a crowd, signifies to hurry one along. Here it denotes the influence which false reasoning and evil example have to lead men to renounce religion. Grotius and others think the true reading of this passage is *ἐν χολῇ*, which by mistake was written *ἐνοχλεῖ*. But as Hallett saith, "there is no reason to alter this text in conformity to the LXX. translation of Deuteronomy, since the apostle does not cite it, but only uses so much of the language of that scripture as was to his present purpose. In this way do all Christians unblamably mingle some expressions of the scripture among their own, with some variation of words."

Ver. 16.—1. Lest there be any fornicator.—*Πορνός*. For the signification of this word, see what is said of *πορνεία*, 1 Cor. v. 1. note 1.—The propensity of mankind to fornication made it proper for the apostle to mention that vice, as a chief instance of the vicious sensuality which excludes men from heaven.

2. Or profane person.—A profane person is one who treats sacred things with contempt, who despises spiritual blessings, and who in the whole of his behaviour shews, that he has no sense of God nor of religion; and therefore is ranked among the most flagitious sinners, 1 Tim. i. 9.

3. As Esau.—We do not read that Esau was a fornicator; nor does the apostle say that he was addicted to that vice. By putting a comma after the word *fornicator*, and by connecting the words, or *profane person*, with what follows, Esau will be called only a *profane person*. This he shewed himself to be, by selling his birthrights to his brother Jacob for a mess of pottage. It is true Jacob proposed to him to sell these; not, however, as taking advantage of his necessity, but because he had heard him on former occasions speak contemptuously of his birthrights. For what else could put it into Jacob's mind to make the proposition? Therefore, when instead of going into his father's tent, where he might have got food, Esau sold his birthrights for a mess of pottage, he shewed not only sensuality, but the greatest profanity. In the family of Abraham, the birthright entitled the eldest to spiritual as well as temporal privileges (see the next note); all which Esau despised, as we learn from Moses, who, after relating his contemptuous speech, "Behold I am at the point to die; and what profit shall this birthright do to me?" adds, "Thus Esau despised his birthright," Gen. xxv. 32. 34.

4. Gave away his birthrights.—Before the law was given, the first-born in the family of Abraham had a right to the priesthood, Exod. xix. 22; and to a double portion. Deut. xxi. 17. And in the family of Isaac, he was lord over his brethren, Gen. xxvii. 29. 37. xlix. 3. Farther, in that family the first-born, as the root of the people of God, conveyed to his posterity all the blessings promised in the covenant: such as a right to possess the land of Canaan, and to be the father of him in whom all nations were to be blessed, and to explain and confirm these promises to his children, in his dying blessing to them; of which we have a remarkable example in Jacob, Gen. xlix.

Ver. 17.—1. He was reprobated.—not by God, but by his father, who, when he knew that he had given the blessing to Jacob refused to retract it, being sensible from his inward feelings that he had spoken prophetically, and that God willed him to give the blessing to Jacob.

penitence, though he earnestly sought the **BLESSING** with tears.²

18 *Now ye shall not come to a tangible mountain?* (xxi. 219.) *which burned with fire, and to blackness, and to darkness, and to tempest;*³

19 *And to the noise of a trumpet, and to the sound of words,*¹ *the hearers of which earnestly entreated that there might not be added to them a word,*

20 (Γα, 98.) *Although they could not bear that which was strictly commanded, (Exod. xix. 13.), Even if a beast touch the mountain, it shall be stoned, or shot through with an arrow.*¹

21 *And so terrible was that which appeared, THAT Moses said, I am exceedingly afraid and quake.*¹

22 *But ye shall come (see note 1. on ver. 18.) to Mount Zion,*¹ *and to the city of the living God, the heavenly Jerusalem,*² *and to ten thousands of angels;*

2. Though he earnestly sought (ζητῶν, it) the blessing with tears.]—The relative pronoun *it*, in this passage, stands for *the blessing*, the remote antecedent. For Esau did not seek repentance, but 'the blessing, with tears,' Gen. xxvii. 34.—This example, as Beza well observes, the apostle set before the Hebrews to shew them, that if, for the sake of present pleasures, any of them like Esau profanely cast away their heavenly birthrights by apostasy, they never should regain them.

Ver. 18.—1. Ye shall not come.]—Οὐ γὰρ προσήλθουσιν, literally *ye have not come*. But here, and in ver. 22, the past time is put for the future; as is plain from this, that in the latter part of his discourse the apostle mentions particulars which cannot be applied to believers in the present life; such as their being come 'to myriads of angels, and to the spirits of just men made perfect.' See Ess. iv. 10.—Farther, that the apostle doth not speak of what was present, but of something future, will appear, if we consider that he here contrasteth the birthrights of the spiritual seed of Abraham with those of his natural progeny. The natural seed had a right to possess the earthly Canaan: and prepare them for that inheritance, they were brought to Sinai to receive the law which they were to observe in Canaan. But their spiritual seed by their birthright being heirs of the heavenly country, shall be prepared for it and brought into it in a different manner.

2. To a tangible mountain.]—Ἡ ἀσώρευτος, *a mountain capable of being handled or touched*; but which ye will be prohibited to approach. The meaning is, Believers, Abraham's spiritual seed, in their way to the heavenly country, are not, like his natural seed in their way to Canaan, to be brought to a tangible mountain, such as Sinai was, to hear the law, by which they are to be governed in the heavenly country, declared in the terrible manner in which the law of the earthly country was proclaimed; but they are to be brought directly to the heavenly mount of Zion, where God by some visible manifestation will reside, and to the city of the living God, &c.

3. And to tempest.]—Josephus, Antiq. lib. 3. c. 5. tells us, that at the giving of the law, strong winds came down, and manifested the presence of God. Perhaps this prefigured what happened when the new law, the gospel, was given: For, previous to the descent of the Holy Ghost, 'there came a sound from heaven, as of a mighty rushing wind,' Acts ii. 2.

Ver. 19. And to the sound of words.]—The words of the ten commandments were pronounced by the angel who personated God, (See Heb. ii. 2. note 2.), with a voice so loud and terrible, that the whole six hundred thousand who were able to go to war, with the women and children, and old men, heard them, Deut. v. 22. and were exceedingly frightened.

Ver. 20. Or shot through with an arrow.]—This clause is wanting in many ancient MSS., and in the Syriac, Vulgate, Coptic, Arabic, and Ethiopic versions.—If it is an addition to the text, it is taken from Exod. xix. 13.

Ver. 21. Moses said, I am exceedingly afraid and quake.]—There is no mention of this circumstance in the history. But seeing the apostle speaks of it in a letter to the Hebrews as a thing known to them, some commentators are of opinion that they had it from tradition, or that it was recorded in some Jewish writing then extant.—I think that something like this speech is intimated in the account

inspiration to utter, (see ver. 20. note); *for he found no place of repentance in his father, though he earnestly sought the blessing with tears.* Instead of repenting, his father confirmed the blessing to Jacob, Gen. xxvii. 33.

18 *Now, that ye may understand the value of your birthrights as Abraham's seed, (Gal. iii. 18.), which I am exhorting you not to throw away, know, that ye shall not, like your fathers, come to a tangible mountain which burned with fire, to shew that God is a consuming fire to the impenitent; and to blackness, and to darkness, which was an emblem of the obscurity of the Mosaic dispensation, and to tempest,*

19 *And to the noise of a trumpet, like that by which the angels called the Israelites together to hear the law, and which, by waxing louder and louder, terrified the Israelites exceedingly; and to the sound of words uttered by God himself, the hearers of which, strongly impressed with the holiness and power of their lawgiver and judge, earnestly entreated to hear not a word more, Exod. xx. 18, 19;*

20 *Although, before they were affrighted by the voice of God, they could not bear that which was strictly commanded, Even if a beast touch the mountain while the symbol of the divine presence rests on it, it shall be stoned or shot through with an arrow. It seems they expected, by drawing near, to see God without being terrified.*

21 *And so terrible was that manifestation of the divine presence which appeared, that Moses cried to God, I am exceedingly afraid and quake.*

22 *But ye shall come to a place which I call Mount Zion, because there God will appear to you, not in the terribleness of his greatness as on Sinai, but in the beauties of his goodness; and instead of being brought to any earthly city to worship, ye shall be brought to the city of the living God, the heavenly Jerusalem, and in your worship shall associate with ten thousands of angels;*

which Moses himself hath given of the matter. It is said, Exod. xix. 16. 'On the third day, in the morning, there were thunders and lightnings, and a thick cloud upon the mount, so that all the people that was in the camp trembled.' 18. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. 19. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.' What follows in the history is an amplification of the preceding narration, according to the manner of the sacred historians, and not an account of things which happened afterwards. This the attentive reader will easily perceive, who compares the amplification with the former narration: Ver. 20. 'And the Lord came down upon Mount Sinai, (this is mentioned ver. 18.), on the top of the mount: And the Lord called Moses up to the top of the mount, and Moses went up.' It was then 'Moses spake, and God answered him by a voice,' as related ver. 19. It seems when he drew near to the thick darkness, out of which issued the thunders, and lightnings, and the great fire which burned up to the midst of heaven, his courage failing him, he spake the words mentioned Heb. xii. 21. 'I am exceedingly afraid and tremble,' and God answered him by a voice, encouraging him to lay aside his fears. Wherefore, taking courage, he became so composed as to hold that conversation with God which is recorded Exod. xix. 21—24.

Ver. 22.—1. Ye shall come to Mount Zion.]—Mount Zion being opposed to Sinai, the tangible mountain, is no mountain on earth, but is *the heavenly Mount Zion*; as the Jerusalem mentioned in the subsequent clause is *the heavenly Jerusalem*.—When David took the stronghold of Zion, he called it 'the city of David,' 2 Sam. v. 7.; and put the ark of the Lord in the city of David, 2 Sam. vi. 12. 17. 'in his place in the midst of the tabernacle which he had pitched for it.' From this time God is said to have 'dwelt in Zion,' which on that account was called 'his holy hill of Zion,' Psal. ii. 6.; and 'to love the gates of Zion more than all the dwellings of Jacob,' Psal. lxxvii. 2. Wherefore, Mount Zion being the residence of the manifestation of the divine presence on earth, among the natural seed of Abraham, before the temple was built, it was fitly made the type of that place in the heavenly country, where the manifestation of the divine presence among the spiritual seed is to be made through all eternity. See Heb. ix. 5. note.

2. The city of the living God, the heavenly Jerusalem.]—This is the city which Abraham expected, and 'of which the builder and ruler is God.' It is called, Gal. iv. 26. 'Jerusalem which is above,' and, Rev. iii. 12. 'New Jerusalem, which cometh down out of heaven from God,' and, Rev. xxi. 2. 'The holy city, new Jerusalem.' These names the apostles were directed by the Spirit to give to this city, to shew that Jerusalem in Canaan was a type or emblem of it. See 2 Cor. v. 1. note 2.—The intelligent reader no doubt has remarked, that here the happiness of the just, after the resurrection, is represented as in part arising from the nature of the place of their abode. The same idea is suggested by the obvious meaning of the accounts given by Christ and his apostles of the felicity of good men in the life to come: John xiv. 2. 'In my father's house (of the universe) are many mansions:—I go to prepare a place for you.'—2 Pet. iii. 13. 'According to his promise we expect new heavens and a new earth, wherein

23 To the general assembly¹ and church of the first-born *who are enrolled in heaven*,³ and to God the Judge¹ of all, and to the spirits of just men (πνεύματων, Heb. xi. 40. note) made perfect,⁵

24 And to Jesus the Mediator¹ of the new covenant, and to the blood of sprinkling² which speaketh better things than *that* of Abel.³

25 Take care that ye refuse not¹ him speaking.² For if they did not escape who refused

dwelleth righteousness.' And St. John, who in vision had the state of the church set before him in its various stages till its consummation, saw the new heaven and the new earth appear after the present fabric had passed away, Rev. xxi. 1.—That these accounts of the future felicity of the righteous are not to be interpreted metaphorically, may be gathered from the gospel doctrine of the resurrection, whereby we are assured that we shall be united to a real body, consisting of organs of sensation and of members fitted for action. See I Cor. xv. 44. note. For if our raised bodies are to have members and organs of sensation, we must also have a material habitation, where we can have the use of these members and organs, and derive enjoyment from objects suited to them. The reason is plain; as a body without members and senses would be no benefit, so members and senses without objects would be useless. Hence 'the redemption of the body from corruption' is called, Rom. viii. 19, 'the manifestation of the sons of God'; and, ver. 21, 'their glorious liberty'; and, ver. 23, 'their adoption.'

Farther, as the gospel speaks consistently, when, together with the resurrection of the body, it promises a new heaven and a new earth, so it speaks agreeably to the ancient revelations, which promised to the spiritual seed of Abraham the eternal possession of an heavenly country, under the figure and pledge of giving his natural seed the everlasting possession of Canaan. And though in these revelations little is said concerning the nature of the new heaven and new earth, we may believe, as was observed Ess. v. sect. 4. last paragraph, that it will be perfectly suited to the nature of our glorious bodies, and that the pleasures which we shall derive from the beauty and convenience of our future habitation, will be as much superior to the pleasures of this earth, as the members and senses of our glorious bodies shall be more perfect than our present fleshly members and senses. In a word, seeing God himself is to dwell with the righteous in the heavenly country, it will, as becometh the residence of God, be magnificent and glorious, and full of pleasures. See Spectator, vol. viii. No. 580.

Ver. 23.—1. To the general assembly.]—Πανήγυρις. This word signifies a great concourse of people, drawn together from all quarters on some public and joyful occasion; such as a religious festival, annual games, a great market or fair; from which last occasion the Greek word is derived. If the allusion to the transactions at Sinai is continued here, this first general assembly, or concourse of the subjects of God, called from his dominions everywhere, will be held for the purpose of hearing the laws of the heavenly country, which they are to inhabit, promulgated.

2. And church of the first-born.]—The first-born of man and beast, being reckoned more excellent than the subsequent births, were appropriated to God. Hence the Israelites had the name of God's first-born given them, to shew that they belonged to God, and were more excellent than the rest of the nations: Wherefore, 'the general assembly and church of the first-born,' as distinguished from 'the spirits of just men made perfect,' mentioned afterwards, means the pious Israelites of all ages, who, having imitated Abraham in his faith and obedience, are heirs of the heavenly country; whereas 'the spirits of just men made perfect,' are all in every age and nation who have feared God and wrought righteousness.

3. Who are enrolled in heaven.]—See Philip. iv. 3. note 4. This signifies that they are denizens of heaven, entitled to live there, and to enjoy its privileges.

4. And to God the Judge of all.]—As the Son, after the judgment, will deliver up the kingdom to the Father, the Father is fitly styled 'the Judge of all,' or universal Monarch, agreeably to the phraseology of the Hebrews, who called those persons *Judges* who exercised sovereign rule in Israel.

5. And to the spirits of just men made perfect.]—In this enumeration the particulars are not placed according to their dignity, owing, perhaps, to the apostle's being greatly affected by the contemplation of these grand objects. For in such cases people neglect to arrange their discourse methodically. Or, 'the spirits of just men made perfect,' might be mentioned after God the Judge of all, and before Jesus the Mediator of the new covenant, to shew that on account of the severity of the trial which the just have sustained, they are more the objects of the love of God and of Christ than the angels, and even more excellent in respect of their virtues. Hence they are called, James i. 18, 'a kind of first-fruits of his creatures.'

Ver. 24.—1. And to Jesus the Mediator of the new covenant.]—Jesus is called 'the Mediator of the new covenant,' not because he exercises the office of Mediator after he hath delivered up the mediatorial kingdom to the Father, for at that period his office of Mediator will cease; but because he exercised that office before he delivered up the kingdom, and in the exercise of that office he hath brought the people of God into heaven.

2. And to the blood of sprinkling.]—This is an allusion both to the

23 To the general assembly and church of the first-born, brought from the different parts of the universe to worship God. These are enrolled in heaven as citizens. And, instead of standing afar off, as your fathers did at Sinai, ye shall come near to God the supreme ruler of the whole universe, and to the spirits of just men made perfect by their union with their glorified bodies, and their introduction into heaven,

24 And to Jesus the Mediator of the new covenant, and to his blood, which is the true blood of sprinkling typified by the Levitical sprinklings, and which, by crying for mercy to penitents, speaketh better things than the blood of Abel, which cried for vengeance on his murderer.

25 Take care that ye disobey not God who is now speaking to you from heaven by his Son. For, if the Israelites did not escape pu-

sprinkling of the Israelites with blood, when the covenant was made at Sinai, and to the sprinkling of the blood of the sin-offerings before the veil, and on the mercy-seat. For the former sprinkling typified the efficacy of Christ's blood in procuring the new covenant, and the latter, its efficacy in procuring the pardon of sin for all them who believe and obey God.—'The blood of sprinkling,' by an usual figure, is put here for the effect of the blood of sprinkling. The saint, when admitted into heaven, shall come to the full enjoyment of the blessings procured by the sprinkling of Christ's blood.

In this latter part of the description of the joys of heaven, we are taught that they will arise chiefly from our seeing and conversing with the virtuous of our own kind; and not with them alone, but with the different orders of angels, and with Jesus, and even with God himself, who will manifest his presence there in a much more glorious manner than he does here by his works; and that the scheme of our salvation, by the shedding of Christ's blood, will afford matter of delightful contemplation to the redeemed, and be recollected by them with transports of gratitude through all eternity. Farther, seeing the pot with the manna, and Aaron's rod which budded, and the tables of the covenant, were, by God's command, placed in the inward tabernacle which represented heaven, to intimate, as was observed, Heb. ix. 4. note 3. that in heaven the people of God will recollect the particular interpositions of Providence by which, while on earth, they were prepared for the employments and enjoyments of heaven, and that they will be greatly delighted with the recollection of these interpositions; may we not suppose, that our happiness in heaven will arise also from our searching into the works of creation, by which God hath so illustriously displayed his perfections? For if our feeble pursuit, and imperfect acquisition of knowledge in the present life, afford us such exquisite pleasure, how great must the entertainment of the saints in heaven be, when the works of God are fully laid open to their view, and their faculties are strengthened to examine them! The pleasures which the blessed will derive from this source must be unspeakable; not only because they will be enhanced by the charm of novelty, but because every new acquisition will stimulate them to proceed in the search, and because, although it be continued through eternity, the immense subject will never be exhausted by them. The desire of knowledge is so deeply engrained in the human mind, and the pleasure flowing from its acquisition is so exquisite, that to use the words of the Spectator, No. 626. "I cannot think he detracts from the state of the blessed, who conceives them to be perpetually employed in fresh searches into nature, and to eternity advancing into the fathomless depths of the divine perfections. In this thought there is nothing but what doth honour to these glorified spirits, provided still it be remembered, that their desire of more proceeds not from their disrelishing what they possess; and the pleasure of a new enjoyment is not with them measured by its novelty, (which is a thing merely foreign and accidental), but by its real intrinsic value. After an acquaintance of many thousand years with the works of God, the beauty and magnificence of the creation fills them with the same pleasing wonder and profound awe, which Adam felt himself seized with as he first opened his eyes upon this glorious scene."

The grand description of the heavenly country, the inheritance of the spiritual seed of Abraham, found in ver. 22. and of its joys in ver. 23, 24. the apostle gave, to make the Hebrews sensible how foolish it would be in them, for the sake either of the pleasures or of the pains of this transitory life, profanely to cast away their birthright, whereby they were entitled to inherit the heavenly country.

3. Speaketh better things (παρα τοῦ Ἀβελ) than that of Abel.]—The masculine article τοῦ cannot agree with ἡμας understood, which is a neuter word. Wherefore we must adopt the reading of the MSS. mentioned by Mill, which have τοῦ here in place of τοῦ, and which seems to have been followed by the Syriac translator: or we must supply either λόγον τοῦ Ἀβελ, the speech of the blood of Abel, or ἐκτίσιν τοῦ Ἀβελ, the sprinkling of the blood of Abel, namely, on the ground, in allusion to Gen. iv. 10. where God saith, 'the voice of thy brother's blood crieth unto me from the ground.'

Ver. 25.—1. Take care that ye refuse not.]—Here the apostle turned his discourse to the unbelieving Hebrews; and by calling to their remembrance the sin and punishment of their forefathers, who refused to obey God when he commanded them to go into Canaan, and who for that sin were all destroyed in the wilderness, he shewed them the danger of disobeying God, who commanded them by his Son to receive the gospel.

2. Him speaking.]—Τον λαλοῦντα. In this expression there is a reference to Heb. i. 1. where we are told, that God, (ὁ λαλοῦν) 'who spake to the fathers by the prophets, (λαλοῦν) hath in these last days spoken to us by his Son. Wherefore, the Him speaking, whom the Hebrews were not to refuse, was God the Father, who at that time was actually speaking to them the gospel from heaven by

(τὸ λαλῆσαι) him delivering an oracle' on earth, much more we **SHALL NOT ESCAPE** (from the preceding clause) who turn away from him **SPEAKING** from heaven.¹

26 ('Οὐ, 61.) His voice! then shook the earth. But now he hath promised,² saying, Yet once I shake³ not the earth only, but also the heaven.⁴

27 Now this **SPEECH**, Yet once, signifieth the removing of the things shaken,¹ as of things WHICH WERE made,² that the things not to be

nishment who disobeyed God delivering an oracle on earth, by Moses, commanding them to go into Canaan, much more we shall not escape punishment, who turn away from God speaking to us the gospel from heaven by his Son.

26 God's voice at the giving of the law shook the earth, in token that idolatry was to be shaken in Canaan by the law of Moses. But now concerning his speaking by his Son he hath promised, saying, Yet once I shall not shake the earth only—the heathen idolatry and the powers which support it—but also the heaven; the Mosaic worship and Jewish state.

27 Now this speech, Yet once, signifieth the removing of the things shaken; the abolition of the former religions, and the destruction of the powers which uphold them, as of things which were

his Son. For, having commissioned his son to make the gospel revelation, and having given him the apostles as his assistants, John xvii. 6. and, according to his promise, having sent down the Holy Ghost from heaven upon them, whatever they spake by inspiration, was really spoken of God by his Son.

3. For if they did not escape who refused him delivering an oracle on earth.—That λαλῆσαι signifies to deliver an oracle, see proved, Heb. viii. 5. note 3.—Although τὸ λαλῆσαι in the preceding clause denotes God's speaking the gospel from heaven by his Son, τὸ λαλῆσαι ἡμεῶν λαλῆσαι does not signify God speaking the law from Sinai: For on that occasion the Israelites did not refuse either God or Moses; neither was there any punishment inflicted on them, to escape from. I therefore think the oracle which the Israelites refused to obey, was that which God delivered to them by Moses in Kadesh, after they left Horeb, and had gone forward three or four days' journey, Heb. iii. 8. note 2: For on that occasion, being commanded in the name of God to go up directly and take possession of Canaan, their refusal provoked God so exceedingly, as to make him swear that none of the grown-up persons who had come out of Egypt should enter Canaan, but that all of them should fall in the wilderness. And since all of them did actually fall there except Caleb and Joshua, who were not engaged in the rebellion, the apostle had good reason, from their not escaping, to caution the Hebrews against turning away from God, who was then speaking to them from heaven by his Son. He had given them a caution of the same kind, Heb. ii. 1–4. by putting them in mind of the punishments which were inflicted on their fathers, from time to time, for their various transgressions of 'the words spoken by angels;' that is, their transgressions of the law of Moses.

4. Much more we shall not escape who turn away from him speaking from heaven.—The words 'shall not escape,' are necessarily supplied here from the clause immediately preceding. And with respect to the word speaking, it is taken from the first clause of the verse; and being followed in this place with the words ἀπὸ τοῦ οὐρανοῦ, from heaven, it is reasonable to think that the same words ought to be supplied in the first clause, thus, 'Take care that ye refuse not him speaking from heaven.'

Ver. 26.—1. His voice then shook the earth.—His voice does not mean Moses's voice; for when he spake the oracle, or divine command to the Israelites to go into Canaan, his voice was not accompanied with any earthquake. Neither does it mean the Son's voice; for he did not speak the law. See Heb. i. 2. note 2. But the meaning is, that God's voice shook the earth at the giving of the law. Accordingly we are told, Exod. xix. 18. that 'the whole mount quaked greatly,' before God spake the ten commandments. Now as the promise, 'Yet once I shake not the earth only, but also the heaven,' is a declaration of God's resolution to remove both the idolatrous worship of the heathens, and the ceremonial worship of the Jews, by the introduction of the gospel dispensation, (see ver. 27. note 1.) may we not suppose, that the former shaking of the earth, that is, of Mount Sinai, alluded to in the clause, 'yet once I shake not the earth only,' and mentioned in the next verse, was emblematical of the removing of the idolatrous worship of the Canaanites by the introduction of the law of Moses into Canaan?

2. But now he hath promised.—As the word τότε, then, in the first clause, refers to the shaking of the earth at the giving of the law, the word νῦν, now, in this clause, which stands opposed to it, must refer to the introduction of the new dispensation, and to the alteration which was to be made in the religious and political state of the world, by the preaching of the gospel.

3. Saying, Yet once I shake not the earth only, &c.—The unbelieving Jews were violently prejudiced against the gospel, because it abolished the law of Moses. Wherefore, to reconcile them to that event, the apostle quoted this prophecy of Haggai, in which not only the destruction of the heathen idolatry, but the removal of the Mosaic institutions, together with the alteration which was to be made in the political state of the nations of the earth, are foretold under the idea of God's shaking the heavens and the earth, &c. Haggai ii. 6. 'Thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. 7. And I will shake all nations: For the desire of all nations shall come; and I will fill this house with glory.'

In quoting this prophecy, the apostle hath mentioned only the first words of it; and even these he hath not given completely, nor in the order in which they stand in the Hebrew text: for he hath omitted the clause, 'It is a little while,' and hath mentioned the shaking of the earth before the shaking of the heavens. But with respect to the apostle's mentioning only the first words of this prophecy, it is sufficient to reply, that Paul, in quoting passages from the Jewish scriptures, mentions only the first words of these passages, because the persons to whom he wrote were well acquainted with them, and

would naturally recollect the whole. Besides, in the instance under consideration, his argument being founded on the whole of the prophecy, he knew that that circumstance would lead the Hebrews to recollect the whole.—Next, with respect to the clause, 'It is a little while,' which the apostle has omitted, seeing the LXX. have likewise omitted it, Pierce thinks the omission was occasioned, either by the carelessness of transcribers, or by the officiousness of some ignorant Christians, who wished to make the LXX. version agree with the apostle's quotation. But be that as it may, since the apostle's omission of the clause, and his mentioning the shaking of the earth before the shaking of the heaven, make no change in the sense of the prophecy, these alterations are of little consequence, especially as they may have been occasioned by the apostle's quoting the prophecy from memory.

4. But also the heaven.—In the prophetic writings, the Jewish state and worship are called the heavens, either because they were appointed by heaven, or because the Jewish church assembled round the tabernacle to worship, was an emblem of the church of the first-born assembled round the symbol of the divine presence in heaven to worship.—Here it is proper to observe, that in Haggai's prophecy, where the alteration which was to be made in the religious and political state of the world, is foretold, by calling it 'a shaking of the heaven, and the earth, and the sea, and the dry land,' and 'a shaking of all nations,' God alluded to Mount Sinai's 'quaking greatly' before he spake the ten commandments, Exod. xix. 18; consequently by this allusion he hath taught us, that his shaking of the earth, before he spake the law, was emblematical of his shaking the heathen idolatry by the introduction of the law of Moses into Canaan.—Next, it is to be observed that Haggai, after foretelling the alteration which was to be made in the religious and political state of the world, under the idea of 'shaking all nations,' adds, 'For (so the Hebrew particle *vau* in this passage must be translated) the desire of all nations shall come.' This God mentioned to shew, that the great alteration in the state of the world which he foretold, was to be effected by the coming of the person whom he calls 'the desire of all nations.' And to this the fact agrees. For the destruction of the heathen idolatry, and the abolition of the Mosaic worship, and the change which took place in the political state of the nations of the earth, have all been brought to pass by the coming of Christ, and the setting up of his kingdom through the preaching of the gospel.

That the destruction of the heathen idolatry, the abolition of the Levitical worship, and an alteration in the political state of the world, were foretold by Haggai under the idea of 'shaking the heavens and the earth,' &c. the apostle hath taught us in his comment on the speech, 'Yet once,' &c. See ver. 27. note 1.

Ver. 27.—1. Now this speech, Yet once, (see note 3. on this verse), signifieth the removing of the things shaken.—The ellipsis in the beginning of this verse is supplied by our translators as follows: This word yet once. But it is so supplied improperly, because it leads the reader to fancy that the word yet once signifieth the removing of the things shaken; whereas that idea is signified, not by the word yet once, but by the whole clause of which the word yet once is the beginning; namely, 'yet once I shake not the earth only, but also the heavens.' Wherefore, to suggest this idea, the translation should run in the following manner: 'Now this speech, yet once, signifieth the removing of the things shaken.'—Σαλίσμινον, shaken, is a metaphor taken from ships, which are tossed backwards and forwards by the winds and waves, till they are sunk or beaten to pieces.—That the Jewish worship, and the heathen idolatry, and the powers which supported these forms of worship, are the things foretold here to be shaken, and that they are to be removed, is evident from God himself, who thus explains the shaking of the heavens and the earth: Hag. ii. 21. 'Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; 22. And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will overthrow the chariots,' &c. For, 'the throne of kingdoms,' as distinguished from 'the kingdoms of the heathen, is the throne of the kingdom of the Jewish princes, the overthrowing of which is foretold by the 'shaking of the heavens.' See ver. 26. note 4. And 'the kingdoms of the heathen' are the kingdoms of the worshippers of idols, the destruction of which is foretold by 'the shaking of the earth.' Wherefore, all these kingdoms being to be destroyed, the forms of worship which were upheld by them were of course to be removed.

2. As of things that were made, &c.—ὡς ἀπεργασμένων. Because the word ποιεῖν sometimes signifies to appoint, (see Heb. iii. 2. note 1.), Pierce thinks the apostle's argument is, that the Jewish church and worship having been appointed by God, might be set aside when God saw fit. But since the heathen worship is likewise said to be shaken, I think the expression, 'things that were made,' is an ellipsis for 'things that were made with hands,' which, according to the

shaken may remain.³

28 Wherefore, we having received a kingdom not to be shaken,¹ let us hold fast (*χρην*) a gift² whereby we can worship God acceptably, with reverence³ and religious fear.

29 For even our God is a consuming fire.⁴

Hebrew idiom, denotes things of an inferior and even imperfect nature; consequently might be applied, not only to the heathen rites, but to the Mosaic form of worship, which was inferior to the Christian.

3. That the things not to be shaken may remain.]—This the apostle rightly infers from the expression, *Yet once*. For as it implies, that God would make but one alteration more in the religious worship of the world, it certainly follows, that the form to be substituted in the room of the things to be shaken and removed, shall be permanent. The gospel therefore will remain to the end of the world, as the only form of religion acceptable to God.

Ver. 28. Wherefore, we having received a kingdom not to be shaken.]—*Διὸ βασιλείαν ἀσάλευτον παραλαβόντες*. This is an allusion to Dan. vii. 18. 'The saints of the Most High (*οἱ ἅγιοι τῆς ὑψηλῆς*) shall take the kingdom, and possess the kingdom for ever, even for ever and ever.' In this allusion the apostle followed Christ, who often called the gospel dispensation *the kingdom of heaven*.

2. Let us hold fast a gift.]—So *χρην* is translated 2 Cor. viii. 4. and

made with hands—things of an inferior and imperfect nature; that the things not to be shaken, the gospel-church and worship, may remain to the end of the world.

28 Wherefore we, the disciples of God's Son, having in the gospel dispensation received the kingdom foretold by Daniel to be given to the saints, and which is never to be shaken, let us hold fast that gift, that excellent dispensation of religion by which we can worship God acceptably, if we do it with reverence and religious fear.

29 For, even under the gospel, our God is as much a consuming fire to infidels and apostates, as under the law.

should be translated here, as that sense of the word agrees well with the apostle's purpose in this exhortation.

3. With reverence.]—*Μετὰ φόβου*; literally *with modesty*. The word is used by heathen authors, for that reverence with which men approach their princes or superiors. Now, modesty being a fear of doing something unbecoming, it is very properly used to denote the fear with which one, who is sensible of his own unworthiness, approaches the Deity in acts of worship.

Ver. 29. Even our God is a consuming fire.]—The apostle had now in his eye Deut. iv. 24. where, by telling the Israelites, 'The Lord thy God is a consuming fire,' Moses put them in mind of the destruction of Korah and his companions. Wherefore, by adopting Moses's words, the apostle brings the same instance of vengeance to our remembrance, that we may be deterred from apostasy, disobedience, and all irreverence in the worship of God, who, though he appears full of mercy in the gospel, is as much determined to punish the rebellious as ever.

CHAPTER XIII.

View and Illustration.

THIS chapter begins with an exhortation to the Hebrews to exercise love to the brethren, hospitality to strangers, and compassion to the imprisoned and afflicted: chastity likewise is recommended, together with disinterestedness, and a careful imitation of their teachers, whose trial was ended, and who had shewed great fortitude in suffering for their faith, ver. 1–8.

Next, the Hebrews were desired to beware of being tossed about with those discordant doctrines which were introduced by foreign, that is, unauthorized teachers; especially those pernicious doctrines, concerning the efficacy of the Levitical sacrifices to procure the pardon of sin, which the Judaizing teachers inculcated with great earnestness. Their giving heed to these errors the apostle was anxious to prevent, because, if they trusted to the Levitical atonements for pardon, they would lose the benefit of the sacrifice of Christ. This, the apostle told them, their own law taught them figuratively, by prohibiting the priests and people to eat of those sacrifices whose blood was carried into the holy places to make atonement.—And being unwilling to quit the subject, he added, that because the carcasses of the sin-offerings were ordered to be burnt without the camp as things unclean, ver. 11.—so Jesus, who sanctified the people with his own blood, suffered as a malefactor or unclean person without the gates of Jerusalem, ver. 12.—These particulars the apostle mentioned, to shew, that all the Levitical sin-offerings were types of Christ, whose example in suffering ignominy and punishment for men he desired the Hebrews to imitate from gratitude, by willingly suffering reproach and persecution for his sake, ver. 13.—And this they might do the more easily, as they knew they had no continuing city here, but were seeking one in the life

to come, ver. 14.—In the mean time, he exhorted them to worship God, not in the Jewish but in the Christian manner, by offering through Christ the sacrifice of praise to God continually, ver. 15.—and to be zealous in doing good works, because worship, accompanied with such good works, are sacrifices far more pleasing to God than the sacrifices of beasts, ver. 16.

Again, because the Hebrews, through the prejudices of their education, were in danger of not hearkening to their teachers when they inculcated the true doctrines of the gospel, he ordered them to be obedient to their spiritual guides, and to esteem them highly as persons who watched for their souls, ver. 17.—And requested them to pray for him, because he assured them that he had maintained a good conscience in all the things he had written to them, ver. 18.—Then gave them his apostolical benediction in a most elegant form, ver. 20, 21.—and besought them to take in good part the instruction contained in this letter, which he acknowledged was a short one, considering the variety and importance of the subjects he had handled in it, ver. 22.

Having thus finished his exhortations, the apostle informed the Hebrews that he had sent away Timothy on some important business, but promised, if he returned in time, to bring him with him when he visited them, ver. 23.—In the mean while, he desired them to present his salutation to all the rulers of their church; meaning, I suppose, the apostles and elders at Jerusalem; also, in his name, to salute all the brethren and saints; and sent them the salutation of the brethren in Italy, ver. 24.—Then concluded with giving them his apostolical benediction in a more short form, ver. 25.

NEW TRANSLATION.

CHAP. XIII.—1 Let brotherly love (see Heb. vi. 10.) continue.

2 Be not forgetful to entertain strangers, for thereby some have entertained angels, without knowing THEM.¹

Ver. 2. Without knowing them.]—The Greek word *ἀγνοῶντες*, with a participle, signifies that the thing expressed by the participle was

COMMENTARY.

CHAP. XIII.—1 Let that brotherly love, for which I commended you, continue to be exercised by you to all the disciples of Christ, whether they be Jews or Gentiles.

2 Do not neglect to entertain strangers, though unacquainted with them, for thereby some have had the happiness to entertain angels, without knowing they entertained angels.

done or suffered by one without his knowing it. The apostle had in his eye Abraham and Lot in his eye, who happening to see angels in the

3 Remember them *who are in bonds, as jointly bound, and them who suffer evil, as being yourselves also in the body.*¹

4 *Let marriage be¹ honourable among all, and the bed unpolled.* (aa, 105.) *For fornicators and adulterers God will judge.*

5 *Let your behaviour¹ be without the love of money, being contented with the things ye have.*² For (αὐτός, 65.) *himself* hath said,³ *I will never leave thee, neither will I ever utterly forsake thee.*⁴

6 *So that, taking courage, we may say,¹ The Lord is my helper, and I will not fear what man can do to me.*²

7 *Remember your rulers¹ who have spoken to you the word of God: of whose conversation attentively considering the ending,² imitate THEIR faith.*

8 *Jesus Christ, yesterday and to-day, is the*

form of men, supposed them to be men on a journey; and, though unacquainted with them, invited and entertained them with the greatest hospitality, without knowing them to be angels. This is mentioned, not to raise in us the expectation of entertaining angels, but to make us sensible that the unknown persons, to whom we shew kindness, may be persons of the greatest worth, and may to us, as the angels were to Abraham and Lot, be the occasion of great blessings.

Ver. 3. Being yourselves also in the body.]—The precepts contained in this and in the following verses, but especially the precept in this verse, on account of the simplicity, brevity, and beauty of the language, and the strength of the reasons added to support them, may be compared with the most elegant of the precepts of Epictetus, or of any of the most famed heathen philosophers; and on the comparison they will be found by persons of taste to excel them all.

Ver. 4.—1. Let marriage be honourable.]—I have supplied the substantive verb *is* here, to make this verse run, as the preceding and following verses, in the imperative mood.

2. For fornicators.]—This is the Vulgate translation, *Fornicatores enim*.

Ver. 5.—1. Let your behaviour.]—The word *ῥεσπος* is used likewise by Plato, and other Greek writers, to denote one's manner of living.

2. Being contented with the things ye have.]—The apostle did not mean by this to preclude the Hebrews, or any person, from using lawful means for bettering their circumstances; but that, having used such means, they were to be contented, although God did not make them successful.—This advice was peculiarly suited to the Hebrew Christians in their then persecuted state, see ver. 6. It is also proper for persons in the most prosperous situations; because, by forbidding the immoderate love of money, and enjoining contentment with the things we have, it teaches us to derive our happiness from the possession and exercise of virtuous dispositions, rather than from the enjoyment of riches.—The argument, ver. 6. by which the apostle enforces his precept, leads us to think that he means contentment with our lot, whatever it may be. In this large sense the following passage from the Spectator, No. 574, is an excellent illustration of the apostle's precept: Says he, "There never was any system besides that of Christianity, which could effectually produce in the mind of man the virtue I have been hitherto speaking of. In order to make us content with our present condition, many of the ancient philosophers tell us that our discontent only hurts ourselves, without being able to make any alteration in our circumstances; others, that whatever evil befalls us is derived to us by a fatal necessity, to which the gods themselves are subject; while others very gravely tell the man who is miserable, that it is necessary he should be so to keep up the harmony of the universe, and that the scheme of Providence would be troubled and perverted were he otherwise. These, and the like considerations, rather silence than satisfy a man. They may shew him that his discontent is unreasonable, but are by no means sufficient to relieve it. They rather give despair than consolation. In a word, a man might reply to one of these comforters, as Augustus did to his friend who advised him not to grieve for the death of a person whom he loved, because his grief could not fetch him again.—*It is for that very reason, said the emperor, that I grieve.*—Religion bears a more tender regard to human nature. It prescribes to a very miserable man the means of bettering his condition; nay, it shews him, that the bearing of his afflictions as he ought to do, will naturally end in the removal of them. It makes him easy here, because it can make him happy hereafter.—Upon the whole, a contented mind is the greatest blessing a man can enjoy in the present world; and if in the present life his happiness arises from the subduing of his desires, it will arise in the next from the gratification of them." The same author, in the same essay, as a proper means of acquiring the virtue of contentment, advises a man,—1. To set the good things

3 By your prayers and good offices assist them *who are in bonds for their religion, as equally liable to be bound for that good cause; and them who suffer any kind of evil, as being yourselves also in the body, subject to adversity.*

4 In opposition to the notions of the Essenes, let marriage be esteemed an honourable state among all ranks, and let adultery be avoided. For fornicators and adulterers, though not punished by men, God will severely punish, as invaders of their neighbour's dearest rights.

5 However poor ye may be, shew no immoderate love of money in your dealings; being contented with what things ye have. In every difficulty rely on God. For, when he ordered Joshua to conduct the Israelites, he himself said, (Josh. i. 5.), 'As I was with Moses, so I will be with thee, I will not fail thee, nor forsake thee.'

6 So that when afflicted, but especially when persecuted, taking courage, we may say with the Psalmist, (Psal. cxviii. 6. LXX.), 'The Lord is my helper, and I will not be afraid of any evil that man can do to me in opposition to him.'

7 Remember your teachers who have preached to you the word of God; of whose conversation attentively considering the ending, imitate their faith in the doctrines, and precepts, and promises of the gospel, that when ye end your conversation, ye may be supported as they were.

8 Jesus Christ, yesterday and to-day, is the same powerful, gra-

which he possesses in opposition to those which he doth not possess. For thus he will be sensible, that the things which he enjoys are many more in number, and of much greater value, than those which he wants; and for the want of which he is unhappy. 2. Under affliction, to reflect how much more unhappy he might be than he really is. The former consideration belongs to those who are in easy circumstances: this regards those who are under the pressure of some misfortune. To such it will be an alleviation of their sufferings to compare them with those of others. He adds, that Bishop Fell, who wrote the life of Dr. Hammond, saith, that good man, who laboured under a complication of distempers, used, when he had the gout upon him, to thank God that it was not the stone; and when he had the stone, that he had not both these distempers upon him at the same time.

3. Himself hath said.]—Αὐτός γὰρ εἶπεν. This αὐτός εἶπεν is of much greater authority than the αὐτός ἔειπεν of the Pythagoreans. And by quoting it on this occasion the apostle teaches us, that every faithful servant of God, in those difficulties to which he is exposed, may apply to himself God's promise to Joshua while he endeavours to do his duty.

4. Utterly forsake thee.]—The multitude of the negative particles, and their position in the original, render this passage exceedingly emphatical and beautiful.—This promise David repeated to Solomon, 1 Chron. xxviii. 20. See also Isa. xli. 10. 17.

Ver. 6.—1. Taking courage we may say.]—God's promises to Joshua and to David, and their expressions of trust in God, being applied by the apostle to the Hebrews, it teaches us, that God's promises to individuals, and their exercises of faith and trust built thereon, are recorded in scripture for the encouragement of the people of God in every age.

2. I will not fear what man can do to me.]—As a remedy against the immoderate fear of evil from men, besides the promise here suggested by the apostle, which every good man may apply to himself, namely, that the Lord is his helper, the Spectator, No. 615, advises the timorous to consider, "First, that what he fears may not come to pass. No human scheme can be so accurately projected but some little circumstance intervening may spoil it. He who directs the heart of man at his pleasure, and understands the thoughts long before, may by ten thousand accidents, or an immediate change in the inclinations of men, disconcert the most subtle project, and turn it to the benefit of his own servants.—In the next place, we should consider, though the evil we imagine should come to pass, it may be much more supportable than it appeared to be. As there is no prosperous state of life without its calamities, so there is no adversity without its benefit. The evils of this life appear like rocks and precipices, rugged and barren at a distance, but at our nearer approach we find little fruitful spots and refreshing springs, mixed with the harshness and deformities of nature.—In the last place, we may comfort ourselves with this consideration, that as the thing feared may not reach us, so we may not reach what we fear. Our lives may not extend to that dreadful point which we have in view. He who knows all our fallings, and will not suffer us to be tempted beyond our strength, is often pleased, in his tender severity, to separate the soul from its body and miseries together."

Ver. 7.—1. Remember your rulers.]—Who they were, see Preface, sect. 2. art. 1. paragraph 3.—Though the word ἡγεμῶνες properly signifies a ruler or commander, we should recollect, that the authority of Christian bishops and pastors, of whom the apostle is speaking, is not of the same kind with that of civil rulers, 1 Pet. v. 3. being founded, not on force, but in the fidelity with which they discharge the duties of their function, and in the esteem and affection of their flock.

2. Of whose conversation attentively considering the ending.]—See ver. 17. note 1.—This remembrance of the dead saints, with admiration of their virtues, and with a desire to imitate them, is the only worship which is due to them from the living.

same, and for ever.¹

9 Be not tossed about with various and foreign doctrines,¹ (see Ephes. iv. 5.); for it is good that the heart be established by grace, not by meats,² through which they have not been profited who walk IN THEM.³

10 We have an altar, of which they have no right to eat¹ who worship in the tabernacle:²

11 For, of those animals whose blood is brought AS a sin-offering into the holy places by the high-priest, the bodies are burnt without the camp.¹

12 Therefore, Jesus also, that he might sanctify (see Heb. x. 10.) the people (δα, 119.) with his own blood, suffered without the gate.¹

13 Well then, let us go forth (περὶ, 294.) with him out of the camp, bearing his reproach.

14 For we have not here an abiding city,¹ but we earnestly seek one to come. (Chap. xi. 10.)

Ver. 8. Jesus Christ, yesterday and to-day, the same.]—Because Jesus Christ sometimes denotes the doctrine of Christ, (Acts v. 42. 1 Cor. i. 24. 2 Cor. iv. 5.), the Socinians think this is a declaration that the doctrine of the gospel, when the apostle wrote, was the same as at the beginning, and will continue to be so for ever, without any alteration; and that, if men either add to, or take from it, they are greatly culpable. According to this interpretation, the verse connects with the following ver. 9. 'Be not tossed about,' &c. But though their interpretation contains an excellent sentiment, others, more justly in my opinion, understand this of the nature, rather than of the doctrine of Christ, especially as ἐν αὐτοῖς, the phrase here used, is that by which the immutability of the Son is expressed, Heb. i. 12. 'But thou art (ἐν αὐτοῖς) the same. Semper sui similis, invariabilis, et immutabilis.'—According to this interpretation, the verse connects with verse 7.

Ver. 9.—1. With various and foreign doctrines.]—Διδασκαλίας ποικίλων. Various doctrines are doctrines inconsistent with each other; discordant doctrines. But ἑτερογενῶς διδασκαλίας, foreign doctrines, are doctrines introduced into the church by unauthorized teachers.—The doctrines concerning the efficacy of the Levitical sacrifices to procure the pardon of sin, and their necessity to salvation, were discordant with the gospel doctrine of pardon through the death of Christ; and were taught by the unbelieving Jews and Judaizing Christians, who had no authority to inculcate such doctrines.

2. That the heart be established by grace, not by meats.]—Here the apostle had in his eye the Levitical burnt-offerings and peace-offerings which were made of animals fit for meat, and on which the offerers feasted in the court of the tabernacle, Lev. vii. 11—15. Deut. xii. 6. 11, 12. in token of their being pardoned and at peace with God. That this was signified by the worshippers being allowed to eat of their own peace-offerings, we learn from ver. 10. where, by 'eating of the sacrifice,' the apostle, who was well acquainted with the sentiments and language of the Jews, evidently means the partaking of the blessings procured by the sacrifice. See 1 Cor. x. 16. note 2. Wherefore, as the offering of the burnt and peace-offerings is termed 'a worshipping with meats,' Heb. ix. 9, 10. the 'establishing the heart by meats,' certainly means the hoping for pardon through these sacrifices; consequently its opposite, 'the establishing of the heart by grace,' must mean, as in the commentary, the hoping for pardon through the sacrifice of Christ, called grace, because the pardon obtained through that sacrifice is the free gift of God.

3. Through which they have not been profited who walk in them.]—This circumstance shows that the apostle is not speaking of ordinary meats, but of meats offered in sacrifice, concerning which the apostle affirms, that those who were in the habit of offering these meats did not obtain an eternal pardon thereby. And he had good reason to say this: For these sacrifices being offered to God as king in Israel, and not as moral governor of the world, the pardon which was sealed to the offerers, by their being permitted to feast on these sacrifices in the court of the tabernacle, as persons in peace with God their king, was not a real but a political pardon, consisting in the remission of those civil penalties which God, as the head of their commonwealth, might have inflicted on them for transgressing the laws of the state. That the Israelites did not obtain a remission of the moral guilt of any of their sins by their burnt-offerings and

cious, and faithful Saviour, and will continue to be so for ever.

9 Be not tossed about with discordant and foreign doctrines, taught by unauthorized teachers, concerning the efficacy of the Levitical sacrifices: For it is good that your courage in sufferings and death be established on God's free pardon of sin through the sacrifice of Christ, and not on the Levitical sacrifices made of animals designed for meats, by which they have not been profited in respect of pardon who continually offer them.

10 That ye must not seek the pardon of sin through the sacrifices of animals appointed for meat, ye may know by this, that we have a sacrifice for sin of which they have no right to eat, who, to obtain pardon, worship in the tabernacle with the sacrifices of eatable animals appointed for sin-offerings.

11 This was shewed figuratively in the law: For of those animals whose blood is brought as a sin-offering into the holy places by the high-priest, the bodies are burnt without the camp as things unclean of which neither the priests nor the people were allowed to eat.

12 Therefore Jesus also, who was typified by these sin-offerings that he might be known to sanctify the people of God with his own blood presented before the throne of God in heaven as a sin-offering suffered without the gate of Jerusalem, as the bodies of the sin-offerings were burnt without the camp.

13 Well then, let us go forth, after his example, from the city of our habitation to the place of our punishment, bearing the reproach laid on him; the reproach of being malefactors.

14 The leaving our habitation, kindred, and friends, need not distress us; for we have not here an abiding city, but we earnestly seek one to come; namely, the city of the living God, of which spake to you, chap. xii. 22.

peace-offerings, the apostle, in the 11th verse, proves from the efficacy of all the sacrifices for sin which were offered by the high priest, on the day of expiation in the tabernacle, to God as the moral governor of the world.

Ver. 10.—1. We have an altar, of which they have no right to eat. Here, by an usual metonymy, the altar is put for the sacrifice, as is plain from the apostle's adding, 'of which they have no right to eat.' The sacrifice belonging to those who believe, is the sacrifice of him self, which Christ offered to God in heaven for the sin of the world and the eating of that sacrifice doth not mean the corporal eating thereof, but the partaking of the pardon which Christ hath procured for sinners by that sacrifice. See ver. 9. note 2.

2. Who worship in the tabernacle.]—The worship in the outward tabernacle was performed by the ordinary priests carrying into it the blood of the animals appointed for sin-offerings, and sprinkling it before the vail. The worship in the inward tabernacle was performed by the high-priest's carrying into it the blood of the animal appointed to be offered on the tenth of the seventh month, and sprinkling it seven times on the floor before the mercy-seat.—Now that neither the high-priests who thus worshipped in the inward tabernacle, nor the persons for whom they performed that worship had any right to eat of the Christian altar, the apostle proves in the following 11th verse.

Ver. 11.—The bodies are burnt without the camp.]—This law concerning the bodies of the animals whose blood the high-priest carried into the holy places, we have Lev. xvi. 27. The same law is given concerning all the proper sin-offerings, Lev. vi. 30. From which it appears, that neither the priests who offered the sin-offerings, nor the people for whom they offered them, were to eat of them. Wherefore, if the eating of the burnt-offerings and peace-offerings was permitted, to shew that the offerers were at peace with God as their political ruler, (see ver. 9. note 2.), it may fairly be presumed that the prohibition to eat any part of the bodies of the animals whose blood was brought into the holy places as an atonement, was intended to make the Israelites sensible that their sins against God as moral governor of the world, were not pardoned through these atonements; not even by the sacrifices which were offered by the high-priest on the tenth of the seventh month, which, like the rest, were to be wholly burnt. Unless this was the intention of the law, the apostle could not, from that prohibition, have argued with truth, that they who worshipped in the tabernacles with the sin-offerings had no right to eat of the Christian altar. Whereas if, by forbidding the priests and people to eat the sin-offerings, the law declared that their offences against God as moral governor of the world were not pardoned thereby, it was in effect a declaration, as the apostle affirms, that they had no right to eat of the Christian altar, that is, to share in the pardon which Christ hath procured for sinners by his death, who trusted in the Levitical sacrifices for pardon and acceptance with God.

Ver. 12. Suffered without the gate.]—The Israelites having cities to live in at the time our Lord suffered, 'without the gate' was the same as 'without the camp' in the wilderness. Wherefore, criminals being regarded as unclean, were always put to death without the gates of their cities. In that manner our Lord and his martyr Stephen suffered.

Ver. 14. We have not here an abiding city.]—In this it is thought that

15 (Our. 262.) *And through him let us offer up the sacrifice of praise continually to God, namely, the fruit of our lips,¹ confessing to his name.²*

16 But to do good, and to communicate, forget not; for with such sacrifices God is well pleased.

17 Obey your rulers, (see ver. 7. note 1.), and submit yourselves,³ for they watch for your souls as those who must give account. OBEY THEM, that they may do this with joy,² and not with mourning; for that *WOULD BE* unprofitable for you.

18 Pray for us; for we are confident that we have good conscience, willing in all things¹ to behave well.

19 *And I the more earnestly beseech you to do this, that I may be restored to you the sooner.*

20 Now may the God of peace,¹ who brought back from the dead our Lord Jesus the great Shepherd² of the sheep,³ (we) through the blood of the everlasting covenant,⁴

21 Make you fit¹ for every good work, to do his will, producing in you what is acceptable in his sight through Jesus Christ, to whom as the glory for ever and ever.² Amen.

22 Now I beseech you, brethren, suffer this word of exhortation, for indeed I have written to you (*δια βραχυως*) briefly.

23 Know that our brother Timothy is sent away,¹ with whom, if he come soon, I will see you.²

or some that the apostle had the destruction of Jerusalem in his eye, which happened A. D. 70, about nine years after this epistle was written.

Ver. 15.—1. The fruit of our lips.—Pococke, cited by Whitby, says *καρπός* is here put for *εὐχαριστία*, a word by which the LXX. denote a *holocaust*; and these being usually made of young bullocks, 'the holocaust of our lips' is equivalent to 'the calves of our lips,' Hos. xiv. 2. But Estius more justly thinks, that the praise of God uttered with our lips, may be called 'the fruit of our lips,' just as the good works of the virtuous woman are called, Prov. xxxi. 31. 'the fruit of her hands.'

2. Confessing to his name.—The word *ὁμολογούντων* is used by the LXX. to denote the *praising of God publicly*; because to praise God is to confess or declare his perfections and benefits.

Ver. 17.—1. Obey your rulers, and submit yourselves.—See Preface, sect. 2. par. 3.—As the apostle James, who presided in the church at Jerusalem, had been lately put to death, the writer of this epistle, once and again, exhorted the Hebrews to obey the college of presbyters who then ministered in holy things at Jerusalem, and directed the affairs of the church there; because if at any time there was occasion for the brethren to be closely united to their pastors, it was when this letter was written; the rage of the Jews being then great against the disciples of Christ. See Mill's Proleg. No. 83. Besides, as some of the common people in the church at Jerusalem entertained different sentiments from their teachers with respect to the obligation of the law of Moses, and the efficacy of the Levitical institutions, it was the more proper to enjoin them to pay respect to their teachers.

2. That they may do this with joy.—Because the perverseness of the people will not hinder the reward of faithful ministers at the day of judgment, some think this clause is not connected with their giving an account of their ministry, but with their watching for the souls of their flock. Nevertheless, as the apostle in other passages of his epistles speaks of his converts as his crown and his joy at the day of judgment, 1 Thess. ii. 19. the sense given in the commentary may be admitted.

Ver. 18. Willing in all things.—The words *ἐν παντι* may signify among all men, among the Jews as well as among the Gentiles.

Ver. 20.—1. May the God of peace.—This is a title of the Deity, nowhere found but in Paul's writings. See *Lord of peace*, 2 Thess. iii. 16. note.

2. The great Shepherd.—The Lord Jesus hath this title given him here, because he was foretold under the character of a shepherd, Ezek. xxxiv. 23, and because he took to himself the title of the good shepherd, John x. 11., and because all who are employed in feeding

15 *And though persecuted by our unbelieving brethren, through him, as our High-priest, let us offer up the sacrifice of praise continually to God for his goodness in our redemption, namely, the fruit of our lips, by confessing openly our hope of pardon through Christ, to the glory of God's perfections.*

16 But, at the same time, to do good works, and to communicate of your substance to the poor, do not forget; for with such sacrifices God is especially delighted. See Philip. iv. 18. note 3.

17 Follow the directions of your spiritual guides, and submit yourselves to their admonitions, for they watch over your behaviour for the good of your souls, as those who must give account to God. Obey them, therefore, that they may do this with joy, as having promoted your salvation, and not with mourning on account of your forwardness; for that would be unprofitable for you, ending in your condemnation.

18 Pray for me: For, though ye may dislike my doctrine set forth in this letter, I am certain, in teaching it, I have maintained a good conscience, having delivered it to you faithfully; willing in all things to behave suitably to my character as an inspired teacher.

19 And I the more earnestly beseech you to pray for me, that through the help of God I may be restored to you the sooner.

20 Now may God the author of all happiness, who to save mankind brought back from the dead our Lord Jesus the great Shepherd of the sheep, may he, through the blessings procured by the blood whereby the new covenant, which is never to be changed, was ratified,

21 Prepare you for every good work, to do what he has commanded, producing in you every disposition acceptable in his sight, through the doctrine and assistance of Jesus Christ, to whom be ascribed the glory of our salvation, for ever and ever. Amen.

22 Now, fearing ye may be prejudiced against me, I beseech you, brethren, take in good part the instructions I have given you concerning the law and the Levitical institutions, and judge candidly of them; the rather, because I have written to you but briefly concerning these subjects, considering their importance.

23 Know that my much respected brother Timothy is sent away by me into Macedonia, with whom, if he come back soon, I will pay you a visit: For I have ordered him to return to this place.

the flock are but inferior shepherds under him. See 1 Pet. ii. 25. note.

3. Of the sheep.—Christ's sheep are all those, whether in the visible church or out of it, who from faith in God, and in Christ when he is made known to them, live sober, righteous, and godly lives. For all such are guided, protected, and fed by Christ. So Christ himself hath told us, John x. 16. 'Other sheep I have who are not of this fold.'

4. Blood of the everlasting covenant.—In allusion to Matt. xxvi. 28. 'This is my blood of the new covenant,' my blood by which the new covenant was procured and ratified.—It is uncertain whether the words, 'through the blood of the everlasting covenant,' should be connected with what goes before, or what follows. If it is connected with what goes before, the meaning is either, that God brought back our Lord Jesus from the dead on account of his having shed his blood to procure the everlasting covenant; or, that the Lord Jesus became the great Shepherd and Saviour of the sheep, by shedding his blood to procure and ratify the everlasting covenant. This latter sense seems to be supported by Acts x. 28. where Christ is said to have 'purchased the church with his own blood.' But if the clause is connected with what follows, the meaning is, May God make you perfect in every good work, through the assistance of his Spirit promised in the everlasting covenant.—Now seeing these senses are all good, any of them may be adopted, as it is uncertain which of them was intended by the apostle.

Ver. 21.—1. Make you fit.—So *κατασκευάζω* signifies. See Heb. xi. 3. note 2. Estius explains the word thus: 'Perficere non quomodoconque, sed apta dispositione parium.' See Heb. x. 5.

2. Christ, to whom be glory for ever and ever.—Here eternal glory is ascribed to Christ, as it is likewise, 2 Pet. iii. 18. Rev. v. 12, 13.

Ver. 23.—1. Timothy is sent away.—The word *ἀπολαλόμενος* may either be translated *is set at liberty*, or *is sent away* on some errand. Matt. xiv. 15. *Ἀπολαλόμενος τοῦ οὐλοῦς*, 'Send the multitudes away, that they may go into the villages,' &c. Euthalius among the ancients, and Mill, who is followed by Lardner, among the moderns, understand the word in the latter signification; first, because it appears from Philip. ii. 19–24. that Paul, about this time, purposed to send Timothy into Macedonia, with an order to return and bring him an account of the affairs of the brethren in that country; secondly, because in none of Paul's epistles, written during his confinement in Rome, does he give the least intimation of Timothy's having been imprisoned, although he was with Paul the greatest part of the time: Philip. i. 1. Col. i. 1. Philem. ver. 1.

2. I will see you.—From this it is evident, that the apostle, when he wrote this epistle, was set at liberty.

24 Salute *all your rulers*, (see ver. 7. 17.), and all the saints. They of Italy salute you.¹

25 Grace *be* with you all. Amen.

24 *In my name, wish health to all your spiritual guides, and to all the Christians in Judea. The Christians of Italy, in token of their communion with you, wish you health.*

25 *May the favour of God, and the assistance of his Spirit, be with you all. And in testimony of my sincerity in this wish, and in all the doctrines delivered in this letter, I say Amen.*

Ver. 24. They of Italy salute you.]—The salutations from the Christians of Italy shew, that the writer of this letter was either in Italy, or had some of the brethren of Italy with him, when he wrote it: which agrees with the supposition, that Paul was the author of

it. For he had been two years a prisoner at Rome, but had now obtained his liberty, ver. 23. by means, as is supposed, of the persons he had converted in the emperor's family, Philip. iv. 22.

EPILOGUE

TO

ST. PAUL'S EPISTLES.

HAVING now finished the translation and explanation of all the apostle Paul's epistles, I presume my readers will not be displeased with me for transcribing a passage from the conclusion of Archdeacon Paley's *Horæ Paulinæ*, where, after giving a short but comprehensive view of the evidences by which the authenticity of St. Paul's epistle is established beyond all possibility of doubt, he thus proceeds:—"If it be true, that we are in possession of the very letters which St. Paul wrote, let us consider what confirmation they afford to the Christian history. In my opinion, they substantiate the whole transaction. The great object of modern research is, to come at the epistolary correspondence of the times. Amidst the obscurities, the silence, or the contradictions of history, if a letter can be found, we regard it as the discovery of a land-mark; as that by which we can correct, adjust, or supply the imperfections and uncertainties of other accounts. One cause of the superior credit which is attributed to letters is this, that the facts which they disclose generally come out *incidentally*, and therefore without design to mislead the public by false or exaggerated accounts. This reason may be applied to St. Paul's epistles with as much justice as to any letters whatever. Nothing could be farther from the intention of the writer, than to record any part of his history. That his history was *in fact* made public by these letters, and has by the same means been transmitted to future ages, as a secondary and unthought-of effect. The sincerity therefore of the apostle's declarations cannot reasonably be disputed; at least, we are sure that it was not vitiated by any desire of setting himself off to the public at large. But these letters form a part of the muniments of Christianity; as much to be valued for their contents as for their originality. A more inestimable treasure, the care of antiquity could not have sent down to us. Besides the proof they afford of the general reality of St. Paul's history, of the knowledge which the author of the Acts of the Apostles had obtained of that history, and the consequent probability that he was what he professes himself to have been, a companion of the apostle; besides the support they lend to these important inferences, they meet specifically some of the principal objections upon which the adversaries of Christianity have thought proper to rely. In particular, they shew,—

"I. That Christianity was not a story set on foot amidst the confusions which attended and immediately preceded the destruction of Jerusalem; when many extravagant reports were circulated, when men's minds were broken by terror and distress, when amidst the tumult that surrounded them inquiry was impracticable. These letters shew incontestably, that the religion had fixed and established itself before this state of things took place.

"II. Whereas it hath been insinuated, that our Gospel may have been made up of reports and stories which were current at the time, we may observe, that with respect to the Epistles that is impossible. A man cannot write the history of his own life from reports; nor, what is the same thing, be led by reports to refer to passages and transactions in which he states himself to have been immediately present and active. I do not allow that this insinuation is applied to the historical part of the New Testament with any colour of justice or probability; but I say, that to the Epistles it is not applicable at all.

"III. These letters prove, that the converts to Christianity were not drawn from the barbarous, the mean, or the ignorant set of men, which the representations of infidelity would sometimes make them. We learn from letters, the character not only of the writers, but, in some measure, of the persons to whom they are written. To suppose that these letters were addressed to a rude tribe, incapable of thought or reflection, is just as reasonable as to suppose Locke's Essay on the Human Understanding to have been written for the instruction of savages. Whatever may be thought of these letters in other respects, either of diction or argument, they are certainly removed as far as possible from the habits and comprehension of a barbarous people.

"IV. St. Paul's history, I mean so much of it as may be collected from his letters, is so *implicated* with that of the other apostles, and with the substance indeed of the Christian history itself, that I apprehend it will be found impossible to admit St. Paul's story (I do not speak of the miraculous part of it) to be true, and yet to reject the rest as fabulous. For instance, can any one believe that there was such a man as Paul, a preacher of Christianity in the age which we assign to him, and *not* believe that there were also at the same time such men as Peter, and James, and other apostles, who had been companions of Christ?

during his life, and who after his death published and avowed the same things concerning him which Paul taught? Judea, and especially Jerusalem, was the scene of Christ's ministry. The witnesses of his miracles lived there. St. Paul by his own account, as well as that of his historian, appears to have frequently visited this city; to have carried on a communication with the church there; to have associated with the rulers and elders of that church, who were some of them apostles; to have acted, as occasions offered, in correspondence, and sometimes in conjunction with them. Can it after this be doubted, but that the religion, and the general facts relating to it, which St. Paul appears by his letters to have delivered to the several churches which he established at a distance, were at the same time taught and published at Jerusalem itself, the place where the business was transacted, and taught and published, by those who had attended the founder of the institution in his miraculous, or pretended miraculous ministry?

"It is observable, for so it appears both in the Epistles and from the Acts of the Apostles, that Jerusalem, and the society of believers in that city, long continued the centre from which the missionaries of the religion issued, with which all other churches maintained a correspondence and connexion, to which they referred their doubts, and to whose relief, in times of public distress, they remitted their charitable assistance. This observation I think material; because it proves that this was not the case of giving out accounts in one country of what is transacted in another, without affording the hearers an opportunity of knowing whether the things related were credited by any, or even published in the place where they are reported to have passed.

"V. St. Paul's letters furnish evidence (and what better evidence than a man's own letters can be desired?) of the soundness and sobriety of his judgment. His caution in distinguishing between the occasional suggestions of inspiration, and the ordinary exercise of his natural understanding, is without example in the history of human enthusiasm. His morality is everywhere calm, pure, and rational, adapted to the condition, the activity, and the business of social life, and of its various relations; free from the over-scrupulousness and austerities of superstition, and from (what was more perhaps to be apprehended) the abstractions of quietism, and the soarings or extravagancies of fanaticism. His judgment concerning a hesitating conscience, his opinion of the moral indifference of many actions, yet of the prudence and even duty of compliance, where non-compliance would produce evil effects upon the minds of the persons who observed it, is as correct and just as the most liberal and enlightened moralist could form at this day. The accuracy of modern ethics has found nothing to amend in these determinations.

"What Lord Lyttelton has remarked of the preference ascribed by St. Paul to inward rectitude of principle above every other religious accomplishment, is very material to our present purpose. 'In his first epistle to the Corinthians, chap. xiii. 1-3. St. Paul has these words:—'Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.' Is this the language of enthusiasm? Did ever an enthusiast prefer that universal benevolence which comprehendeth all moral virtues, and which, as appeareth by the following verses, he meant by charity here? Did ever an enthusiast, I say, prefer that benevolence (which we may add is attainable by every man) to faith and to miracles, to those religious

opinions which he had embraced, and to those supernatural graces and gifts which he imagined he had acquired, nay, even to the merit of martyrdom? Is it not the genius of enthusiasm to set moral virtues infinitely below the merit of faith, and, of all moral virtues, to value that least which is most particularly enforced by St. Paul, a spirit of candour, moderation, and peace? Certainly neither the temper nor the opinions of a man subject to fanatic delusions are to be found in this passage.—*Considerations on the Conversion, &c.*

"I see no reason, therefore, to question the integrity of his understanding. To call him a visionary, because he appealed to visions, or an enthusiast, because he pretended to inspiration, is to take the question for granted. It is to take for granted that no such visions or inspirations existed; at least it is to assume, contrary to his own assertions, that he had no other proofs than these to offer of his mission, or of the truth of his relations.

"One thing I allow, that his letters everywhere discover great zeal and earnestness in the cause in which he was engaged; that is to say, he was convinced of the truth of what he taught; he was deeply impressed, but not more so than the occasion merited, with a sense of its importance. This produces a corresponding animation and solicitude in the exercise of his ministry. But would not these considerations, supposing them to be well-founded, have holden the same place, and produced the same effect, in a mind the strongest and the most sedate?

"VI. These letters are decisive as to the sufferings of the author; also as to the distressed state of the Christian church, and the dangers which attended the preaching of the gospel. See Col. i. 24.; 1 Cor. xv. 19, 30, 31, 32.; Rom. viii. 17, 18, 35, 36.; 1 Cor. vii. 25, 26.; Philip. i. 29, 30.; Gal. vi. 14, 17.; 1 Thess. i. 6.; 2 Thess. i. 4.

"We may seem to have accumulated texts unnecessarily; but besides that the point which they are brought to prove is of great importance, there is this also to be remarked in every one of the passages cited, that the allusion is drawn from the writer by the argument on the occasion; that the notice which is taken of his sufferings, and of the suffering condition of Christianity, is perfectly incidental, and is dictated by no design of stating the facts themselves. Indeed they are not stated at all; they may rather be said to be assumed. This is a distinction upon which we have relied a good deal in the former part of this treatise; and where the writer's information cannot be doubted, it always, in my opinion, adds greatly to the value and credit of the testimony, &c.

"In the following quotations, the reference to the author's sufferings is accompanied with a specification of time and place, and with an appeal for the truth of what he declares to the knowledge of the persons whom he addresses, 1 Thess. ii. 2. 2 Tim. iii. 10, 11.

"I apprehend, that to this point, as far as the testimony of St. Paul is credited, the evidence from his letters is complete and full. It appears under every form in which it could appear, by occasional allusions and by direct assertions, by general declarations and by specific examples.

"VII. St. Paul in these letters asserts, in positive and unequivocal terms, his performance of miracles, strictly and properly so called: Gal. iii. 5. 1 Cor. ii. 4, 5. 1 Thess. i. 5. Heb. ii. 4. Rom. xv. 15, 18, 19. 2 Cor. xiii. 12. 'Truly the signs of an apostle were wrought among you, in all patience, by signs and wonders and mighty deeds.' These words, *signs, wonders, and mighty deeds*, (σημειά, καὶ τέρατα, καὶ δυνάμεις), are the specific appropriate terms throughout the New Testament, employed when public sensible miracles are intended to be expressed. This will appear by consulting amongst other places the following texts: Mark xvi. 20. Luke xxiii. 8. John ii. 11, 23, iii. 2, iv. 48, 54, xi. 49. Acts ii. 22, iv. 30, v. 12, vi. 8, vii. 16, xiv. 3, xv. 12. And it cannot be shown, that they are ever

employed to express any thing else. Farther, these words not only denote miracles as opposed to natural effects, but they denote visible, and what may be called external miracles, as distinguished, *First*, from *inspiration*. If St. Paul had meant to refer only to secret illuminations of his understanding, or secret influences upon his will or affections, he could not with truth have represented them as signs and wonders wrought by him, or signs, and wonders, and mighty deeds wrought amongst them. *Secondly*, from *visions*. These would not by any means satisfy the force of the terms, *signs, wonders, and mighty deeds*; still less could they be said to be wrought by him, or wrought amongst them; nor are these terms and expressions anywhere applied to visions. When our author alludes to the supernatural communications which he had received, either by vision or otherwise, he uses expressions suited to the nature of the subject, but very different from the words which we quoted. He calls them *revelations*, but never signs, wonders, or mighty deeds. 'I will come,' says he, 'to visions and revelations of the Lord;' and then proceeds to describe a particular instance; and afterwards adds, 'lest I should be exalted above measure, through the abundance of the revelations, there was given me a thorn in the flesh.'

"Upon the whole, the matter admits of no softening qualification or ambiguity whatever. If St. Paul did not work actual, sensible, public miracles, he has knowingly in these letters borne his testimony to a falsehood. I need not add, that in two also of his quotations he has advanced his assertion in the face of those persons amongst whom he declares the miracles to have been wrought.

"Let it be remembered, that the Acts of the Apostles describe various particular miracles wrought by St. Paul, which in their nature answer to the terms and expressions which we have seen to be used by St. Paul himself.

"Here then we have a man of liberal attainments, and in other points of sound judgment, who had addicted his life to the service of the gospel. We see him, in the prosecution of his purpose, travelling from country to country, enduring every species of hardship, encountering every extremity of danger, assaulted by the populace, punished by the magistrates, scourged, beat, stoned, left

for dead; expecting wherever he came a renewal of the same treatment and the same dangers, yet, when driven from one city, preaching in the next; spending his whole time in the employment, sacrificing to it his pleasures, his ease, his safety; persisting in this course to old age, unaltered by the experience of perverseness, ingratitude, prejudice, desertion; unsubdued by anxiety, want, labour, persecution; unwearied by long confinement; undismayed by the prospect of death. Such was St. Paul. We have his letters in our hands; we have also a history purporting to be written by one of his fellow-travellers, and appearing, by a comparison with these letters, certainly to have been written by some person well acquainted with the transactions of his life. From the letters, as well as from the history, we gather, not only the account which we have stated of him, but that he was one out of many who acted and suffered in the same manner; and that of those who did so, several had been the companions of Christ's ministry, the ocular witnesses, or pretending to be such, of his miracles and of his resurrection. We moreover find this same person referring in his letters to his supernatural conversion, the particulars and accompanying circumstances of which are related in the history, and which accompanying circumstances, if all or any of them be true render it impossible to have been a delusion. We also find him positively, and in appropriate terms, asserting that he himself worked miracles, strictly and properly so called, in support of the mission which he executed; the history meanwhile recording various passages of his ministry which come up to the extent of this assertion. The question is, whether falsehood was ever attested by evidence like this? Falsehoods, we know, have found their way into reports, into tradition, into books; but is an example to be met with of a man voluntarily undertaking a life of want and pain, of incessant fatigue, of continuous peril; submitting to the loss of his home and country to stripes and stoning, to tedious imprisonment, and the constant expectation of a violent death, for the sake of carrying about a story of what was false, and of what, if false, he must have known to be so?"—*Here Pauline* chap. xvi. p. 405-426.

JAMES.

PREFACE.

THE following seven epistles have commonly been called *Catholic Epistles*; but for what reason, commentators are not agreed. Hammond's account of the matter seems as probable as any; namely, that the first epistle of Peter, and the first of John, having from the beginning been received as authentic, obtained the name of *Catholic*, or universally acknowledged, and therefore canonical epistles, to distinguish them from the epistle of James, the second of Peter, the second and third of John, and the epistle of Jude; all which were for a while doubted of, and by many not considered as a rule of faith. But their authenticity being at length acknowledged by the generality of the churches, they also obtained the name of *Catholic* or universally received *Epistles*, and were esteemed of equal authority with the rest. Whitby, however, seems to adopt the account which Oecumenius hath given of this matter; namely, that these epistles were denominated *Catholic*, because all of them, except the two short epistles of John, were written, not to people dwelling in one place, but to the Jews dispersed through all the countries within the Roman empire.

Here it is proper to observe, that as we judged it necessary to establish the authenticity of Paul's epistles to the Hebrews, because of all his epistles it alone was called in question, so we judge it necessary to establish the authenticity of the five epistles above mentioned, because they were doubted of by many in the first age. In the preface, therefore, to each of these epistles, I will explain the grounds on which the church hath now received them into the canon of scripture; and the rather, because it will shew how generally all Paul's epistles, except that to the Hebrews, were acknowledged and received as his from the very beginning. See sect. 2. paragraph 2. of this Preface.

The testimonies of the ancients, by which the authenticity of the books of the New Testament, and more especially of the Catholic epistles, is established, have been carefully collected, and most fairly proposed by the excellent Lardner, in the supplement to his *Credibility*, &c. From that valuable work I have transcribed the testimonies of the greatest importance for establishing the genuineness of the Catholic epistles, and have marked the pages where they are to be found. But, in some cases, having abridged Lardner's account, I have not marked the places from which I have taken the particulars. But the reader who desires more full information, will easily obtain it by consulting the three vols. of his Supplement, which treat of the Canon of the New Testament, where also he will find the judgment of authors, both ancient and modern, concerning the above-mentioned doubted epistles, either accurately recited, or the places of their works distinctly referred to, in which they have given their opinion concerning them.

SECT. I.—*The History of James, the Author of the Epistle which bears his name.*

IN the catalogues of the apostles, given Matt. x. 2. Mark iii. 16. Luke vi. 14. Acts i. 13. we find two persons of the name of *James*. The first was the son of *Zebedee*, Matt. x. 2.; the second, in all the catalogues, is called the son of *Alpheus*. One of these apostles is called,

Gal. i. 19. 'the Lord's brother.'—Wherefore, as there were only twelve apostles, and as James the son of *Zebedee*, so far as we know, was in no respect related to our Lord, the apostle called *James the Lord's brother* must have been James the son of *Alpheus*, called also James the less, or younger, whose relation to Christ will appear by comparing Mark xv. 40. with John xix. 25. In the former passage, Mark, speaking of the women who were present at the crucifixion, says, 'There were also women looking on afar off, among whom were Mary Magdalene, and Mary the mother of James the less, and of *Joseph* and *Salome*.' In the latter passage, John, speaking of the same women, says, 'There stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of *Cleophas*, and Mary Magdalene.' Wherefore, our Lord's 'mother's sister, Mary the wife of *Cleophas*,' mentioned by John, is, in all probability, the person whom Mark calls 'Mary the mother of James the less, and of *Joseph*;' consequently, her sons James and *Joseph* were our Lord's cousins-german by his mother. And as the Hebrews called all near relations *brethren*, (compare Gen. xiii. 8. with Gen. xi. 27. and Gen. xxix. 12. with ver. 15.), it is more than probable, that James the son of *Alpheus*, who was our Lord's cousin-german, is 'James the Lord's brother' mentioned Gal. i. 19.—Three circumstances confirm this opinion: 1st, James and *Joseph*, the sons of Mary our Lord's mother's sister, are expressly called the *brethren* of Jesus, Matt. xiii. 55. Mark vi. 3.—2^d, James the son of our Lord's mother's sister, being distinguished from another James by the appellation of *the less*, Mark xv. 40. there is good reason to think that he is the James whom Mark in this catalogue distinguishes from James the son of *Zebedee*, by the appellation of *the son of Alpheus*. It is true, Mary the mother of James and *Joseph* is called the wife of *Cleophas*, John xix. 25. But *Cleophas* and *Alpheus* are the same names differently pronounced, the one according to the Hebrew, the other according to the Greek orthography.—3^d, Of the persons called 'the brethren of Jesus,' Matt. xiii. 59. three are mentioned in the catalogues as apostles; namely, James, and Simon, and *Judas*. They, I suppose, are the brethren of the Lord, who are said, as apostles, to have had a right to lead about a sister, or a wife, &c. 1 Cor. ix. 5.—Jerome likewise thought James the Lord's brother was so called, because he was the son of Mary our Lord's mother's sister. "Jacobus, qui appellatur frater Domini, cognomento justus, ut nonnulli existimant Josephi ex alia uxore, ut autem mihi videtur, Mariæ sororis matris Domini (cujus Joannes in libro suo meminit) filius, post passionem Domini ab apostolis Hierosolymorum episcopos ordinatus, unam tantum scripsit epistolam, quæ de septem Catholicis est." Art. *Jacobus*.—Lardner, Canon. vol. iii. p. 63. says, Jerome seems to have been the first who said our Lord's brethren were the sons of his mother's sister; and that his opinion was at length embraced by Augustine, and has prevailed very much of late, being the opinion of the Romanists in general, and of Lightfoot, Witsius, Lampe, and many of the Protestants.

On the other hand, Origen, Epiphanius, and other ancient writers, both Greeks and Latins, were of opinion, that James the Lord's brother was not the son of the Virgin's sister, but of *Joseph* our Lord's reputed father by a former wife, who died before he espoused the Virgin. Of the same opinion were Vossius, Basnage, and Cave

among the Protestants, and Valesius among the Romanists. Epiphanius and Theophylact supposed that Joseph's first wife was the widow of Alpheus, who, being Joseph's brother, Joseph married her to raise up seed to him; and therefore James, the issue of that marriage, was fitly called the son of Alpheus, and brother of our Lord. But these suppositions might have been spared, if the ancients and moderns had recollected that near relations were called *brethren* by the Hebrews, and that Alpheus and Cleophas are the same names differently written.

James the less, the son of Alpheus, being not only the Lord's near relation, but an apostle whom, as is generally supposed, he honoured in a particular manner, by appearing to him alone after his resurrection, 1 Cor. xv. 7. these circumstances, together with his own personal merit, rendered him of such note among the apostles, that they appointed him to reside in Jerusalem, and to superintend the church there. This appointment, Lardner says, was made soon after the martyrdom of Stephen; and in support of his opinion he observes, "That Peter always speaks first as president among the apostles, until after the choice of the seven deacons. Every thing said of St. James after that, implies his presiding in the church of Jerusalem." Canon. vol. iii. p. 28. For example, when the apostles and elders at Jerusalem came together to consider whether it was needful to circumcise the Gentiles, after there had been much disputing, Peter spake, Acts xv. 7. then Barnabas and Paul, ver. 12. And when they had ended, James summed up the arguments, and proposed the terms on which the Gentiles were to be received into the church, ver. 19, 20, 21.; to which the whole assembly agreed, and wrote letters to the Gentiles conformably to the opinion of James, ver. 22-29. From this it is inferred, that James presided in the council of Jerusalem, because he was president of the church in that city. Chrysostom, in his homily on Acts xv. says, "James was bishop of Jerusalem, and therefore spake last."

In the time of this council Paul communicated the gospel which he preached among the Gentiles to three of the apostles, whom he calls *pillars*; and tells us, that when they perceived the inspiration and miraculous powers which he possessed, they gave him the right hands of fellowship, mentioning James first: Gal. ii. 9. 'And knowing the grace that was bestowed on me, James, Cephas, and John, who were pillars, gave to me and Barnabas the right hands of fellowship.' This implies, that James, who in the first chapter he had called 'the Lord's brother,' was not only an apostle, but the presiding apostle in the church of Jerusalem. In the same chapter, Paul, giving an account of what happened after the council, says, ver. 11. 'When Peter was come to Antioch, 12. Before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew, and separated himself, fearing them who were of the circumcision.' This shews that James resided at Jerusalem, and presided in the church there, and was greatly respected by the Jewish believers. The same circumstance appears from Acts xxi. 17. where, giving an account of Paul's journey to Jerusalem with the collections for the saints in Judea, Luke says, ver. 18. 'Paul went in with us to James, and all the elders were present.' Farther, the respect in which James was held by the apostles, appears from two facts recorded by Luke. The first is, When Paul came to Jerusalem three years after his conversion, Barnabas took him and brought him to Peter and James as the chief apostles. Compare Acts ix. 27. with Gal. i. 19. The second fact is, After Peter was miraculously delivered out of prison, about the time of the passover in the year 44, 'he came to the house of Mary,—where many were gathered together praying,' Acts xii. 12.—'And when he had declared to them how the Lord had brought him out of prison, he said, Go

shew these things to James, and to the brethren,' ver. 17. —These particulars are mentioned by Lardner, and before him by Whitby and Cave, to shew that James the Lord's brother was really an apostle in the strict acceptance of the word; consequently, that Eusebius was mistaken, when he placed him among the seventy disciples. E. H. lib. i. c. 12.

In the history of the Acts, there are some circumstances which, as learned men have remarked, lead us to conclude, that the apostles, by common agreement, allotted to each other the offices and duties which they were to perform. Thus, Acts viii. 14. 'When the apostles who were at Jerusalem heard that Samaria had received the word, they sent to them Peter and John.'—Acts xi. 22. 'Then tidings of these things,' (namely, that a number of the Hellenist Jews in Antioch had received the word), 'came to the ears of the church which was in Jerusalem, and they sent forth Barnabas, that he should go as far as Antioch.'—Gal. ii. 9. 'When James, Cephas, and John, perceived the grace that was given to me, they gave to me and Barnabas the right hands of fellowship, that we should go to the Gentiles, and they to the circumcision.' Wherefore, if James the Lord's brother was really president of the church in Jerusalem, as was formerly mentioned, and as the ancients universally affirm, he was in all probability placed in that station by the appointment, or with the approbation of the other apostles, as an ancient tradition, preserved by Eusebius and Jerome, informs us. But Epiphanius, Chrysostom, Oecumenius, and Photius think he was raised to that office by our Lord himself.—That one of the apostles should reside constantly in Jerusalem, to whom the faithful might apply for advice in any difficult case, was very proper; because circumstances might make it necessary for the greatest part of the apostles to leave Jerusalem, and to go to other countries.—Wherefore, as James the Lord's brother was a person of singular prudence and great authority, as well as an apostle, he was well qualified for that important station, and may have been appointed to it by common consent. And as every apostle, by virtue of his superior character and illumination, had a right to direct the affairs of the church where he happened to reside, the apostle James, by constantly residing in Jerusalem, became the perpetual president and director of the church there; on which account the ancients called him the bishop of Jerusalem.

Lardner's character of James deserves a place here. "Though we do not allow ourselves to enlarge on every thing said of him in the history of the council of Jerusalem, and his reception of Paul when he came up to Jerusalem and was imprisoned; yet I suppose, that every one may have discerned marks of an excellent character, and of his admirably uniting zeal and discretion, a love of truth and condescension to weak brethren. His epistle confirms that character. I think likewise, that the preservation of his life in such a station as his, to the time when he is mentioned last by Luke, may induce us to believe, that he was careful to be inoffensive in his behaviour to the unbelieving part of the Jewish nation, and that he was had in reverence by many of them." Can. vol. iii. p. 20.

James the Lord's brother was surnamed *the less*, John xix. 25. either because he was younger than James the son of Zebedee, or because he was a person of small stature, which is the literal meaning of *τὸ μικρὸν*, *the little*. James was likewise surnamed *the Just*, not indeed in the New Testament, but by the ancients, who gave him that appellation on account of his singular virtue. Some indeed have supposed James the Just to be a different person from James the son of Alpheus, and have ascribed this epistle to him; but I think without foundation. For, as there are only two persons of the name of James men

oned in scripture as apostles, and as the most ancient Christian writers have given James the Lord's brother the surname of *the Just*, there is no reason to believe that there was any third person of the name of James, who was surnamed the Just, and who was the writer of this epistle. See Euseb. E. H. lib. ii.—Lard. Com. vol. iii. p. 26.

SECT. II.—*Of the Authenticity and Authority of the Epistle of James.*

BEZA in his preface to this epistle tells us, that in the Syriac version, (I suppose he means the second Syriac), the general title prefixed to the Catholic epistles is, "The three epistles of the three apostles before whose eyes the Lord transfigured himself." Wherefore, according to that translator, the author of this epistle was James the son of Zebedee; in which opinion he hath been followed by the Arabic translator, and by some modern commentators. But, on that supposition, the epistle of James must have been written the first of all the epistles; namely, before the year 43 or 44; for in one of these years James the son of Zebedee was put to death by Herod, Acts xii. 2. The errors, however, and vices reprov'd in this epistle, shew it to be of a much later date, being the very errors and vices which gave occasion to the epistles of Peter, and John, and Jude, which all agree were written towards the conclusion of the lives of these apostles. Besides, there are passages in the epistle itself, which imply, that at the time it was written the destruction of Jerusalem was at hand. For these reasons, Jerome's opinion formerly mentioned, page 581. ought to be adopted, who tells us, that this epistle was written by James, who was called *the Lord's brother*, because he was the son of Mary the sister of our Lord's mother.

That this epistle was anciently esteemed a part of the sacred Canon, we learn from Eusebius, whose words I will recite. E. H. lib. iii. c. 25. "Here it will be proper to enumerate, in a summary way, the books of the New Testament which have been already mentioned. And, in the first place, are to be ranked the four sacred Gospels; then the book of the Acts of the Apostles; after that are to be reckoned the Epistles of Paul; in the next place, that called the first Epistle of John, and the first of Peter; after these is to be placed, if it be thought fit, the Revelation of John, the opinions of the ancients concerning which we shall in due season explain. Now these are among the acknowledged books. Among the contradicted, but yet well known to many," or approved by many, "are that called the Epistle of James, and that of Jude, and the second of Peter, and the second and third of John, whether they were actually composed by the Evangelist, or by another of the same name." From this passage it appears, that in the beginning of the fourth century, the seven Epistles called *Catholic* were well known, and received by many, though some of them were not received by all. Farther, the same author (E. H. lib. ii. c. 23.) writes as follows: "Thus far concerning James, the writer of the first Epistle called Catholic. But it ought to be observed, that (*re-Sueta*) it is thought spurious." By which Eusebius does not mean that it was in this time thought a forged writing, but that it had not been universally received by the church, as is evident from the reason which he subjoins: "For as much as there are not many of the ancient writers who have quoted it, as neither that called Jude's, another of the epistles named Catholic. However, we know that these also are commonly used," that is, publicly read, "in most churches with the rest." From this passage it appears, that notwithstanding the epistle of James was doubted of by some, and not often quoted by the ancients, it was in

Eusebius's days generally received, and publicly read in the churches of Christ.

That the epistle of James was early esteemed an inspired writing, is evident from the following fact: That, while the second epistle of Peter, the second and third of John, the epistle of Jude, and the Revelation, are omitted in the first Syriac translation of the New Testament, which was made in the beginning of the second century for the use of the converted Jews, the epistle of James hath found a place therein, equally with the books which were never called in question. This is an argument of great weight. For certainly the Jewish believers, to whom that epistle was addressed and delivered, were much better judges of its authenticity than the converted Gentiles, to whom it was not sent, and who, perhaps, had no opportunity of being acquainted with it till long after it was written. Wherefore, its being received by the Jewish believers is an undeniable proof that they knew it to be written by James the apostle. Whereas, the ignorance of the Gentile believers concerning this epistle, is not even a presumption against its authenticity.

That the converted Gentiles had little knowledge of the epistle of James in the first ages, may have been owing to various causes; such as, That it was addressed to the Jews, and that the matters contained in it were personal to the Jews. For, on these accounts, the Jewish believers may have thought it not necessary to communicate it to the Gentiles. And when it was made known to them, they may have scrupled to receive it as an inspired writing, for the following reasons:—1. The writer does not in the inscription take the title of an apostle, but calls himself simply, 'James, a servant of God, and of the Lord Jesus Christ.' 2. Many of the ancients, by calling the writer of this epistle *James the Just*, have rendered his apostleship doubtful. 3. As they have done likewise, by speaking of him commonly as Bishop of Jerusalem, and not as an apostle of Christ.—It is little wonder, therefore, that this epistle was not generally received by the converted Gentiles; consequently that it was not often quoted by them in their writings. But afterwards, when it was considered that this epistle was from the beginning received by the Jewish believers, and that it was translated into the Syriac language for their use; and that Paul, though an apostle, sometimes contented himself with the appellation of 'a servant of Christ,' Philip. i. 1. Philem. ver. 1. and sometimes took no appellation but his own name, 1 Thess. i. 1. 2 Thess. i. 1.; and that the apostle John did not in any of his epistles call himself an apostle—the title which the author of the epistle of James had to be an apostle was no longer doubted, but he was generally acknowledged to be 'James the son of Alphaeus,' and 'the Lord's brother;' and his epistle, after an accurate examination, (see Preface to 2 Peter, sect. 1. paragr. 2.), was received into the canon as an inspired writing. So Estius tells us, who affirms, that, after the fourth century, no church nor ecclesiastical writer is found, who ever doubted of the authority of this epistle. But, on the contrary, all the catalogues of the books of scripture, published, whether by general or provincial councils, or by Roman bishops or other orthodox writers since the fourth century, constantly number it among the Canonical scriptures. See Whitby's Preface.

With respect to what is remarked by Eusebius, that there are not many ancient writers who have quoted the epistle of James, learned men have observed, that Clement of Rome hath quoted it four several times. And so does Ignatius in his genuine epistle to the Ephesians, sect. 10. 12. 17. 30. And Origen in his 13th Homily on Genesis, sect. 5. That it was not more generally quoted by the ancients, besides the things already mentioned may have been owing to the following reasons:—

1. Being written to the whole Jewish nation, to correct the errors and vices which prevailed among them, the Gentiles may have thought themselves little concerned with it, and may have been at no pains to procure copies of it; by which means it was not at first so generally known among them as some other books of scripture.—
 2. The seeming opposition of the doctrine in this epistle, to the doctrine of Paul concerning justification by faith without works of law, may have occasioned it to be less

regarded by the most ancient writers; just as in later times it was on the same account rejected by Luther, who to show his contempt of it, called it (*epistola straminea* a *straw* or *chaffy epistle*).

To conclude, the authority of the epistle of James as an inspired writing, is abundantly established, in Mill's opinion, by the apostles Paul and Peter, who have in their writings many sentiments and expressions similar to those contained in this epistle. For example :—

1 *Pet.* i. 1. Who hath begotten us again to a living hope, through the resurrection of Jesus Christ.

Rom. v. 3. Knowing that affliction worketh out patience, and patience experience.

Rom. ii. 13. Not the hearers of the law are just before God, but the doers of the law shall be justified.

Rom. vii. 23. I see another law in my members, warring against the law of my mind.

1 *Pet.* ii. 11. Lusts which war against the soul.

1 *Pet.* v. 8. Your adversary the devil: 9. Whom resist, steadfast in the faith.

1 *Pet.* v. 6. Be humbled under the mighty hand of God, that he may exalt you.

Rom. iv. 4. Who art thou that condemnest another man's household servant?

1 *Pet.* iv. 8. Love covereth a multitude of sins.

James i. 18. Having willed it, he hath begotten us by the word.

James i. 3. Knowing, that the proving of your faith worketh out patience.

James i. 22. And be ye doers of the law, and not hearers only, deceiving yourselves by false reasoning.

James iv. 1. Come they not hence, even from your lusts, which war in your members?

James iv. 7. Resist the devil, and he will flee from you.

James iv. 10. Be humbled in the presence of God, and he will lift you up.

James iv. 12. Thou, who art thou that condemnest another?

James v. 20. Will cover a multitude of sins.

SECT. III.—*Of the Persons to whom the Epistle of James was addressed :—Of the Time and Place where it was written and delivered :—And of the Death of James.*

I. BEZA thought the epistle of James was written to the believing Jews dispersed all over the world. This likewise was the opinion of Cave and Fabricius. Grotius says, it was written to all the people of Israel living out of Judea; in which he is followed by Wall. But Lardner, with more probability, thinks it was written to the whole Jewish nation in Judea, and out of it, whether believers or not. This opinion he builds on the inscription of the epistle, which runs thus :—'James, a servant of God, and of Jesus Christ, to the twelve tribes;' that is, to the whole Jewish nation, in whatever part of the world they were living. For no description of that people can be more comprehensive than *the twelve tribes*; and though it be added, *who are in the dispersion*, the expression, he thinks, includes the Jews living in Judea, who, since the Romans subdued them, might be considered as dispersed even in Judea itself. Or, if this sense of the expression is not admitted, it can imply no more but that the apostle's letter was chiefly intended for the Jews in foreign countries; consequently, it does not exclude the Jews in Judea, who were the writer's peculiar charge; and to whom, as shall be shewed immediately, some things in the epistle more especially belong. Next, that this epistle was designed for the unconverted as well as the converted Jews, is plain from this, that the apostle did not in the beginning of it wish the twelve tribes 'grace and peace from Jesus Christ,' but gave them only a general salutation, or wish of health; neither did he conclude his letter with any Christian benediction, as he would have done if the whole of his letter had been intended for believers. Farther, that this epistle was designed in part for the unbelieving Jews, appears from some passages which belong more particularly to them. For example, chap. iv. 1—10. where the writer speaks of wars and fightings among them, in which, being actuated by their lusts, they killed one another. These things could not be said of the believing Jews, but must be understood of the mutinies and insurrections which the unbelievers, especially the zealots, raised both in Judea and in the provinces, and which brought on the

war with the Romans; also chap. v. 1—5. where James describes the miseries which were coming on the persons to whom he writes, and which fell heaviest on the unbelieving Jews in Judea; and mentions their 'condemning the just One, who did not resist them,' and insinuates, that these miseries were coming on them for that crime. Lastly, the whole of the third chapter, in Whitby's opinion, may have been intended for the unbelieving as well as the believing Jews, the name of *brethren* being applicable to both, when used by a writer of their own nation.

II. With respect to the date of this epistle, they who think it was written by James the son of Alphaeus, fix it to the year 62; because the wars and insurrections, which ended in the destruction of the Jewish commonwealth, are reproved in it, and the coming of Christ to destroy Jerusalem, and break the power of the unbelieving part of the nation, is said, chap. v. 8. to be near. Later than that year the epistle of James cannot be dated, if the opinion of Theodoret be admitted, who tells us, that what is said in the epistle to the Hebrews, which was written in the end of the year 62, or the beginning of the year 63, refers, among others, to the martyrdom of *James the Just*, chap. xiii. 7. 'Remember your rulers, who have spoken to you the word of God; and, attentively considering the ending of their conversation, imitate their faith.'

Joseph, the Jewish historian, is supposed to have spoken of the death of James the Just in the following passage: "Ananus the younger, who had just before been nominated high-priest, was haughty in his behaviour, and extremely daring. He was of the sect of the Sadducees, who are above all other Jews severe in their judicial sentences. As therefore Ananus was such a man, he, thinking he had a fit opportunity, because Festus was dead and Albinus was yet upon the road, calls a council, and bringing before them 'the brother of Jesus who is called Christ, whose name was James,' and some others, he brought an accusation against them as transgressors of the law, and delivered them to be stoned to death; by which means he offended some of the mildest Jews in the city, and such as were most exact observers of the law." Ant. lib. 20. cap. 8. Genev. Edit. If the words, 'the brother of Jesus who is called Christ,' are genuine

this passage will fix the death of James to the year 63, after Festus was dead, and before Albinus came into the province. But many learned men, and among the rest Le Clerc, *Ars Critic.* Part III. sect. 1. cap. 14. and Lardner, *Can.* vol. iii. p. 51. think these words are an interpolation. The ancient Christian writers give a different account of the death of James: They think he was killed, not in consequence of a judicial trial, but in a popular tumult, the occasion of which Eusebius thus explains, *E. H.* l. 2. c. 23. "When Paul had appealed to Cæsar, and had been sent to Rome by Festus, the Jews, who had aimed at his death, being disappointed in that design, turned their rage against James the Lord's brother, who had been appointed by the apostle bishop of Jerusalem," &c. Lardner conjectures that the death of James was partly "occasioned by the offence taken at his epistle; in which are not only sharp reprehensions of the unbelieving Jews, for the crimes committed by them, but also affecting representations of the dreadful calamities coming upon them." *Can.* iii. p. 93. By laying these facts and circumstances together, we cannot be much mistaken in supposing, that James wrote his epistle after the mutinies and insurrections which brought on the war with the Romans were begun, and before Jerusalem was besieged; consequently in the beginning of the year 62, or in 61, a short time before James's death. This is Lardner's opinion, p. 92. But Mill and Fabricius think it was written in the year 60, a year or two before his death.

As the apostle James commonly resided in Jerusalem, for the purpose of superintending the affairs of the church there, it is reasonable to think he wrote his epistle in Jerusalem, and delivered copies of it both to the believing and unbelieving inhabitants of that city, who, no doubt, circulated it among their brethren in distant countries, by means of such of them as came up to Jerusalem annually to the feast of Pentecost.

SECT. IV.—Of the Design of the Apostle James in writing his Epistle.

MANY of the converted Jews having formerly been of the sect of the Pharisees, who held the doctrines of fate and of the decrees of God, brought into the church not these doctrines alone, but the errors which the corrupt part of the nation had built on them; such as, that God is the author of sin, and that whoever professes the true religion is sure of salvation, whatever his temper or practice might be. In these mistaken notions the converted Jews seem to have been confirmed by certain passages of Paul's epistles, which they wrested to their own destruction. For example, *Rom.* i. 28. where it is said, that God 'delivered the Gentiles to a reprobate mind.'—*Rom.* vii. 17. 'It is no more I who work it out, but sin dwelling in me.' See the note on that verse.—*Rom.* ix. 19. 'Whom he will he hardeneth.'—*ver.* 21. 'Hath not the potter power over the clay?' &c.—*chap.* xi. 8. 'And the rest are blinded, as it is written,' &c. It seems the Judaizers in the Christian church, not willing to acknowledge that, according to the idiom of the Hebrew language, 'God is said to do what he permits,' inferred from the passages just now mentioned, that the sinful actions of men being all decreed by God, there is no resisting his will; and that the temptations by which men are seduced to sin, being all appointed of God, he is actually the author of men's sins. Farther, Paul's doctrine of justification by faith without works of law, being considered by the Judaizers as a confirmation of their favourite tenet, that nothing is ne-

cessary to salvation but the knowledge and profession of the true religion, many of them affirmed, that men are sanctified and made acceptable to God by knowledge alone. These false teachers corrupted the gospel in this manner, that by rendering it acceptable to the wicked, they might increase the number of their disciples, and draw money from them to spend on their lusts. See *Pref.* to *Jude* sect. 4.

From these pernicious doctrines flowed that extreme corruption of manners found among some sects of Christians in the first ages; and particularly among the Simonians, Nicolaitans, and other heretics of Jewish extraction, of which there are evident traces in the apostolical epistles. (See *Pref.* to 1 *John*, sect. 3.) From the same polluted source issued those manifold crimes, for which the unbelieving Jews were infamous and intolerable everywhere, about the time of the breaking out of the war which ended in the destruction of Jerusalem and the dispersion of the nation. See the Illustrations prefixed to 2 *Pet.* chap. i. and ii.

In this state of the Jewish nation and of the Christian church in the latter period of the first age, it became absolutely necessary that the apostles of the circumcision who were then alive, should exert their authority in confuting errors, which were not only ruinous to the souls of men, but most dishonourable to the character of God as the governor of the universe. Wherefore, to expose the dangerous nature of these errors, and to guard the faithful against them, the apostles Peter, (see *Pref.* to 2 *Pet.* sect. 5.), and James, and John, (see *Pref.* to 1 *John*, sect. 3.), and Jude, (see *Pref.* to *Jude*, sect. 4.), wrote the seven epistles called Catholic. So Augustine informs us in his treatise of Faith and Good Works, chap. 14. "A wicked opinion having sprung up, even in the apostles' days, by misunderstanding Paul's arguments, Peter, John, James, and Jude aimed in their epistles principally at this end, to vindicate the doctrine of Paul from the false consequences charged upon it, and to shew that faith without works is nothing worth; but indeed Paul does not speak of faith at large, but only of that living, fruitful, and evangelical faith which he himself saith worketh by love. As for that faith void of good works, which these men thought sufficient to salvation, he declareth positively against it."—And having mentioned that Peter says some passages of his brother Paul's epistles had been wrested by unlearned men, Augustine observes, that Peter calls it *wresting*, because Paul was in truth of the same opinion with the other apostles, and held eternal life impossible to be obtained by any faith which had not the attestation of a holy life." Benson's translation in his note on 2 *Pet.* i. 9.

But although all the Catholic epistles were written to confute the corrupt doctrines and practices of the unbelieving Jews, and of the Judaizing Christians, in none of them are these doctrines more strongly opposed than in this epistle of James. For the sentiments which it contains are excellent, the doctrines which it inculcates are perfectly just and conformable to the spirit of the gospel, the precepts which it enjoins have all a tendency to advance the perfection and happiness of human nature. Moreover, the arguments by which the practice of religion and morality are enforced, are most cogent and affecting, and the language in which they are expressed is beautiful. From all which it follows, that this writing is the production of a person of an enlarged understanding, and of great goodness of heart, which, as Lardner observes, is the very character ascribed to James our Lord's brother, by all the Christian writers who have made mention of him.

CHAPTER I.

View and Illustration of the Exhortations contained in this Chapter.

THE object of this epistle being to persuade the whole body of the Jewish nation to forsake the many errors and vices into which they had fallen, the apostle first directed his discourse to such of them as were Christians, who, it would seem, were becoming impatient under the persecution they were suffering for their religion; and the rather, because their unbelieving brethren had endeavoured to persuade them, that the evils under which they laboured were tokens of the divine displeasure. For they applied to individuals those passages of the law in which God declared he would bless and prosper the Israelitish nation, or curse and afflict it, according as it adhered to or forsook the law of Moses. Wherefore, to enable the Jewish Christians to judge rightly of the affliction they were enduring, and to reconcile them to their then suffering lot, the apostle, in the beginning of his epistle, exhorted them to rejoice exceedingly in affliction as a real advantage, ver. 2.—Because it was intended by God to produce in them patience, ver. 3.—And if it produced patience, it would contribute to the perfecting of many other virtues in them, ver. 4.—In the second place, the apostle exhorted them to pray for wisdom to enable them to make a proper use of their afflictions, and assured them, that God was most willing to grant them that, and every other good gift, ver. 5.—provided they asked these gifts sincerely, ver. 6-8.—Thirdly, that the poor among the brethren might be encouraged to bear the hardships of their lot patiently, and that the rich might not be too much cast down when they were stript of their riches and possessions by their persecutors, he represented to the poor their great dignity as the sons of God, and the excellent possessions they were entitled to as the heirs of God: On the other hand, the rich he put in mind of the emptiness, instability, and brevity of all human grandeur, by comparing it to a flower whose leaves wither and fall immediately on their being exposed to the scorching heat of the sun, ver. 9-11.—Fourthly, to encourage both the poor and the rich to suffer cheerfully the loss of the transitory goods of this life for Christ's sake, he brought to their remembrance Christ's promise to bestow on them, in recompense, a crown of life, ver. 12.

The apostle next directed his discourse to the unbelieving part of the nation, and expressly condemned that impious notion by which many of them, and even some of the Judaizing teachers among the Christians, pretended to vindicate their worst actions, namely, that God

tempts men to sin, and is the author of the sinful actions to which he tempts them. For he assured them, that God neither seduces any man to sin, neither is himself seduced by any one, ver. 13.—But that every man is seduced by his own lusts, ver. 14.—which being indulged in the mind, bring forth sin; and sin, by frequent repetition being nourished to maturity, bringeth forth death at length to the sinner, ver. 15.—Wherefore he besought them, not to deceive themselves by the impious notion that God is the author of sin, ver. 16.—He is the author of every good and perfect gift, and of nothing but good, and that invariably, ver. 17.—Farther, that such of them as professed the gospel might be brought to a right faith and practice, he desired them, as learners, to hearken with attention and submission to the apostles of Christ, who had brought them the word; and to be slow in delivering their opinion on matters of religion, lest they might say something that was dishonourable to God; and by no means to be angry with those who differed from them, ver. 19, 20.—And to lay aside all those evil passions which they had hitherto indulged, and which hindered them from receiving the word with meekness, ver. 21.—Then exhorted them to be doers, rather than hearers only of the word, ver. 22.—because the person who contents himself with hearing the word, is like a man who transiently beholds his natural face in a glass, then goes away, and immediately forgets his own appearance, so that he is at no pains to remove from his face any thing that is disagreeable in it, &c. ver. 23-25.

The apostle, having thus exhorted the Jews to be doers of the law, proceeded to mention certain points of the law, which persons who pretend to be holier than their neighbours are apt to neglect, but which merit the attention of all who are truly religious: And, first, he recommended the bridling of the tongue—that virtue being a great mark of perfection in those who possess it, and the want of it a certain proof that such a person's religion is false, ver. 26.—An exhortation of this kind was peculiarly suitable to the Judaizing teachers, who sinned exceedingly with their tongue, both by inculcating erroneous doctrines, together with a most corrupt morality, and by reviling all who opposed their errors. The second point of duty which the apostle recommended was, kind offices to orphans and widows in their affliction, because such good works are in the sight of God a principal part of true religion, ver. 27.

NEW TRANSLATION.

CHAP. I.—1 James, a servant of God¹ and of the Lord Jesus Christ, to the twelve tribes² who ARE in the dispersion—health.³

Ver. 1.—1. A servant of God.]—James called himself 'a servant of God,' as well as 'of Jesus Christ,' for the sake of the unconverted Jews, who, because he was a servant of Christ, thought he was not a servant of God.

2. To the twelve tribes.]—That the twelve tribes were actually in existence when James wrote his epistle, will appear from the following facts:—1. Notwithstanding Cyrus allowed all the Jews in his dominions to return to their own land, many of them did not return. This happened agreeably to God's purpose, in permitting them to be carried captive into Assyria and Babylonia. For he intended to make himself known among the heathens, by means of the knowledge of his being and perfections, which the Jews in their dispersion would communicate to them. This also was the reason that God determined that the ten tribes should never return to their own land, Hos. i. 6. viii. 8. ix. 3. 15. 17.—2. That, comparatively speaking, few of the twelve tribes returned in consequence of Cyrus's decree, but continued to live among the Gentiles, appears from this, that in the days of Ahasuerus, one of the successors of Cyrus, who reigned from India to Ethiopia, over a hundred and twenty-seven provinces, Esther iii. 8. 'the Jews were dispersed among the people in all the

COMMENTARY.

CHAP. I.—1 James, a servant of God, (see Rom. i. 1. note 1.), and of the Lord Jesus Christ, to the twelve tribes who are dispersed among the Gentiles—health.

provinces of his kingdom, and their laws were diverse from the laws of all other people, and they did not keep the king's laws: So that, by adhering to their own usages, they kept themselves distinct from all the nations among whom they lived.—3. On the day of Pentecost, which happened next after our Lord's ascension, Acts ii. 6. 9. 'There were dwelling at Jerusalem, Jews, devout men out of every nation under heaven,—Parthians, Medes, and Elamites,' &c. So numerous were the Jews, and so widely dispersed through all the countries of the world.—4. When Paul travelled through Asia and Europe, he found the Jews so numerous, that in all the noted cities of the Gentiles they had synagogues in which they assembled for the worship of God, and were joined by multitudes of proselytes from among the heathens, to whom likewise he preached the gospel.—5. The same apostle, in his speech to king Agrippa, affirmed that the twelve tribes were then existing, and that they served God day and night, in expectation of the promise made to the fathers, Acts xxvi. 6.—6. Josephus, Ant. i. 14. c. 12 tells us that one region could not contain the Jews, but they dwelled in most of the flourishing cities of Asia and Europe, in the islands and continent, not much less in number than the heathen inhabitants. From all which it is

2 My brethren, count it all joy when ye fall into divers trials.¹

5 Knowing that (το δεικνύον, 1 Pet. i. 7.) the proof of your faith worketh out patience :

4 Let patience, (ἡ, 106.) therefore, have a perfect work, that ye may be perfect and complete,¹ deficient in nothing.

5 If any of you be deficient in wisdom,¹ let him ask IT of God, who giveth to all men liberally, and upbraideth not, and it shall be given to him.

6 But let him ask in faith, (ᾧ μὴ διαγνωμῶν) being not at all irresolute;¹ for he who is irresolute, is like a wave of the sea, driven of the wind, and tossed.

7 (ἰσθ, 97.) Now, let not that man think he shall receive any thing from the Lord.¹

8 A man of two minds¹ is unstable² in all his ways.

9 (καὶ, 104.) Moreover, let the brother who is low, glory in his exaltation ;

10 And the rich in his humiliation.¹ For, as a flower of an herb, (1 Pet. i. 24. note), he shall pass away.²

11 For the sun riseth with a burning heat, and withereth the herb ; and the flower thereof falleth down, and the beauty of the appearance¹ thereof perisheth : so also the rich man shall wither in his ways.²

2 My brethren, instead of placing your happiness in great worldly prosperity, count it a most joyful event when ye fall into divers trials. See ver. 13. note.

3 Knowing that the proving of your faith by persecution and affliction, worketh out in you patience and resignation to God's will, from which many other virtues will flow :

4 Let patience, therefore, operate fully, that ye may be perfect and complete in the virtues which ye already possess, and deficient in no virtue which ye ought to attain.

5 If any of you be so deficient in wisdom as not to make a due use of afflictions, let him ask it of God—who giveth good things to all men liberally, and reproaches none for asking these things with importunity—and it shall be given to him.

6 But let him ask in the faith that God is able and willing to grant what he asks, not at all irresolute with respect to what he asks ; for he who is irresolute concerning the good gifts for which he prays, is like a wave of the sea, driven of the wind and tossed : he will not pursue any virtue steadily.

7 Now, let not that man think, that, by the mere uttering of words not accompanied with sincere desires and endeavours, he shall receive any spiritual blessings from the Lord.

8 A man of two minds is unstable in all his purposes and actions, and never can attain any excellency of character.

9 Moreover, let the Christian who is low in this life, glory in his great dignity as a son of God and an heir of heaven, equally with the rich ;

10 And let the rich, who suffers for being a Christian, glory in being reduced to poverty for his attachment to so excellent a cause. For as a flower of an herb he must soon die.

11 For the sun (ἡ ἀστὴρ, 1. aorist) riseth with a burning heat, and withereth the herb ; and the flower thereof falleth down, and its beautiful form perisheth : so also the rich man, by the common vicissitudes of life, or by diseases and death seizing him in the midst of his glory, shall wither in his ways ; the grandeur of his state shall vanish.

evident, that the Jews of the dispersion were more numerous than even the Jews in Judea ; and that James very properly inscribed his letter to the twelve tribes which were in the dispersion ; seeing the twelve tribes really existed then, and do still exist, although not distinguished by separate habitations, as they were anciently in their own land.

3 Health.]—Luther and Cajetan, who believed James to be no apostle, and rejected his epistle, called this a naked manner of salutation unworthy of an apostle, because it was not a wish of *grace and peace*, but only of *health* (ὑγιαίνειν). The apostle John, however, in his second epistle, used this salutation. It is the salutation likewise which the angel gave to Mary, Luke i. 28. Nay, this naked and heathenish manner of salutation, as they are pleased to term it, was used by the Council of Jerusalem in their letter to the converted Gentiles, Acts xv. 23. And as that letter was dictated by James the author of this epistle, it is beautiful to observe the same form of salutation used in both.

Ver. 2. When ye fall into divers trials.]—The word πειρασμοί, which in our Bible is translated *temptations*, does not signify here what is commonly meant by temptations ; for these we are directed to pray against. But it denotes *trials* by affliction and persecution. To these, God, by whose providence they come, exposes men, not to lead them into sin, but to afford them an opportunity of exercising and improving their virtues. Affliction, however, and persecution, contrary to God's intention, often prove temptations to sin through the influence of men's lusts.—Because afflictions have a natural influence to improve men's virtue, our Lord declared those 'blessed who are persecuted for righteousness' sake,' Matt. v. 10. and exhorted such, ver. 12. 'to rejoice as if ye were exceeding glad.' These sentiments the apostle James, I doubt not, had in his eye, when he exhorted the Jewish Christians to 'count it all joy when they fell into divers trials.'

Ver. 4. And complete.]—Ὁλοκληρῶς. This word is applied to such living creatures as have all the members which belong to their kind. See 1 Thess. v. 23. note 1.—Here it signifies that the virtues proper to the new creature, which the brethren already possessed, were to be complete both in principle and in practice.

Ver. 5. Deficient in wisdom.]—Wisdom, in the common acceptation of the word, denotes a sound practical judgment concerning things to be done or avoided. But in scripture it signifies that assemblage of virtues which constitute true religion. See chap. iii. 17.—By wisdom, in this place, Benson understands those spiritual gifts which Christ promised to his disciples to enable them to defend the gospel, Luke xxi. 15. But I rather think practical wisdom to improve one's afflictions is meant, as expressed in the commentary.

Ver. 6. Not at all irresolute.]—One of the senses of διακρίνω is to be in doubt, to be divided in one's own mind, consequently to be irresolute. Parkhurst's Dictionary.

Ver. 7. Receive any thing from the Lord.]—The man who is not fixed in his resolution to pursue virtue and avoid vice, but halts be-

tween the two, can never ask God's assistance sincerely, and therefore cannot expect to receive from God what he asks. See Estius on 1 John v. 14. for an account of the qualifications necessary to acceptable prayer.

Ver. 8.—1. A man of two minds.]—The word διψυχος signifies one who has two souls, of which the one is of this opinion, the other of that ; consequently is ever changing his resolutions and actions, according to the passion which happens to have the ascendant for the time. We have the same word, chap. iv. 8. applied to persons atrociously wicked.

2. Is unstable in all his ways.]—Having no fixed inclination either to virtue or vice, he halts between the two ; and, pursuing no steady plan of conduct, he will neither be delivered from vices, though he sometimes resists them, nor acquire any measure of virtue, though he sometimes pursues it.—Some are of opinion, that in this passage the apostle speaks of those Jews who were not resolved whether they would adhere to the law or to the gospel.

Ver. 10.—1. The rich in his humiliation.]—So the word is translated, Acts viii. 33. Ταπεινότης in this verse, being opposed to ψαῖ in the preceding, signifies the humiliation of the rich man, by his being stripped of his riches and possessions, of his liberty, and even by his being liable to lose his life on account of the gospel. Here, therefore, the apostle adviseth the rich to glory when they lose the uncertain riches of this life, for the sake of maintaining such excellent possessions as truth and a good conscience, with the favour and approbation of God.—Grotius and Le Clerc, by supplying μετὰ νου, translate the clause thus : Let the rich be ashamed of his meanness ; that is, of the emptiness and uncertainty of the enjoyments in which he delights. But the translation I have given agrees better with the scope of the passage.

2. He shall pass away.]—The apostle's argument is, that the rich who lose their possessions for righteousness' sake, lose things comparatively of small value, and which, according to the course of nature, they must soon part with, though they do not suffer persecution.

Ver. 11.—1. And the beauty (ἡ εὐωδία, of the face) of the appearance thereof.]—The Greek word is applied metaphorically to things inanimate, to denote their external form or appearance. Thus the face of the earth, the face of the heavens, &c.

2. Wither in his ways.]—As ὁδός, from ὁδός, signifies a way or journey, (Luke xii. 22.), some are of opinion, that the word may here be translated 'shall wither in his journeys ;' meaning those journeys which the rich Jews, who were commonly merchants, made for the sake of carrying on their traffic. But as, in scripture, one's way is put for his actions or course of life, (ver. 8.), I think ὁδοί here signifies the rich man's projects or pursuits, a sense which agrees well with the context. Wherefore, the correction proposed by Erasmus, ἡ τὰς εὐωδίας, being inept, and without the authority of MSS. is justly rejected. One MS. mentioned by Mill reads here εὐωδίας, in his riches or abundance. But being a single authority, it is of little value.

2 Blessed is the man *who sustaineth trial*, (see ver. 13. note), for, *becoming an approved person*, he shall receive the crown (see 1 Cor. ix. 25. note 2.) of life, which the Lord hath promised to them *who love him*.

13 Let no one *who is tempted say*, Certainly I am tempted (*απειραζω*) by God.¹ For God is *incapable of being tempted by evil things*, (*δὲ*, 101.), and he *tempteth no one*.

14 But every one is tempted of his own lust, being drawn away and enticed¹ BY IT.

15 Then lust having conceived,¹ bringeth forth sin; and sin being perfected,² bringeth forth death.³

16 Be not deceived, my beloved brethren :

17 Every good gift, and every perfect free gift,¹ is from above, descending from the Father of lights,² with whom there is no variableness, nor shadow of turning.³

18 Having willed IT,¹ he hath begotten us by the word of truth,² in order that we should be a kind of first-fruits³ of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak,¹ slow to wrath.²

Ver. 13. Say I am tempted of God.]—Πειραζω, to tempt, sometimes signifies to try, in order to discover the disposition of a person, or to improve his virtue, ver. 12. In this sense God is said to have tempted or tried Abraham, and the Israelites. Not that he was ignorant of the dispositions of either of them. In the same sense the Israelites are said to have tempted or proved God. They put his power and goodness to the trial, by entertaining doubts concerning them. Here, to tempt, signifies to solicit one to sin, and actually to seduce him into sin, which is the effect of temptation or solicitation. See ver. 14.—In this sense the devil tempts men. And because he is continually employed in that malicious work, he is called, by way of eminence, *απειραζων, the tempter*. It is in this sense we are to understand the saying in the end of the verse, that God is incapable of being tempted, that is, seduced to sin by evil things, and that he seduces no one to sin. God having nothing either to hope or fear, no evil being, whether man or angel, can either entice or seduce him. Farther, his infinitely perfect nature admitting no evil thought or inclination, he is absolutely (*απειραστος*) incapable of being tempted.

Ver. 14. Being drawn away and enticed.]—Εξελκομενος και δολωζομενος, literally being drawn out when caught with a bait. It is generally supposed that the allusion here is to the drawing of fish out of a river with a baited hook; a metaphor used by Plato, as quoted by Cicero, De Senect. c. 13. "Divinus enim Plato, escam, malorum appellat voluptatem, quod ea videlicet homines capiuntur ut hano pisces." Nevertheless, since the original words are likewise used to express the enticements of harlots, the apostle seems rather to have had that idea in his mind; especially as in the subsequent verse he speaks of 'lust's conceiving and bringing forth sin.'

Ver. 15.—1. Lust having conceived.]—The soul, which the Greek philosophers considered as the seat of the appetites and passions, is called by Philo το θυλυ, the female part of our nature, and the spirit, το αρειν, the male part. In allusion to that notion, James represents men's lust as an harlot, who entices their understanding and will into its impure embraces, and from that conjunction conceives sin. And sin being brought forth, it immediately acts and is nourished by frequent repetition, till at length it gains such strength, that in its turn it begets death, which destroys the sinner. This is the true genealogy of sin and death. Lust is the mother of sin, and sin the mother of death, and the sinner the parent of both.—Ver. 18. the apostle gives the genealogy of righteousness. All the righteous deeds which men perform proceed from their renewed nature. Their nature is renewed by the power of truth; and God is the prime mover in the whole. 'Having willed it, he hath begotten us by the word of truth.'

2. And sin being perfected.]—Αποτελεισθαισιν, literally, being brought to maturity. Thus, τελειος ανθρωπος is a full grown man. The compounded word in this passage is elegantly applied to sin after it is brought forth, to denote its arriving at such a state of maturity as, in its turn, to become a father and beget death.

3. Bringeth forth death.]—Αποκει. This word, like τρωω, properly signifies to bring forth as a female does; but both of them signify also to beget as the male does. The present passage there-

12 The glory of this life being so transitory, *blessed is the man*, whether he be rich or poor, *who worthily sustains the trial* which is appointed him, for, *becoming an approved person*, he shall receive the crown of life, which the Lord Christ hath promised to them *who love him more than relations, or riches, or life itself*.

13 Let no one *who is drawn into sin* by the things which befall him, say with the false teachers, Truly I am seduced by God. For God is incapable of being seduced by evil things, and he does not seduce any one, either by an outward or inward influence. His infinite holiness and goodness make every thing of that sort impossible.

14 But every sinner is seduced by his own lust, being voluntarily drawn away from virtue, and enticed to sin by it, as by the allurements of an harlot.

15 Then lust, by enticing the sinner to its embraces, having conceived, bringeth forth sinful actions; and sinful actions, by frequent repetition being perfected into a confirmed habit, bring forth eternal death as their offspring.

16 Be not deceived, my beloved brethren, into the belief that God is the author of sin.

17 So far is God from seducing men to sin, that every good gift, whether it be our reasonable faculties, or virtuous dispositions, or outward happy circumstances, and every perfect gift, pardon of sin, the favour of God, and eternal life, is from above, descending from God the author of all virtue and happiness, with whom there is no variableness nor shadow of change.

18 The Father of lights, agreeably to his own good pleasure, hath begotten us Jews for sons by the preaching of the gospel, that being converted and sanctified, we should be a kind of first-fruits of his creatures; the most acceptable part of his creatures.

19 Since God hath willed to regenerate us by the gospel, my beloved brethren, let every man be swift to hear the gospel, and slow to speak concerning it till he understands it; slow also to wrath in religious matters.

fore might have been translated, 'Sin being perfected begetteth death.' See ver. 18.

Ver. 17.—1. Every good gift, and every perfect free gift.]—Critics observe, that in the original this is an hexameter verse, which they suppose the apostle quoted from some Greek poet. But that is not certain.

2. The father of lights.]—The word lights being in the plural, may signify as in the commentary. See 1 John i. 5. note 3. Or it may denote spiritual and corporeal lights.—To mention God's being the Father or Author of the light of the heavenly bodies, as well as of the light of reason, was very proper, because the creation of these corporeal lights is a great instance of his goodness.

3. Variableness, nor shadow of turning.]—The Father of lights is not like the sun, the fountain of corporeal light. He neither rises nor sets, doth not approach nearer to and recede farther from us, but is unchangeable both in his kind intentions and actions, as well as in his nature. Will he then give us holy desires at one time, and evil inclinations at another? No. He always gives what is good, and nothing but good. It is blasphemous, therefore, as well as absurd, to suppose that God either tempts or constrains men to sin, on purpose that he may have a pretence for making them miserable.—Some are of opinion, that in the word *μεταλλασιν*, translated *variableness*, there is an allusion to the parallaxes of the heavenly bodies. But as these were not known to the common people, the apostle, in a letter addressed to them, would hardly introduce a reference to such things.

Ver. 18.—1. Having willed it, he hath begotten, &c.]—The regeneration of men is not a necessary act in God, but proceeds from his own free will. (All the actions of God are perfectly free, John i. 13. Eph. i. 6.)

2. Begotten us by the word of truth.]—The change which God produces in men's dispositions and actions, by the truths of the gospel impressed on their minds, is so great, that it may be called a *begetting* or *creating* them anew. We have the same sentiment, 1 Pet. i. 3.

3. A kind of first-fruits.]—See 1 Cor. xv. 20. note 1. The first-fruits being the best of their kind, by calling the regenerated the 'first-fruits of God's creatures,' the apostle has shewn how acceptable such are to God, and how excellent in themselves through the renovation of their nature.—By *creatures* some understand believers in Christ, called in other passages *new creatures*.

Ver. 19.—1. Slow to speak.]—Persons half learned, having an high opinion of their own knowledge in religious matters, are very fond of instructing others, and zealous to bring them over to their opinions. The zeal of the Jews in this respect is taken notice of and ridiculed by Horace, Satir. lib. i. Satir. iv. lin. 142. That the converted Jews were exceedingly fond of being teachers, we learn from James iii. 1. Rom. ii. 19. 1 Tim. i. 7.—The petulance of his disciples Pythagoras repressed, by obliging them to be five years silent before they attempted to speak on any point of science. Does the apostle here allude to that custom?

2. Slow to wrath.]—Intemperate religious zeal is often accompanied with a train of bad passions, and particularly with great wrath

20 For the wrath of man *doth not work out* the righteousness of God.¹

21 Wherefore, *putting away all filthiness,¹ and the overflowing of maliciousness,² embrace ye with meekness the implanted³ word, which is able to save your souls.*

22 (Δ) And be ye doers of the word, and not hearers only, (παρελογίζομαι) *deceiving yourselves by false reasoning.*

23 For if *any one* be a hearer of the word, and not a doer, he is like a man who views his natural face¹ in a looking-glass:

24 For he *looketh at himself, and goeth away, and immediately forgets what kind of person he was.*

25 But he *who looketh narrowly¹ into the perfect law,² which is of liberty,³ and continueth; he not becoming a forgetful hearer, but a doer of ITS work, (ὁὖτος) the same shall be blessed in his acting.*

26 If *any one* among you¹ thinketh to be religious, who bridleth not his tongue,² but deceiveth his own heart, of this person the religion is false.

27 Pure religion¹ and undefiled, with God even the Father, is this, (οἰκετρονθεῶν) *To take care of orphans² and widows in their affliction, and to keep one's self unspotted (αὐτοῖς) by the world.* (See 1 Tim. v. 4.)

against those who differ from us in opinion. The Jews, to whom this letter was written, were remarkably faulty in these respects.

Ver. 20. The wrath of man doth not work out the righteousness of God.]—Persecution, the effect of the wrath of man, if violent, may make men hypocrites, by forcing them to profess what they do not believe; but it hath no influence to produce that genuine belief which God counts to men for righteousness. Nothing but rational arguments, with the assistance of the Spirit of God, can do this.—Wrath, or a blind furious zeal in matters of religion, is an horrible evil, as it is subversive of that freedom of thought in which the dignity of a reasonable creature consists.

Ver. 21.—1. Putting away all filthiness.]—See Rom. vi. 19. note 2. The word *καθαίρειν* signifies filthiness adhering to the body. Applied to the mind, it denotes those lusts and appetites which defile the soul, particularly those which are gratified by gluttony, drunkenness, and fornication; vices to which many Jews pretending to be teachers were exceedingly addicted.

2. And (περισσεύειν κακίας) the overflowing of maliciousness.]—Some are of opinion that there is in this precept an allusion to circumcision, because the foreskin cut off in that rite is denoted by an Hebrew word of the same signification with *περισσεύειν*, superfluity; and because it was supposed to render them unclean in the sight of God, as being an emblem of carnal lust. See Rom. ii. 29. note. Maliciousness is such a rooted hatred, as leads men to do all the evil they can to each other. This, when it proceeds from differences in religion, makes men quite blind to truth.

3. Embrace ye with meekness the implanted word.]—Vatablus and Heinsius think *ἐμψυγεῖν* here should be translated *natural, pure*.—Although the word of God, the incorruptible seed by which men are regenerated, be implanted in the world, it will not regenerate them unless they embrace it with meekness, that is, with an humble teachable disposition; for which purpose they must lay aside all filthiness, &c.—In the writings of the heathen philosophers we find many injunctions to their disciples to cleanse their soul from its filth, as a necessary prerequisite to their profiting by the instructions which they were to receive.—Meekness here stands opposed to wrath, ver. 20.

Ver. 23. His natural face.]—*ὡς ὁ φυσικὸς ὤψις*, literally, the face of his nativity. The meaning is, 'his face as it is by nature;' for this is a description of a person who is so careless of his looks that he suffers his face to remain in its natural state. He does not cleanse it, far less paint it, as the Easterns used to do to render themselves beautiful.

Ver. 25.—1. Who looketh narrowly.]—The word *παρενοῶν* signifies to stoop down with an intention to look to and examine an object with accuracy. It is therefore fully translated 'looketh narrowly.'

20 Besides, persecution raised by the wrath of man, does not work out in others the faith which God counts to men for righteousness.

21 Wherefore, putting away all the filthiness of fleshly lusts, and the abounding of maliciousness which leads men to persecute those who differ from them, embrace ye with a teachable disposition the doctrines of the gospel, as now implanted in the world by us apostles; which doctrine is able to save your souls.

22 Ye Jews are at no pains in performing the duties of piety and morality, because ye think knowledge will save you. But, be ye doers of the word, not hearers only, deceiving yourselves by false reasoning.

23 For if any one be a hearer of the gospel, and does not practise its precepts, he is like a man who, from custom or by accident, views his natural face in a looking-glass, without any intention to wipe off the spots that may be on it:

24 For he looketh at himself, without taking notice of the spots on his visage, and, going away, immediately forgets what kind of appearance he had, without removing from his face what is foul.

25 But he who, with an intention to correct his errors, looketh narrowly into the perfect law of liberty, and does not go away as the other doth, but continueth to look into it, that he may know himself; he not becoming a forgetful hearer, but a careful doer of the work which it enjoins, the same shall be blessed of God in his endeavours to become good.

26 If any one among you Jews thinketh to be religious, who restraineth not his tongue from railing against those who differ from him in religious opinions, but deceiveth himself with the notion, that railing, as a mark of zeal, is acceptable to God, of this person the religion is false.

27 Hypocrites place religion in performing the external duties of devotion, but pure religion, and that which is not defiled with worldly mixtures, in the esteem of God, even the Father, does not consist in forms, but is this,—To take care of orphans and widows in their affliction, and to keep one's self unspotted by the vices of the world.

2. Into the perfect law.]—See Rom. ii. 12. note 1. The law of God, as it subsists in the gospel, is called *perfect* on account of its superiority to the law of Moses, and is here compared to a mirror, because it shews every man the temper and disposition of his mind, and what is its complexion or colour; just as a mirror shews him the features and colour of his countenance.—The gospel is called the *perfect law*, to distinguish it from the law of Moses, which made no man perfect, either in respect of holiness or of pardon, Heb. vii. 10; whereas the gospel makes men perfect in both.

3. Which is of liberty.]—The gospel is called the law of liberty, —1. Because it delivers men from the slavery of their lusts, and restores the dominion of reason and conscience in their minds, which is true liberty; 2. Because it hath freed the Jews from the law of Moses, which was a yoke of bondage they were not able to bear; 3. Because it delivers all true believers from the punishment of sin; 4. Because it assures us, that in the eye of God all men are on a level, and equally entitled to the privileges of the gospel; 5. Because it forbids the acceptance of persons in judgment, chap. ii. 12.

Ver. 25.—1. If any one among you.]—Some MSS. want the words *among you*; but as they are emphatical, they are fitly retained.—The Jews were much addicted to cursing and railing, especially when provoked by opposition in matters of religion.

2. Who bridleth not his tongue, &c.]—This is a sharp rebuke to those in modern times, who, from a pretended zeal for religion, propagate calumnies against every one who is not of their way of thinking concerning the disputed articles of the Christian faith. Such a conduct renders their pretensions to religion false. So *ματαιός* signifies, Acts xiv. 16. 'That ye turn from (τούτων ματαιῶν) these false gods.'

Ver. 27.—1. Pure religion.]—The word *θρησκεία* signifies *worship*; but by an usual figure, a part of religion is put for the whole. Tilotson (Serm.) thinks the apostle likens religion to a gem, whose perfection consists in its being clear, that is, without flaw or cloud. And Doddridge observes that no gem is so ornamental as the temper here described.

2. To take care of orphans.]—According to the apostle, religion does not consist so much in the warmth of affection with which we worship God, as in good works. These, when they proceed from a regard to the welfare of society, are termed virtuous actions; but when done from a regard to the will of God, and to promote his glory, they become pious actions, and make a chief part of true religion.—There is a sentiment in Isocrat. ad Nicocl. not much different from this: 'Ὅπου δὲ τοῦτο εἶναι θύμα καλλίον καὶ θρησκείαν με γίγνηται, οὐδὲν ὡς δίκαιον καὶ δικαιοτάτων εἰσέναντο παρέχει, ἑστέμιν τὴν τοῦ καλλίστου θύματος καὶ τῆς μεγίστης θρησκείας, ἢ τοῦ προσέχειν ἑαυτὸν ὡς καλὸν καὶ δικαίον.' 'Esteem this the most excellent sacrifice and the greatest worship, if you present yourself as good and just as possible.'

CHAPTER II.

View and Illustration of the Precepts and Doctrines contained in this Chapter

THE manners and customs of the Hebrews being different from those of all other nations, the jurisprudence of the heathens could not be applied for determining the controversies which arose among the Jews in the provinces. The Romans therefore allowed them, not only in Judea, but in all the countries of the empire, to determine their controversies about matters of property by their own law and practice. So Josephus informs us, and gives us copies of several decrees of the emperors to that effect. See 1 Cor. vi. 2. note 4. Hence the apostle, in mentioning the right practice which the Jewish converts who thought themselves religious were to maintain, insisted particularly, in the first part of this chapter, on their observing justice and impartiality in judging such causes as by the Roman law, or by the consent of parties, they were allowed to determine. And this he did, the rather, because the unbelieving Jews were now become very partial and unjust in their decision as judges. Nor were the believing part of the nation altogether blameless in that respect. But partiality in judgment being directly contrary to the gospel, the apostle severely reproved both the one and the other for shewing any disposition to favour rich litigants, though it were only by giving them a better or more honourable seat in their synagogue, than that allotted to their poorer opponents, ver. 1, 2, 3, 4.—This partiality to the rich, and contempt of the poor, he told them, was extremely improper to the disciples of Christ, especially as they knew, that in all the countries the poor had shewed a greater disposition to receive the gospel than the rich, ver. 5.—and that the rich unbelieving Jews were great persecutors of the Christians, and dragged them to the heathen tribunals to get them punished, ver. 6.—Wherefore, to prevent partiality in judgment for the future, the apostle recommended to them that unfeigned benevolence towards all men; which Christ hath enjoined as his commandment, and which on that account may be called *the royal law*, ver. 8–13. This passage of the epistle, so far as it related to the Christians, was intended for the instruction of the bishops and rulers, and other gifted persons in the church, whose office it was to determine those controversies about worldly matters which arose among the brethren. See 1 Cor. xii. 28. note 2. and the Life of Paul, Proofs and Illustr. No. 2.

Many of the Jews, influenced by the prejudices of their education, attempted to excuse their unjust judgments and other evil actions, by the care with which they performed some other of the precepts of the law, which they con-

sidered as of more importance than the rest. Hence the question of the lawyer, Matt. xxii. 36. 'Master, which is the great commandment in the law?' Wherefore, to set them right in this matter, the apostle assured them, that though they kept all the other precepts of the law, if they habitually offended in any one of them, they became guilty of all, ver. 10.—because the precepts of the law being all enjoined by one and the same authority, he who habitually transgresseth one precept, disregards the authority of the lawgiver, and shews himself ready to transgress any other precept in the like circumstances, ver. 11–13.

Another great error into which the Jewish Christians had fallen in the first age, and which had made them negligent of good works, was this: They fancied that the speculative belief of the doctrines of the gospel, to which they gave the name of *faith*, was sufficient to save them, however deficient they might be in good works; an error which has prevailed in modern times likewise. Wherefore, to shew that one's assenting with his understanding to truth, will not save him, unless it leads him to perform good works, the apostle compared the faith of such a believer to the benevolence of a man, who in words expresses abundance of kindness to the naked and the hungry poor, yet gives them none of the things necessary to the body, ver. 14–18. For the same purpose he remarked, that even the devils believe speculatively that God exists; but will not be saved by their faith, though it be real, as appears by their trembling when they recollect God's justice and power. The reason is, they are so utterly depraved that their faith hath no influence on their temper and conduct, ver. 19.—Farther, more fully to prove that good works are necessary to justification, the apostle appealed to Moses himself, who hath declared that Abraham and Rahab were justified on account of the good works which their faith prompted them to perform, ver. 20–25. In this appeal there was the greater propriety, that Paul, whose doctrine the Judaizers pretended to espouse, in his epistle to the Romans and Galatians, had built his doctrine of justification by faith, upon the account which Moses had given of the justification of that great believer.

His discourse on justification James concluded with a saying, which must impress every intelligent reader with the strongest conviction of the necessity of good works in order to salvation, 'As the body without the spirit is dead, so faith without works is dead also,' ver. 26.

NEW TRANSLATION.

CHAP. II.—1 My brethren, do ye not hold *the faith of the glory*² of our Lord Jesus Christ with acceptance³ of persons?

2 For if there enter into your *synagogue*⁴ a man having golden rings on his fingers, AND

Ver. 1.—1. Do ye not hold, &c.?)—That this clause is rightly translated interrogatively is plain, because translated either as a precept or as an affirmative proposition, it does not agree with what is contained in the following verse.

2. The faith of the glory of our Lord Jesus Christ.—In construing *πίστις* with *δόξα*, I have followed the Syriac translation, which hath here, 'Fidem gloriæ domini nostri.' The glory of our Lord Jesus Christ consists in being the Son of God, and the governor and judge of the worlds visible and invisible. The faith of this glorious character cannot be held consistently with partiality in judgment, which Christ hath prohibited, and will severely punish: or, 'faith of the glory,' &c. may be an Hebraism for 'the glorious faith' of the gospel enjoined by our Lord Jesus Christ; or the glo-

COMMENTARY.

CHAP. II.—1 My brethren, do ye not, in judging causes, hold *the belief of the glory of our Lord Jesus Christ*, as the Son of God and judge of the world, with acceptance of persons, contrary to that faith, and contrary to the law itself? Lev. xix. 15. Deut. xvi. 19.

2 That ye do this ye cannot deny: for if there enter into your *synagogue* a man, who is a party in the cause to be judged, having

rious faith of which he is the object. The faith of the gospel may justly be called glorious, on account of its intrinsic excellence, and of the spiritual gifts and miraculous powers with which it was accompanied in the first age. See 2 Cor. iii. 7–9. notes.

3. With acceptance of persons.—*ἐν προσωποληψίαις*. This word signifies regard shewn to persons, not on account of their real worthiness, but on account of their station, their riches, and other external circumstances. This partiality in judges being extremely culpable, it is here severely condemned by the apostle.

Ver. 2. If there enter into your *synagogue*.—The word *συναγωγή* sometimes denotes an assembly of persons, sometimes the house in which such an assembly is held. Here, 'your synagogue' does not mean a Jewish synagogue, but the house or room where the

with splendid clothing, and there enter likewise a poor man with dirty clothing,

3 And ye look upon him who hath the clothing which *is* splendid, and say to him, Sit thou here (*καλὰ*) honourably;¹ and say to the poor *MAN*. Stand thou there, or Sit here at my footstool:

4 (*Kau*. 218.) Verily, do ye not make a difference *within* yourselves,² and are become judges *POSSESSED* of evil thoughts?³

5 Harken, my beloved brethren, Hath not God chosen the poor of this world *TO BE* (see Eph. i. 4. Greek) rich in faith,¹ and heirs of the kingdom? which he hath promised to them who love him!

6 But ye have despised the poor. Do not the rich exceedingly oppress you? and themselves drag you to the judgment-seats!

7 Do not they blaspheme that excellent name which *is* named upon you?

8 If now indeed ye fulfil the royal law¹ according to that scripture, Thou shalt love thy neighbour as thyself, (see Rom. xiii. 9 note), ye do well.²

9 But if ye accept persons, ye work sin, being convicted by the law as transgressors.

10 For whosoever shall keep the whole law, (*he*) but shall fall¹ with respect to one *PRECEPT*. hath become guilty of all.²

11 For he who commanded, Do not commit adultery, hath commanded also, Do not kill.¹ Now, if thou commit not adultery, but killest, thou hast become a transgressor of the law.

Christians assembled for worship. And as the Jews held courts of judicature in their synagogues, (see Vitringa de Veter. Synag. lib. 3. part 1. c. 11. p. 174. Luke xxi. 12), and there also punished offenders by scourging, (Matt. x. 17. Acts xxi. 11.), it is probable that the first Christians, after their example, held courts for determining civil causes in the places where they assembled for public worship, called here, 'your synagogue.' For, that the apostle speaks not of their assembly, but of the place where their assembly was held, is evident from his mentioning the litigants sitting in a more honourable or in a less honourable place of the synagogue.

Ver. 3. Sit thou here honourably. — Of the chief or most honourable seats in the synagogues our Lord speaks Matt. xxiii. 6. where he rebuked the scribes and Pharisees for loving to sit in these seats.

Ver. 4.—1. Verily, do ye not make a difference. — This is the literal translation of the phrase *οὐ διακρίνετε*, as is plain from Acts xv. 9. where it is so rendered. Accordingly, the Syriac hath, 'Anon discrimen fecistis apud vos?'

2. Within yourselves. — *ἐν ἑαυτοῖς* is rendered *within yourselves*, Matt. iii. 9.

3. And are become judges possessed of evil thoughts. — So I have rendered *ἐκείναι διακρίνουσιν νοήματα*, because it is the genitive of possession. See *Esa. iv. 24. 2.* Benson, supposing the apostle to be speaking of the synagogue as a place of worship, thinks he reproved the teachers for showing more concern to have the rich Jews converted than the poor. But if that had been the apostle's design, what he says, ver. 6, 7. In reproof of their partiality, would have been an argument in favour of it. For the power and malice of the rich unbelieving Jews was a good reason for the Christian teachers endeavouring, by innocent complaisance, to bring about their conversion, rather than that of the poor.

Ver. 5.—1. Chosen the poor of this world to be rich in faith. — Our Lord and his apostles preached the gospel to the poor, who at first received it more readily than the rich, being the greatest consolation under the miseries of life. — That the gospel should have been first preached to the poor, and first received by them, was wisely ordered: Because it shewed, that the spreading of the gospel through the world, was owing not to human policy but to the power of God. Among the Gentiles, the prejudices of the rich against the gospel were not so great as among the Jews. Hence more persons of rank and education among the Gentiles were converted than among the Jews. See 1 Cor. i. 26. note.

2. Heirs of the kingdom. — Under the law great blessings were promised to them who loved God, *Exod. xx. 6. 1 Sam. ii. 30. Prov.*

golden rings on his fingers, and with splendid clothing, and there enter likewise a poor man, who is the other party in the cause, with ragged dirty clothing;

3 And ye, who are to judge their cause, take notice of him who hath the splendid clothing, and with great respect say to him, Sit thou here in an honourable place, and with manifest contempt say to the poor man, Stand thou there, or Sit here at my footstool:

4 Verily, do ye not by this behaviour make a difference in your own minds between them, and are become judges who indulge the evil purpose of favouring the one more than the other?

5 To shew you the evil of favouring the rich more than the poor when ye act as judges, harken, my beloved brethren, Hath not God chosen the poor of this world to be rich in faith, and heirs of the kingdom which God hath promised to them who love him? Why then do ye despise persons who are esteemed and promoted by God equally with the rich?

6 But, contrary to the example of impartiality set you by God, ye have despised the poor when ye judged their causes. Why are ye partial to the rich? Do not the rich exceedingly oppress you, and drag you to the heathen tribunals, to be punished for your faith?

7 Do not they utter the most injurious speeches against the excellent name of Christ, which is named upon you in the appellation of Christians, by affirming him to be a deceiver?

8 If now indeed, as upright judges, ye fully obey the excellent law of Christ the great king, according to that scripture, Thou shalt love thy neighbour as thyself, (Rom. xiii. 9. note), ye do well: ye will be guilty of no partiality in judgment.

9 But if, in judging, ye accept persons, ye work sin, and are convicted by the royal law as transgressors: for that law enjoins you to love your neighbours as yourselves, consequently to do them justice.

10 Ye cannot make atonement for your transgressions, by performing other precepts with care: For whosoever shall keep the whole law, but shall fall wilfully and habitually with respect to one precept, hath become guilty of breaking them all.

11 For he who commanded, Do not commit adultery, hath commanded also, Do not kill. Now, if thou commit not adultery, but killest by iniquitous judgments, thou hast become a transgressor of the whole law of love, because thou despisest the authority of him who enjoined all the precepts of that law.

vii. 17.: But under the gospel the happiness of heaven is promised to such; and by making the poor heirs of the kingdom equally with the rich, God hath shewed that he is no respecter of persons, and hath taught us, in all religious matters, and in matters of justice, to shew a like impartiality.

Ver. 8.—1. Ye fulfil the royal law. — *Νόμον βασιλικόν*. This phrase admits of three interpretations. 1. The Greeks called a thing royal, which was excellent in its kind. A royal law, therefore, is an excellent law. 2. The same Greeks, having few or no kings among them, called the laws of the kings of Persia, *βασιλικὰ νόμα*, royal laws. In this sense, the royal law is the law made by Christ our King. 3. The law enjoining us to love our neighbour may be called the royal law, because it inspires us with a greatness of mind fit for kings, whose greatest glory consists in benevolence and clemency. — The law or precept here spoken of was enjoined by Moses; but Christ carried it to such perfection, and laid such a stress upon it, that he called it a 'new commandment,' John xiii. 34. and 'his commandment,' John xv. 12. See 1 John ii. 8. note 1. These circumstances lead us by the royal law to understand the law of Christ, our King, which seems to have been the opinion of the Syriac translator, who hath here 'Legem Dei, the law of God.'

2. Ye do well. — This expression is used, Acts xv. 29. in the decree concerning the Gentiles. And as that decree is generally supposed to have been dictated by James the apostle, it is a presumption that this epistle was written by him.

Ver. 10.—1. But shall fall. — The word *πταίσω* properly signifies *shall stumble*. But the cause is here put for the effect. See chap. lii. 2. note 1.

2. Become guilty of all. — The Jewish doctors affirmed, that by observing any one precept of the law with care, men secured to themselves the favour of God, notwithstanding they neglected all the rest. Wherefore, they recommended it to their disciples to make choice of a particular precept, in the keeping of which they were to exercise themselves. Whitty says they commonly chose either the law of the Sabbath, or the law of sacrifice, or the law of tithes; because they esteemed these the great commandments in the law. — This corrupt Jewish doctrine James expressly condemned, by declaring, that although a man were to keep the law in all other points, yet if he habitually breaks one precept, he is really guilty of all. See next note.

Ver. 11. Hath commanded also, Do not kill. — This being the reason of the apostle's affirmation in the preceding verse, his meaning is, that all the commandments being equally enjoined by God, the man who despises the authority of God, so far as to break any

12 So *speak*, and so do, as those who shall be judged¹ by the law of liberty: (See chap. i. 25, note 3.)

13 For judgment without mercy¹ *WILL BE* to him who shewed no mercy; (*καὶ*, 205.) *but mercy will exult over judgment TO HIM WHO SHEWED MERCY.* (Psal. xviii. 25.)

14 What *IS* the advantage, my brethren, if any one say he hath faith, but hath not works? can this faith save him?¹

15 (*Δε*, 105.) For if a brother or a sister be naked,¹ (*καὶ*, 206.) or destitute of daily food,

16 And any one of you say to them, Depart in peace; be ye warmed, and be ye filled; yet give them none of the things needful for the body, what *IS* the advantage?

17 So also faith, if it hath not works, is dead,¹ *BEING* by itself.

18 (*Ἄλλα*, 76.) Also, one may say, Thou hast faith, and I have works; shew me thy faith without thy works,¹ and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou dost well: (see ver. 8. note 2.) Even the devils believe *THIS*, and tremble.

20 (*Δε*, 104.) Besides, wouldst thou know, O false man, that faith without works is dead?¹

21 Was not Abraham our father justified by works, when he had lifted up Isaac his son upon the altar?¹

22 Thou seest that *HIS* faith co-operated

12 In judgment, to speak and so act as those ought to do who know that they shall be judged by the gospel, which forbids all partiality in judgment:

13 For the gospel teaches, that at the last day judgment, according to the strictness of law, without mercy, will be to him who in his dealings shewed no mercy: But at that day mercy will triumph over judgment to him who shewed mercy.

14 To shew you the absurdity of relying on the profession without the practice of the gospel, I ask, What advantage is it to him, my brethren, if any one say, he hath faith, but hath not works? Can this faith save him?

15 The profession of such a faith is as unprofitable to the believer, as the kindness which some profess to the poor is to them whom they do not relieve. For if a brother or sister be naked, or destitute of daily food,

16 And any one of you who is rich say to them, Depart in peace whithersoever ye are going; be ye clothed and fed by some humane person; yet give them none of the things needful for clothing and feeding their body, nor money to purchase them, what is the advantage? Will such speeches feed and clothe the poor?

17 So also faith, if it is not accompanied with good works, is dead, being by itself. It is as ineffectual for justification, as good wishes without good works are for feeding the hungry and clothing the naked.

18 Also one may say, Thou artmest thou hast faith, and I affirm I have good works: Shew me, if thou canst, thy faith without doing good works: thou canst not do it; since faith can only be known by the good works which it produceth: and I will easily shew thee that I have faith, by my good works.

19 Thou believest that there is one God: So far thou dost well: Even the devils believe this, and tremble. But as that faith will not save them, so neither will thy faith save thee, though it be both real, and sound as to its object.

20 Besides, wouldst thou know the truth respecting justification, O hypocrite, that faith without works is dead? is utterly incapable of justifying any one!

21 Was not Abraham our father accounted by God a righteous person for his works, when he had lifted up Isaac his son upon the altar; and God sware, that because he had done it, he would bless him exceedingly, and that in his seed Christ all the nations of the earth should be blessed?

22 In this instance thou seest that his faith only co-operated with

one of them habitually, would in the like circumstances of temptation and opportunity certainly break any other of them; consequently in the eye of God he is guilty of breaking the whole law; that is, he hath no real principle of virtue.—The corrupt Jewish doctrine mentioned in the preceding note, and which is condemned in this passage by the apostle James, it is to be feared many who profess the gospel still entertain.

Ver. 12. So speak, and so do, as those who shall be judged, &c.]—By giving this precept after the declaration ver. 11. the apostle teaches us, that the gospel requires obedience to all the laws of God without exception.

Ver. 13. For judgment without mercy.]—*Judgment*, which is the primary signification of the word *κρίσις*, suits this passage better than *damnatio*, *condemnation*, which is Beza's translation; not to mention that 'judgment without mercy' is certainly condemnation to sinners.—If they who have shewed no mercy shall be condemned, much more shall they be who have dealt unjustly with others. Perhaps the apostle, in writing this, had our Lord's account of the judgment in his eye, in which he introduces himself as condemning the wicked for neglecting works of charity and mercy. See ver. 15, 16.

Ver. 14. Can this faith save him?—This question demonstrates, that James is not treating of the justification of the believer in the eyes of men, as some fancy, but of that justification which will issue in his eternal salvation. See ver. 18. note.

Ver. 15. Be naked, that is, ill clothed or wanting some of his clothes;—so the word *naked* signifies in most languages. See Jewish Antiquities prefixed to my Harmony, page 134.

Ver. 17. If it hath not works, is dead.]—In this passage James teaches, that good wishes, which work no real benefit to our neighbour, and an assent to truth, which produces no obedience to God, are things akin, and of like value.

Ver. 18. Shew me thy faith without thy works.]—Most of the printed editions of the Greek New Testament read here, 'Shew me thy faith by thy works;' which Mill thinks is the true reading, and explains the apostle's reasoning in this manner: 'Shew me thy faith by thy works:—It is the only way thou canst shew it; but as thou hast no works to produce, thou never canst shew thy faith: I will prove that I have faith by my works.' The reading which our translators have adopted is that of the Alexandrian, and of some other MSS., which read here *χωρὶς*, without. The Syriac also, and the Vulgate versions, have 'sine operibus, without works.' Besides, this

reading is confirmed by ver. 20. where the phrase *χωρὶς τῶν ἔργων* is used.—Because the apostle, in this verse, speaks of one's proving the reality of his faith to others by his works, many have fancied that what is said, ver. 23. 'Was not Abraham our father justified by works?' means no more than that Abraham was proved in the sight of men to have true faith, by the work of offering up Isaac. But if this was the apostle's meaning, what he saith ver. 23. 'And so that scripture was confirmed which saith, Abraham believed God, and it was counted to him for righteousness,' must mean that Abraham's believing God was proved to men to be righteousness, *by* the offering up of Isaac. This sense, however, does not accord with the history, in as much as Abraham had not offered up Isaac at the time his faith is said to have been counted to him for righteousness, nor for a long time after. See ver. 23. note 2.—Farther, what the apostle saith, ver. 24. 'Ye see, then, that by works a man is justified, and not by faith only,' shews the impropriety of interpreting Abraham's justification by works, of his being justified in the eyes of men. For seeing the apostle's saying implies that a man is justified not only by works but by faith also, if one's being justified by works means his being proved in the eyes of men by his works to have faith, his being justified by faith must in like manner mean, his being proved, in the eyes of men, by his faith to have faith. But a proof of this kind being impossible, unless men could look into each other's hearts, every reader must be sensible of the absurdity of the above interpretation of ver. 23. and that it deserves to be exploded. See ver. 14. note.

Ver. 20. That faith without works is dead.]—The apostle by the term *dead*, does not mean a *faith not real*. For as the faith of the devils, mentioned ver. 19. is a real conviction, and is shown to be real by their trembling when they think of God's holiness and power, so a man may have a real conviction of the truth of the gospel, who is not habitually influenced thereby. But, by a *dead faith*, James means a faith which, because it has no influence on a man's actions, is as incapable to justify him, as a dead carcass is to perform the offices of a living body.

Ver. 21. When he had lifted up Isaac his son upon the altar.]—Though the word *ἀνέστηκεν* sometimes signifies the offering of a sacrifice, it is here used in its primary sense, of carrying or lifting up: For Isaac was not actually offered. Yet because, by lifting him up and laying him on the altar, Abraham shewed that he was fully determined to slay him, God considered that action, and spake of it, as a real offering of Isaac.

with his works,¹ and (α) by works *HIS* faith was perfected?²

23 (Καί, 212.) *And so that scripture was confirmed*³ which saith, Abraham believed God,⁴ and it was counted to him for righteousness: and he was called the friend of God.⁵

24 *Ye see, therefore, that by works a man is justified, and not by faith only.*

25 *And in like manner also, was not Rahab the harlot justified by works, having secretly received the messengers, and having sent them away by another road?*

26 *For as the body without the spirit is dead, so also faith without works is dead,*

his works in procuring him the blessing of justification; and that by his works relating to the offering of Isaac, his faith was rendered complete.

23 *And so, by the offering of Isaac, that scripture was shewed to be true in both its parts, which saith, Abraham believed God, and it was counted to him for righteousness: and, as a person in high favour with God, he was called by God himself, Isa. xli. 8. the friend of God.*

24 *Wherefore, from Moses ascribing the justification of Abraham to the work of offering up Isaac, ye see that by works proceeding from faith a man is justified, and not by faith without works.*

25 *And in like manner also was not Rahab the harlot justified by works proceeding from faith in the true God, (Josh. ii. 3-11.), having secretly received and concealed the spies, and having sent them away by a different road from that which she knew their pursuers would take.*

26 *In no way but by faith accompanied with works can any one be justified. For as the body without the soul, though a real body, is a dead carcass, incapable either of action or enjoyment; so also faith without works, though a real assent of the understanding, is dead—hath no power to procure justification.*

Ver. 22.—1. Faith co-operated with his works.]—As in many passages of scripture, so in this, the word *only* is wanting, and must be supplied in the following manner, to render the sense complete: 'His faith *only* co-operated with his works.' For the apostle is reasoning, not to prove that faith is necessary to justification; that was allowed on all hands; but to shew that faith does not justify any man by itself, ver. 17, 21. The meaning therefore is, that Abraham's faith did not by itself justify him, but only co-operated with his works in procuring him the promise of justification, as appears plainly from ver. 21. Yet, because this is one of the passages of scripture whose meaning is much contested, I have not ventured to insert the word *only* in the translation. See Ess. vi. sect. 2. where this subject is handled at great length.

2. And by works his faith was perfected.]—The command to offer Isaac for a burnt-offering, Gen. xxi. 2. appearing directly contrary to the promise, Gen. xxi. 12. 'In Isaac shall thy seed be called,' Abraham's faith was thereby put to the severest trial. Yet it was not staggered by the seeming contrariety of the divine revelations. Abraham reasoned with himself, as St. Paul informs us, Heb. xi. 19. 'That God was able to raise Isaac even from the dead;' and, 'firmly believing that he would actually do so,' he set himself to obey the divine command without the least gainsaying. James, therefore, had good reason to say, that Abraham's faith co-operated with his works in procuring him the promises confirmed with an oath; because it was his faith in God which enabled him to perform the difficult works requisite to the offering of Isaac as a burnt-offering. He had equally good reason to say 'by works his faith was perfected,' or rendered complete; because if, when tried, he had refused to obey, his would not have been a complete faith.

In this passage James hath declared, that faith and works are inseparably connected as cause and effect; that faith as the cause necessarily produces good works as its effect, and that good works must flow from faith as their principle; that neither of them separately are the means of our justification, but that when joined they become effectual for that end. Wherefore, when in scripture we are said to be 'justified by faith,' it is a faith accompanied with good works. On the other hand, when we are said to be 'justified by works,' it is works proceeding from faith.

Ver. 23.—1. And so that scripture was confirmed.]—The word *επιβεβαιωθη* has this sense, Matt. v. 17. 'I came not to dissolve the law and the prophets, (νόμους καὶ προφῆτας) but to confirm them' as revelations from God.

2. Abraham believed God, &c.]—This passage of scripture contains two assertions: 1. That Abraham believed God; 2. That his believing God was counted to him for righteousness. By the offering of Isaac that scripture was confirmed, or proved to be true in both its parts. For, 1. By offering Isaac, in the firm expectation that God would raise him from the dead, and fulfil in him the promise of the numerous seed, Abraham shewed that he believed God in the firmest manner: 2. By offering Isaac, Abraham had the promise, that God would count his faith to him for righteousness at the judgment, renewed and confirmed in a solemn manner with an oath. Now it deserves notice, that the confirmation of the scripture by the offering of Isaac, mentioned in this passage, did not happen till many years after it was said that Abraham's faith was counted for righteousness: for this shews, that to men's justification, not one act, but a continued course of faith and obedience, is necessary. See Rom. iv. 3. note 1. and James i. 18. last part of the note.

3. And he was called the friend of God.]—This honourable title is well illustrated by Maimonides, Jeshub, c. 10. "He who worships God from love meditates on his law and precepts, and walketh in the path of his will, not from any worldly consideration, nor from

fear of evil, nor the hope of procuring good to himself, but doth the truth because it is the truth, and that at length he may obtain the greatest felicity. This is the highest degree of excellence, and which every good man does not arrive at. But it is the degree which our father Abraham attained to, whom the blessed God called his friend, because he served him purely out of love."

Ver. 25. In like manner also, was not Rahab the harlot justified by works, &c.]—The apostle Paul hath made honourable mention of Rahab, Heb. xi. 31. 'By faith Rahab the harlot was not destroyed with the unbelievers, having received the spies in peace.' Rahab's faith, as was observed, Ess. vi. sect. 3. paragr. 5. consisted in her attending to and reasoning justly on what she had heard concerning the dividing of the waters of the Red Sea for a passage to the Israelites, and concerning the destruction of Sihon and Og. For from these things she concluded, that the God of the Israelites was the true God, and sole governor of the universe. And firmly believing this, she renounced her former false gods, and concealed the Israelitish spies at the hazard of her life. In this she shewed a goodness of disposition of the same kind with that which Abraham shewed when he left his country and kindred at God's command. And as Abraham, for that great act of faith and obedience, was rewarded with the promise of Canaan, so Rahab, as the reward of her faith and works, was not destroyed with the unbelieving inhabitants of Jericho. This is St. Paul's account of Rahab; to which we may add what is mentioned Josh. vi. 25. that she 'obtained a dwelling in Israel;' being received among the Israelites as a proselyte to their religion.—But James hath carried the matter farther; for he tells us that Rahab was justified by the work of concealing the spies, in the same manner and in the same sense that Abraham was justified by the work of lifting up Isaac on the altar; that is, she was accounted by God a righteous person, and became an heir of salvation. It is true Rahab, in concealing the spies, told a lie to the person who pursued them. Nevertheless, her faith in the God of Israel was not lessened by that single sin, which properly was a sin of ignorance, committed agreeably to the false morality of the heathens among whom she had been educated, and is nowhere in scripture commended. Besides, of that sin, as well as of her former loose life, she no doubt repented, when she attained more just notions of her duty. For, after she lived among the Israelites, she seems to have been remarkable for her piety and virtue, inasmuch that Salmon, a Jewish great man, married her, and by her had Boaz, the great-grandfather of David, from whom our Lord descended.—Some commentators, in vindication of Rahab's character, tell us that the Hebrew word answering to *ἡσέβη*, an *harlot*, sometimes signifies an *innkeeper* or *host*. But there is no occasion, in Rahab's case, to depart from the common meaning of the word; because the worthiness of a person's character, whatever it may be in the estimation of men, doth not in the sight of God depend on what one hath been formerly, but on what he is at present, and continues to be to the end of his life. Rahab, for concealing the spies and deceiving their pursuers by a lie, hath been represented by the enemies of revelation as a traitor to her country, and an immoral person, who was unworthy of the praise bestowed on her by the apostles Paul and James. But it should be considered, that after she believed the God of Israel to be the true God, and was certain that he would destroy Jericho, the concealing of the spies, instead of being a blamable action, was a duty she owed to the worshippers of the true God, and was the only means by which she could preserve her own life, and the life of her parents and kindred. Wherefore, the commendation bestowed by the apostles on Rahab is well founded; and she is said with truth to have been justified by the work of concealing the spies.

CHAPTER III.

View and Illustration of the Matters contained in this Chapter.

FROM the writings of Paul, but especially from his epistle to the Romans, we learn that the Jews valued themselves highly on the knowledge of the true God, and of his will, which they derived from the divine revelations of which they were the keepers, and set themselves up everywhere as teachers of the Gentiles. Animated by the same spirit, many of the Jews who had embraced the gospel, were exceedingly desirous of the office of teachers in the Christian church. But the apostle James, well knowing that some of them still believed the observance of the law of Moses necessary to salvation; that others had not shaken off the prejudices of their education; and that not a few still followed the bad practices to which they had been accustomed in their unconverted state, earnestly dissuaded them from becoming teachers, by representing to them the punishment to which they exposed themselves, if they either perverted the doctrines, or concealed the precepts, of the gospel, ver. 1.—Next he insinuated, that their ancient prejudices might lead them, as teachers, to offend in many things; but, at the same time, to make them attentive to their own conduct, he told them, that if they did not offend in word, by teaching false doctrine and by uttering bitter speeches against those who differed from them in religious matters, it would be a proof of their having attained a great degree of virtue, ver. 2.—Then, to make them sensible how dangerous it was to sin with the tongue, he shewed them, by the power which bits in the mouth of horses, and helms in ships, have to turn these great bodies whithersoever their governor please, that the tongue, though a little member, is capable of producing prodigious effects, either good or bad, according as it is used, ver. 3, 4, 5.—And gave as an example, the mischief which the intemperate use of speech often produceth in society, ver. 6.—adding, that though human ingenuity had been able to subdue all kinds of wild beasts, birds and

sea-monsters, the tongue is so unruly a thing that no one hath been able to subdue the tongue of others, ver. 7, 8. And to shew the unruliness of the tongue, the apostle mentioned, that with it we bless God, but with it also we curse men made in the image of God, ver. 9.—Moreover, the absurdity of employing the tongue for such contradictory purposes, he displayed by remarking, that no such contradictions were to be found in any part of the natural system, ver. 10–12.

To his description of the mischiefs occasioned in society by an unbridled tongue, James subjoined an earnest exhortation to such of the Jews as pretended to be wise and intelligent, to make good their pretensions by shewing their works all done with the meekness of wisdom. In this exhortation, he seems to have had those of them especially in his eye who set themselves up as teachers; and the rather, because they all valued themselves on their wisdom and knowledge, Rom. ii. 10–20. So that, by calling them *wise* and *intelligent*, he prudently used an argument which he hoped would draw their attention, ver. 13.—On the other hand, he told them, that if they taught either the law or the gospel with bitter anger and strife, after the example of some of their bigoted brethren, they lied against the truth; because such a conduct was a contradiction to the religion which they pretended to teach, ver. 14.—and was no part of the wisdom which cometh from above, to which they laid claim; but was earthly, animal, and demoniacal, ver. 15.—Besides, bitter anger and strife never fail to produce tumult and every evil work, ver. 16.—Then he recommended to them the wisdom which is from above, by displaying its many amiable qualities, ver. 17.—together with its efficacy in producing in those whom they instructed the good fruit of true faith, by means of a peaceable behaviour towards them.

NEW TRANSLATION.

CHAP. III.—1 *Do not become many of you teachers;* my brethren, knowing that we² shall receive the greater (τιμω) punishment.

2 For *IN* many things we all stumble.¹ If any one stumble not in word,² he is a perfect man,³ able to rule even the whole body.⁴

3 *Behold, into the mouths of horses we put bits, to make them obedient to us, and we turn about their whole body.*

Ver. 1.—1. Do not become many of you teachers.]—The great desire which the Jews, to whom this letter was written, had to become teachers in the church after their conversion, and to inculcate the obligation of the law of Moses, is remarked 1 Tim. i. 7. *ὅτι πολλοὶ εἰσὶν νομοδιδασκαλοὶ*, 'desiring to be teachers of the law.' These teachers of the law in the Christian church, were the great corrupters of the gospel.

2. We shall receive.]—He joins himself with the persons to whom he wrote, to mitigate the harshness of his reproof.

Ver. 2.—1. We all stumble.]—Πταίμεν. This is a metaphor taken from persons who, in walking on slippery or rough ground, slide or stumble, without falling; as is plain from Rom. xi. 11. *Μεταπίπτειν ἢ πεσεσθαι*, 'Have they stumbled so as to fall?'—Wherefore, as in scripture *walking* denotes the course of a man's conduct, *stumbling*, in this passage, signifies those lesser failings in duty to which common Christians are liable. For it was in that character, and not in the character of an inspired apostle, that James, to mitigate the harshness of his reproof, ranked himself among the persons to whom he wrote.

COMMENTARY.

CHAP. III.—1 *Do not become many of you teachers, my brethren.* That office requires a knowledge which few possess, unless they are inspired. And if we err, we shall receive the greater punishment on account of our being teachers.

2 For in many things, through natural infirmity and strong temptation, we are all liable to fall. But as our faults are often in speech, if any one so governs his tongue that he sinneth not in word, he is a man of great virtue, able to rule even the whole body of his passions.

3 Think not the tongue a weak member because it is small; Behold, into the mouths of horses we put bits, to make them obedient to us; and though these bits are small, with them we turn about their whole body.

2. If any one stumble not in word, he is, &c.]—The apostle's meaning, according to Grotius, is, 'If any one does not teach false doctrine, he is able to rule the church,' called in other passages *the body*. But, as the apostle is speaking of the vices of the tongue in general, which he had reprov'd chap. i. 26. I am of opinion, that by 'stumbling in word,' he means those sinful railing speeches which the Judaizing teachers uttered against their opponents, as well as the uttering of erroneous doctrine and precepts.

3. He is a perfect man.]—Not perfect in an absolute sense; for in that sense no one can be perfect. But he is a man of great virtue; a man perfect in comparison of others. For it is reasonable to believe, that one who is strictly conscientious in his words, will be proportionably careful of his actions.

4. Able to rule even the whole body.]—The word *κατακυριεύειν* properly signifies to hold in and turn about a fiery high-mettled horse by means of a strong bridle. Here it is applied metaphorically, to denote the restraining of our passions by means of a firm resolution. That the body in this passage signifies the passions and appetites of the body, and not the church, I think is evident from ver. 6.

4 Behold also the ships, which, though they be so great, and are driven by hard winds, are turned about by a very small helm whithersoever the force of the director willeth.¹

5 So also the tongue is a little member, (αὐτὸ, 211.) yet it worketh mightily.¹ Behold how much wood² a little fire kindleth!

6 (And the tongue is a fire, a world¹ of iniquity), even so the tongue is placed among our members, that which spotteth the whole body,² and setteth on fire the natural frame,³ and is set on fire from hell.⁴

7 (Tag) Now every nature of wild beasts,¹ and of birds, and of serpents, and of sea-monsters, is subdued, and hath been subdued by the human nature:

8 But the tongue of men no one can subdue.¹ It is an unruly evil thing, full of deadly poison.

9 (Er) With it we bless God, even the Father, and with it we curse men,¹ who were made after the likeness of God.

10 Out of the same mouth¹ goeth forth a blessing and a curse. My brethren, these things ought not so to be.

11 Doth a fountain send forth from the same hole sweet water and bitter?

12 Can a fig-tree, my brethren, produce olives? or a vine figs? so no fountain can yield salt and sweet water.¹

Ver. 4. The force of the director willeth.—This is the literal translation of ὁρῶν ὑπονοήτως βουλήται: For ὑπονοῶν is he who directs the helm; and βουλή signifies the force which he exerts in turning it from side to side; and βουλήται, which expresses the will of the director, is poetically ascribed to the force which he exerts in steering.

Ver. 5.—1. It worketh mightily.—The word *μυγάλαυξις* is compounded of two words which signify a great neck; consequently it contains an allusion to a horse, who in walking proudly raises his neck: and as he does the same when he exerts his force, the word is very properly translated, 'worketh mightily.' The meaning is, that the tongue, though a small member, hath great power in governing the body; that is, our affections and actions.—Oecumenius explains *μυγάλαυξις* thus:—*Μυγάλας ἰσχυροῦται καὶ καὶ καὶ καὶ, It works great good and evil.*

2. How much wood.—The Greek word *ύλη* denotes a mass or heap of any kind of matter, but especially of wood. The Latins used *materialia* in the same sense. Curtius, l. 6. c. 6. "Multam materiam cedecit miles: The soldiers had cut down much wood."

Ver. 6.—1. And the tongue is a fire, a world of iniquity.—This is a metaphor of the same kind with a sea of troubles, a deluge of wickedness. The Syriac translation of this clause is, 'Et mundus peccati veluti ramus.—And the wicked world is as the wood;' which, in Whitty's opinion, maketh both the sense and the similitude clear. But it changes the similitude, by making the wicked world the fuel; whereas the apostle represents the body as the fuel. And therefore commentators think this clause was originally a marginal note, which afterwards was inserted in the text by some ignorant transcriber.—A world of iniquity; that is, a great collection of iniquity. This the apostle says the tongue is, because there is no iniquity which an unbridled tongue is not capable of producing; either by itself, when it curses, rails, teaches false doctrine, and speaks evil of God and man; or by means of others, whom it entices, commands, terrifies, and persuades, to commit murders, adulteries, and every evil work.

2. That which spotteth the whole body.—In this and in what follows, the similitude of the fire and wood is carried on. For as the fire put among the wood, first spotteth or blackeneth it with its smoke, and then setteth it on fire, so the tongue spotteth and blackeneth the whole body, then setteth on fire the natural frame.

3. And setteth on fire the natural (wheel or) frame.—So τὸν τροχὸν τῆς ψυχῆς signifies. For τὸ περισκεπὸν τῆς ψυχῆς, chap. i. 23. is the natural face.—The wonderful mechanism of the human body, and its power of affecting, and of being affected by the soul, is in this passage aptly represented by the wheels of a machine which act on each other.—The pernicious influence of the tongue, in first spotting and then destroying both the bodies and the souls of men, arises from the language which it frames, whereby it inflames men's passions to such a degree, that being no longer under the direction of their reason, they push them on to such actions as are destructive both of their body and soul.—Boe, Elaner, Alberti,

4 Behold also the ships, which, though they be so great in bulk, and are driven by stormy winds, are turned about by a very small helm, and made to sail whithersoever the force of the pilot who steers the helm willeth them to sail.

5 So also the tongue is but a little member, yet it worketh mightily upon those to whom it speaks. Also, to shew by another comparison the operation of the tongue, Behold how great a mass of wood a little fire kindleth!

6 (I say this, because the tongue ungoverned is a fire, and contains a great collection of iniquity.) Even so the tongue is placed among our members, that which defileth with its speech the whole body; as fire by its smoke spotteth the wood among which it is put, and as fire kindleth the wood, the tongue setteth on fire the frame of our nature, being itself set on fire from hell.

7 Now it is remarkable, that every nature of wild beasts, and of birds, and of serpents, and of sea-monsters, is capable of being subdued, and hath actually been subdued by the human ingenuity:

8 But the tongue of other men no one is able to subdue. It is an unruly evil thing, full of deadly poison: It oftentimes occasions death to those on whom it is let loose. Psal. cxl. 3.

9 Besides, it is applied to the most contradictory purposes; With it we bless God, even the Father of the universe, and with it we curse men, who in their intellectual part were made after the likeness of God, whom we bless.

10 Out of the same mouth goeth forth a blessing and a curse. My brethren, these things ought not so to be: for if we love and bless God, we will love and bless men also, seeing they were made after his image.

11 No such inconsistency is found in the natural world. Doth any fountain send forth from the same opening fresh water and salt?

12 Can a fig-tree, my brethren, produce olives? or a vine figs? In like manner, no fountain can produce salt and fresh water. It is equally unnatural for the same mouth to send forth praises to God and cursings to men.

and others, by 'the natural wheel,' understand the successive generations of men; one generation going, and another coming, without intermission: So that the apostle's meaning is, the tongue hath set on fire our forefathers, it inflameth us, and will have the same influence on those who come after us.—Benson, supposing that γένεσις here answereth to the Hebrew *toloth*, understands by 'the wheel of generation' the course of a man's life.—The apostle's sentiment is true in all these senses.

4. And is set on fire from hell.—Hell, the place prepared for the devil, is by a metonymy put for the devil himself; as by a like metonymy heaven is put for God. But the apostle represents the tongue as set on fire from hell, rather than from the devil, because he is speaking of fire and burning, whose origin he elegantly deduces from hell flames.—The use we ought to make of the doctrine taught in this highly figurative passage, is obvious.—Being surrounded with such a mass of combustible matter, we should take great care not to send from our tongues the least spark by which it may be kindled, lest we ourselves, with those whom we set on fire, be consumed in the flames which we raise.

Ver. 7. Every nature of wild beasts, &c.—In translating this verse I have followed Beza. The phrase *πάντα ζῷα, θηρία*, 'every nature of wild beasts,' &c. means, the strength and fierceness of wild beasts, the swiftness of birds, the poison of serpents, the exceeding great force of sea-monsters. These have all been overcome by the art and ingenuity of man, so that they have been made subservient to his use and pleasure.

Ver. 8. But the tongue of men no one can subdue.—This translation arises from the right construction of the original, in the following manner: *Τὴν δὲ γλῶσσαν ἀνθρώπων οὐδεὶς δύναται ἡραμῆσαι*. Besides, it gives a more just sense than the common translation, which represents the apostle as saying, that no one can subdue his own tongue. The tongue of other men no one can subdue; but certainly a man can subdue his own tongue. Oecumenius reads this clause interrogatively, 'And can no man subdue the tongue? It is an unruly evil.'

Ver. 9. With it we curse men.—Perhaps the apostle in this glanced at the unconverted Jews, who, as Justin Martyr informs us, in his dialogue with Trypho the Jew, often cursed the Christians bitterly in their synagogues.

Ver. 10. Same mouth.—If James here had the ministers of religion in his eye, whose office it was to praise God in name of the people, his reproof would be the more severe.

Ver. 12. So no fountain can produce salt and sweet water.—Because this is supposed to be a repetition of what is contained in ver. 11. Lucas Brugensis, Estius, Grotius, and others, prefer the reading of the Alexandrian and other MSS. namely, *οὕτως οὐδεὶς ἀλμυρὸν γλυκὺν ποιεῖται ὕδωρ*: 'So neither can salt water produce sweet.' The Syriac hath here, 'Similiter neque aquæ salæ possunt fieri dulces.—Salt water cannot be made sweet.' The Vulgate, 'Sic neque salis dulcem potest facere aquam.—So neither can salt water make fresh water.' But the comparisons are different; bitter water being

13 *Is any one wise and intelligent among you? Let him shew, by a good conversation, his works with meekness of wisdom.*¹

14 *But if ye have bitter anger¹ and strife in your hearts, do not boast and lie against the truth.*

15 *This is not the wisdom which cometh from above, (chap. i. 17.), but is earthly,¹ animal, AND demoniacal.*

16 *For where anger and strife,¹ there tumult,² and every evil work.*

17 *But the wisdom from above is first indeed (αὐτὴν) pure,¹ then peaceable, gentle, (see Philip. iv. 5. note 1.), easy to be persuaded, full of compassion and good fruits, without partiality,² and without hypocrisy.*

18 (Δε, 104.) *Besides, the fruit of righteousness¹ (τῆ) with peace, is sown by them who practise² peace.*

different in kind from that which is salt. Estius observes, that the apostle's design was to confirm his doctrine by four similitudes; the first taken from fountains, the second and third from fruit trees, and the fourth from the sea, which, being in its nature salt, does not produce fresh water. He therefore approves of the reading of the Alexandrian MS.; but Mill prefers the common reading.

Ver. 13. Meekness of wisdom.]—This beautiful expression insinuates, that true wisdom is always accompanied with meekness, or the government of the passions. 'The meekness of wisdom,' and 'the beauty of holiness,' are expressions of the same kind, formed to represent the excellency of these qualities.

Ver. 14. If ye have bitter anger.]—Ζῆλον πικρόν. See 2 Cor. xi. 2. note 1.—There is a virtuous anger, namely when it is exercised for a just reason, and does not exceed in degree and duration. Hence the precept, Eph. iv. 26. 'Be angry and sin not,' &c.

Ver. 15. But is earthly.]—The apostle having described that bitter bigoted spirit of which the Jewish teachers boasted, condemns it in this verse, by declaring that it is no part of the wisdom which cometh from God; but is *earthly*, mere worldly policy; *animal*, its end is to procure the gratification of the animal passions; and *demoniacal*, it is the wisdom practised by evil spirits, and which they infuse into their votaries.

Ver. 16.—1. For where anger and strife.]—St. Paul speaks of μάχαι νομικαί, 'strifes and fightings about the law,' Tit. iii. 9. The Jews everywhere enforced the obligation of the law of Moses with a fury that bordered on madness, and which led them to commit the greatest crimes, as is evident from the things mentioned in the following chapter.

2. There tumult.]—Αναταραχία. Paul uses this word in the plural for *seditions*, 2 Cor. vi. 5. a sense which suits this place well. For about this time the Jews, from their intemperate zeal for the

13 *Though ye cannot subdue other men's tongues, ye may bridle your own. I therefore say, Is any teacher among you wise and intelligent? Let him shew, by a good conversation, his words and actions as a teacher performed with the meekness of wisdom.*

14 *But if ye have bitter anger and strife in your hearts against your opponents, and express these bad dispositions by speech, do not boast of these things as wisdom, and give the lie to true religion, which forbids them.*

15 *This outrageous method of spreading religion is not the wisdom which cometh from God, but is earthly policy suggested by your animal passions, and belongeth to demons, who inspire you with it.*

16 *For where there is bitter anger on account of opinions, and strife in maintaining them, there tumult and every evil work subsist.*

17 *But the wisdom from God, which ought to guide the teachers of religion, is first indeed unmixed with error and passion; then peaceable, leading men to maintain peace: it renders men gentle towards others; and easy to be persuaded to forgiveness: it is full of compassion towards the afflicted, and of the good fruits of charitable actions; without partiality in judgment, and without hypocrisy.*

18 *Besides, the good fruit of true faith, with peace, the effect of true faith, is sown in the hearts of others most effectually, by those teachers who maintain peace in society.*

law of Moses, raised seditions in Judea and elsewhere, which were the occasion of many crimes and of much bloodshed.

Ver. 17.—1. But the wisdom from above is first indeed pure, &c.]

—See chap. i. 5. note, for the meaning of wisdom.—In this beautiful passage, James describes the excellent nature of that temper which is recommended by the Christian religion, and the happy effects which it produces. It is the highest wisdom; it cometh from God; and makes those who receive it first pure, then peaceable, &c. All the apostles except Paul were illiterate men; but, according to their Master's promise, they had by the inspiration of the Spirit a wisdom and eloquence given them, far exceeding what they could have acquired by the deepest erudition. Of the fulfilment of Christ's promise the epistle of James is a striking proof. Search all heathen antiquity, and see whether it can produce any sentiments more noble, or more simply and beautifully expressed, than those contained in this chapter, and indeed throughout the whole of this epistle.

2. Without partiality.]—Ἀδιακρίτος, literally, *without making a difference*. This character of true religion was very properly mentioned to persons whom the apostle had rebuked for their partiality in judging causes.

Ver. 18.—1. The fruit of righteousness.]—If I mistake not, *righteousness* here signifies not only that uprightness of conduct which is produced by a true faith, but faith itself, which, when accompanied with good works, is counted to the believer for righteousness, and produces the greatest happiness to him: or, righteousness may signify *truth*, or true doctrine. In the whole of this chapter, the apostle gave the Jews directions how most effectually as teachers they might promote the faith and practice of their religion among the heathens.

2. Who practise, or work.]—Ἐργαζομαι signifies 1 John ii. 29. II. R. Properly, the word denotes the doing of things which require time and perseverance to accomplish them.

CHAPTER IV.

View and Illustration of the Matters contained in this Chapter

THE crimes condemned in this and the following chapter were so atrocious, and of so public a nature, that we can hardly suppose them to have been committed by any who bare the name of Christians. Wherefore, as this letter was directed to the whole Jewish nation, it is reasonable to suppose, that the apostle, in writing these chapters, had the unbelieving Jews, not only in the provinces, but in Judea, chiefly in his eye; who, it is well known, were now become desperately wicked.

Some time before the breaking out of the war with the Romans, which ended in the destruction of Jerusalem and of the Jewish commonwealth, the Jews, as Josephus informs us, (Bell. l. ii. c. 17. 19. 21. Geneva edit. 1633), on pretence of defending their religion, and of procuring for themselves that freedom from foreign dominion, and that liberty which they thought themselves entitled to as the people of God, made various insurrections in Judea against the Romans, which occasioned much bloodshed and misery

to their nation. The factions likewise into which the more zealous Jews were now split, had violent contentions among themselves, in which they killed one another, and plundered one another's goods. In the provinces likewise the Jews were become very turbulent; particularly in Alexandria, Egypt, Syria, and many other places, where they made war against the heathens, and killed numbers of them, and were themselves massacred by them in their turn. To these attempts against the heathens the more zealous Jews were led by this false opinion, that the precepts of their law, which required them to extirpate the Canaanites, obliged them to kill idolaters, and destroy idolatry everywhere. Accordingly it is certain, that in the period we are speaking of, the zealots in the provinces, aided by their brethren, neglected no opportunity of attacking the heathens, when they thought they could do it with success.

This being the state of the Jews in Judea, and in the

provinces, about the time the apostle James wrote his epistle to the twelve tribes, it can hardly be doubted, that the wars, and fightings, and murders, of which he speaks in the beginning of chap. iv. were those above described. For, as the apostle composed his letter in the year 62, after the confusions were begun; and as the crimes committed in these confusions, although acted under the colour of zeal for God and for truth, were a scandal to any religion, it certainly became him, who was one of the chief apostles of the circumcision, to condemn such insurrections, and to rebuke, with the greatest sharpness, the Jews who were the prime movers in them. Accordingly this is what James hath done. For, after recommending the practice of peace to the teachers of religion, he began this chapter with asking the Jews, whence the wars and fightings that were among them came? And by adding, 'Come they not from your lusts which war in your members?' he insinuated, that although they pretended in these things to be guided by zeal for the glory of God, and for the salvation of the heathens, the true spring of the whole was their own lusts. Their love of power and wealth made them anxious to have many proselytes, by whose influence they hoped to have some share in the government of the cities where they lived, or at least to enjoy some lucrative public offices. They even endeavoured to terrify the heathens, by their wars and massacres, into a compliance with their desires, ver. 1.—Next he told them, they never could succeed in converting the heathens, and destroying idolatry, because they did not use the methods proper for these ends. They neither prayed to God for assistance and success, nor exercised meekness towards those whom they wished to convert, ver. 2.—Besides, they acted from wicked motives. They wished to make proselytes, merely that they might draw money from them to spend on their lusts, ver. 3.—Nay, they followed the heathens in their corrupt manners, that, gaining their friendship, they might with the more ease persuade them to embrace Judaism, ver. 4.—In all these things they were condemned

by their own scriptures, and also by the practice of the apostles of Christ, who propagated true religion mildly, and without rage, ver. 5, 6.—He therefore exhorted them to subject themselves to God, and to resist the devil, by whom they were excited to follow the turbulent courses he had condemned; and assured them that if they resisted the devil, he would flee from them, ver. 7.—Then counselled them to worship God, not by rites and ceremonies, but with their spirit; assuring them, if they did so, that God would accept and bless them. In this the apostle tacitly reproved the unbelieving Jews for the zeal they shewed in persuading the heathens to embrace the rites of Moses, while they were at no pains in persuading them to lead holy lives. Farther, the zealots he ordered to cleanse their hands from blood and rapine, and to purify their hearts from evil passions, before they presumed to worship God, ver. 8.—Withal, to rouse the whole of them, if possible, to repentance, he foretold the dreadful miseries which were coming upon them; and called on them to mourn bitterly for their sins, ver. 9, 10.—By this severe rebuke and threatening, in which the apostle used great authority and plainness, he intended not only to bring the unconverted Jews to a right sense of things, but also to prevent the believing part of the nation from joining them in the riots and insurrections which they raised on pretence of religion. Then, addressing both sorts, he forbade them to speak evil of one another on account of their differences in religion, because it was an usurpation of God's prerogative, as Lord of the conscience, and only Judge of men, ver. 11, 12.

Lastly, because many of the unconverted Jews who followed commerce, in laying their schemes, neither took into their view the brevity and uncertainty of human life, nor the supremacy of God in directing all events, but spake and acted as if all things had depended on their own pleasure, the apostle rebuked them for their irreligious temper and vain speeches, and directed them in what manner to express themselves concerning their schemes respecting futurity, ver. 13–17.

NEW TRANSLATION.

CHAP. IV.—1 *Whence wars and fightings* among you? Come they not hence, *even from your lusts* which war in your members? (See Rom. vii. 23. 1 Pet. ii. 11.)

2 *Ye strongly desire*,¹ and have not; ye kill, and are *zealous*,² and cannot obtain; (see ver. 3. note); ye fight and war,³ but have not, because ye ask not.⁴

3 Ye ask, and do not receive, because ye ask (*καυκα*) wickedly, that ye may spend upon your

COMMENTARY.

CHAP. IV.—1 *Whence the wars and fightings* which ye carry on among yourselves, and against the heathens? Come they not hence, even from your lusts, your pride, covetousness, sensuality, and ambition, which war in your members against your reason and conscience?

2 *Ye strongly desire* to make proselytes, and have not what ye desire. *Ye kill* the heathens, being zealous to destroy idolatry, and cannot obtain your purpose. *Ye fight and war* to force the heathens to embrace Judaism, but have not any success, because ye ask not God's direction.

3 And even when ye ask success, ye do not receive it, because ye ask success in making proselytes wickedly; having no view therein

Ver. 1.—1. Whence wars, &c.]—Here, and in the following chapter, James uses the rhetorical figure called *apostrophe*, addressing the Jews as if they were present, whereby he hath given his discourse great strength and vivacity. What these wars were, see in the illustration.

2. Even from your lusts.]—*ἡσυχία*. Literally, *your pleasures*; pleasure, the effect, being put for *lust*, the cause.

3. Lusts which war in your members.]—This, as Bengelius remarks, is the true origin of most of the wars which kings carry on against kings, and nations against nations. Their ambition to extend their territories, their love of grandeur and riches, their resentments of supposed injuries, all the effect of lust, engage them in wars.

Ver. 2.—1. Ye strongly desire.]—For this sense of *ἐπιθυμία* see Rom. vii. 7. note. According to Whitby, the strong desire which the Jews indulged was that of throwing off the yoke of the heathens, and of recovering their liberty. But as the apostle says, they did not obtain what they strongly desired, because they did not ask it of God, I rather think what they strongly desired was, to make proselytes to the Jewish religion, as a prelude to the Messiah's kingdom, where they expected to pass their lives in the enjoyment of every kind of sensual pleasure.

2. Ye kill, and are zealous.]—The Jews, in the reign of the Emperor Claudius, being greatly enraged against their brethren who had become Christians, raised such tumults in Rome, that Claudius

found it necessary for the peace of the city to banish them all. See Pref. to Romans, sect. 3. Yet I do not think the apostle had these confusions in his eye here. The murders of which he speaks seem to have been those committed by the zealots, whose rage often carried them to murder the heathens, and even those of their own nation who opposed them. Accordingly, to shew who the persons were to whom he spake, the apostle adds, *καὶ ζήλοῦσι*, 'and are zealous.'

3. Ye fight and war.]—According to Bengelius, *ye kill and are zealous*, is the action of individuals against individuals; but this, *ye fight and war*, is the action of many against many.

4. But ye have not, because ye ask not.]—Since the persons to whom the apostle is speaking failed of their purpose because they did not pray to God, it shews that some of their purposes at least were laudable, and might have been accomplished with the blessing of God. Now this will not apply to the Judaizing teachers in the church, who strongly desired to subject the converted Gentiles to the law of Moses. As little will it apply to those who coveted riches. The apostle's declaration agrees only to such of the unconverted Jews as endeavoured to bring the heathens to the knowledge and worship of the true God. So far their attempt was commendable, because, by converting the Gentiles to Judaism, they prepared them for receiving the gospel; and if for this they had asked the assistance and blessing of God sincerely, they might have been successful in their purpose.

lusts.¹

4 Ye adulterers and adulteresses,¹ know ye not that the friendship of the world is enmity *AGAINST* God? Whosoever, therefore, will be a friend of the world (κατασταται, 57.) is the enemy of God.

5 Do ye think that the scripture (αρχαιων) speaketh falsely?² AND doth the Spirit³ who dwelleth in us (εμμενου) strongly incline to rage?

6 No. But he giveth greater grace. (Δω, 122. 2.) For he saith,¹ God resisteth the proud, but giveth (χαρη) grace to the humble.

7 Therefore be ye subject to God. Resist the devil,¹ and he will flee from you. (See 1 Pet. v. 9. Eph. vi. 11.)

8 Draw nigh to God,¹ and he will draw nigh to you. Cleanse your hands,² ye sinners, and purify your hearts, ye men of two souls. (See chap. i. 8. note 1.)

9 Be exceedingly afflicted, and mourn, and weep: And let your laughter be turned into mourning, and your joy into sadness.¹

Ver. 3. Ye do not receive, because ye ask wickedly, that ye may spend upon your lusts.]—Some commentators understand this of the Jews praying for the goods of this life, which they did not receive, because their design in asking them was to spend them in the gratification of their lusts. But though such a prayer had been allowable, the apostle scarcely would have spoken of it here, as it had no connexion with his subject. His meaning in my opinion is, that they prayed for success in converting the heathen, not from any regard to the glory of God and the salvation of the heathen, but from a desire to draw money from them, when converted, to spend on their own lusts.

Ver. 4. Ye adulterers and adulteresses.]—Because God himself represented his relation to the Jews, as his people, under the idea of a marriage, and because the prophets, in conformity to that idea, represented the idolatry of the Jews as adultery, it is supposed by some, that James called those Jews who acted inconsistently with their religion adulterers and adulteresses in a spiritual sense: but others more properly understand these appellations literally; because idolatry was a sin from which the Jews had long been entirely free; but to adultery, and the other sins of the flesh, they were exceedingly addicted. See Rom. ii. 1. note 1. and James v. 6. note 2. The Syriac and Vulgate versions want the word adulteresses; and Estius thinks it was added to the text by some injudicious translator, because James nowhere else in this epistle addresses the females. Mill likewise thinks the word should be omitted; Proleg. No. 498.

Ver. 5.—1. Do ye think the scripture speaketh (αρχαιων) falsely?—The apostle means, speaketh falsely when it declareth, that the friendship of the wicked, which is purchased by following them in their evil courses, is enmity against God; and when it denounces the wrath of God against such friendships. Here James had in his eye those passages of the Jewish scriptures, where the things mentioned are declared sinful and denounced as deadly, either directly or by implication, particularly Psal. v. 5, 6. vii. 11. ix. 17. Isa. xiii. 11. If the reader thinks the questions in this verse were addressed to the converted Jews, the apostle may have had in his eye Paul's declaration to the Romans, chap. viii. 7. 'The mindings of the flesh is enmity against God.' And by calling these words scripture, he hath, like Peter, 2 Ep. iii. 16. testified that Paul wrote his epistles by inspiration. That the Greek word αρχαιων signifies falsely, see 1 Thess. ii. 1. note.

2. And doth the Spirit?—I have followed Glassius and Whitby in supplying the word and at the beginning of this clause, to shew that the apostle puts two separate questions to the Jews. For, if the whole is considered as one question, it will imply, as Whitby observes, that the scripture saith what is contained in the latter clause; which I do not find it hath anywhere done. Beza, however, supposing that the scripture is represented as saying these words, thinks the apostle alludes to Gen. viii. 21. 'The imagination of man's heart is evil from his youth.' But that text does not appear to have any relation to the clause in question. This passage of the epistle being very difficult, I am not certain that I have attained its true meaning.

3. The Spirit who dwelleth in us.]—The apostle proposed to the Jews the mild method of spreading the gospel, which he and his brethren, by the direction of the Spirit of God, followed, as an example to be imitated by the Jews in spreading their religion among the heathens.

4. Strongly incline to rage?—I have translated the Greek word οργιζω, in this clause, by the English word rage, because the word

but to draw money from them, that ye may spend it upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the friendship, of the wicked, gained by partaking with them in their vices, is enmity against God. Whosoever, therefore, will be a friend of the wicked by following them in their vices, is the enemy of God, though he does it on the specious pretence of converting them to Judaism.

5 Do ye follow these ways because ye think that the scripture speaketh falsely in its denunciations of punishment against the enemies of God? And doth the Spirit of God who dwelleth in us apostles strongly dispose us to exercise rage against those who oppose the truth?

6 No. But the Spirit giveth the knowledge of a more gracious method of dealing with unbelievers. For he saith in the scripture, God resisteth the proud by making their schemes abortive, but giveth grace to the humble; he giveth them gracious assistance.

7 Therefore, be ye subject to God, while ye endeavour to make him known to the heathen: And resist the devil, who by filling you with pride and rage, spurs you on to spread your religion by wars, and he will flee from you.

8 Worship God, deeply impressed with a sense of his holiness and justice; and he will bless and assist you. Cleanse your hands, ye sinners, from blood and rapine, before you worship him; and purify your hearts, ye men of two souls, from those evil passions which make you act so inconsistently.

9 Be exceedingly afflicted for your crimes, and mourn, and weep on account of them; and let your foolish mirth, arising from sensual gratifications, be turned into mourning, and your carnal joy into sadness. (See Joel, chap. ii. 12, 13.)

which answers to it in the Hebrew hath that signification, Job v. 2. Ezek. xxxv. 11; and because there are other Greek words used by the penmen of the New Testament, in the sense of the corresponding Hebrew words. Elsner likewise is of opinion, that οργισω, here signifies anger; for he hath translated the passage thus, 'Do ye think the scripture saith in vain, The Spirit that dwelleth in us is ready to be angry?' But as the scripture does not anywhere say this, it is more proper to separate the verse into two questions, as I have done. If rage is thought an unusual sense of the word οργιζω, it may be translated malice; a sense which it has Matt. xxvii. 18. Mark xv. 10. See Parkhurst's Dictionary.

Ver. 6. For he saith, &c.]—The Spirit saith this, Prov. iii. 34. 'Surely he scorneth the scorners, but he giveth grace to the lowly.' The apostle's quotation of this passage, though somewhat different in the words, is the same in the sense with the original. For scorners, in scripture, are proud insolent wicked men; and to resist such persons, by rendering their schemes abortive, and by humbling them, is emphatically called a scorning of them.—The Zealots, for whom this passage of the epistle was intended, are fully called scorners, because they held the heathens in the utmost contempt; and fancying themselves, by the precepts given to their fathers concerning the Canaanites, bound to exterminate all idolaters, they did not scruple to kill the heathens when it was in their power to do it.—In quoting Prov. iii. 34. James hath adopted the LXX. translation, as sufficiently accurate.

Ver. 7. Resist the devil, &c.]—Benson's note on this is good, 'We may chase away the devil, not by holy water, the sign of the cross, or any superstitious charm, but by steady virtue and resolute goodness.'

Ver. 8.—1. Draw nigh to God.]—Persons who came to the tabernacle to worship, were said 'to draw nigh to God,' because the symbol of his presence resided there. But this was only a drawing nigh to God with the body. They more truly draw nigh to God, who draw nigh to him with their spirits, by a serious and solemn recollection of his presence, persecutions, and benefits; and by exercising those pious affections which are due to him. And whosoever worshippeth God in that spiritual manner, is justly said to draw nigh to God, and will be accepted of him, in whatever place he worshippeth him.

2. Cleanse your hands, ye sinners.]—The priests prepared themselves for performing the services of the tabernacle by washing and cleansing their bodies. In like manner the people, before they prayed, always washed their hands. In both cases the rite was emblematical, denoting that purity of heart and life which is necessary to render men's worship acceptable to the Deity. Farther, hands in this passage being put for all the members of the body used in the commission of sin, the apostle's injunction, according to its emblematical meaning, imports, that under the gospel we must worship God, not by cleansing our bodies from outward filthiness, but by holiness of heart and life. Accordingly, because our Lord had declared that out of the heart proceed evil thoughts, &c. James adds, 'and purify your hearts.' This, with other exhortations of the like kind found in scripture, imply, that in matters of religion and virtue men must co-operate with the grace of God by their own earnest endeavours.

Ver. 9. And your joy into sadness.]—Κατακλιων. This word is used by Homer, Iliad ii. 493. p. 556. to denote the dejection of mind observable in persons overwhelmed with shame or sorrow, and manifested by hanging down the head. This was the disposition of the publican who went up to the temple to pray, Luke xviii. 13.

10 *Be humbled in the presence of the Lord, and he will lift you up.*

11 *Speak not against one another, brethren. He who speaketh against his brother, and condemneth his brother, speaketh against the law,¹ and condemneth the law.² But if thou condemnest the law, thou art not a doer of the law, but a judge.*

12 *There is one lawgiver, who is able to save and to destroy.¹ Thou, who art thou that condemnest another?*²

13 *Come now,¹ ye who say, To-day, or to-morrow, we will go to such a city,² and will abide there one year, and make merchandise, and get gain;*

14 *Who do not know what shall be to-morrow. For what is your life? a smoke (ye) verily it is, which appeareth for a little while, and then disappeareth.¹*

15 *Instead (ye, 73.) of which ye ought to say,¹ If the Lord will, and we shall live, (ye, 218.) certainly we will do this or that.*

16 *But now ye boast of your proud speeches; all boasting of this sort is bad.¹*

17 (Ov, 262.) *Wherefore, to him who knoweth to do good, and doth it not, it is to him sin.¹*

10 *Be humbled in the presence of the Lord, on account of your sins, and he will lift you up, by bestowing on you pardon and salvation.*

11 *Speak not against one another, brethren, on account of your opinions in religion. He who speaketh against his brother, and condemneth his brother in matters pertaining to conscience, speaketh against the law both of Moses and of Christ, which forbids that kind of speaking; and condemneth the law itself. But if thou condemnest the law, thou art not a doer of the law, as thou oughtest to be, but a proud arraigner of it.*

12 *There is but one lawgiver, who hath power to save the obedient, and to destroy the disobedient. Thou, who art thou that condemnest thy brother, and thereby assumest the prerogative of Christ?*

13 *Attend now, ye irreligious men, who, forgetting your dependence on God, say, as if all events were in your hand, To-day, or to-morrow, we will go to such a city, and will abide there one year, and make merchandise, and get gain.*

14 *In this confident manner ye speak concerning futurity, who do not know what shall happen to-morrow. To-morrow ye may die. For what is your life? A smoke, verily it is, which appeareth for a little time, and then disappeareth while men are beholding it:*

15 *Instead of which ye ought to say, If the Lord will, and we shall live, certainly we will do this or that, seeing all future events depend on God alone, and not on your pleasure.*

16 *But now ye boast of your proud speeches concerning futurity, as if ye were absolutely independent on God. All boasting of this sort is impious, implying great ignorance both of yourselves and of God.*

17 *Being taught by your own scriptures that all things are ordered by God, ye have no excuse for your proud speeches. Wherefore, to him who knoweth to think and speak rightly concerning futurity, and doth it not, to him it is sin.*

Ver. 11.—1. *Speaketh against the law;*—that is, in Bengelius's opinion, against the law of Moses. But why may not the law in his passage be the gospel, called twice in this epistle the law of liberty? Bengelius says this is the last time the law of Moses is mentioned in the New Testament.

2. *Condemnest the law;*—The word *κατακαίνω* signifies to condemn, John iii. 17, 18. vii. 51. xii. 47.

Ver. 12.—1. *There is one lawgiver, who is able to save and to destroy.*—This description of the lawgiver shews, that the apostle is not speaking of Moses and his law, but of Christ and his gospel. Being therefore the sole lawgiver in the Christian church, the zealots among the converted Jews had no power to make laws for themselves. For the same reason, neither the bishop of Rome, nor any collection of men met in councils, have power to make any laws binding on the conscience; far less have they power to deliver over to perdition those who refuse to obey their laws. The power of saving and destroying, though they have impiously assumed that power, belongs to Christ alone.—His own laws he hath declared in the scriptures, and for any man, or body of men, to add to or take from what is there delivered, is a degree of presumption which Christ the great lawgiver will by no means suffer to go unpunished.—Many MSS. and versions, after the word *lawgiver*, add *και κριτης, and judge.*

2. *Who art thou who condemnest another?*—This question strongly displays the arrogance and folly of men's condemning one another for any matter pertaining to conscience, since they cannot punish them whom they condemn.

Ver. 13.—1. *Come now.*—*Αγετε νυν.* This is an interjection calculated to excite attention.

2. *Ye who say, To-day or to-morrow, we will go, &c.*—Many MSS. have the verbs in this verse in the subjunctive mood. But other MSS. with some printed editions, have them in the indicative. The sense, however, is the same; for the subjunctive hath often the signification of the indicative.

Ver. 14. *A smoke verily it is, which appeareth for a little while, and then disappeareth.*—In the writings of the heathen moralists and poets, there are many beautiful descriptions of the brevity and uncertainty of human life. Homer, Iliad vi. compares the successions of the races of men to the leaves of trees, which fall in autumn, and new ones come forth in the following spring. We find the same thought more elegantly expressed, Ecclesiastic. xiv. 18. 'As of the green leaves on a thick tree, some fall and some grow,

so is the generation of flesh and blood: One cometh to an end, and another is born.' The eloquent Isaiah compares the life of man to a flower of the field, chap. xl. 6. 'All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, and the flower fadeth, because the Spirit of the Lord bloweth upon it. Surely the people is grass.' So likewise our apostle, chap. i. 10, 11. But in no author, sacred or profane, is there a finer image of the brevity and uncertainty of human life than this given by James, who hath likened it to 'a smoke which appeareth for a little time, then disappeareth' while men are looking at it.

Ver. 15. *Instead of which ye ought to say, If, &c.*—To attain the true meaning of the original words, *αντι του λεγειν υμεις*, I think a comma ought to be placed after *αντι*, and the impersonal verb *δει* ought to be supplied before *λεγειν*, so as to govern *υμεις*, thus: *Αντι του, (for ου) δει υμεις λεγειν.* By this translation, the sentence begun ver. 13. but which is interrupted by ver. 14. is completed ver. 15. in the following manner: ver. 13. 'Ye who say, To-day or to-morrow we will go,' &c. (ver. 14. Ye who do not know, &c.) ver. 15. 'Instead of which (namely what is mentioned ver. 13.) ye ought to say, If the Lord will, &c.' The apostle does not mean that these words should always be used by us, when we speak of our purposes respecting futurity; but that on such occasions, the sentiment which these words express, should always be present to our mind. The same advice Socrates gave to Alcibiades, with great reason; because, whether one uses the words mentioned by the apostle, or only recollects the sentiment which they denote, nothing can be more effectual than either, for impressing the mind with a sense of God's supremacy in the government of the world; agreeably to the saying of the wise man, Prov. xvi. 9. 'A man's heart deviseth his way, but the Lord directeth (governeth) his steps.'

Ver. 16. *All boasting of this sort is bad.*—It was bad, because by these proud speeches the Jews represented themselves as not dependent on God for the prolongation of their life, and for success in their affairs. This impiety, as the apostle told them in the subsequent verse, was highly aggravated in them, who were so well instructed concerning the providence of God out of their own law.

Ver. 17. *It is to him sin.*—Because this is true with respect to all who act contrary to knowledge and conscience, Beza and Estius consider it as a general conclusion, enforcing the whole of the reproofs given to the Jews for acting contrary to the divine revelations of which they were the keepers.

CHAPTER V.

View and Illustration of the Matters contained in this Chapter.

THE unbelieving Jews being exceedingly addicted to sensual pleasures, and very covetous, were of course grievous oppressors of the poor. Wherefore, to terrify these wicked men, and if possible to bring them to repentance,

St. James, in the most lively colours, set before them the miseries which the Romans, the instruments of the divine vengeance, were to bring upon the Jewish people, both in Judea and everywhere else, now deserted of God for

their crimes; and particularly the great crime of murdering the *Just One*, Jesus of Nazareth their long expected Messiah. So that, being soon to lose their possessions and goods, it was not only criminal, but foolish, by injustice and oppression, to amass wealth, of which they were so soon to be stripped, ver. 1-6. In this part of his letter the apostle hath introduced figures and expressions, which, for boldness, vivacity, and energy, might have been used by the greatest tragic poet. And if they had been found in any of the writings of Greece or Rome, would have been praised as exceedingly sublime.

Having foretold, that the power of the unbelieving Jews, the great persecutors of the Christians, was soon to be utterly broken, St. James improved the knowledge of that event for the consolation of the faithful, whom he next addressed. The coming of the Lord to destroy the Jewish state and church, was at hand, so that the evils which they were suffering from the Jews were speedily to end. He therefore exhorted the brethren to bear patiently, till the Lord should come to deliver them. In so doing, they were to imitate both the husbandman, who waiteth patiently for the early and the latter rain to render the seed he hath sown fruitful, ver. 7-9. and their own prophets, who suffered evil patiently while they delivered the messages of God to their fathers, ver. 10.—He also put them in mind of the patience of Job, who was a Gentile, and whose patience under accumulated sufferings was in

the end rewarded with great temporal prosperity, and a lasting fame, ver. 11.

Some of the Jewish Christians, it seems, when called before the tribunals of their persecutors, had saved themselves from punishment, by denying their faith upon oath, in the vain imagination that some oaths were obligatory, and others not, Matt. v. 33-37. This practice the apostle strictly prohibited, ver. 12.—and recommended prayer to God as the proper means of their deliverance out of trouble; also, the singing of psalms of thanksgiving and praise, when they were cheerful on account of their prosperity, ver. 13.—And when labouring under bodily distempers, he directed them to send for the elders, who were endowed with the gift of healing diseases miraculously, that they might pray for their recovery, ver. 14, 15.—And if they had injured one another, he desired them in their sickness to confess their faults mutually, and to pray for each other's recovery, ver. 16.—The efficacy of the prayers of prophets and righteous men, he illustrated by the efficacy of Elijah's prayers, ver. 17, 18, 19.—Lastly, that the faithful might be excited to do their utmost, by prayer and every other proper means, to reclaim their brethren who had fallen into sin, he assured them, that whosoever turns a sinner from the error of his way, saves him from death eternal; and for that good office shall shine as the brightness of the firmament for ever and ever, ver. 20.

NEW TRANSLATION.

CHAP. V.—1 *Come now, ye rich men, weep, howl, on account of your miseries which are coming upon you.*¹

2 Your riches are *putrefied*,¹ and your garments are moth-eaten.²

3 Your gold and silver are eaten with rust; and the rust of them will be a witness¹ against you, and will eat your bodies as fire. Ye have treasured up² MISERY (or) in the last days.

4 (1st) Hark! The hire of the labourers who have reaped your fields, which is fraudulently kept back by you, crieth; and the cries of the reapers have entered into the ears of the Lord of Hosts. (Rom. ix. 29. note 2.)

Ver. 1. Weep on account of your miseries which are coming upon you.—The Syriac translation of the last clause of this verse is, 'Qui venient super vos.' In the Vulgate it is, 'Miseris vestris quæ advenient vobis.' The miseries of which the apostle speaks, were those in which the Jews were to be involved in their war with the Romans, and which, by the signs pointed out in our Lord's prophecy of the destruction of Jerusalem, James, who wrote this letter in Judaea, knew were at hand; miseries from famine, pestilence, and the sword. These fell heaviest no doubt on the Jews in Judaea. But they extended also to the Jews in the provinces. Besides, when Jerusalem was besieged by the Romans, the Jews in the provinces within the empire, and also out of its bounds, sent help to their brethren in Judaea. So Dion Cassius tells us, lib. 66.—The reader who desires a particular account of the calamities which then befell the Jews, may read Josephus's history of the war, where he will find scenes of misery not to be paralleled in the annals of any nation.

Ver. 2.—1. Your riches are putrefied.—Σπύζειν. This circumstance shows that the apostle is speaking of stores of corn, wine, and oil, which, like the rich fool mentioned Luke xii. 18. they had amassed probably by rapine and fraud. In this manner the Syriac translator understood the passage; for he translates it, 'corruptæ sunt et fetuerunt.'

2. Your garments are moth-eaten.—In the eastern countries, the fashion of clothes did not change as with us. Hence persons of fortune were in use to have many garments made of different costly stuffs, which they laid up as part of their riches. See Gen. xlv. 22. Judges xiv. 12, 13. 2 Kings v. 5. This appears also from Q. Curtius, who tells us, lib. v. c. 6. that when Alexander took Persopolis, he found the riches of all Asia gathered together there, which consisted not only of gold and silver, but of garments: *vestis ingens modus*.

Ver. 3.—1. And the rust of them will be a witness against you.—The circumstances of their corn, &c. being putrefied, and of their gold and silver being eaten with rust are mentioned to shew that

COMMENTARY.

CHAP. V.—1 *Come now, ye rich men who disbelieve the gospel instead of rejoicing in the prospect of much pleasure from your wealth, weep and cry bitterly on account of the miseries which are coming upon you.*

2 Your riches, your corn, wine, and oil, which ye have amassed by injustice and rapine, are putrefied, and your garments in your wardrobes are moth-eaten.

3 Your gold and silver, long hoarded, are eaten with rust, and the rust of them will be a witness against you, that ye have not employed your riches properly, and by irritating your conscience, will eat your bodies as fire. By amassing riches unjustly, and by not employing them in acts of beneficence, ye have treasured up misery to yourselves, in the last days of your commonwealth.

4 Hark! The hire of the labourers who have reaped your fields, which is fraudulently kept back by you, in violation of God's law, (Lev. xix. 13.), crieth for vengeance against you: And the cries of the reapers thus defrauded, have entered into the ears of the Ruler of the universe, who is much more powerful than the greatest of you, and will punish you severely

they had not been properly used, but covetously hoarded. And by a strong poetical figure, the rust of their gold and silver is represented both as a witness against them, and an executioner to destroy them: It will bear witness to their covetousness, and punish them by raising the most acute pain in their conscience.

2. Treasured up misery in the last days.—In the original this clause is elliptical. In Estius's edition of the Vulgate it is, 'Theaurizastis vobis iram.' The Syriac translator, construing *νέμει* with this clause, hath 'ignem congestistis vobis in dies ultimos.' And the commentators who by the last days understand the day of judgment, have adopted that translation. But, as the apostle is speaking of the last days of the Jewish commonwealth, and of the miseries which were then to fall on the nation, and particularly on the rich men, I think with Whitby that the word to be supplied is *misery*; especially as their wealth would be an inducement to the Romans to murder them. We have the phrase *θησαυρίζω* (to treasure up), 'treasure up wrath,' Rom. ii. 5.—This denunciation, though applied here to the unbelieving Jews in the apostle's days, is general in its intention, and ought to be seriously attended to by all in every age who amass riches unjustly, and who either hoard them covetously, or spend them luxuriously. It is in reality a treasuring up to themselves misery against the day of judgment.

Ver. 4. The hire of the labourers, &c. crieth, and the cries of the reapers.—Here a twofold cry is mentioned, the cry of the hire, and the cry of the reapers themselves, to mark more strongly the greatness of the injustice committed. In this apostrophe there is an allusion to Deut. xxiv. 15. 'At his day shalt thou give him his hire—lest he cry against thee to the Lord.' By representing the cries of the reapers defrauded of their hire, as entering into the ears of the Lord of hosts, the apostle intimates, that the great Ruler of the universe attends to the wrongs done to his creatures, and is affected by them, as tender-hearted persons are affected by the cries of the miserable; and that he will in due time avenge them by punishing their oppressors. Let all oppressors consider this.

5 Ye have lived luxuriously¹ on the earth, and have been wanton:² ye have fattened your hearts,¹ as (w. 164.) for a day of slaughter.

6 Ye have condemned, ye have killed the Just One,¹ WHO did not resist you.²

7 Wherefore, be patient,¹ brethren, unto the coming of the Lord. Behold the husbandman, WHO expecteth the valuable fruit of the earth, IS patient concerning it, till it receive the early and the latter rain.²

8 Be ye also patient: Strengthen your hearts; for the coming of the Lord draweth nigh.¹

9 Groan not against one another, brethren, lest ye be condemned: Behold the Judge standeth before the door.¹ Gen. iv. 7.

10 Take, my brethren, the prophets who have spoken in the name of the Lord for an example of suffering evil, and of patience.

11 Behold we call them blessed¹ who are patient. Ye have heard of the patience of Job,² and ye have seen the end of the Lord,³ that the Lord is very compassionate and merciful.

12 But above all things, my brethren, swear not,¹ neither by the heaven, nor by the earth

5 Ye have lived luxuriously on the earth, and have given yourselves up to lasciviousness; and by that sensual manner of living ye have fattened yourselves for a day of vengeance, as victims are fatted for a day of sacrifice.

6 The crime for which especially ye are to be punished is this; Ye have condemned as an impostor, ye have killed the Just One Jesus of Nazareth, who, though he could have delivered himself, did not resist you.

7 Wherefore, having this great example of patience in your Master, be ye patient, brethren, who are persecuted by your countrymen as he was, until the coming of the Lord to destroy your persecutors. In the common affairs of life, men exercise patience cheerfully. Behold the husbandman, who expecteth the valuable fruit of the earth, is patient concerning it till it receive the early and the latter rain.

8 Be ye also patient: Strengthen your hearts, by considering that your sufferings will not be long; for the coming of the Lord to destroy your persecutors draweth nigh.

9 Having foretold the speedy destruction of your persecutors, for the purpose of comforting you, and not to excite you to resentment, I say, Groan not against one another, brethren, as in pain till ye are avenged, lest ye be condemned. Behold, Christ the Judge standeth before the door, hearing all ye say.

10 Take, my brethren, the prophets who have spoken in the name of the Lord to your forefathers, for an example of suffering evil from the very persons to whom they brought the messages of God, and of patience in suffering.

11 Behold, after Christ's example, we call them blessed who are patient. Ye have heard of the patience of Job under his heavy sufferings, and ye have seen the happy end which the Lord put to them; and that the Lord is very compassionate and merciful to his people, even when he afflicts them most.

12 But above all things, my brethren, swear not falsely concerning your faith, to free yourselves from punishment, neither by hea-

Ver. 5.—1. Ye have lived luxuriously.]—So *στεννασται* literally signifies. Vulgate, 'Epulati estis, ye have feasted;' because the felicity of the rich consists chiefly in the pleasures of the table. The luxury of the rich Jews is finely described by the prophet Amos, ch. vi. 4. 'That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; 5. That chant to the sound of the viol, and invent to themselves instruments of music like David; 6. That drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph.'

2. And have been wanton.]—*επεισταντες*, Syriac, *subannas-tis, ye have mocked*. The Greek word signifies, to feed deliciously, and drink choice liquors; and because that manner of living leads to lasciviousness, it often signifies to be addicted to carnal lusts, as in this passage, where it is distinguished from *επενεσται*, ye have lived luxuriously. See 1 Tim. v. 6.—The Jews were so noted for lasciviousness, that Tacitus calls them "projectissima ad libidinem gens,—a nation exceedingly addicted to lust." Hist. lib. v. initio.

3. Ye have fattened your hearts, as for a day of slaughter.]—Syriac, *compora vestra, your bodies*.—A day of slaughter is an high festival, a day of offering many sacrifices. This is an allusion to Isaiah's description of the destruction of the Idumeans, chap. xxxiv. 6. 'For the Lord hath a sacrifice in Bozra, and a great slaughter in the land of Idumea.' In the same manner, the destruction of God's enemies is called 'the supper of the great God,' Rev. xix. 18. See also Ezek. xxxix. 17.—The apostle's meaning is, that the rich Jews, by their luxury and lasciviousness, had rendered themselves fit to be destroyed in the day of God's wrath. Others think the meaning is, ye have pampered yourselves every day, as the luxurious do on high festival days. Either way understood, this passage is a rebuke to those who by fraud and oppression amass riches, and spend them in gratifying their own lusts, without attending to the wants of the poor. The clause, 'as for a day of slaughter,' is wanting in the Ethiopic version, and is thought by Mill an interpretation rather than a part of the text, Proleg. 1217. But the reading of the Ethiopic version, being unsupported, is of no authority.

Ver. 6.—1. Ye have killed the Just One.]—In Le Clerc's opinion, which Benson follows, 'the just one' is the Christians whom the unbelieving Jews persecuted and put to death. But as Stephen charged the council, Acts vii. 52, with murdering 'the Just One,' and as 'the Just One' is an appellation given to our Lord, Acts iii. 14. xxiii. 14, to denote that he was just or righteous in calling himself the Messiah, and that the sin of the Jews in putting him to death was great, I rather think it is of him the apostle speaks; more especially as our Lord himself, in the parable of the vineyard, expressly declared that the lord of the vineyard, for the crime of killing his son, would miserably destroy these wicked husbandmen; that is, the whole Jewish nation, to whom the crime committed by their rulers is imputed, both by Christ and by his apostles.—The conjunction *and* is elegantly omitted in this clause, to express the haste of the Jewish rulers to put Christ to death after he was condemned.

2. Who did not resist you.]—I have followed Michaelis in supplying the pronoun *who*. In the original it is 'resisteth you not.'—But as the other verbs in the sentence are in the preterite tense, 'Ye have condemned, ye have killed,' this must be understood in the

past time likewise. Benson, who by 'the just one' understands all the righteous persons who were murdered by the Jews from first to last, thinks this clause should be translated interrogatively, 'Doth he (the Lord) not resist you?'

Ver. 7.—1. Be patient.]—*μακροθυμησται*. This word signifies *to put off anger for a time*. Here it means *to put off impatience*.

2. The early and the latter rain.]—Literally, 'the morning and the evening rain.' The whole time the seed is in the ground being considered as one day, the early rain is called the *morning rain*, and the latter rain, the *evening rain*. In Judea the rains come in a regular course. The early rain falls commonly about the beginning of November after the seed is sown, and the latter rain in the middle or towards the end of April while the ears are filling. Those rains were promised to the Israelites, Deut. xi. 14.

Ver. 8. The coming of the Lord draweth nigh.]—By the *coming of the Lord*, James meant his coming to destroy the Jewish commonwealth. See Pref. to 2 Thess. sect. 4. Agreeably to the prophetic style, the preterite *γγικει, hath approached*, is used here to shew that the coming of the Lord was absolutely certain; and at the time of writing this epistle, very near.

Ver. 9. Groan not against one another.]—Groaning is caused by oppression; and when it is merely the natural expression of affliction, it moves God to pity the afflicted person, Judges ii. 18; but, as Whitby observes, when it is the effect of impatience, or when it expresses a desire of revenge, it becomes criminal. It is this kind of groaning which the apostle forbids.

Ver. 11.—1. Behold we call them blessed who are patient.]—This being subjoined to ver. 10, where the prophets were proposed as an example of patience in suffering, it is an allusion to Christ's words, Matt. v. 11. 'Blessed are ye when men shall revile you and persecute you;' as is plain from his adding, ver. 12. 'Rejoice—for so persecuted they the prophets which were before you.' To shew the allusion, I have translated *μακαριζουμεν* literally, 'we call them blessed.' Benson observes, that the Papists, to authorize their practice of making saints, have in their versions translated this clause, 'we beatify those who have suffered with constancy.' See 3 John, ver. 5. note 2.

2. Ye have heard of the patience of Job.]—After mentioning the prophets, namely, Elijah, Isaiah, Jeremiah, and the rest, as examples of patience under sufferings, the apostle brings in the example of Job, a Gentile, who was remarkably patient under the heaviest afflictions, and was highly rewarded. His design in this was to shew the suffering believing Jews that their lot was not different from that of the most eminent servants of God; and that if a Gentile was so patient under great sufferings, it became them to be equally patient, as being better instructed than he was.—This passage of scripture, as well as Ezek. xiv. 14, where Job is mentioned with Noah and Daniel as one eminently righteous, shews that Job was a real person, and that his history is not a dramatic fable, as many have supposed. A fabulous person certainly would not have been mentioned by the apostle as an example of any virtue.

3. Ye have seen the end of the Lord.]—This is the genitive of the agent. Ye have seen in the history of that good man, what a happy termination the Lord put to his sufferings.

Ver. 12.—1. Swear not, neither by the heaven, &c.]—It is supposed

nor by any other oath: But let your yea be yea, and your nay, nay, *that ye may not fall under condemnation.*²

13 *Does any one among you suffer evil? let him pray. Is any one cheerful? let him sing psalms.*¹

14 *Is any one sick among you? let him send for the elders of the church, and let them pray over him, having anointed him with oil in the name of the Lord.*

15 And the prayer of faith will save (σου κτανυντα) the sick person, and so the Lord will raise him up. (καρ, etsi) And although he hath committed sins, they shall be forgiven him.

16 Confess your faults one to another, and pray for one another, that ye may be healed.² (See 1 John v. 16. note 3.) The inwrought prayer (δουκω, 69.) of the righteous man availeth much.³

17 Elias was a man of like infirmity with us. And he prayed fervently² (60.) that it

ven, nor by the earth, nor by any other oath, in the imagination that such oaths are not obligatory: But let your yea, or affirmation on oath, be yea, that is, agreeable to truth, and your nay, nay, in like manner, that ye may not fall under condemnation as perjured hypocrites.

13 *Does any one among you suffer evil for being a Christian? let him deny his faith with oaths, let him pray for strength to bear his sufferings. Is any one cheerful? let him sing psalms of praise to God for all his mercies.*

14 *Is any one sick among you? let him send for the elders of the church, who possess the gift of healing diseases, and let them pray over him, after anointing him with oil by the special direction of Christ, in token that a miracle is to be performed for his recovery.*

15 *And the prayer of faith will save the sick person from his disease, and the Lord will raise him up from his sick-bed. See Mark i. 31. So that although he hath committed sins, for which that disease was sent on him, they shall be forgiven him by the removal of the disease. (See 1 John v. 16. note 3.)*

16 In your sickness, therefore, confess your faults to one another, if ye have done one another any injury. And the injured to whom the confession is made, ought to forgive the sick, and pray for him that he may be healed. The inspired prayer of the elder, (ver. 14.), accompanied with the prayer of the injured party, hath great influence with God.

17 The infirmities to which the elders are subject, will not hinder the efficacy of their prayers. *Elijah was a man of like infirmity*

by some, that James in this passage forbade the brethren to make indiscreet vows for the purpose of delivering themselves out of their affliction; because a practice of that sort shewed great ignorance of the character of God, and great impatience. This no doubt is a good sense of the passage. Yet I rather think he forbade them, when brought before the tribunals of their persecutors, to deny their faith with oaths; which some of them, it seems, thought they might do with a safe conscience, if the oath was one of those which were reckoned not binding. For that the Jews thought some oaths obligatory and others not, appears from our Lord's condemnation of that false morality, recorded Matt. v. 34.

2. That ye may not fall (κατακτανυντα) under condemnation.—This, which is the reading of the common edition, and of some ancient MSS., particularly the Alexandrian, and of the Syriac, Vulgate, and other versions, was adopted by our translators. But Beza, Bengelius, and others, on the authority of the greatest number of MSS. prefer *κατακτανυντα* into *hypocrisy*. This latter reading Mill hath inserted in his edition; yet in his Prolegomena he prefers the other, No. 1203.—The apostle in this passage sets the condemnation of God threatened in the decalogue against false swearers, in opposition to the condemnation of men, which the brethren might escape who swore falsely concerning their faith.

Ver. 13.—Let him sing psalms.—In this, and what goes before, the apostle advises us to employ ourselves in such private religious exercises as are suitable to our present circumstances and frame of mind. When rendered cheerful, by contemplating the manifestations which God hath made of his perfections in the works of creation, providence, and redemption, or by any blessing bestowed on ourselves, we are to express our joy, not by drinking and singing profane lewd songs, but by hymns of praise, and by thanksgivings to God for all his mercies. See Eph. v. 18, 19. On the other hand, when afflicted, we are to pray; that being the best means of producing in ourselves patience and resignation. But as the precept concerning our singing psalms when cheerful does not imply that we are not to pray then; so the precept concerning prayer in affliction does not imply that we are not to express our joy in suffering according to the will of God, by singing psalms as Paul and Silas did in the jail at Philippi.

Ver. 14.—1. Send for the elders of the church;—namely, where the sick person lives. See 1 Tim. v. 17. note 1. for an account of the elders.—In the first age the spiritual gifts were dispensed in such plenty, that no church was without these gifts; and particularly, in every church there were some who possessed the gift of miraculously healing the sick.

2. Let them pray over him;—that is, with their hands laid on him. This is what is called 'the prayer of faith,' ver. 15. See note 1. there; also the notes on the parallel passage, 1 John v. 14, 16.

3. Having anointed him with oil.—Although the rite here prescribed is not mentioned in the account which the Evangelists have given of Christ's commission to his disciples to heal the sick, Matt. x. 8. Luke ix. 2. it is probable he appointed it then. For in the account given of the execution of that commission it is said, Mark vi. 13. 'They anointed with oil many that were sick, and healed them.' The anointing the sick with oil was not prescribed, either by our Lord or by his apostles, as a natural remedy, but as a sensible token to the sick person himself, and to those who were present, that a miracle of healing was going to be performed. Where no miracle is to be performed, to use anointing, as a religious rite, is a vain superstition. See 1 John v. 16. note 4.

Ver. 15. And the prayer of faith.—In scripture, faith sometimes signifies the spiritual gifts in general, Rom. xii. 3. sometimes the gift of working miracles, 1 Cor. xii. 9. xlii. 2. and sometimes the gift

of healing diseases miraculously, Acts iii. 16. in which sense it is to be understood here. The gift of working miracles was called *faith*, because they were always performed in consequence of an impression made by the Spirit on the mind of the person who was to perform them, moving him to undertake the miracle, and working in him a full persuasion that it would be performed. Wherefore, 'the prayer of faith' is a prayer which the elder, moved by the Spirit of God, was to make for the recovery of the sick, in the full persuasion that the Lord would raise him up. See 1 John v. 16. note 1.

Ver. 16.—1. Confess your faults one to another.—In sickness we are to confess our faults one to another, not because we have power to grant pardon of sin to each other, but, diseases being often inflicted as the punishment of particular sins, (1 Cor. xi. 30.), when the sick are made sensible, in the course of their disease, that they have injured their brethren, they ought to shew their repentance, by confessing these sins to them, and by asking their pardon. This passage of scripture, therefore, affords no foundation for the Popish practice of auricular confession to the priest. Besides, mutual confession being here enjoined, the priest is as much bound by this precept to confess to the people, as the people to the priest; not to mention, that confession in general is not enjoined here, but confession to the injured party only, agreeably to our Lord's direction, Matt. v. 25.; and, when acknowledgment is made to him, he ought to forgive, and pray for the party who injured him, that he may be healed. See the following note.

2. And pray for one another, that ye may be healed.—Here four things are observable:—1. That this confession was to be made, not by a person in health that he might obtain eternal salvation, but by a sick person that he might be healed; 2. That this direction being addressed to women as well as to men, they are required to pray for one another, and even for the men, whether laity or clergy, who have injured them; 3. That there is no mention here of *absolution*, either by the priest, or by any other person; 4. Absolution, in the sound sense of the word, being nothing but a declaration of the promises of pardon which are made in the gospel to penitent sinners, every one who understands the gospel doctrine may, as Benson observes, declare these promises to penitent sinners, as well as any bishop or priest whatever; and the one hath no more authority to do it than the other: nay, every sincere penitent may expect salvation without the absolution of any person whatever; whereas the impenitent have no reason to expect that blessing, although absolved by all the priests in the world.

3. The inwrought prayer of the righteous man availeth much;—namely, to obtain health for the sick. Because this is called *δουκω*, *inwrought*, the *inwrought* prayer, I think it must be understood of the prayer of the elder for the miraculous recovery of the sick, to which he was moved by the Spirit, and not of the prayer of any righteous man whatever. For we do not find in scripture that the prayers of such were followed with miraculous cures, unless they possessed the gift of healing, and were moved by an impulse of the Spirit to pray for the cure.—In this verse it is intimated, that if the disease was inflicted on the sick person for some injury which he had committed, he was to shew his repentance by confessing his fault to him whom he had injured, before the elder prayed for his recovery; and that, to render the elder's prayer the more effectual, the injured party was to join the elder in praying that the sick person might be healed.

Ver. 17.—1. Elias was a man of like infirmity with us.—In this sense the word *κατακτανυντα* is used, Acts xiv. 15.; literally it signifies, *suffering like things with another*. Elijah through natural infirmity suffered as we do, from disease, from temptation, from persecution, &c.

2. And he prayed fervently.—In the history it is not said directly,

might not rain; and it did not rain upon the land for three years and six months.³

18 And again he prayed, and the heaven gave rain,¹ and the land brought forth its fruit.

19 Brethren, if any one among you is seduced from the truth, and any one turn him back,¹

20 Let him know, that he who turneth a sinner back from the error of his way, will save a soul from death,¹ and will cover a multitude of sins.²

either that the drought was brought on, or the rain sent, in consequence of Elijah's praying; but it is insinuated, that both happened through his prayer; for, 1 Kings xvii. 1. we are told that 'Elijah sware there should not be dew nor rain these years, but according to his word;' that is, as James hath explained it, according to his inspired prayer for drought; or for rain.

3. And it did not rain upon the land for three years and six months.—This is the period which our Lord likewise says the drought continued, Luke iv. 25. It is said indeed, 1 Kings xviii. 1. 'That in the third year the word of the Lord came to Elijah,' namely, concerning the rain. But this third year was computed from the time of his going to live at Zarephath, which happened many days after the drought began; as is plain from this, that he remained at the brook Cherith till it was dried up, and then went to Zarephath in the country of Sidon, 1 Kings xvii. 7. 9. Wherefore, the three years and six months must be computed from his denouncing the drought, at which time that judgment commenced.

Ver. 18. And again he prayed, and the heaven gave rain.—Of this second prayer there is an insinuation in the history, 1 Kings xviii. 42. where we are told, that 'he cast himself down on the earth, and put his face between his knees;' for that was the posture of an humble and earnest suppliant. Besides, Moses's praying is expressed by his 'falling on his face,' Numb. xvi. 4.

Ver. 19. And any one turn him back.—This teaches us, that it is the duty of those who persevere in the path of truth, to endeavour

mity with us. And he, to shew Ahab that the God whom he worshipped was the true God, prayed fervently that it might not rain: And it did not rain on the land of Israel for three years and six months.

18 And the famine occasioned by the drought having humbled Ahab, again Elijah prayed for rain, and the heaven gave rain, and the land brought forth its fruit plentifully.

19 Ye ought to be solicitous for each other's eternal welfare, as well as for their temporal happiness. I therefore tell you, brethren, if any one among you is seduced from the doctrine and practice of the gospel, and any person turn him back to the right path,

20 Let such an one know, that he who turneth a sinner back from false doctrine and bad practice, will save a soul from the spiritual death, and will procure him the pardon of all his sins; and for that good office will himself shine as the stars for ever and ever, Dan. xii. 3.

by friendly admonition and by good example, to turn back those who have wandered into error through the viciousness of their own disposition. See 2 Thess. xi. 12.

Ver. 20.—1. Will save a soul from death.—What greater motive can there be to excite the virtuous earnestly to exert themselves in accomplishing the reformation of their erring brethren?

2. And will cover a multitude of sins.—The covering of sin is a phrase which often occurs in the Old Testament, and always signifies the pardoning of sin. Nor has it any other meaning here. For surely it cannot be the apostle's intention to tell us, that the turning of a sinner from the error of his way will conceal, from the eye of God's justice, a multitude of sins committed by the person who does this charitable office, if he continueth in them. Such a person needs himself to be turned from the error of his way, in order that his own soul may be saved from death. St. Peter hath a similar expression, 1 Pet. iv. 8. 'Love covers a multitude of sins,' not, however, in the person who is possessed of love, but in the person who is the object of his love. It disposes him to forgive his sins, see Prov. x. 12.—Atterbury, however, (Serm. vol. i. p. 46.), and Scott, (Christ. Life, vol. i. p. 368.), contend, that 'the covering a multitude of sins' includes also, that the pious action of which the apostle speaks, engages God to look with greater indulgence on the character of the person who performs it, and to be less severe in marking what he hath done amiss.

I. PETER.

PREFACE.

SECT. I.—*The History of Simon, whom our Lord surnamed Peter.*

SIMON was a native of Bethsaida, a town situated on the western shore of the lake of Genesareth. He was by trade a fisherman, and had a brother named Andrew; but whether he was elder or younger than Simon, is not known. Their father was named Jonah or John; and probably was of the same occupation with his sons. Andrew was a disciple of John Baptist, John i. 35. 41. and heard him point out Jesus as 'the Lamb of God which taketh away the sin of the world.' This good news Andrew communicated to his brother Simon, and brought him to Jesus; who, foreseeing the fortitude he would exercise in preaching the gospel, honoured him with the name of Cephas or Peter, which is by interpretation a stone or rock, John i. 42.

Andrew and Peter, now become the disciples of Jesus, often attended him. Yet they still followed their trade of fishing occasionally, till he called them to a more constant attendance, promising to make them 'fishers of men,' Matt. iv. 19. Afterwards, when he chose twelve of his disciples to be with him always, and to be his Apostles, Peter and Andrew were of the number. About that time Peter had left Bethsaida, and had gone to Capernaum with his wife, who is thought to have been of that

town. From Andrew's accompanying his brother thither, and living with him in the same house, it may be conjectured that their father was dead. With them Jesus also abode, after he took up his ordinary residence in Capernaum; for he seems to have been pleased with the disposition and manners of all the members of the family.—This house is sometimes called Peter's house, Matt. viii. 14. and sometimes the house of Simon and Andrew, Mark i. 29.—Thus, as Lardner observes, it appears that before Peter became an apostle he had a wife, was the head of a family, had a boat and nets, and a furnished house, and maintained himself by an honest occupation. To these things Peter alluded when he told his Master, 'Behold we have left all and followed thee! What shall we have therefore?' Matt. xix. 27.—The apostle Paul seems to insinuate, that Peter's wife attended him in his travels after our Lord's ascension, 1 Cor. ix. 5.

Peter, now made an apostle, shewed on every occasion the strongest faith in Jesus as the Messiah, and the most extraordinary zeal in his service; of which the following are examples.—The night after the miracle of the loaves, when Jesus came to his disciples walking on the sea, they were affrighted, supposing that they saw a spirit. But Peter, taking courage, said, 'Lord, if it be thou, bid me come to thee on the water. And he said to him, Come,' Matt. xiv. 28.—The next day, when many of our Lord's disciples, offended at his discourse in the synagogue of

Capernaum, left him, Jesus said to the twelve, 'Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? for thou hast the words of eternal life; and we know, and are sure, that thou art the Christ, the Son of the living God.' In returning this answer, Peter was more forward than the rest, because his faith was strengthened by the late miracle of his walking on the water.—The same answer Peter gave, when Jesus in private asked his disciples, first, what opinion the people entertained of him? next, what was their own opinion? Matt. xvi. 16. 'Simon Peter answered and said, Thou art the Christ, the Son of the living God.' Having received this answer, Jesus declared Peter blessed on account of his faith; and in allusion to the signification of his name, added, 'Thou art Peter, and upon this rock I will build my church;—and I will give thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth,' &c. Many think these things were spoken to Peter alone, for the purpose of conferring on him privileges and powers not granted to the rest of the apostles. But others, with more reason, suppose, that though Jesus directed his discourse to Peter, it was intended for them all; and that the honours and powers granted to Peter by name, were conferred on them all equally. For no one will say, that Christ's church was built upon Peter singly. It was built on the foundation of all the apostles and prophets, Jesus Christ himself being the chief corner-stone. As little can any one say, that the power of *binding and loosing* was confined to Peter; seeing it was declared afterwards to belong to all the apostles, Matt. xviii. 18. John xx. 23. See Preface to 1 Timothy, Sect. 5. Art. 1, 2. To these things add this, that as Peter made both his confessions in answer to questions which Jesus put to the whole apostles, these confessions were certainly made in the name of the whole. And therefore what Jesus said to him in reply was designed for the whole without distinction; excepting this, which was peculiar to him, that he was to be the first who, after the descent of the Holy Ghost, should preach the gospel to the Jews, and then to the Gentiles; an honour which was conferred on Peter in the expression, 'I will give thee the keys,' &c.

Peter was one of the three apostles whom Jesus admitted to witness the resurrection of Jairus's daughter, and before whom he was transfigured, and with whom he retired to pray in the garden the night before he suffered. He was the person who, in the fervour of his zeal for his Master, cut off the ear of the high-priest's slave, when the armed band came to apprehend him. Yet this same Peter, a few hours after that, denied his Master three different times in the high-priest's palace, and with oath. After the third denial, being stung with deep remorse, he went out and wept bitterly. This offence therefore Jesus pardoned. And to testify his acceptance of his lapsed but penitent apostle, he ordered the women to carry the news of his resurrection to Peter by name; and appeared to him before he shewed himself to any other of his apostles: and, at another appearance, he confirmed him in the apostolical office, by giving him a special commission to feed his sheep.—From that time forth Peter never faltered in his faith; but uniformly shewed the greatest zeal and courage in his Master's cause.

Soon after our Lord's ascension, in a numerous assembly of the apostles and brethren, Peter gave it as his opinion, that one should be chosen to be an apostle in the room of Judas. To this they all agreed, and, by lot, chose Matthias, whom, on that occasion, they numbered with the eleven apostles. See Prelim. Essay I. Art. 1.—On the day of Pentecost following, when the Holy Ghost fell on the apostles and disciples, 'Peter, standing up with the eleven, lift up his voice,' that is, Peter, rising up, spake with a loud voice, in the name of the apostles, as he had done on various occasions in his Master's life-

time, and gave the multitude an account of that great miracle, Acts ii. 14.—When Peter and John were brought before the council, to be examined concerning the miracle wrought on the impotent man, Peter spake. It was Peter who questioned Ananias and Sapphira about the price of their lands; and, for their lying in that matter, punished them miraculously with death. It is remarkable also, that although by the hands of the apostles many signs and wonders were wrought, it was by Peter's shadow alone, that the sick, who were laid in the streets of Jerusalem, were healed as he passed by. Lastly, It was Peter who made answer to the council, for the apostles not obeying their command to preach no more in the name of Jesus.

Peter's fame was now become so great, that the brethren at Joppa, hearing of his being in Lydda, and of his having cured Eneas miraculously of a palsy, sent, desiring him to come and restore a disciple to life named Tabitha, which he did.—During his abode in Joppa, the Roman centurion Cornelius, directed by an angel, sent for him to come and preach to him. On that occasion, the Holy Ghost fell on Cornelius and his company, while Peter spake.—Peter, by his zeal and success in preaching the gospel, having attracted the notice of the inhabitants of Jerusalem, Herod Agrippa, who, to please the Jews, had killed James the brother of John, still farther to gratify them, cast Peter into prison. But an angel brought him out; after which he concealed himself in the city, or in some neighbouring town, till Herod's death, which happened about the end of the year. Some learned men think Peter at that time went to Antioch or to Rome. But if he had gone to any celebrated city, Luke, as L'Enfant observes, would probably have mentioned it. Besides, we find him in the council of Jerusalem, which met not long after this to determine the famous question concerning the circumcision of the Gentiles.—The council being ended, Peter went to Antioch, where he gave great offence by refusing to eat with the converted Gentiles. But Paul withstood him to the face, rebuking him before the whole church for his pusillanimity and hypocrisy, Gal. ii. 11—21.

From the foregoing history it appears, that Peter very early distinguished himself as an apostle; that his Master greatly esteemed him for his courage, his zeal, and his other good qualities; that he lived in peculiar habits of intimacy with Peter, and conferred on him various marks of favour in common with James and John, who likewise distinguished themselves by their talents and good dispositions. But that Peter received from Christ any authority over his brethren, or possessed any superior dignity as an apostle, there is no reason for believing. All the apostles were equal in office and authority; as is plain from our Lord's declaration, 'One is your master, even Christ, and all ye are brethren.' The only distinction among the apostles, was that which arose from personal talents and qualifications, a distinction which never fails to take place in every society. Because, if one distinguishes himself by his superior ability in the management of affairs, he will be respected in proportion to the idea which his fellows entertain of him. In this manner, and in no other, Peter, whose virtues and talents were singularly conspicuous, acquired a pre-eminence among the apostles; but it was only of the sort founded on personal esteem. And therefore, in their meetings to deliberate on any important affair, the brethren may have wished to hear him speak first; and he commonly did so: but that was all. In like manner, in their intercourses with their adversaries, Peter often spake in the name of such of the apostles and brethren as were present; which they willingly allowed, perhaps desired, as thinking him best qualified for the office. The Evangelists also, who wrote their gospels a considerable time

after Peter had raised himself in the esteem of the apostles and brethren, added their suffrage to his character, by mentioning him first in the catalogues which they gave of the apostles. And as two of them were themselves apostles, by acknowledging, in that manner, their respect for him, they have shewn themselves entirely free from envy. Lastly, it appears from Peter's epistles that he did not think himself superior in authority to the other apostles. For if he had entertained any imagination of that sort, insinuations of his superiority, if not direct assertions thereof, might have been expected in his epistles, and especially in their inscriptions. Yet there is nothing of that sort in either of his letters. The highest title he takes to himself, in writing to the elders of Pontus, is that of *their fellow-elder*, 1 Pet. v. 1.

To the foregoing account of Peter's rank among the apostles, I will add from Lardner on the Can. p. 102, that Cassian, supposing Peter to be older than Andrew, makes his age the ground of his precedence among the apostles: And that Jerome himself says, "The keys were given to all the apostles alike, and the church was built on all of them equally: But, for preventing dissension, precedence was given to one. And John might have been the person; but he was too young; and Peter was preferred on account of his age." See the Pref. to James, sect. 1. paragr. 3.

In the history of the Acts, no mention is made of Peter after the council of Jerusalem. But from Gal. ii. 11. it appears, that after the council he was with Paul at Antioch. He is likewise mentioned by Paul, 1 Cor. i. 12. iii. 22. from which Pearson infers, that Peter had been in Corinth before the first epistle to the Corinthians was written. But this does not follow. In these passages Paul speaks of certain Jews in Corinth, who had been converted by Jesus and Peter. But he does not say they were converted in Corinth: Probably their conversion happened in Judea. If Peter had preached in Corinth before Paul wrote to the Corinthians, he would not have said, 'I have planted, Apollos hath watered;' overlooking the labours of Peter.—When Paul wrote his epistle to the Romans, it may be presumed that Peter was not in Rome. For in that epistle Paul saluted many of the brethren there by name, without mentioning Peter. Farther, during his two years' confinement at Rome, Paul wrote four letters to different churches, in none of which is Peter mentioned. Neither is any thing said or hinted in these epistles, from which it can be gathered that Peter had ever been in Rome. Probably he did not visit that city till about the time of Paul's martyrdom.

It is generally supposed, that after Peter was at Antioch with Paul he returned to Jerusalem. What happened to him after that is not told in the scriptures. But Eusebius informs us, that Origen, in the third tome of his Exposition on Genesis, wrote to this purpose, "Peter is supposed to have preached to the Jews of the dispersion in Pontus, Galatia, Bithynia, Cappadocia, and Asia: And at length, coming to Rome, was crucified with his head downwards; himself having desired that it might be in that manner." Some learned men think, that Peter in the latter part of his life went into Chaldea, and there wrote his first epistle; because the salutation of the church at *Babylon* is sent in it. But their opinion is not supported by the testimony of ancient writers.—Lardner, Can. vol. iii. p. 169. saith, "It seems to me, that when he (Peter) left Judea, he went again to Antioch the chief city of Syria. Thence he might go into other parts of the continent, particularly Pontus, Galatia, Cappadocia, Asia, and Bithynia, which are expressly mentioned at the beginning of his first epistle. In those countries he might stay a good while. It is very likely that he did so; and that he was well acquainted with the Christians there, to whom he afterwards wrote two epistles. When he left those parts, I think he went

to Rome; but not till after Paul had been in that city, and was gone from it."

Many ancient writers have said that Peter was crucified at Rome, while Nero persecuted the Christians. And their opinion has been espoused by learned men, both Papists and Protestants. Some, however, particularly Scaliger, Salmasius, Fred. Spanheim, and others, deny that Peter ever was at Rome. If the reader wishes to see the evidence from antiquity, on which Peter's having been at Rome rests, he will find it fully set forth by Lardner, (Can. vol. iii. c. 18.), who concludes his inquiry as follows: "This is the general, uncontradicted, disinterested testimony of ancient writers in the several parts of the world, Greeks, Latins, Syrians. As our Lord's prediction concerning the death of Peter is recorded in one of the four Gospels, it is very likely that Christians would observe the accomplishment of it: which must have been in some place. And about this place there is no difference among Christian writers of ancient times. Never any other place was named beside Rome: nor did any other city ever glory in the martyrdom of Peter.—It is not for our honour, nor for our interest, either as Christians or Protestants, to deny the truth of events ascertained by early and well attested tradition. If any make an ill use of such facts, we are not accountable for it. We are not, from a dread of such abuses, to overthrow the credit of all history; the consequence of which would be fatal."

SECT. II.—Of the Authenticity of the Epistles of Peter.

THOUGH some doubts were anciently entertained concerning the second epistle of Peter, the authenticity of the first was never called in question; being universally acknowledged as Peter's from the very beginning. In proof of this, Lardner has shewn, Can. iii. p. 216. that Peter's first epistle was referred to by Clemens Romanus, by Polycarp, and by the martyrs of Lyons: that it was received by Theophilus Bishop of Antioch, and quoted by Papias, Irenæus, Clemens Alexandrinus, and Tertullian; which last calls it, "The epistle to the inhabitants of Pontus." Wherefore, there can be no doubt that the first epistle of Peter was all along received as an inspired writing by the whole Christian church.

Eusebius seems to refer to the testimonies just now mentioned, in the following passage: E. H. lib. ii. c. 3. "One epistle of Peter, called his first, is acknowledged. This the presbyters of ancient times have quoted in their writings, as undoubtedly genuine. But that called his second, we have been informed, by tradition, has not been received as a part of the New Testament. Nevertheless, appearing to many to be useful, it hath been carefully studied with the other scriptures." It is evident, therefore, that in the time of Eusebius great regard was shewed even to the second epistle of Peter by many Christians who esteemed it genuine: for, as Le Clerc, quoted by Benson, very well observes, "If it had not been Peter's it would not have seemed useful to any man of tolerable prudence; neither ought it to have been carefully studied with the other scriptures, seeing the writer in many places pretends to be St. Peter himself. On the very account that it was a forgery, it would be noxious; as it is a thing of the worst example, for any man to forge another's name, or pretend to be the person he is not; and what ought not to be pardoned." The reader will find another passage in the Preface to James, sect. 2. paragr. 2. in which Eusebius has spoken of the epistles of Peter.

From a passage in Origen's Commentary on Matthew, quoted by Eusebius, E. H. lib. vi. c. 25. it appears that Origen acknowledged Peter's second epistle. "Peter, on whom the church is built, hath left an epistle univer-

sally acknowledged. Let it be granted that he also wrote a second; for it is doubted of."—Jerome, in his book of illustrious men, *Art. Peter*, says; "Peter wrote two epistles called Catholic, the second of which is denied to be his, because of its differing in style from the former."—This difference shall be examined in the Preface to the second Epistle, sect. 1. towards the end.

Estius observes, that whoever desires to know the agreement of Peter's doctrine with Paul's, ought to examine the sentiments and precepts contained in this epistle, which he will find so exactly the same with Paul's, that it will be impossible for him to doubt, that the doctrine of both proceeded from one and the same Spirit of God.

SECT. III.—*Of the Persons to whom Peter's First Epistle was written.*

EUSEBIUS, Jerome, Didymus of Alexandria, and many of the ancients, were of opinion that Peter's first epistle was written to the Jewish Christians scattered through the countries mentioned in the inscription. And their opinion is adopted by Beza, Grotius, Mill, Cave, Tillemont, and others. But some of the ancients thought this epistle was written to Gentiles also. See Lardner, Canon, iii. p. 225. Bede, in his prologue to the Catholic epistles, says, St. Peter's epistles were sent to such as had been proselyted from heathenism to Judaism, and after that were converted to the Christian religion.—The author of Misc. Sacra and Benson contend, that Peter's first epistle was written to proselytes of the gate; but Weinstein that it was written to the Gentiles. Hallet and Sykes argue that both epistles were written to the Gentiles. Lardner thought Peter's epistles were sent to all Christians in general, Jews and Gentiles, living in Pontus, Galatia, Cappadocia, &c. So likewise Estius and Whitby.

In this diversity of opinions, the only rule of determination must be the inscription, together with the things contained in the epistle itself. From 2 Pet. iii. 1. it appears, that that epistle was sent to the same people as the first. Wherefore, since its inscription is, 'To them who have obtained like precious faith with us,' the first epistle must have been sent to believers in general. Accordingly the valediction, 1 Pet. v. 14. is general; 'Peace be with you all who are in Christ Jesus.' So also is the inscription; 'To the Sojourners of the dispersion of Pontus, &c. elected according to the foreknowledge of God,' 1 Pet. i. 1.: For the appellation of *sojourners* does not necessarily imply, that this letter was written to none but Jewish believers. In scripture, all religious men are called sojourners and strangers, because they do not consider this earth as their home, but look for a better country. (See Gen. xlvii. 9. Psal. xxxix. 12. LXX. Heb. xi. 13.) Wherefore, in writing to the Gentile believers, Peter might call them sojourners as well as the Jews, and exhort them, chap. i. 17. 'to pass the time of their sojourning here in fear,' and chap. ii. 11. 'beseech them, as travellers, to abstain from fleshly lusts.'—Farther, the Gentile believers in Pontus, &c. might be called 'sojourners of the dispersion of Pontus,' although none of them were driven from their native countries. For the *dispersion* may signify, that they lived at a distance from each other in the widely extended regions mentioned in the inscription; and that they were few in number, compared with the idolaters and unbelievers among whom they lived. In this sense, the Jewish Christians of Jerusalem are said to have been 'dispersed through Judea and Samaria,' by the persecution raised after the death of Stephen, Acts viii. 1.—Lastly, the appellation *elected*, which is added to that of 'strangers of the dispersion,' does not imply that none but Jewish believers are meant: All who profess the gospel, whether they be Jews or Gen-

tiles, are in scripture said to be *elected*; that is, made the visible church and people of God. It may therefore be allowed, that the expressions 'sojourners of the dispersion, elected,' &c. comprehend the Gentile Christians of Pontus, as well as the Jewish; especially seeing they are said to be 'elected according to the foreknowledge of God.' For that is a plain allusion to God's promise, of blessing all nations in Abraham's seed.

Secondly, There are things written in this Epistle which are peculiar to the Gentiles, and cannot be understood of the Jews. For example, chap. i. 14. 'As obedient children, do not fashion yourselves according to the former lusts, in your ignorance.' This, as Lardner observes, might very properly be said to persons converted from heathenism, but not to the Jews, who from their infancy knew the true God by means of the Mosaic revelation. Besides, nowhere in the New Testament are the Jews represented as living in *ignorance or darkness*.—Chap. i. 18. 'Ye were redeemed from your foolish behaviour, delivered to you by your fathers.' This might be said of the Gentiles rather than of the Jews, if by 'foolish behaviour' the apostle meant the worship of idols, who in scripture are termed *τα ματαια*, Acts xiv. 15. For the idolatrous worship practised by the Gentiles was delivered to them of their fathers. But if, by foolish behaviour, the apostle meant a superstitious wicked behaviour, it might be said of the Jews as well as of the Gentiles, that that behaviour was delivered to them by their fathers.—Chap. i. 20. speaking of Christ, the apostle says, 'Who was manifested in these last times for you, 21. who through him believe in God who raised him up from the dead.' This could neither be said to Jews nor to proselytes, as Benson supposes. For their belief in God was founded on the revelations made by the prophets, and not on the revelations made to them by Christ. But it well agrees to the Gentiles, who, till they were enlightened by the gospel of Christ, had not the least knowledge of the true God. Besides, no one will say, that Christ was manifested for the Jews and proselytes only.—Chap. ii. 10. 'Who formerly were not a people, but now are a people of God.' This applies to the Gentiles only. See Rom. ix. 24, 25.—Chap. iv. 3. 'For the time which hath passed of life, is a sufficient time for us to have wrought out the will of the Gentiles, having walked in lasciviousness, lusts, excesses in wine, revelings, banquetings, and abominable idolatries.' Though Peter in this passage joined himself with the persons of whom he speaks, it does not follow, either that he was guilty of idolatry, or that the persons with whom he joined himself were Jews. Idolatry was a crime which the Jews, ever since their return from Babylon, had avoided, and which Peter never was guilty of. Neither had he ever wrought the will of the Gentiles, by walking in lasciviousness, &c. This passage, therefore, is addressed to the Gentile Christians alone, with whom the apostle joins himself, to avoid giving them offence, and to render his discourse the more persuasive.

The passages which appear inconsistent with the supposition that this epistle was written to the Gentiles as well as to the Jews, are the two following:—Chap. ii. 9. 'But ye are an elected race, a kingly priesthood, an holy nation, a purchased people.' These honourable appellations, it is true, were in former times appropriated to the Jews, the ancient people of God. But they belong now to all believers, to the Gentiles as well as to the Jews. And this is what the apostle here declares; as is plain from his adding, 'That ye should declare the perfection of him who hath called you from darkness into his marvellous light, who formerly were not a people, but now are a people of God,' &c.—Chap. ii. 12. 'Have your behaviour among the Gentiles comely,' &c. But the Gentiles here are the unbelieving Gentiles; a sense which

the word has, 1 Cor. x. 32. 'Giving offence neither to the Jews, nor to the Gentiles, nor to the church of God.'

Upon the whole, I agree with those who think the first epistle of Peter was written to the whole body of Christians who resided in the countries of Pontus, Galatia, &c. and that whether they were of Jewish or Gentile extraction.

SECT. IV.—*Of the Apostle Peter's Design in writing this Epistle; and of the Matters contained in it.*

It is well known, that anciently, in proportion as the Christians multiplied in any country, their sufferings became more general and severe. In the latter part, therefore of the first age, when the rage of the Jews and Gentiles was exceedingly stimulated by the prevalence of the gospel, the apostles of Christ, who were then alive, considered themselves as especially called upon to comfort and encourage their suffering brethren. With this view the apostle Peter wrote his first epistle to the Christians in Pontus, &c. wherein he represented to them the obligations the disciples of Christ were under to suffer for their religion; and suggested a variety of motives to persuade them to suffer cheerfully.

The enemies of the Christians, to enrage not only the magistrates against them, but all who had any regard to the interests of society, represented them everywhere as atheists and enemies of mankind, because they would not comply with the common idolatry, nor obey the heathen magistrates in things contrary to their religion. They calumniated them also as movers of sedition, and as addicted to every species of wickedness. To wipe off these foul aspersions, Peter, in this epistle, earnestly beseeched the brethren of Pontus, &c. to behave both towards the magistrates and towards their heathen neighbours in a blameless manner, and to be remarkable for every virtue; that by their general good behaviour they might make their enemies ashamed of the calumnies which they uttered against them.—Withal, that they might know how to conduct themselves on every occasion, he gave them a particular account of the most important duties of civil and social life. Wherefore, though this epistle had an especial reference to the circumstances of the Christians in the first age, it is still of great use for enforcing the obligations of morality, and in promoting holiness among the professors of the gospel.—Moreover, it contains some deep mysteries, not so plainly discovered in the other inspired writings; such as, 1. That it was the spirit of Christ which spake anciently in the Jewish prophets, chap. i. 11. and particularly in Noah, chap. iii. 19.—2. That the ungodly men of the old world, to whom Noah preached, are neither annihilated nor punished; but are at present spirits in prison, reserved to judgment and punishment.—3. That the water of the flood, which bare up Noah and his family in the ark, and preserved them from perishing, was a type of the water of baptism, and of its efficacy in saving those, who, besides being washed with that water, give the answer of a good conscience, agreeable to the true meaning of baptism.—4. That the devil goeth about like a roaring lion, seeking whom he may swallow up; consequently, that evil spirits are now employed in tempting men; and that their purpose in tempting them is to destroy them, chap. v. 8.

As the design of this epistle is excellent, its execution, in the judgment of the best critics, does not fall short of the design. Ostervald says of the first epistle of Peter, "It is one of the finest books of the New Testament;" and of the second, "That it is a most excellent epistle, and is written with great strength and majesty."—Erasmus's opinion of Peter's first epistle is, "It is worthy of the Prince of the apostles, and full of apostolical dignity and authority." He adds, "It is (*verbis parca, senten-*

tiis, differta) sparing in words, but full of sense."—Lardner observes, that Peter's two epistles, with his discourses in the Acts, and the multitudes who were converted by these discourses, are monuments of a divine inspiration, and of the fulfilment of Christ's promise to Peter and Andrew, 'Follow me, and I will make you fishers of men.'

Peter's epistles, therefore, being of great and general use, and so excellently composed, should, like the other inspired writings, be read and studied by Christians in every age, with the utmost care; not only for comforting them under affliction, but for directing them to a right behaviour in all the different relations of life.

SECT. V.—*Of the Place and Time of writing Peter's First Epistle.*

FROM Peter's sending the salutation of the church at Babylon to the Christians in Pontus, it is generally believed that he wrote his first epistle in Babylon. But as there was a Babylon in Egypt, and a Babylon in Assyria, and a city to which the name of Babylon is given figuratively, Rev. xvii. xviii. namely *Rome*, the learned are not agreed which of them is the Babylon meant in the salutation.

Pearson, Mill, and Le Clerc think the apostle speaks of Babylon in Egypt. But if Peter had founded a church in the Egyptian Babylon, it would have been of some note. Yet, if we may believe Lardner, there is no mention made of any church or bishop at the Egyptian Babylon in any of the writers of the first four centuries; consequently, it is not the Babylon in the salutation.—Erasmus, Drusius, Beza, Lightfoot, Basnage, Beausobre, Cave, Wetstein, and Benson think the apostle meant Babylon in Assyria. And, in support of this opinion, Benson observes, that the Assyrian Babylon being the metropolis of the eastern dispersion of the Jews, Peter, as an apostle of the circumcision, would very naturally, when he left Judea, go among the Jews at Babylon; and that it is not probable he would date his letter from a place by its figurative name. But Lardner says the Assyrian Babylon was almost deserted in the apostle's days; and adds, Can. vol. iii. p. 246. "If the Assyrian Babylon was not now subject to the Romans, but to the Parthians, which I suppose to be allowed by all, it cannot be the place intended by Peter: For the people to whom he writes were subject to the Romans; and, at the time of writing this epistle, he must have been within the territories of the same empire, 1 Eph. ii. 13, 14. 'Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, (or rather emperor), as supreme, or unto governors sent (from Rome) by him for the punishment of evil doers, and for the praise of them that do well.' Again, ver. 17. 'Honour the king;' or rather the emperor. If St. Peter had not now been within the Roman territories, he would have been led to express himself in a different manner when he enforced obedience to the Roman emperor.—St. Peter requires subjection to governors sent by the emperor; undoubtedly meaning from Rome. I suppose that way of speaking might be properly used in any part of the empire. But it might have a special propriety if the writer was then at Rome." To these particulars I add, that Peter's letter was only directed to the inhabitants of the Lesser Asia.

Whitby, Grotius, and all the learned of the Romish communion, are of opinion, that by Babylon Peter meant figuratively *Rome*, called Babylon by John likewise, Rev. xvii. xviii. And their opinion is confirmed by the general testimony of antiquity; which, as Lardner observes, is of no small weight.—Eusebius, E. H. lib. ii. c. 15. informs us, that Clemens, in the sixth book of his Institut-

tions, and Papias, bishop of Jerusalem, said, that Mark's gospel was written at the request of Peter's hearers in Rome; and "that Peter makes mention of Mark in his first epistle, which was written at Rome itself. And that he (Peter) signifies this, calling that city, figuratively, Babylon, in these words, 'The church which is at Babylon, elected jointly with you, saluteth you. And so doth Mark my son.'" This passage Jerome transcribed in his book of illustrious men, (Art. Mark), from Eusebius, and adds positively, "That Peter mentions this Mark in his first epistle, figuratively denoting Rome by the name of

Babylon: 'The church which is at Babylon,' &c. It is generally thought that Peter and John gave to Rome the name of *Babylon* figuratively, to signify that it would resemble Babylon in its idolatry, and in its opposition to and persecution of the church of God; and that, like Babylon, it will be utterly destroyed. These things, however, the inspired writers did not think fit to say plainly concerning Rome, for a reason which every reader may easily understand.

Concerning the time of writing this epistle, see Preface to 2 Peter, sect. 2.

CHAPTER I.

View and Illustration of the Precepts and Doctrines contained in this Chapter.

To comfort the brethren of Pontus, &c. under their sufferings, St. Peter put them in mind of the glories of that inheritance of which they were the heirs, by thanking God for giving them the certain hope of a new life after death, through the resurrection of Jesus Christ, ver. 3.—in order that they may be capable of enjoying that incorruptible, undefiled, and unfading inheritance, which was preserved in heaven for them who, by the power of God, are guarded through faith to salvation, ver. 4, 5.—This, he said, might be matter of great joy to them, though they suffered persecution. Then, to reconcile them to their sufferings, he suggested various powerful persuasives: such as, that their sufferings would soon be over; that they were necessary to try and improve their faith; that the improvement of their faith would be of greater value to themselves and to the world, than the finest gold, and would procure them great honour at the revelation of Jesus Christ. All these arguments the apostle comprised in two short verses, 6, 7.—Then addressing their strongest feelings, he told them, that though they had never seen their Master, they loved him; and that though they did not see him now, yet believing him to be the Son of God, they rejoiced in him with joy unspeakable, ver. 8.—knowing, that from him they would assuredly receive the reward of their faith, even the eternal salvation of their souls, ver. 9.—And to shew the greatness and certainty of this salvation, he observed, that it had been foretold and accurately searched into by the prophets, who testified before the sufferings which the Christ was to undergo for our salvation, and the glories following his sufferings; and that the angels desired to look attentively into these things, ver. 10, 11, 12.—By mentioning the sufferings of Christ, and the glories following, the apostle insinuated, that if his disciples suffered patiently and courageously, after his example, they might expect to be rewarded as he was.

The apostle having thus comforted the persecuted brethren to whom he wrote, by recalling to their remembrance the great objects of their faith and hope, he exhorted them to hope strongly for the blessings that were to be brought to them at the revelation of Jesus Christ, ver. 13.—and, as became the children of God, the heirs of these great blessings, to avoid the lusts which the formerly indulged while unconverted, ver. 14.—and to imitate God in his holiness, ver. 15, 16.—and, from the consideration of the future judgment, to live in the fear of God, ver. 17.—knowing that they were redeemed from their wicked manner of living, not with silver or gold, but with the precious blood of Christ, as a sin offering appointed by God himself before the foundation of the world, that their hope of pardon might be firmly founded in the unchangeable purpose of God, ver. 18—2.—Next, the apostle told the Christians of Pontus, that seeing they had purified their hearts from fleshly lusts by receiving the gospel, and had attained sincere brotherly love, he hoped they would love one another always from a pure heart, as brethren, ver. 22.—a relation in which they stood to each other, by being born again as sons to God, through the incorruptible seed of the word: so that the poorest and meanest believer is not only the brother of every other believer, but he is more noble and estimable person than the greatest prince on earth, who is not like him a son of God, ver. 23.—And in proof of this Peter observes, that the noble earthly descent, and the highest titles of honour, as short-lived, like the flowers of the field, ver. 24.—but that the more honourable nobility which is founded on the belief of the word of Christ, whereby men are made partakers of the nature of God, continues through a eternity, ver. 25.

NEW TRANSLATION.

CHAP. I.—1 Peter, an apostle of Jesus Christ, to the sojourners of the dispersion of Pontus,¹ Galatia,² Cappadocia,³ Asia,⁴ and Bithynia,⁵ elected.⁶

COMMENTARY.

CHAP. I.—1 Peter, an apostle of Jesus Christ, to the Jewish and Gentile believers, (Preface, sect. iii.) who are sojourners dispersed through Pontus, Galatia, Cappadocia, the proconsular Asia, and Bithynia, elected.

Ver. 1.—1. Pontus.]—The kingdom properly called Pontus was possessed by six princes of the name of Mithridates, the last of whom, surnamed Eupator, waged war against the Romans many years, but being at last overcome, they seized his paternal kingdom and all his other dominions.—Pontus lay on the south side of the eastern part of the Euxine Sea, extending from the river Halys on the west to the country of Colchis on the east. In the time of the Roman Emperors, Pontus was distinguished into three parts.—The western division was called the Galatian Pontus, because southward it was bounded by a part of Galatia. The chief city of this division was Amisus.—The eastern division was called the Cappadocian Pontus, because on the south it was bounded by Cappadocia. Its chief city was Trapezus, which being peopled by a colony from Sinope, it was properly a Grecian city.—The middle division was called the Polemonian Pontus, and was separated from the Galatian Pontus by the river Thermodoon, beside which the Amazons are fabled to have dwelled.

2. Galatia,]—or Gallogræcia, was bounded on the west by Phry-

gia; on the north by Paphlagonia and part of Pontus; on the east by the river Halys and a part of Cappadocia; and on the south by Lycaonia. It was called Galatia, from the Gauls, to whom Nicomedes king of Bithynia gave it as a reward for their having assisted him in his wars against his brother. See Pref. to Galatians, paragr. 1.—The chief cities of Galatia were Ancyra, now called Angora, Tavium, Germa, and Pessinus. In these cities is supposed the churches of Galatia were planted, to whom the apostle Paul wrote his epistle which in our canon is inscribed to the churches of Galatia. It was a country of great extent, and in latter times was governed by kings, as appears from Tully's oration in defence of Dejotarus, a king of Galatia, which is still extant in his works.

3. Cappadocia.]—The whole of the region lying on the south-east side of the Euxine Sea, and reaching downwards to Mount Taurus was called Cappadocia. This country, when possessed by the Persians, was divided into two Satrapies, which afterwards were made two kingdoms by the Macedonian princes, Alexander's successors.

2 According to the foreknowledge¹ of God he Father, (1. 167.) through sanctification of the Spirit,² (1. 147.) in order to obedience, and sprinkling of the blood³ of Jesus Christ: May grace and peace be multiplied to you.

3 Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath begotten us again¹ to a living hope, through the resurrection of Jesus Christ from the dead.²

4 To an inheritance incorruptible,¹ and unfading, and unfading, preserved in the heavens² for us,

5 Who by the power of God are guarded,¹ through faith, to the salvation² prepared to be

2 According to the foreknowledge of God the Father, to be his people, through sanctification of the Spirit, in order to their giving obedience to the gospel and to their being sprinkled with the blood of Jesus Christ, as a token of their being admitted into the gospel covenant: May grace and peace be multiplied to you. See Rom. 1. 7. notes 3, 4.

3 Praised be the God and Father of our Lord Jesus Christ, who according to his great mercy hath begotten us, Jews and Gentiles, a second time to the hope of a new life after death, through the resurrection of Jesus Christ from the dead,

4 And to an inheritance incorruptible, and undefiled, and unfading, preserved in the heavens for us, (so that it is better than any earthly inheritance),

5 Who by the power of God are safely guarded against Satan and his instruments our spiritual enemies, (1 Pet. v. 8.), through faith,

he one of these was called Pontus simply, and sometimes the Cappadocian Pontus already described. The other was called Cappadocia ad Taurum, the Great Cappadocia, and Cappadocia Proper. Celcius says the inhabitants of Great Cappadocia were called Leucotriani, and Syrians.—Under Archelaus and the princes who immediately preceded him, Cappadocia was divided into ten districts, five of which were near Mount Taurus, and five more remote. To the Romans added, as an eleventh district, that part of Cilicia which was on the west of Taurus. Of this district the chief city was Tarsus, afterwards called Cesarea; and near it was the village Dacota, where Eusebius the Arian was born. The rest of Cilicia lying beyond the Taurus, was bounded by that mountain on the west and north, but on the south by the Mediterranean Sea, and on the east by Mount Amanus, which separated it from Armenia. The passes of this ridge of mountains are so strait, that Alexander with much difficulty marched his army through them, to fight the Persians.

4 Asia.—The last king of this country was Attalus, who, by his testament, bequeathed his kingdom to the Romans. He, like his predecessors, held his court in Pergamus, a city of Mysia. But when the Romans took possession of his dominions, they made Ephesus the seat of their government, which they administered first by a proconsul, and then by a Proconsul. According to Sigonius, the Roman province called Asia comprehended Mysia, Phrygia, Eolis, Ionia, Caria, Doris, Lydia, Lycania, and Pisidia, all which are on this side of Mount Taurus. But Bithynia, Paphlagonia, Galatia, and Lycia, though on this side of Taurus, were not comprehended in the Roman province; for Lycia was given to the Rhodians, and the rest were governed by their own Tetrarchs, after whose extinction their countries were formed into a province distinct from that of Asia.—The countries on the other side of Taurus, namely, Pamphylia, Lycia, and Cilicia, were possessed by the kings of Syria, Alexander's successors.

5 Bithynia.—This country was anciently called Bebrycia, from the Bebrices, who inhabited it before they were expelled by the Thracians, Bithynians, and Thynians. On the west it was bounded by the Thracian Bosphorus, and a part of the Propontis; on the south, by the river Rhyndacus and Mount Olympus; on the north, by the Euxine Sea; on the east, its boundaries are fixed differently by different geographers. Pliny extends Bithynia to the river Parthenius: Ptolemy says it comprehended that part of Paphlagonia which lay on the Euxine Sea, but the southern part he ascribes to Galatia. The metropolis of Bithynia was Nicomedia, a city famous, not only under the kings of Bithynia, but under the emperors, particularly Constantine, who had a palace there, the burning of which occasioned the tenth general persecution of the Christians.—Chalcedon, an ancient city in this country, situated on the Bosphorus, which divided Europe from Asia, was famous for the council which met in it, and condemned the Eutychian heresy.

From the foregoing account of the countries mentioned in the inscription of Peter's first epistle, it appears that it was written to the Christians who were dispersed through all the countries of the Lesser Asia. In these countries the apostle Paul had often preached, and had gathered many churches, to whom he afterwards wrote letters which still remain, and of which Peter hath made honourable mention, 2 Eph. iii. 15, 16.

6 Elected.—In the original, the word *elected* is prefixed to 'strangers of the dispersion'; yet, as it stands in concord with 'according to the foreknowledge of God,' it must in the translation be joined therewith, as in the English version.—The sojourners of the dispersion are said to have been 'elected according to the foreknowledge of God,' not because they were elected to eternal life. A letter directed in that manner, no one, as Lardner observes, could receive; because no one could be certain of his election to eternal life, till it was made sure by his final perseverance. But the persons to whom the apostle wrote were all, with propriety, said to be 'elected according to the foreknowledge of God, because agreeably to the original purposes of God discovered in the prophetic writings, Jews and Gentiles indiscriminately were made the visible church and people of God, and entitled to all the privileges of the people of God, by their believing the gospel. In this sense the word *elected* is used in other passages of scripture. See 1 Thess. i. 4. note 2.

Ver. 2.—1. According to the foreknowledge of God.—God's foreknowledge of all believers to be his people, was revealed in the covenant with Abraham. This the apostle mentions, to shew the Jews that the believing Gentiles were no intruders into the church of God: he determined from the beginning to make them his people.—See Rom. xi. 2. where God is said to have foreknown the whole Jewish nation; and 1 Pet. i. 20. where the sacrifice of Christ is said to be foreknown before the foundation of the world.

2. Through sanctification of the Spirit.—This being spoken of all the strangers of the dispersion without exception, it cannot mean their sanctification from sin, but their separation from their unbelieving brethren by their professing the gospel. Now this is called the 'sanctification of the Spirit,' because it had been brought to pass by the operation of the Spirit, who, having enabled the apostles to prove the divine original of the gospel by miracles, had persuaded the sojourners of the dispersion, not only to obey the gospel, but to be sprinkled emblematically with the blood of Jesus in token of their faith: so that, by their belief and profession of the gospel, they were totally separated, both from the unbelieving Jews and from the unbelieving Gentiles; a sense which the word *sanctification* often hath in scripture. See Ess. iv. 53.

3. And sprinkling of the blood of Jesus.—As the Israelites, after having declared their consent to the Sinaitic covenant, Exod. xxiv. 7. were formerly initiated into that covenant by being sprinkled with the blood of the sacrifices whereby it was ratified, so all who receive the gospel, being emblematically sprinkled with the blood of Jesus in the Lord's supper, are initiated into the gospel covenant, which was ratified by the shedding of the blood of Jesus as a sacrifice. Hence apostates themselves are said to have been 'sanctified by the blood of the covenant,' Heb. x. 29. Hence also it is said of Messiah, Isa. lii. 15. 'He shall sprinkle many nations.' He shall initiate many nations into the gospel covenant; in allusion to the sprinkling of the Israelites at Sinai.

Ver. 3.—1. Hath begotten us again to a living hope.—This is a Hebraism for a *hope of life*. Accordingly the Syriac version hath here, 'in spem vite—to an hope of life.' Believers of all nations are begotten to the hope of a new life after death, through the covenant of grace made with our first parents after the fall. To the same hope they are begotten a second time, through the resurrection of Christ from the dead. See the following note.

2. Through the resurrection of Jesus Christ from the dead.—Jesus having been put to death by the Jews for calling himself the Son of God, his resurrection was a declaration from God that he is his Son: and to shew this, God termed his raising him 'his begetting him,' Acts xiii. 33. Wherefore, Jesus having promised to return and raise the dead, his resurrection is both a proof and a pledge of our resurrection: on which account God is fitly said to have begotten us again to the hope of life, through the resurrection of Jesus Christ from the dead.

Ver. 4.—1. To an inheritance incorruptible, &c.—Through the same resurrection, God hath begotten us to the hope of obtaining an inheritance incorruptible. This is that country which was promised to Abraham and to his spiritual seed under the emblem of Canaan, and which is called, 2 Pet. iii. 13. 'A new heavens and a new earth.'—This happy country is said to be *incorruptible*, because it shall neither be destroyed by the waters of a flood, nor by fire, as this earth hath been, and in the end will be.—Also it is said to be *undefiled*, because it shall not, like the earthly Canaan, be defiled with the sins of its inhabitants, Lev. xviii. 28. For into the heavenly country nothing shall enter that defileth, Rev. xxi. 27. Lastly, it is said to be *unfading*, because it will never wax old; and because its beauties will remain fresh through all eternity, and its pleasures will never become insipid by enjoyment.

2. Preserved in the heavens.—This inheritance is said to be 'in the heavens,' because of its excellence; and to be 'preserved there' to denote its certainty and permanency. Or the expression may be understood literally, as an allusion to our Lord's words, 'I go to prepare a place for you.'—Accordingly in the following verse it is represented as already prepared to be revealed in the last time.

Ver. 5.—1. Who by the power of God are guarded (or defended) through faith.—The word *εὐδοκούμενοι* signifies *guarded in a garison*. The term is very emphatical here. It represents believers as attacked by evil spirits and wicked men their enemies, but defended against their attacks by the power of God, through the influence of their faith, 1 John v. 4. just as those who remain in an impregnable fortress are secured from the attacks of their enemies by its ramparts and walls.

2. Salvation prepared to be revealed in the last time.—This salvation, in the opinion of some, is the deliverance from the destruction brought on the Jewish nation by the Romans, which the disciples of Christ obtained, by observing the signs mentioned in their Master's prophecy concerning that event. For when they saw these signs take place, they fled from Jerusalem to places of safety, agreeably to their Master's order, Matt. xxiv. 16. But what is said, ver. 9—12. concerning this salvation,—that it is a *salvation*, not of the body but of the soul, to be bestowed as the reward of faith; that the prophets who foretold this salvation, searched diligently among what

revealed in the last time.

6 (Ev. 1, 167. 67.) *On account of this, be exceeding glad,¹ THOUGH for a little while still (since it is needful²) ye are made sorry by divers trials;*

7 *That the trying of your faith, much more precious than of gold¹ which perisheth (δλ, 100.) though proved by fire, may be found to praise, and honour, and glory, at the revelation² of Jesus Christ:*

8 *Whom not having seen¹ ye love;² on whom, not now looking,³ but believing,⁴ ye greatly rejoice IN HIM with joy unspeakable and full of glory.⁵*

9 *Receiving the reward¹ of your faith, EVEN the salvation² of your souls.*

10 *Concerning which salvation the prophets inquired accurately, and searched diligently, who have prophesied (πρὸς) concerning the grace TO BE BESTOWED on you.¹*

11 *Searching diligently¹ (ωρ, 148.) of what PEOPLE, (η, 195.) and what kind of time, the Spirit of Christ who was in them² did signify, when he testified before the sufferings (ωρ, 148.) of Christ, and the glories following³ these.*

12 *To them it was revealed, that not CONCERNING¹ themselves, but us, they ministered these things; which things have now been reported to you by them who have preached the*

till we obtain the salvation prepared to be revealed in the last time the time of Christ's second coming.

6 *On account of this great salvation firmly hoped for by you, b ye exceeding glad, though for a little while still (since it is necessary) ye are made sorry by divers afflictions sent on you as trials o your faith and hope;*

7 *That the trying of your faith, which is of much greater value to the world than the trying of gold which perisheth, though prove in the most perfect manner by fire, may be found to issue in praise to God, and in honour and glory to yourselves, at the revelation o Jesus Christ:*

8 *Whom, though ye never saw him, ye love; on whom, not now looking with your bodily eyes, but believing the accounts given o him by the eye-witnesses, ye greatly rejoice in him as your Saviour with joy unspeakable, and which will be full of glory to you at d judgment,*

9 *Because, like conquerors in the games, ye shall then receive (τιμὴν) the reward of your faith, even the salvation of your souls*

10 *Concerning the nature and manner of which salvation, the prophets themselves inquired accurately, and searched diligently, who have prophesied concerning the means by which, and the time when the great blessings to be bestowed on you were to be procured.*

11 *In particular, they employed themselves in searching diligently, (ωρ τὰς, supply λαὸν) of what people, and of what period o time, the Spirit of Christ who inspired them did signify, when he foretold the sufferings of Christ, and the glories which were to follow to him and to mankind after these sufferings.*

12 *In consequence of their searching, to them it was discovered that not concerning themselves and their contemporaries, but concerning us, they foretold these things; which things have now been reported to you, as come to pass among us, by the apostles and oth*

people and at what time the means of procuring it were to be accomplished; that it was revealed to the prophets that these means were to be accomplished, not among them, but among us; and that these things were preached by the apostles as actually come to pass;—I say the above-mentioned particulars, concerning the salvation to be revealed in the last time, do not agree to the deliverance of the Christians from the destruction of Jerusalem, but are applicable only to the salvation of believers in general from eternal death, by a resurrection to an immortal life in heaven at the time of Christ's coming, when this salvation is to be revealed; and that time is called the last time, because it will be the concluding scene of God's dispensations relating to our world.

Ver. 6.—1. Be exceeding glad.]—So ἀγαλλισθῆναι is rendered by our translators, Matt. v. 12. Properly the word signifies to leap for joy.

2. Since it is needful.]—From this we learn, that the people of God are never afflicted, except when it is necessary for their improvement in virtue, that they may become meet for the heavenly inheritance. What a consolation is this to the afflicted!

Ver. 7.—1. The proof of your faith, much more precious than of gold.]—In the first age the Christians were subject to persecution and death, that their faith being put to the severest trial, mankind might have, in their tried and persevering faith, what is infinitely more profitable to them than all the gold and silver in the world; namely, such an irrefragable demonstration of the truth of the facts on which the Christian religion is built, as will bring praise and honour and glory to God, and to the martyrs themselves, at the last day. For what can be more honourable to God, than that the persons whom he appointed to bear witness to the resurrection of Christ, and to the other miracles by which the gospel was established, sealed their testimony with their blood? Or, what greater evidence of the truth of these miracles can the world require, than that the persons who were eye-witnesses of them lost their estates, endured extreme tortures, and parted with their lives, for bearing testimony to them? Or, what greater felicity can these magnanimous heroes wish to receive, than that which shall be bestowed on them at the revelation of Jesus Christ, when their testimony shall be put beyond all doubt, their persecutors shall be punished, and themselves rewarded with the everlasting possession of heaven?

2. At the revelation of Jesus Christ.]—When the first coming of Christ into our world is spoken of, the verb φανερωθῆναι is commonly used, 1 Tim. iii. 16. 1 Pet. i. 20. 1 John i. 2. iii. 8. Yet, for a reason to be mentioned 1 John ii. 28. note 2 it is applied with peculiar propriety likewise, to denote Christ's coming to raise the dead and judge the world, which here, and ver. 13. and 1 Cor. i. 7. is termed ἀποκαλύψαι, the revelation and the revelation of his glory, 1 Pet. iv. 13; because on that occasion, appearing in his own glory as the Son of God, and in the glory of his Father as Judge, attended by an host of angels, he will reveal or shew himself the Son of God and Judge of the world, and thereby overwhelm with inexpressible confusion, all infidels and wicked men, who denied him to be the Son of God, and rejected his gospel; and will punish them with everlasting destruction, 2 Thess. i. 8.

Ver. 8.—1. Whom not having seen.]—The word ἰδόντες literally signifies *known*; but it sometimes signifies *seen*, Matt. ii. 2. Εἰδότες, we have seen his star in the east. See also ver. 9, 10.—In this sense Thucydides likewise uses the word, as Wetstein has shewed.

2. Ye love;]—namely, on account of his amiable character, and for the great benefits he hath bestowed on you.

3. On whom not now looking.]—Here ἰδόντες hath the sense ἰσχυρόντες by virtue of the preposition *eis*, which goes before in the clause.

4. But believing.]—This is an allusion to our Lord's words Thomas, John xx. 29. 'Because thou hast seen me, thou hast believed: Blessed are they that have not seen, and yet have believed.'

5. And full of glory.]—In support of this translation, Estius observes, that the participle *δοξαζόμενοι* is put for the adjective. Bengelius thinks the participle is used, in its proper significance to denote that the joy of believers will be glorified, or rendered stable, by Christ at the judgment.

Ver. 9.—1. Receiving the reward of your faith.]—The word *τιμὴν* rendered *reward*, properly signifies the *end*. But it is also translated *reward*, because, as Beza observes, the reward is the *end* to which any work is performed. See Rom. vi. 21. note.

2. The salvation of your souls.]—See ver. 5. note 2.—The salvation to be accomplished by Messiah, was thought by the Jews to be salvation from the Roman, and every foreign yoke. But that was only a salvation of their bodies. Whereas the salvation which believers expect from Christ is the salvation of their souls from sin and of their bodies from the grave. See chap. iv. 6. note 2.

Ver. 10. Concerning the grace to be bestowed on you.]—The original clause *ταῖς χάρισις καὶ δόξαις*, is an ellipsis of the same kind with ver. 11. *ταῖς χάρισις καὶ δόξαις*. But to render the sentence complete, the word *ἀποκαλύψαι* must be supplied in both. By *grace* Benson understands the gospel revelation.

Ver. 11.—1. Searching diligently of what people, &c.]—From this it appears, that in many instances the prophets did not understand the meaning of their own prophecies, but studied them, as others did, with great care, in order to find it out. See Dan. vii. 28. xii. This care they used more especially in examining the prophecies which they uttered concerning the Christ, being extremely solicitous to know what people were to put him to death, and what time for that event the Spirit of Christ who was in them did signify, when he testified the suffering, &c.; and by the assistance of the Spirit they obtained the knowledge mentioned, ver. 12.

2. The Spirit of Christ who was in them.]—Here Peter assures us, that the inspiration of the Jewish prophets was derived from Christ. It was his Spirit (see Gal. iv. 6. note) who spake in them. The same Spirit he promised to his apostles, John xvi. 7. 13. Wherefore, the prophets and apostles, being inspired by one and the same Spirit, their doctrine must be, as in fact it is, the same.

3. The glories following.]—The glories which followed the sufferings of Christ were,—1. The glory of his resurrection: 2. Of his ascension into heaven, and exaltation to the government of the universe: 3. Of his sending down the Holy Ghost on his apostles and disciples, to enable them to propagate the gospel effectually: 4. Of his returning to the earth, to raise the dead, and judge the world: and, 5. Of his introducing the spiritual seed of Abraham, in a body, into the heavenly country. These were the glories of which Christ himself spake, Luke xxiv. 26.

Ver. 12.—1. Concerning themselves.]—Parkhurst, in his *Grammatical* prefixed to his Dictionary, p. 73. observes, that in Greek the dative case is often governed by a preposition which is understood; and among the rest mentions *καὶ*, concerning. I have therefore supplied it in the translation of this passage, being authorized to do so by the context.

gospel to you with the Holy Ghost³ sent down from heaven: into which things⁴ angels earnestly desire to look attentively.⁵

13 Wherefore, having the loins of your mind girded,⁶ AND watching, do ye perfectly open for the gift (ἀποκάλυψις, 13. 2.) to be brought to you (π) at the revelation of Jesus Christ. See ver. 7 note 2.)

14 As obedient children, do not fashion yourselves according to the former lusts, in your ignorance;⁷

15 But as he who hath called you⁸ is holy, so ye also holy in all your behaviour.

16 (ΣΟΦΙΑ, 123.) For it is written, be ye holy, (ΨΑΛ, 254.) because I am holy.

17 And seeing ye call on the Father, who, without respect of persons,⁹ judgeth according to every man's work, pass the time of your sojourning² here in fear;

18 Knowing, that not with corruptible things, as silver and gold, ye were redeemed¹⁰ from your foolish behaviour delivered to you by your fathers;¹¹

19 But with the precious blood of Christ, as of a lamb¹² without blemish and without spot;

20 Foreknown¹³ indeed before the foundation of the world,¹⁴ but manifested in these last times for you,

21 Who through him believe (με) in God,¹⁵

2. Who have preached the gospel to you with the Holy Ghost.—This was Paul chiefly who preached the gospel to the persons to whom his epistle was written. Of him, therefore, and of his assistants, Peter speaks in this passage; and affirms, that he, with the rest of the apostles, in preaching and writing the doctrines of the gospel, were assisted by the Holy Ghost; and that in general the first preachers confirmed their testimony concerning their Master, by working miracles, and by exercising the spiritual gifts.

3. Into which things;—namely, the sufferings of Christ, the glories following his sufferings, the nature of the salvation which he hath wrought for us by his death, the constitution of the Christian Church, together with the prophecies and types in which all these things were foretold.

4. Angels desire to look attentively.—Παρασπῆσαι, literally to stoop. But stooping being the action of one who desires to look narrowly into a thing, it is properly translated *look attentively*. The omission of the article before ἀγγέλων, renders the meaning more grand. Not any particular species of angels, but all the different orders of them, desire to look into the things foretold by the prophets, and preached by the apostles. See Eph. iii. 10.—This earnest desire of the angels to contemplate the sufferings of the Christ, was emblematically signified by the cherubim placed in the inward abode with their faces turned down towards the *mercy-seat*, Exod. xxv. 20. To that emblem there is a plain allusion in the word παρασπῆσαι, to stoop. The apostle's meaning is, If our salvation, and the means by which it is accomplished, are of such importance as to merit the attention of angels, how much more do they merit our attention, who are so much interested in them?

Ver. 13. Loins of your mind girded.—This is an allusion to the manners of the east, where, the men's garments being long and flowing, they prepared themselves for travelling, and other active employments, by tucking them up, and fastening them round their loins with a girdle, to prevent their being encumbered by them: Wherefore, the *loins of the mind girded*, is a bold but a most expressive metaphor to signify the *faculties of the mind prepared* for exerting themselves properly: Our mind must not be overcharged at any time with surfeiting and drunkenness; our affections must be placed on proper objects, and in a just degree; and our passions must all be under the government of our reason. St. Paul gives the same advice, Eph. vi. 14.; and so doth our Lord himself, Luke xii. 35.

Ver. 14. In your ignorance.—This, I think, implies that some of the persons to whom Peter wrote had formerly been Gentiles. The commentators, however, who contend that this epistle was addressed to the Jews only, think that their state before their conversion might be called *ignorance*, in comparison of the greater knowledge they enjoyed under the gospel.

Ver. 15. Who hath called you is holy:—Called you to his eternal glory as his children. So Peter himself explains this calling, 1 Pet. v. 10. See also chap. ii. 21. iii. 9.—As the heathens believe

eye-witnesses who have preached the gospel to you with the power of the Holy Ghost sent down from heaven, Acts ii. 3, 4. Into which things, angels earnestly desire to look attentively.

13 Your salvation being an object of attention even to angels, preserving the faculties of your mind in a fit condition to discern its greatness, and watching so as to avoid every thing that may hinder your salvation, do ye strongly, and to the end of your lives, hope for the gift of eternal life to be bestowed on you at the revelation of Jesus Christ.

14 As becometh obedient children of God, and heirs of heaven, (ver. 4.), do not fashion your actions according to the lusts which formerly ruled you during your ignorance of God.

15 (ΑΛΛΑ ΚΑΤΑ ΤΗΝ) But as God, who hath called you his children, and thereby hath made you heirs of heaven, is holy, be ye also holy like him, in every thing ye say and do.

16 For it is written by Moses, Lev. xix. 2. as God's command to the Israelites his children, Be ye holy, because I am holy: I am free from sin and every kind of impurity, and I hate the workers of iniquity.

17 And seeing ye worship the Father of the universe, who, without considering whether men are Jews or Gentiles, rich or poor, kings or beggars, judgeth according to the nature of every man's doings, pass the time of your sojourning on earth in fear of that impartial judgment;

18 Especially as ye know, that not with corruptible things, as silver and gold, ye were delivered from your wicked, superstitious, sensual manner of living, which was taught you by your fathers, and from the miserable consequences of that kind of life;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot. By dying, Christ hath obtained power to deliver sinners, both from the power and from the punishment of their sins.

20 The sacrifice of Christ was appointed of God, indeed, before the foundation of the world; but was offered in these last times of the Mosaic dispensation for you.

21 Who through his gospel believe in God, who raised him up

their gods to be the patrons and practisers of all kinds of vice, the religious worship which they paid to their gods must have had a pernicious influence in corrupting their morals. Not so the worship which Christians paid to the true God, who, being perfectly free from evil, and the author as well as the possessor of moral excellence, is worthy of the imitation of his intelligent creatures. Besides, holiness is necessary to qualify us for living with God in his eternal kingdom, 2 Cor. vii. 1.

Ver. 17.—1. Without respect of persons.—Here Peter repeats what he said to Cornelius, Acts x. 34. 'Respect of persons' is explained Rom. ii. 11. note. This can have no place with God, who hath nothing either to hope or fear from any of his creatures.

2. Pass the time of your sojourning.—The word παρασπῆσαι properly signifies the stay which travellers make in a place, while finishing some business. The term, therefore, is applied with great propriety to the abode of the children of God in the present world, as it signifies that this earth is not their home, and that they are to remain in it only a short time. See Heb. xi. 13. note 5.

Ver. 18.—1. Not with corruptible things, as silver and gold, ye were redeemed.—Properly speaking, to *redeem* means to procure life to a captive, or liberty to a slave, by paying a sum of money for them. In scripture, to *redeem* frequently signifies to *deliver* from any misfortune simply, without marking the means made use of for that purpose. See 1 Tim. ii. 6. note 1. In this sense the word is used in the passage before us.

2. Delivered to you by your fathers.—The Jews derived from their fathers that implicit regard for the traditions of the elders, by which they made the law of God of none effect. In like manner, the Gentiles derived their idolatry and other vicious practices from the teaching and example of their fathers. For in general, as Whitby observes, the strongest argument for false religions, as well as for errors in the true, is, that men have received them from their fathers.

Ver. 19. As of a lamb without blemish.—See Lev. xxii. 21, 22. where the things reckoned blemishes in the animals to be sacrificed are enumerated.—Ασπῆλος means without any excrescence, as ἀμωμος means without any defect. The sacrifice of himself, which Christ offered to God without spot, being here likened to the sacrifice of the paschal lamb, and to the lambs daily offered as sin-offerings for the whole nation, we are thereby taught, that the shedding of Christ's blood is a real atonement for the sins of the world. Hence John Baptist called him 'the Lamb of God which taketh away the sin of the world.' And to shew the extent of the efficacy of his atonement, he is said to be 'a lamb slain from the foundation of the world,' Rev. xiii. 8.

Ver. 20. Foreknown indeed before, &c.—See the Illustration prefixed to Rom. v. paragraph 3. from the end.

Ver. 21. Who through him believe in God.—The Gentiles might justly be said to have believed in God through the ministry of Christ and of his apostles, because, before the gospel was preached to

who raised him up from the dead, and gave him glory, that your faith and hope might be in God.

22 *WHEREFORE*, having purified your souls (α, 65.) by obeying the truth through the Spirit, to unfeigned brotherly love, ye will love one another (α) from a pure heart continually:¹

23 *Having been regenerated*,¹ not of corruptible seed, but incorruptible, (δια, 113.) through the word of the living God,² (αα, 219.) which remaineth for ever.³

24 (ΔΥΤΙ, 123.) For all flesh is as grass,¹ and all the glory of man as the flower of grass. The grass withereth, and the flower of it falleth down:

25 But (εμυ) the word of the Lord remaineth for ever. (Δ, 103.) Now this is that word which is preached to you.

from the dead, and gave him the glory of sitting at his own right hand, as Saviour and King, that your faith in him, and hope of eternal life, might be founded in the power and veracity of God.

22 *Wherefore*, having purified your souls by embracing the gospel through the influence of the Spirit, (this sentiment Peter delivered in the council, Acts xv. 8, 9.) so as to have attained an unfeigned love of your Christian brethren, ye will without doubt love one another, not from a carnal passion, but from a pure heart continually:

23 *Having all been regenerated* as sons to God, not of corruptible seed, but incorruptible, namely, through the word of the living God, which, with its offspring, doth not, like the corruptible seed with its offspring, remain only in the present world, but for ever.

24 For, as Isaiah hath said, ch. xl. 6, 8. every thing pertaining to our flesh is weak and perishing like grass, and all the glory of man as the flower of grass. The grass withereth, and the flower of it falleth down; so the noblest races of mankind, with all their glory quickly decay:

25 *But the word of the Lord*, the incorruptible seed, with the noble nature which it conveys to its offspring, remaineth for ever. Now this word is that gospel which is preached to you by us apostles.

them, they were utterly ignorant of the true God. But this could not be said of the Jews.

Ver. 22. From a pure heart continually.—So the original word *ἐκτινως* is translated in our Bibles: Acts xii. 5. 'Prayer was made (ἐκτινως) without ceasing of the church unto God for him.'—Peter's description of Christian love is excellent. It springs up in a heart purified by truth through the assistance of the Spirit, it is sincere in its operation, it is unmingled with carnal passions, and it is permanent.

Ver. 23.—1. *Having been regenerated*.—In this expression the apostle insinuated to the Jews, that they were not the children of God and heirs of immortality by their being begotten of Abraham, nor by their obeying the law of Moses, but by their being begotten of the incorruptible seed of the preached word of the living God. See ver. 25. The same thing our Lord declared to Nicodemus, when he told him, John iii. 5. 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' See 1 John ii. 29. note 1.

2. But incorruptible, through the word of the living God:—So the clause *δια λόγου ζωντος Θεου* should be translated. The incorruptible seed, through which believers are born again, is not bodily seed, but 'the word of the living God,' the doctrines of the gospel. These are called the word of God, because they were given to Christ by God; and are said to be incorruptible, because they are never to be altered.

3. Which remaineth for ever.—I acknowledge that *λογος ζωντος Θεου και μενοντος εις τον αιωνα* may be translated 'the word of God

who liveth and remaineth for ever.' But as in ver. 25. after telling us that 'the word of the Lord remaineth for ever,' the apostle adds 'Now this is that word which is preached to you,' he plainly shew that his meaning in this verse is, not that God, but that his word remaineth for ever.—The incorruptible seed, the word of God differeth entirely from the corruptible seed which produceth the human body. For whereas that seed, with the high birth and other distinctions which it conveys to those who are born from it, remaineth only during the present life, the incorruptible seed, together with the new and noble nature which it conveys to them who are born from it, will remain through all eternity.

Ver. 24. All flesh is as grass.—The word *zoetos* denotes not only grass, but all kinds of herbs; and among the rest those which have stalks and flowers. Nay, it seems to be used for shrubs Matt. vi. 30.—This is a quotation from Isa. xl. 6—8. where the preaching of the gospel is foretold, and recommended from the consideration that every thing which is merely human, and among the rest the noblest races of mankind, with all their glory and grandeur, their honour, riches, beauty, strength, and eloquence; as also the arts which men have invented, and the works they have executed all decay as the flowers of the field. But the incorruptible seed of the gospel, called by the prophet 'the word of the Lord,' shall be preached while the world standeth; and the divine nature, which it is the instrument of conveying to believers, will remain in them to all eternity.—James likewise hath illustrated the brevity and uncertainty of human life with its glory, by the same figures, chap. i. 11. See also chap. iv. 14. note.

CHAPTER II.

View and Illustration of the Directions in this Chapter.

It being of great importance in the first age, that the disciples of Christ, by a holy and virtuous behaviour, should confute the calumnies of their adversaries, who charged them with all manner of crimes, the apostle Peter earnestly exhorted the brethren of Pontus, from the consideration of their character and dignity as the children of God, described in the preceding chapter, to lay aside all malice, guile, hypocrisies, envyings, and calumnies, things utterly inconsistent with brotherly love, ver. 1.—And, as new-born babes, by the unadulterated milk of the word of God, to nourish the divine nature in themselves to maturity, ver. 2, 3.—that they might be fit to be built into the temple of God, as living stones, upon the foundation Christ, ver. 4.—agreeably to what Isaiah foretold, ver. 6.—And to encourage them he observed, that to all who believe, the great honour belongs of being built into the temple of God, as consistent parts thereof; whereas all who refuse to believe in Christ are not only dishonourable but miserable, ver. 7.—because they are to be broken in pieces by Christ, the stone against which they stumble, ver. 8.—Next, he told both Jews and Gentiles, that by their believing on Christ, being built up into a temple for the worship of God, all the honourable titles formerly appropriated to the Jews, as the visible church

and people of God, now belong to them, ver. 9.—as that the Gentiles in particular were much more happy as members of the church of Christ, than ever they had been in their heathen state, ver. 10.—And seeing they were now become constituent parts of the temple of God he earnestly exhorted them to abstain from fleshly lusts ver. 11.—and to have their behaviour comely in the eyes of the Gentiles, who, by their holy lives, would be sensible of the falsehood of the calumnies uttered against the Christians, ver. 12.—In particular, they were in every thing innocent to obey the heathen magistrates of all denominations, because their office required them to punish the bad and reward the good, ver. 13, 14.—Thus, to shew themselves good subjects, he told them, was the most effectual method of silencing those foolish men who slandered them as seditious persons, ver. 15.—This advice, I suppose, was intended more especially for the Jewish Christians, to prevent them from joining their unbelieving brethren in the rebellion against the Romans, which was ready to break out about the time the apostle wrote his letter.—See the Illustr. prefixed to James, chap. iv. —Farther, because many who had embraced the gospel fancied that they were thereby freed from obeying the heathen laws, the apostle told them plainly, that the free-

dom bestowed on them by the gospel was a spiritual, not a political freedom; and ordered them not to use that freedom as a cloak for wickedness, but to behave as the bondmen of God, who enjoined them to obey their earthly masters, ver. 16.—Next, because the Jewish zealots affirmed, that no obedience was due from the people of God to the emperor, or any other prince who was not of their religion, and who did not govern them according to the law of Moses, the apostle commanded them to pay to all men the honour which was due to them on account of their rank, or office, or personal merit; to love the brotherhood; to fear God; and to honour the emperor.

Having thus enjoined such of the Christians as were freemen to obey the heathen magistrates in all things consistent with their obedience to Christ, St. Peter proceeded to direct such of them as were slaves to obey their masters in the same manner, with all reverence, whether they were believers or unbelievers, and whether they were gentle in their manners or froward, ver. 18.—assuring them, that it was an acceptable thing to God if

a slave, from a principle of religion, suffered bad usage patiently, ver. 19, 20.—And that they were called to patience under unjust sufferings, from the example of Christ, who, though he was a person of such dignity and power, submitted to suffer wrongfully for our sakes, leaving us, when he returned to heaven, an example that we should follow his steps, ver. 21.—Farther, that the example of Christ in suffering injurious treatment patiently might make the deeper impression upon them, he gave them an account of his innocence, sincerity, willingness to forgive injuries, and self-government, ver. 22, 23.—and of the end for which he suffered, namely, that we, being freed from the dominion of sin, might have faith counted to us for righteousness, who have been healed by Christ's stripes, ver. 24.—Lastly, by observing that the sojourners of the dispersion had been as sheep going astray, but were now returned to the shepherd and overseer of their souls, he insinuated the obligation which lay on them to obey and imitate Christ, their shepherd and overseer, in all things, ver. 25.

NEW TRANSLATION.

CHAP. II.—1 Wherefore, laying aside all malice, and all guile and hypocries, and envyings, and all evil speakings,

2 As new-born babes¹ earnestly desire the unadulterated² milk of the word, that ye may grow thereby.³

3 (Eph. 128.) Because, indeed, ye have tasted that the Lord is good.⁴

4 To whom coming as to a living (50.) stone,¹ rejected indeed (απο) of men,² but chosen (ελεγ) by God,³ and precious,⁴

5 Ye also, as living stones,¹ are built up a

COMMENTARY.

CHAP. II.—1 Seeing ye are born again through the incorruptible seed of the word, laying aside every degree of ill-will, and every kind of guile, not excepting flattery and insincere compliments, and hypocries in religion, and envyings of the prosperity of others, and every kind of evil speaking,

2 As new-born children of God earnestly desire the unadulterated milk of the gospel doctrine, that ye may grow thereby to the proper stature and strength of the children of God.

3 This desire will be strong in you, because indeed ye have tasted, in the unadulterated milk of the word, that the Lord Jesus, in what he hath already done, and in what he is still to do for you, is good to you.

4 To whom coming by faith as to a living foundation-stone, rejected indeed of the Jewish builders, the chief priests and scribes, but chosen by God to be the chief corner foundation-stone of his temple, and therefore a precious stone,

5 Ye also, as living stones, are built up on him, so as to make a

Ver. 2.—1. As new-born babes.] Wolfius observes, that the Jewish doctors were wont to call new proselytes *little children*, and *new-born babes*. The apostle Peter gave the Christians of Pontus the latter appellation, perhaps, because many of them were but newly converted.

2. The unadulterated milk of the word.]—Because the offering of our bodies living sacrifices to God is called, Rom. xii. 1. λογισθητε λατρευοντες, our 'reasonable worship,' some critics, following the Vulgate version, translate λογισθητε απολογον γαλα in this passage, 'the unadulterated rational milk.' But as λογος is often used in scripture to denote the word of God preached, the translation in our English Bible is perfectly just.—By adding the epithet απολογον, unadulterated, the apostle hath taught us that the milk of the word will not nourish the divine nature in those who use it, if it is adulterated with human mixtures.

3. That ye may grow thereby.]—In the former chapter the apostle told the Christians of Pontus, that they were born again of the incorruptible seed of the word. Here he told them, that the word was also the milk by which the new-born grow to maturity. The word, therefore, is both the principle by which the divine life is produced, and the food by which it is nourished.

Ver. 3. Tasted that the Lord is good.]—Vulgate, *dulcis, sweet*. This is an allusion to Psalm xxiv. 8. 'O taste and see that the Lord is good.' The goodness of the Lord, which the new-born taste in the milk of his word, is his goodness in promising to forgive their sins, and to raise them from the dead, and to bestow upon them the incorruptible inheritance, and to give them in the present life every thing necessary to prepare them for enjoying that inheritance.

Ver. 4.—1. To whom coming as to a living stone.]—Here St. Peter had in his eye Isa. xxviii. 16. where the formation of the Christian church, for the spiritual worship of God, is foretold under the image of a temple which God was to build on Messiah as the foundation-stone thereof: 'Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation.'

The apostle here terms the Lord Christ a *living stone*, to show that the temple of which he is the foundation is built of living men, and represents their entering into the Christian church by their coming to this living stone, to be built thereon as living stones. Withal, to show that this is his meaning, he adds, ver. 5. 'Ye also, as living stones, are built up a spiritual temple.'—The laying this precious corner-stone in Zion for a foundation, signifies that the Christian church, the new temple of God, was to begin in Jerusalem. See ver. 6. note 2.—The apostle Paul likewise, in allusion to Isaiah's prophecy represents the Christian church, Eph. ii. 20. as

a great temple 'built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone thereof.'

2. Rejected indeed of men.]—By calling the Lord Christ a living stone who was rejected of men, Peter intimates that he is the person spoken of Psal. cxviii. 22. 'The stone which the builders refused, is become the head stone of the corner.' 23. This is the doing of the Lord, and it is marvellous in our eyes.' In applying this prophecy to Christ, the apostle was authorized by Christ himself, who said to the chief priests and elders, Matt. xxi. 42. Did ye never read in the scriptures, 'the stone which the builders rejected,' &c. For by proposing this question, after he had delivered, in the hearing of the chief priests and elders, the parable of the vineyard let out to husbandmen, who put the Lord of the vineyard's son to death, and who for that crime were destroyed by the armies of the Lord of the vineyard; also by adding, that the kingdom of God should be taken from them and given to another nation, Christ intimated, that the chief priests and elders were the builders spoken of Psal. cxviii. 22. (see the following ver. 7. note 3.): that the stone which they rejected was Messiah, God's Son: that their rejection of that stone consisted in their refusing to acknowledge Christ as the foundation of the new temple of God foretold to be laid in Zion: and that the taking of the kingdom of God from them because they crucified Christ, meant that the Jews were no longer to be the visible church, and people of God, but that another nation was to obtain that honour.

3. But chosen of God.]—Although the Jewish builders rejected Christ, the stone which God laid in Zion for the foundation of his new temple, yet he was chosen of God to be both the chief corner-stone in the foundation of God's temple, whereby the two sides of the building were united, and the top corner-stone by which the building was completed.

4. And precious.]—Isaiah termed the *tried stone* which God laid in Zion for a sure foundation *precious*, to signify its excellence and efficacy in supporting the great temple of God, the Christian church, built thereon.

Ver. 5.—1. Ye also, as living stones.]—Because the Hebrews used the epithet *living* to denote excellence, (Ess. iv. 50.), *living stones* in this and the preceding verse, are by some thought to mean excellent stones. Nevertheless, as the Christian church is built upon Christ and his apostles, and consists of living men, I think the word *living* may be understood literally, so as to distinguish the Christian church, the spiritual temple of God, both from the temples of idols and from the temple of Jerusalem, which were built of nothing but dead materials.

spiritual temple,² an holy priesthood,³ to offer spiritual sacrifices, most acceptable to God, through Jesus Christ.

6 (Δο αὐ) For even it is contained in the scripture¹ (Isa. xxviii. 16.), Behold, I lay in Zion a chief corner-stone,² elected, precious; and he who believeth on him³ shall not be ashamed. (See Rom. ix. 33. commentary.)

7 To you, therefore, who believe, is this honour;¹ but to the disobedient,² the stone which the builders rejected,³ the same is become the head of the corner;

8 Also a stone of stumbling, and a rock of offence.¹ The disobedient stumble against the word, to which (αὐ, 218.) verily they were appointed.²

9 But ye are an elected race, (see chap. i. 1. note 3.) a kingly priesthood, an holy nation, (see Ess. iv. 48.) a purchased people, that ye should declare the perfections¹ of him who hath

spiritual temple. Ye are also an holy priesthood, appointed by him to offer in that temple spiritual sacrifices of prayer and praise; sacrifices most acceptable to God, through the mediation of Jesus Christ.

6 In calling Christ the foundation of the temple of God, I speak truth. For even it is contained in the scripture, Behold I lay in Zion for a foundation of the new temple of God, a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth on him shall not make haste.

7 To you, therefore, who believe, is this honour of being built on him, and of not being ashamed; but to the disobedient is the dishonour written, Psal. cxviii. 22. The stone which the builders rejected, the same is become the head of the corner of God's temple:

8 Also it is become a stone of stumbling, and a rock of offence, to both houses of Israel. The disobedient stumble against the word, and fall, and shall be broken; to which punishment verily they were appointed.

9 But ye who believe have not stumbled against the stone of stumbling, so that the high titles given to God's ancient people belong to you, whether ye be Jews or Gentiles: Ye are an elect race, Deut. vii. 6.—a kingly priesthood, an holy nation, Exod. xix.

2. A spiritual temple.]—The word οἶκος, house, often signifies a temple. See 1 Tim. iii. 15. and note 2. on Eph. ii. 21. where it is shewn in what sense the Christian church is the temple of God.

3. An holy priesthood.]—ἱερατεῖον, properly, is a college or company of priests. Christians are called a priesthood, in the same sense that the Israelites were called 'a kingdom of priests,' Exod. xix. 6. They are called likewise 'a kingly priesthood,' 1 Pet. ii. 9. perhaps on account of that pre-eminence over others to which they shall be raised in the life to come. Hence they are said, Rev. i. 6. to be made kings as well as priests. The apostle's design in giving these titles to Christians is to shew, that in the Christian church or temple there is no need of the mediation of priests to present our prayers to God. Every sincere worshipper has access to the Father through Christ, as if he were really a priest himself. The sacrifices which the Christian priests offer to God, are described Heb. xiii. 15.

Ver. 6.—1. It is contained in the scripture.]—Beza thinks the active verb περιπατεῖ is put for the passive περιπατῆται, because in the Syriac version the translation is, 'Dicitur in scriptura.' Others think that the reading of the Vulgate version, 'Propter quod continet scriptura,' should be adopted, because some ancient MSS. have περιπατεῖς γὰρ ἐστέ; a reading which Estius suspects was formed on the Vulgate. See Mill.

2. Behold I lay in Zion a chief corner-stone;]—a principal corner-stone in the foundation, for uniting the two sides of the building. This, as explained Eph. ii. 21. signifies the union of Jews and Gentiles in one faith, baptism, and hope, so as to form one church or temple for the worship of God, through the mediation of Jesus Christ.—This chief corner-stone is said, ver. 8. to be the stone of stumbling and the rock of offence, foretold Isaiah viii. 14. against which 'many were to stumble, and fall, and be broken,' Isaiah xxviii. 16. Wherefore, this chief corner-stone was a crucified Christ or Messiah; and it is said to be 'laid in Zion,' that is, in Jerusalem, because there Messiah was crucified, and by his death abolished the Jewish church, and laid the foundation of the new temple of God, the Christian church, agreeably to Isaiah ii. 3. 'Out of Zion shall go forth the law, and the word of the Lord from Jerusalem.' All which was so offensive to the Jews, that most of them rejected the gospel, on which account their nation was broken and their temple destroyed.

3. He who believeth on him.]—Some translate ὁ πιστεύων ἐν αὐτῷ, 'he who confideth in it.' But the common translation is supported by ver. 7.

Ver. 7.—1. To you, therefore, who believe, is this honour;]—the honour of being built on Christ, the foundation or chief corner-stone of the new temple of God.

2. But to the disobedient, (ἀπειθεῖς) the stone which, &c.]—Because it is difficult to know how ἀπειθεῖς comes to be put here in the accusative case, our translators are supposed to have followed the reading of some MSS., which instead of ἀπειθεῖς have ἀπείθε: but such a reading is unnecessary, in regard that, according to the common reading, the apostle hath quoted the passage exactly as it stands in the LXX. translation of Psal. cxviii. 22. where, to complete the construction, the preposition ἐν must be supplied thus, κατὰ τὸν ἀπείθεον, &c. with respect to the stone which the builders rejected, &c. Now in quoting that passage, if the words are exactly quoted, it is by no means necessary that they should accord in their construction with the words of the context where they are inserted. This every reader who is skilled in the Greek language must allow. Wherefore the apostle's meaning is fully expressed in the commentary; for it was a great dishonour to the person who refused to be built on the rejected foundation corner-stone, that that stone is become the head of the corner of God's new temple, the Christian church.

3. The builders rejected.]—The Jewish chief priests, elders and scribes, are called builders, because in the oracles of God, of which they were the keepers, having the coming of Christ, the demolition of the Jewish church, and the erection of the Christian in its place, all foretold, they ought to have been active in building the new temple of God on Christ the foundation-stone. Nevertheless they zealously upheld the ancient fabric, and utterly rejected Christ and his claim to be the foundation of God's new temple; and, to annihilate his claim, they impiously put him to death as an impostor;

But without effect: For, notwithstanding their opposition, he is become the head of the corner.

Ver. 8.—1. Also a stone of stumbling, and a rock of offence.]—The apostle means, that to the disobedient there is this dishonour: likewise, which is mentioned Isa. viii. 14. namely, that Christ is a stone of stumbling and a rock of offence, on which the disobedient shall fall and be broken.

2. The disobedient stumble against the word, to which verily they were appointed.]—In our Bible the translation is, 'and a rock of offence, even to them which stumble at the word, being disobedient whereunto also they were appointed;' which implies that the disobedient were appointed to be disobedient. But the original, which runs thus, 'Οἱ ἀπειθεῖς τῷ λόγῳ ἀπειθεῖς, εἰς ὃν καὶ ἐτίθησαν, does not convey that idea. For the words in construction stand connected in this manner, 'Οἱ ἀπειθεῖς τῷ λόγῳ ἀπειθεῖς, εἰς ὃν καὶ ἐτίθησαν: 'The disobedient stumble against the word, to which verily they were appointed.' They were appointed to stumble against the word, but not to be disobedient. Now, to understand what the apostle means by the disobedient's stumbling against the word, let it be observed, first, That the stone of stumbling, and the rock of offence, Isa. viii. 14. is the same with the chief corner-stone laid in Zion, Isa. xxviii. 16. called, in chap. viii. 14. 'a stone of stumbling, and a rock of offence,' because it was rejected by the Jewish builders, and lay in the way of the disobedient.—Secondly Since the chief corner-stone which the builders rejected signifies Christ, the stone of stumbling and rock of offence must signify Christ likewise. And therefore, when the apostle says, 'the disobedient stumble against the word,' he does not mean that they stumbled against the preached word, but against Christ himself, one of whose titles is ὁ λόγος, the word.—Thirdly, to understand what Peter means by the disobedient's being appointed to stumble against the word, let it be observed, that he alludes to Isa. viii. 15. where it is said, 'And many among them shall stumble, and fall, and shall be broken;' consequently their being appointed to stumble must be taken in connexion with the words, 'and fall, and shall be broken, which follow in the same sentence, but which the apostle hath not expressed, because being well known to his Jewish readers, he supposed they would naturally occur to them. On this supposition the apostle's meaning will be, either that the disobedient were appointed to stumble and fall, or that they were appointed to be broken, as the consequence and punishment of their stumbling and falling. The latter sense is the apostle's meaning, I think plain from what our Lord said to the chief priests and elders in explication of Isaiah's prophecy, chap. viii. 14. 'He shall be—for a stone of stumbling—unto both the houses of Israel. 15. And many among them shall stumble, and fall, and be broken.' For having told them that God's Son is the stone which the builders rejected, and that the builders were to be destroyed for that crime, (see 1 Pet. ii. 4. note 2.), he added that this punishment was foretold in the passage of Isaiah quoted above: Matt. xxi. 44. 'Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.' Christ being both the chief foundation corner-stone and the top corner-stone, whosoever through heedlessness falls on the foundation corner-stone, rejected and laid in his way by the builders, shall, as the appointed consequence and punishment of his falling, be broken or destroyed: but whosoever maliciously endeavours to pull down the top corner-stone from its place, it will fall on him and 'grind him to powder.' This meaning of the clause, 'stumble against the word, to which verily they were appointed,' would plainly appear, if Isaiah's words, quoted by the apostle, were set down at full length in the translation, as follows: 'The disobedient stumble against the word, and fall, and shall be broken, to which verily they were appointed.' They were appointed to be broken in consequence of their stumbling and falling, and as the punishment thereof, but were not appointed to stumble. Or, since the Hebrews used active verbs to express merely the permission of a thing, Ess. iv. 4. we may understand the apostle's meaning to be, 'That the disobedient were permitted to stumble, and fall, and be broken, as the punishment of their disobedience.—The first interpretation, however, being more grammatical, should be preferred.

Ver. 9.—1. Declare the perfections.]—ἀγατα, literally the virtues:

called you from darkness into his marvellous light;²

10 *Who formerly were not a people,¹ but now are a people of God; who had not obtained mercy,² but now have obtained mercy.*

11 *Beloved, I beseech you, as sojourners and travellers,¹ abstain from fleshly lusts, which war against the soul. (Rom. vii. 23. note.)*

12 *Have your behaviour among the Gentiles comely, (chap. iii. 16.), that whereas they speak against you¹ as evil-doers, when they behold SOME of your good works,² they may glorify God in the day of visitation.³*

13 *Be ye subject, therefore, to every human creation of MAGISTRATES,¹ for the Lord's sake; whether to the king² as supreme,*

14 *Or to governors, as those sent by him,¹ for the punishment indeed of evil-doers, (St.) but praise of them who do good.*

15 *For so is the will of God, THAT by doing good ye put to silence¹ the ignorance of foolish men.*

16 *LIVE as free men;¹ yet do not use your freedom (ὡς ἐπαυλιμὸν τῆς κακίας) as a covering of wickedness:² But LIVE as bondmen of God.*

17 *Honour (παύτας) all! YOUR SUPERIORS: Love the brotherhood: Fear God: Honour the king.²*

18 *Household servants, (οἰκίας) be subject to your lords with all reverence,¹ not only to the good and gentle, but also to the froward.²*

the wisdom, goodness, justice, and truth of God, who hath called you; an allusion to Isa. xliii. 21. LXX.

2. Called you from darkness into his marvellous light.—Darkness was the peculiar characteristic of the state of the Gentiles: Acts xvi. 18. 'To open their eyes, and to turn them from darkness to light.' This, with verse 10, shews plainly that the sojourners of the dispersion, to whom Peter wrote this epistle, were many of them Gentile believers. The light of the gospel is called marvellous light, because of the many wonderful things it discovers.—Benon says, 'The cloud of glory was a marvellous light to the Israelites in their passage through the wilderness. Christianity is a more excellent light, to guide us through the wilderness of this world to the heavenly country.'

Ver. 10.—1. Who formerly were not a people, but now, &c.—This is a quotation from Hosea ii. 23. where the conversion of the Gentiles is foretold, as the apostle Paul informs us. See Rom. ix. 25. note 1, 2.

2. Who had not obtained mercy.—Any great favour bestowed on men by God is called mercy. In particular, mercy, Rom. xi. 31, signifies the great favour of being introduced into the visible church.

Ver. 11. As sojourners and travellers, abstain.—The settled inhabitants of a country are anxious to acquire riches, to purchase lands, and to build houses. But they who stay but a few weeks in a country, or who only travel through it, are not commonly solicitous to secure to themselves accommodations which they are so soon to leave. In the same manner, believers being only sojourners on earth, and travellers to a better country, ought not to place their happiness in the enjoyment of those objects by which the lusts of the flesh are gratified, and which are peculiar to this earthly state, but in securing themselves possessions in the heavenly country, the proper habitation of the righteous.

Ver. 12.—1. Speak against you as evil-doers.—See Preface, sect. 3. The calumnies which the heathens spread concerning the Christians, is termed a speaking against them, because what they said was greatly to their dishonour.

2. Of your good works,—namely, your obedience to the just laws of the state, your submission to magistrates, and your patience and meekness when unjustly punished.

3. May glorify God in the day of visitation,—that is, in the time of persecution. For a time of great affliction and suffering is called 'a day of visitation,' Isa. x. 3. And when God afflicts, he is said to visit. Jer. vi. 15.—It is well known, that the patience, fortitude, and meekness with which the first Christians bore persecution for their religion, and the forgiving disposition which they expressed towards their persecutors, made such an impression on the heathens who were witnesses to their sufferings, that many of them glorified God by embracing the gospel.

Ver. 13.—1. Every human creation of magistrates.—So I supply and translate *πᾶσι ἀνθρώπων κτίσι*, because both Greeks and Ro-

6.—a purchased people, Isa. xliii. 21. LXX.; which honours ye enjoy, that ye should declare the perfections of him who hath called you from darkness into his marvellous light,

10 *Who formerly were not a people of God, being worshippers of idols, but now are a people of God, having subjected yourselves to his government; who had not obtained the benefit of an external revelation, but now have obtained that mercy jointly with the Jews.*

11 *Beloved, I beseech you, as sojourners and travellers who have no inheritance on this earth, but are travelling to the heavenly country, abstain from indulging fleshly lusts, which, though pleasant to the senses, are deadly enemies to the soul.*

12 *Have your behaviour among the unbelieving Gentiles comely, especially towards magistrates, that whereas they speak against you as seditious persons and atheists, because ye do not worship their false gods, when they behold many of your good actions they may glorify God in the day of persecution, by acknowledging the truth concerning your behaviour.*

13 *Be ye subject, therefore, to every magistrate of human creation, from a regard to the will of Christ; whether it be to the emperor as the supreme magistrate.²*

14 *Or to the governors of provinces, as persons sent by the emperor, for the punishing indeed of evil-doers, but for protecting and rewarding them who give due obedience to the good laws of the state.*

15 *For by inspiration I assure you so is the will of God, that, obeying the magistrates, ye put to silence those ignorant wicked men who affirm that your religion makes you bad subjects.*

16 *Your religion frees you only from sinful laws. With respect to these, live as freemen, and do not make your freedom from them a covering of disobedience to rulers: But live as bondmen of God, observing all his laws.*

17 *Honour all your superiors: Love your Christian brethren: Fear God: Honour the emperor as the minister of God for good to the people, by protecting the virtuous and restraining the vicious.*

18 *Household slaves, be subject to your own lords with all reverence, although they be unbelievers; and give obedience not only to the humane and gentle, but also to the ill-natured and severe.*

mans called the appointment of magistrates a creation of them. In this passage the abstract word creation is put for the concrete, the person created; just as governments and powers are put for the persons exercising government and power. The phrase 'human creation of magistrates,' was formed by St. Peter with a view to condemn the principles of the zealots, who maintained that obedience was due to no magistrates but to those who were appointed by God, as the Jewish kings had been.

2. Whether to the king,—that is, to the emperor. For though at Rome the name of king was odious, the people in the provinces gave that name to the emperor, John xix. 16. Acts xvii. 7.—At the time this epistle was written, Nero was emperor.

Ver. 14. Or to governors, as those sent by him.—See Pref. sect. 5. paragr. 2. From the precepts given to the brethren of Pontus in this and the preceding verse we learn, that it is the duty of Christians residing in foreign, and even in infidel countries, to obey the laws of these countries in all things not sinful, without considering whether the religion of the magistrate and of the state be true or false.

Ver. 15. Put to silence.—Φεμὸν properly signifies to muzzle a beast to hinder it from eating, or from biting, 1 Tim. v. 18.

Ver. 16.—1. Live as freemen.—The Jews boasted in their having been at all times freemen; that is, in having been always governed by their own laws, John viii. 33. In this sense, the precept live as freemen, means, live according to the rules of your religion, free from complying with the established idolatry.

2. A covering of wickedness.—Though κακία often signifies maliciousness, it also signifies wickedness in general. In this passage it means disobedience to magistrates, as is plain from the subsequent verses.

Ver. 17.—1. Honour all your superiors.—As the adjective πάντας hath no substantive expressed, the word to be supplied is not ἀνθρώπων, men, but ἀρχόντων, all having dignity or power.

2. Honour the king.—The honour which subjects owe to magistrates and other superiors, consists not only in paying them outward respect according to the custom of the country, but in giving due obedience to their commands, in so far as it can be done consistently with our duty to God, whom we are bound, in the first place, to honour and fear.—This verse is a beautiful instance of the nervous laconic style, in which a great deal is expressed in the fewest words possible.

Ver. 18.—1. Household servants, be subject to your own lords.—See Col. iii. 22. note. The slaves who were employed in the house, were more exposed to suffer from the vices and bad temper of their masters than those in the field. Wherefore, to reconcile them to their lot, the apostle called them domestics rather than slaves, in imitation of the Romans, who, as Macrobius informs us, "to take away all envy from the masters, and all reproach from the slaves, called the former *Pater-familias*, and the latter *familiores*." *Eccl.* x. c. 11.

19 For this is an acceptable thing, (see ver. 20. note 3.), if any one, from conscience of God's COMMAND, sustains sorrows, suffering unjustly.¹

20 But what praise¹ IS DUE, if, when ye commit faults and are buffeted, ye bear IT patiently? Yet, if when ye do well,² and suffer, ye bear IT patiently, this is an acceptable thing³ with God.

21 (Tag, 91.) Besides, to this ye were called: (ἵνα, 256.) for even Christ suffered for us,¹ leaving us a pattern² that ye should follow IN his footsteps;

22 Who did no sin, neither was guile¹ found (see Philip. ii. 8. note 1.) in his mouth;

23 Who, when he was reviled, did not revile in return; when he suffered, he did not threaten,¹ but committed (Syriac, causam suam) HIS CAUSE to him who judgeth righteously.

24 He (αὐτός, 65.) himself bare¹ our sins in his own body on the tree, that we, (ἀπογομνοί) being freed from sins,² should live (τῇ δικαιοσύνῃ) to righteousness: (τῷ μωλωπι) By whose own stripes ye are healed.³

25 For ye were as sheep going astray, but are now returned to the shepherd and overseer¹ of your souls.

19 For this is an acceptable thing to God, if any slave from a regard to the will of God, patiently bears the sorrows attending the service of a passionate, insolent, rigorous master, suffering punishment from him unjustly.

20 But what extraordinary praise, from God or man, is due to you, if, when ye commit faults and are beaten, ye bear it patiently? The punishment, being just, ought to be borne. Yet, if when ye do your duty conscientiously, and suffer for it, ye bear it patiently from a regard to the commandment of God, this is an acceptable thing with God.

21 Besides, to suffer for well-doing ye were called by the gospel: For even Christ our Master, whom we are bound to obey, suffered for us, leaving us, when he returned to heaven, an example of suffering for well-doing, that ye should follow in his footsteps.

22 These sufferings Christ did not deserve; being one who did no sin whatever, neither was any falsehood found in his mouth;

23 Who, when he was reviled by the Jews, did not revile in return; when he suffered crucifixion, he did not threaten his persecutors, though he could easily have destroyed them; but by repeating the words of Psalm xxii. he meekly committed his cause to God who judgeth righteously, and forgave his murderers.

24 From gratitude, ye ought for the gospel to suffer patiently in imitation of your Master, who himself bare our sins in his own body on the cross, that we, being freed from the power and the punishment of sins, should live to righteousness. By whose own stripes ye are healed of the wounds and bruises in your souls occasioned by sin.

25 For ye were formerly as sheep going astray from their pasture, and in danger of being lost, or destroyed by wild beasts. But now ye are returned from your wandering, to the shepherd and overseer of your souls, who will direct and defend you.

2. But also to the froward.]—In this verse the apostle establishes one of the noblest and most important principles of morality, namely, that our obligation to relative duties does not depend either on the character of the persons to whom they should be performed, or on their performing the duties they owe to us, but on the unalterable relations of things, established by God.

Ver. 19. Suffering unjustly.]—The apostle had here in view those punishments which, according to the customs of that age, tyrannical masters were allowed to inflict on their slaves, however contrary to justice and mercy these punishments might be.

Ver. 20.—1. But what praise.]—The word αἰς properly signifies renown; here it is put for that praise which follows great and noble deeds, and which is the spring of renown.

2. Do well.]—Among other instances of well-doing, the apostle no doubt meant the Christian slaves refusing to join their masters in worshipping idols.

3. This is an acceptable thing.]—I have here followed Beza, who supposes that καλὸν is put for καλὸν by a common Hebraism. Others translate the word here and in ver. 19. by beauty, so as to imply that God, the Supreme Judge of beauty in characters, is delighted with the spectacle of a slave suffering punishment for acting conscientiously.

Ver. 21.—1. For even Christ suffered for us.]—Some MSS. and printed editions have here 'suffered for you, leaving you an example, that ye, &c.' which Estius thinks the true reading, because the apostle is addressing himself to slaves, (see the last clause of the verse), on whom the argument would make the greater impression, when he told them that Christ suffered even for them. This reading Bengelius has adopted; but Mill and Benson prefer the common reading.

2. Leaving us a pattern.]—Beza says: πορευόμενον signifies such a pattern as painters and writing-masters place before their scholars to be imitated.

Ver. 22. Who did no sin, neither was guile, &c.]—This is an allusion to Isaiah's account of Messiah, chap. liii. 9. 'Because he had done no violence, neither was any deceit in his mouth.' Our Lord's absolute freedom from sin is asserted by the other inspired writers also, (2 Cor. v. 21. Heb. vii. 26. 1 John iii. 5.) It was asserted likewise by himself once and again, John viii. 46. xiv. 30. and it is fully verified by the history of his life.—The apostle mentions guile, because slaves are apt to tell lies to screen themselves from punishment.

Ver. 23. Who, when he was reviled, did not revile in return, when he suffered, he threatened not.]—Christ was exceeding y reviled, and evil treated by the Jews. They said he was possessed with a devil: They called him a Samaritan, a glutton, a wine-bibber, a blasphemer, a demoniac, one in league with Beelzebub, a perverter of the nation, and a deceiver of the people. In the high-priest's palace, his judges spit in his face: The servants, covering his face, smote him with the palms of their hands, and in derision of his pretensions to inspiration, bade him prophesy who it was that smote him. In the common hall, the soldiers crowned him with thorns, put a reed into his hand, and smote him therewith, and, bowing the knee, said, 'Hail, King of the Jews.' While hanging on the cross, the chief priests, with the scribes and elders, mocking him, said, 'He saved others, himself he cannot save.'

But, though he could both have saved himself, and destroyed them, he did not threaten to punish them: on the contrary, he prayed from the cross for forgiveness to his murderers. He said once indeed to the Jews, 'Ye are of your father the devil, and the works of your father ye will do.' This, however, was no reviling speech, but a true description of their character, and a prediction of their murdering him. These reproofs he forebore in his last sufferings, lest they might be thought to have proceeded from resentment.

Ver. 24.—1. He himself bare our sins in his own body on the tree.]—This is an allusion to Isaiah liii. 12. LXX. ἄνευ ἡμῶν, 'He bare the sins of many.'—The phrase bearing iniquity, is often used in the Old Testament. It signifies, sometimes the making atonement for sin, Lev. x. 17. sometimes the suffering punishment for sin, Lev. xxii. 9. Ezek. xviii. 20. and sometimes the carrying away sin from the sight of God; as the scape-goat is said to do, Lev. xvi. 22. The apostle uses here the first person, our sins; to shew that Christ bare the sins of believers in every age and country, and to make us sensible how extensive the operation of his death is in procuring pardon for sinners.

2. That we, being freed from sins.]—Τὰς ἁμαρτίας ἀπογομνοί, extra fieri; se junctum, aut separatim esse. This translation Beza and Schmidius approve, who by the expression 'freed from sins,' understand our being freed from the dominion of sins. But I think the apostle means, freed from the punishment as well as from the power of sins, because the former is the immediate effect of Christ's death as a sacrifice for sin, and the greatest encouragement to live righteously.

3. By whose own stripes ye are healed.]—This is an allusion to Isa. liii. 5. 'With his stripes we are healed.' The word μωλωπι signifies that swelling on the flesh which is occasioned by a severe stroke. By changing his discourse from the first to the second person, the apostle addressed those slaves who might be beaten unmercifully by cruel masters; because, of all the considerations by which they could be animated to patience, the most powerful was, to put them in mind of the painful stripes with which Christ was beaten, when he was scourged by Pilate's order, Matt. xxvii. 26; and to tell them, that with these stripes the wounds in their souls occasioned by sin are healed; wounds far more painful and deadly than those inflicted on them by their froward masters.

Ver. 25. Returned to the shepherd and overseer of your souls.]—Though in this passage the apostle addressed his discourse to slaves, yet by giving titles to Christ which marked his relation to men of all ranks and conditions, he hath intimated, that his exhortation to suffer unmerited evils patiently, is intended for all who profess the gospel. Our Lord delighted in the title of shepherd, John x. 11. 14. 'I am the good shepherd.' Hence Peter calls him 'the chief shepherd,' 1 Pet. v. 4.; and Paul, 'that great shepherd of the sheep,' Heb. xiii. 20. See note on that verse.—The title of shepherd our Lord took, if I mistake not, to shew that he is the person prophesied of by Ezekiel, under the title of the One Shepherd whom God was to set over his flock, Ezek. xxxiv. 23.—Farther, Peter by calling Christ ποιμαίνων, 'the overseer of our souls,' seems to allude to ver. 11. of that prophecy, where God in the character of a good shepherd says, ἐκλήρωσα τὰ πρόβατα μου, καὶ ποιμαίνω αὐτά, LXX.; 'I will seek out my sheep, and will over see them.'

CHAPTER III.

View and Illustration of the Precepts and Directions delivered in this Chapter.

THAT the brethren might know how to behave in the various relations of life, the apostle in this chapter first of all commanded the Christian women in Pontus, who were married, to obey their own husbands, although they were heathens; that by their cheerful submissive behaviour they might allure their husbands to embrace the gospel, ver. 1.—when they found it had such an happy influence on the temper and behaviour of their wives, ver. 2.—With respect to their dress, the apostle ordered all the women who professed the gospel to adorn their minds with the ornament of a meek and quiet spirit, rather than their bodies with ornaments of gold and silver, and costly apparel, ver. 3, 4.—proposing to them the example of the godly women in ancient times, who adorned their minds with the female virtues, being subject to their own husbands, ver. 5.—Such as Sarah, who obeyed Abraham, and shewed how greatly she respected him by calling him her Lord, ver. 6.

Then turning his discourse to husbands, the apostle ordered them to live with their wives, in the performance of all the duties of the married state, suitably to the more enlarged views which the gospel gave them of these duties; and, in the treatment of their wives, to have a regard to the weakness of their bodily frame, ver. 7.—Next, addressing the disciples in general, he ordered them, in their intercourse with one another, to be sympathizing, tender-hearted, and courteous, ver. 8.—never returning evil for evil, nor railing for railing, but, on the contrary, blessing; that they might obtain the blessing of inheriting the heavenly country, according to Christ's promise, ver. 9.—and David's declaration concerning those who desire to enjoy life and see good days, ver. 10, 11.—He told them farther, that the divine protection is promised to the righteous; but that the anger of God is threatened against the wicked, ver. 12.—Besides, to forgive our enemies is the way to disarm them, and restrain them from hurting us, ver. 13.—Then returning to the subject of suffering, he told them, that if they suffered for righteousness' sake, they were happy, as Christ declared Matt. v. 10—12.—And exhorted them not to be terrified by the threatenings of their persecutors, ver. 14.—but to be always prepared to give with calmness an answer to every one who asked a reason concerning their hope of an eternally happy life in the body after death. This hope the Christians were to profess, more especially when their enemies were putting them to death; because the heathens, who heard them on these occasions declare their hope, perceiving that it was what supported them under their sufferings, and made them fearless in death, could not avoid being curious to know what the foundation of that hope was whose influence was so powerful, ver. 15.—also, because the declaration of their hope at such a time, might induce some of the heathens to embrace the gospel, who, with admiration, beheld their courage in suffering death.

Because the disciples of Christ, on account of their aversion to idolatry, and of their deserting the temples of

the heathen deities, were represented as atheists, seditious persons, and the most profligate of mankind, the apostle exhorted the brethren of Pontus, while they resisted idolatry, and refused obedience to the sinful commands of the heathen magistrates, to maintain a good conscience in every part of their behaviour; that their persecutors, who spake loudly against them as evil-doers, might be put to shame, ver. 16.—Besides, if they were to suffer, it was better for them to suffer as well-doers than as evil-doers, ver. 17.—And lest their enemies might conclude from their sufferings that they were wicked persons, or at least persons with whom God was displeased, the apostle observed, that Christ, though a most righteous person, and greatly beloved of God, had been put to death as an evil-doer; but was demonstrated to be innocent of the crimes laid to his charge, by his resurrection from the dead. This example shewed the brethren that sufferings are no mark of God's displeasure; and that, if they suffered with Christ, their innocence should be made manifest at least in the end, when, being raised from the dead as Christ was, they should be brought to God to enjoy eternal life with him in heaven, ver. 18.—Farther, to prove what he had affirmed, ver. 12. that God protects the righteous, and will severely punish the wicked, the apostle, as an example of both, observed, that Christ, 2 Pet. iii. 6, by God's command, brought a flood on the old world and destroyed the ungodly, to whom, without success, he had preached by his Spirit, speaking in his prophet Noah; but saved Noah and his family by that very water with which he destroyed the ungodly, ver. 19, 20.—That the purpose for which St. Peter appealed to these ancient facts was what I have mentioned, is evident, not only from what is said ver. 20. but from 2 Pet. ii. 5. where, after mentioning God's saving Noah while he brought the flood on the world of the ungodly, he adds, ver. 9. 'The Lord knoweth to deliver the godly out of temptation, and to reserve the wicked to the day of judgment to be punished.'—Farther, that the brethren might be in no doubt concerning the apostle's design in mentioning the salvation of Noah and his family, he assured them, that the salvation of these eight persons by the water of the deluge, is a type of the salvation of believers from death by the water of baptism, through the resurrection of Christ: Which baptism, he told them, consists not in the washing away of the filth of the flesh, but in the answer of a good conscience, ver. 21.—Then, to make the righteous, on whom the eyes of the Lord continually look, certain of deliverance out of temptation in the present world, and of eternal salvation in the world to come, and at the same time to fill the wicked, against whom the face of God is set, with a just dread of the future judgment, the apostle declared, that Christ our Master, since his resurrection, hath gone into heaven, and is now at the right hand of God as Governor and Judge universal; every creature in the universe, whether good or bad, being put in subjection to him, ver. 22.

NEW TRANSLATION.

CHAP. III.—1 *In like manner wives,¹ be in subjection to your own husbands, that even if any OF THEM obey not the word, they (are*

COMMENTARY.

CHAP. III.—1 As I have exhorted servants to be in subjection to their masters, I in like manner say, *Wives, be in subjection to your own husbands, that even if any of them obey not the gospel, they, with-*

Ver. 1.—1. In like manner wives, &c.]—To account for the apostle's not having inculcated the duties of masters towards their slaves, Eretius supposes that most of the Jews living in Pontus, Galatia, &c. were slaves, and few of them masters. But his precepts concerning

the dress of the women shews, that the brethren in Pontus, &c. were many of them rich, and in the higher ranks of life; consequently they may be supposed to have had slaves. Wherefore, there

αἶψα, 60.) without *speech*² may be won by the *behaviour* of the wives,

2 When they behold your chaste behaviour *JOINED* with reverence.

3 (Ὁν, 67.) Of these, let the adorning be not what is outward ONLY,¹ of plaiting of hair, and of putting round golden CHAINS, (Syriac version) or of putting on clothes.

4 But LET the hidden man of the heart¹ BE ADORNED with the incorruptible ORNAMENT of a meek and quiet spirit,² which is in the sight of God of great value.

5 For thus anciently, the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands;

6 Even as Sarah obeyed Abraham, calling him Lord;¹ whose daughters ye have become² by doing well, and not being frightened with any terror.³

7 In like manner, husbands cohabit with YOUR WIVES according to knowledge, giving honour¹ to the wife as the weaker vessel,² and as joint heirs of the grace³ of life, in order that your prayers be not hindered. (Εκκοιτησάτω, cut off.)

8 (Το δὲ τῶς, supp. κατὰ) Finally, BE all of one mind,¹ sympathizing lovers of the bre-

out speech from their wives, may be allured to believe the gospel by the good behaviour of the wives,

2 When, with admiration and increasing love, they daily behold your chaste affectionate behaviour, joined with a respectful submission to them.

3 Of these, let the adorning to secure their husband's affection, be not what is outward only, of nice plaiting of hair, and of putting round golden chains, or of putting on costly apparel: These ornaments are foreign to the person, and of a perishing nature.

4 But let the mind be adorned with the unperishing ornament of a meek and quiet spirit, which is the greatest beauty of the female sex; and in the sight of God, who is the best judge of beauty, it is an ornament of great value; as it is likewise in the sight of men.

5 For thus anciently, the holy women also, who were eminent for piety, adorned themselves, not with apparel only, but chiefly with meekness and quietness, being in subjection to their own husbands; a method of adorning which hath always been the prevailing fashion in the family of God;

6 Even as Sarah adorned herself by obeying Abraham, calling him Lord, in token of her subjection. Whose daughters ye Christian women have become, by behaving well towards your husbands, and not being frightened to actions contrary to your religion through fear of displeasing them.

7 From a like regard to the will of God, Christian husbands cohabit with your wives, performing your duties to them, according to the superior knowledge which your religion gives of these duties; giving to the wife, as the weaker person, the necessities and conveniences of life suitable to your station, and as heirs equally with you of the blessings of the present and future life, that your prayers be not hindered, nor improperly performed, by reason of family quarrels.

8 Finally, in managing your affairs as a religious society, be all, whether married or not, of one mind; sympathizing with those in

must have been some other reason for the omission, which at this distance of time we are not able to find out.

2. They without speech, &c.]—Here Peter wisely intimated to the women, that the silent but powerful persuasion of a becoming behaviour, would be more effectual in winning their unbelieving husbands to embrace the gospel, than many arguments, proposed perhaps with heat, for the purpose of convincing them. For when the husbands found what a happy influence the gospel had in making their wives sweet-tempered and dutiful in every respect, they could not but entertain a good opinion of a religion which produced such excellent effects.

Ver. 2. Joined with reverence.]—Εν φόβῳ. This is similar to Paul's precept, Eph. v. 33. 'And the wife see that she (φεισάτω) reverence her husband.'

Ver. 3. Let it not be the outward adorning only.]—The word only is supplied here, agreeably to the known phraseology of scripture, and to the nature of the precept. For we cannot suppose that the apostle forbids Christian women to adorn themselves with apparel suitable to their station, any more than our Lord forbade his disciples to labour for the meat that perisheth, John vi. 27. His meaning in that precept certainly was, that the disciples were not to labour for the meat which perisheth only, but also for the meat enduring to everlasting life. I therefore think the meaning of the precept under consideration is, that women are not to adorn their bodies only, but chiefly their mind; because a mind adorned with the different virtues proper to the female character, will, by attracting esteem, secure a lasting love; whereas the adorning of the body catches the fancy of the vain and foolish only, and creates no real affection, at least in the breast of the wise, see 1 Tim. ii. 9, 10. notes; where the same directions are given concerning the dress of women, with this addition, that instead of adorning themselves with jewels and costly attire, they ought to adorn themselves with good works: by which the apostle insinuated, that works of charity performed to the distressed with the money necessary for purchasing ornaments of gold, and costly attire, will render women much more beautiful in the eye both of God and man, than if they were decked with all the vain ornaments in which the lighter part of the sex delight.

Ver. 4.—1. The hidden man of the heart.]—In scripture the heart is represented as the seat, not only of passion and affection, but of intelligence, reason, and will: Luke xxiv. 25. 'O fools, and slow of heart to believe all that the prophets have spoken.' The heart, therefore, is what St. Paul calls εἰς τὸ ἐνδόν, 'the inward man,' Rom. vii. 22. In like manner St. Peter calls the female mind 'the hidden (or invisible) man of the heart,' as opposed to the outward man or body.

2. Incorruptible ornament of a meek and quiet spirit.]—Meekness consists in the bearing of provocation patiently; but quietness, in abstaining from giving provocation, especially by bitter language. This meek and quiet spirit is called an incorruptible ornament, because it does not, like ornaments of gold and silver, grow out of fashion by age, nor ugly by wearing, but preserves its beauty always; and in this respect also, it is much more valuable than the other. In illustration of the sentiment contained in this verse, Blackwell writes as follows: "How must all the short-lived beauties the shapes, features, and most elegant and rich ornaments of

the mortal body, which attract the eyes and admiration of vain mortals, fade away and lose their charm and lustre, when compared with the heavenly graces of a pious and regular temper, the incorruptible ornaments and beauties of the soul, which are ever amiable, and of high value in the eye of God the sovereign Judge of what is good and beautiful!" Sacred Class. vol. i. p. 164.

Ver. 6.—1. Calling him Lord.]—Gen. xviii. 12. The argument in this verse is founded on the manners of the ancients, who, by giving titles of respect to their superiors, acknowledged their own inferiority. Wherefore, by mentioning the reverence with which Sarah spake of Abraham, the apostle intimates, that she entertained the highest respect for him, and a just sense of her own subjection to him.—By the Jewish women, Sarah was considered as an illustrious pattern of a dutiful wife.

2. Whose daughters ye have become.]—Sarah being constituted by God the mother of all believers, Gal. iv. 26. even as Abraham was made their father, the believing women of Pontus, by imitating Sarah's virtues, became her children, though not descended from her. This the Gentile women would consider as a great honour, more especially as they had been taught by the Jews to look on themselves as unclean on account of their being Gentiles by birth.

3. And not being frightened with any terror.]—Μὴ φοβούμεναι μηδὲν πτοεῖν. This is an Hebraism of the same kind and significance with that found ver. 14. τὸν δὲ φόβον αὐτῶν μὴ φοβέσθαι, 'be not afraid of their fear.'—It is worthy of notice, that while the apostle enjoined wives to be in subjection to their husbands, he cautioned them against committing sin, especially that of idolatry, either from a desire to please their husbands, or from the fear of offending them.

Ver. 7.—1. Giving (τιμάτω) honour to the wife.]—In scripture, honour is used to signify maintenance, because to supply any one with the necessities and conveniences of life, was considered in ancient times as doing him honour. Accordingly the Greeks, in reward of eminent services done to the community, decreed maintenance at the public expense to those who had performed these services.

2. As the weaker vessel.]—The Greek word σκευός being used to denote the human body, 1 Thess. iv. 4. it may here be translated body or person.—By assigning as the reason why honour should be given to the wife, that she is weaker than the husband in body, the apostle hath insinuated, not only that he ought to afford her a competent share of the necessities and conveniences of life, but as much relief from bodily labour as his circumstances will allow: all which is most reasonable, considering the many bodily troubles women are subject to in the breeding, bearing, and nursing of children.—Adam shewed his indulgence to Eve, by allowing her to give names to their children.

3. Joint heirs of the grace of life.]—The word here translated grace, is rendered a gift, 1 Cor. xvi. 3. margin. According to this sense Peter's meaning is, that, by God's original grant, the woman being a joint heir with man of the gift of life, is equally entitled with man to all the innocent enjoyments of life, Gen. i. 25, 26. This interpretation is confirmed by the clause, 'in order that your prayers be not hindered.' For if honour is thus given to the wife, family quarrels will cease, and family prayers will not be neglected.

Ver. 8.—1. Be all of one mind.]—Ὁμοφροσύνη. The sense of this

thren, tender-hearted,² courteous. (See Acts xxviii. 7.)

9 Not returning evil for evil, or railing for railing, but, on the contrary, do ye bless: knowing that to this ye were called,¹ that ye might inherit THE blessing.

10 For he who is desirous to enjoy life, and to see good days,¹ let him restrain his tongue from evil, and his lips from speaking deceit. (Psalm. xxxiv. 12.)

11 Let him turn away from evil, and do good. Let him seek peace, and pursue it. (Rom. xiii. 18.)

12 For the eyes of the Lord ARE (ἐστὶν) upon the righteous, and his ears ARE OPEN to their supplication; but the face of the Lord¹ is (ἐστὶν) against the workers of iniquity.

13 (Kai, 224.) Besides, who is he that will do evil to you, if ye be imitators of the good One?

14 Nevertheless, although ye even suffer for righteousness' sake,¹ blessed ARE ye. (Δε, 106.) Therefore, do not fear their fear,² neither be troubled;

15 But sanctify (53.) the Lord God in your hearts,¹ and be always prepared for GIVING an answer, with meekness and reverence, to every one who asketh of you a reason (αἰτι) for the hope² which is in you. (See the illustration of this verse given in the View.)

16 (Ἐκ τίνος) Hold fast a good conscience,¹ that whereas they speak against you as evil-doers, they may be put to shame who arraign² your good behaviour in Christ:

17 For it is better, AS well-doers, to suffer,

affliction, loving one another as brethren in Christ, tender-hearted, and affable in the whole of your deportment.

9 Not returning evil for evil, nor railing for railing, but, on the contrary, in return for railing, do ye wish blessings; knowing that to be of this beneficent forgiving temper ye were called by God, that ye might inherit the blessing of pardon and life.

10 David enjoined the same disposition, as necessary to the inheriting the earthly country: For he who desires to enjoy life with comfort, and to see happy days, let him restrain his tongue from railing, and his lips from speaking deceit.

11 Let him turn away from evil actions of every kind, and do good. Let him seek to live in peace with mankind; and, though it seem to flee from him, let him pursue it.

12 This is the way to secure the favour of God: For, as the Psalmist observes, the Lord looks upon the righteous to protect them, and his ears are open to their supplication when in distress; but the anger of the Lord is ready to fall on the workers of iniquity.

13 Besides, in ordinary cases, ye will have the favour of men; for few will do evil to you, if ye be imitators of God, by forgiving injuries, and doing good to the unthankful.

14 Nevertheless, although, through the extreme malice of particular wicked men, ye even suffer for righteousness' sake, happy are ye, for great is your reward. Therefore, do not fear the threatenings of your persecutors; neither be troubled at the rage of the heathen rulers:

15 But honour the Lord God in your hearts, by entertaining just conceptions of his perfections, by submitting to his appointments, and by relying on him; and be always prepared for giving an answer with calmness and reverence to every one, who, in a court of judicature, or in private with a good intention, or at death, asketh of you a reason for the hope ye entertain of an eternal life of happiness in the body after death.

16 Hold fast a good conscience, both by never denying your religion, and by behaving properly towards the magistrates, that whereas they speak against you as seditious persons, they may be put to shame who arraign your attachment to your religion, when they find the whole of your behaviour good as Christians;

17 For it is better, in every respect, for us as well-doers to suffer,

word given in the commentary seems to be its true meaning, because uniformity in religious opinions being scarce possible, and not at all necessary, cannot be the subject of a divine precept. See Rom. xii. 16. xx. 5. 1 Cor. i. 10. Philip. ii. 2.

2. Tender-hearted.—*Εὐσπλαγχνος*, literally of good bowels. See Bas. vi. 24. The meaning is, Be moved with compassion on beholding the weaknesses and distresses of others, and do what ye can to assist them.

Ver. 9. To this ye were called;—namely, to bless them who curse you, and to pray for them who despitefully use you and persecute you, that, by possessing the dispositions of God, ye may become his children, and inherit the blessing of eternal life.

Ver. 10. He who is desirous to enjoy life, and to see good days.—*Ὁ γὰρ βίον (ὡς) ἀγαπᾷ*. This is generally considered as a quotation from Psalm. xxxiv. 12. But in the LXX. it is, *Τὸς εὖ βίον θέλει*; οὐ βίον ὡς, ἀγαπᾷς ἡμῶς ἰδοὺ ἀγαπᾷς, 'Who is the man that desireth life, loving to see good days?'—The Syriac translator hath rendered the passage in Peter as follows: 'He therefore who desireth life, and loveth to see good days.' But Peter's words will not bear that translation. To give a proper meaning to his words I have translated *ἀγαπᾷ*, to enjoy, though I know no passage in any Greek writer in which it is so used. See the General Preface.—In this and the following verses, the apostle offers three arguments of great importance to induce men to the practice of virtue:—1. It secures the happiness both of the present and of the future life; 2. It procures the favour and protection of God, ver. 12; 3. It commonly disarms the malice of men, ver. 13.

Ver. 12. But the face of the Lord.—In scripture 'the face of God' signifies the anger of God, Psalm. xxi. 9. Sometimes it signifies 'the favour of God,' Numb. vi. 25.

Ver. 13. Imitators (ὡς ἀγαπᾷς) of the good One.—This epithet is applied to God to the exclusion of all others, Matt. xix. 17.; as, on the other hand, the devil is, by way of eminence, called the evil one. The apostle's intention in this question is to show, that few of mankind are so wicked as to do evil to one who is remarkably benevolent, meek, and forgiving.—Others interpret the question thus: The righteous being under the especial protection of God, who is he that can do you evil, if ye are righteous, and God is pleased to protect you?

Ver. 14.—1. Suffer for righteousness' sake.—By righteousness some understand adherence to the gospel. But I rather think the apostle means well-doing in general, ver. 17.; and particularly the imitation of God, mentioned in the preceding verse.

2. Therefore, do not fear their fear.—This exhortation Isaiah gave to the Israelites, when threatened with an invasion by the

Assyrians, Isa. viii. 12. 'Neither fear ye their fear, nor be afraid. 13. Sanctify the Lord of hosts himself, and let him be your fear,' &c.—The expression 'fear not their fear,' is an Hebraism, the meaning of which is, be not affected with the fear which they endeavour to raise in you by their threatenings.

Ver. 15.—1. But sanctify the Lord God in your hearts;—namely, by fearing him more than men, by believing all his promises, by trusting in his power and goodness, by acknowledging his justice in the punishments which he inflicts, and by patiently bearing all the trials he is pleased to appoint. By these dispositions believers sanctify God in their hearts; they give him the glory of all his perfections.—The Syriac and Vulgate versions read here 'Dominum Christum, the Lord Christ.'

2. Asketh of you a reason for the hope which is in you.—The Spectator, No. 471. observes, that man would be a very miserable being were he not endowed with hope; that hope quickens all the still parts of life, and keeps the mind awake in her most indolent hours, and that no kind of life is so happy as that which is full of hope; especially when the hope is well-grounded, and when the object of it is in its nature fitted to make the person happy who entertains it. He next observes, that a religious life is that which most abounds in a well-grounded hope, and such an one as is fixed on objects which are capable of making us entirely happy. This hope, in a religious man, is much more sure and certain than the hope of any temporal blessing, as it is strengthened not only by reason but by faith. He then concludes his discourse as follows: 'Religious hope has likewise this advantage above any other kind of hope, that it is able to revive the dying man, and to fill his mind not only with secret comfort and refreshment, but sometimes with rapture and transport. He triumphs in his agonies, while the soul springs forward with delight to the great object which she has always had in view, and leaves the body with an expectation of being reunited to her in a glorious and joyful resurrection.' How eminently was this power of hope exemplified in the consolation and support, which the hope of a resurrection to eternal life afforded to the first Christians, when tormented and put to death by their cruel persecutors!

Ver. 16.—1. Hold fast a good conscience.—They hold fast a good conscience, who are always careful to do what a good conscience approves.

2. Who arraign your good behaviour in Christ.—Elsner says the word *ἐκ τίνος*; here used hath often a forensic sense, and denotes the bringing a criminal charge against one. It occurs Matt. v. 44. 'Pray for them (ἐκ τίνος ὑμῶν) who arraign you,' namely, in criminal courts, 'and persecute you.'

if the will of God (Θεοῦ) appoints¹ IT, than as evil-doers.

18 For even Christ hath once suffered for sins,¹ the just for the unjust, that he might bring us to God; being put to death indeed IN the flesh, but made alive BY the Spirit.²

19 By which¹ also (προεβόησεν, 57.) he preached² to the spirits in prison,³

20 Who formerly were disobedient,¹ when the patience of God (απαξ) once waited in the days of Noah, while an ark was preparing, (us, 141.), in which few, that is, eight souls, were effectually saved by water.²

21 To which WATER,¹ the antitype baptism²

if the will of God appoints us to suffer, than as evil-doers to suffer.

18 Our sufferings are no proof that our cause is bad, and that God is displeased with us: For even Christ hath suffered once for the sins of others; he who was perfectly righteous suffered for the unrighteous, that, by making atonement for our sins, he might bring us to God as acceptable worshippers; being put to death indeed in the flesh, but made alive by the Spirit, as approved of God in dying for the sins of the world.

19 By which Spirit also, speaking in Noah, (2 Pet. ii. 5.), he preached to the persons now in prison,

20 Who formerly were disobedient, when the patience of God, once for all, waited for their reformation in the days of Noah, during an hundred and twenty years, while an ark was preparing, in which few, that is, eight persons only, were effectually saved by the water of the flood itself, which bore up the ark in which they were enclosed.

21 To which water of the deluge, the antitype baptism (I do not

Ver. 17. If the will of God appoints.]—The apostle adds this to shew that the wicked can do no evil to believers but by the permission of God.

Ver. 18.—1. For even Christ hath once suffered for sins.]—In the sufferings of Christ we have a clear proof that sufferings are no evidence of the wickedness of the sufferer, nor of the badness of the cause for which he suffers. Moreover, in the resurrection of Christ, we have a convincing proof that the sufferings of good men are not inconsistent with the perfections of God. For he will reward them with a blessed resurrection from the dead, accomplished after the example of Christ's resurrection. Wherefore, the power of God, visible in Christ's resurrection, affords to all who lose their life for the gospel, a sure ground of consolation and hope that God will raise them at the last day.

2. But made alive by the Spirit.]—As Christ was conceived in the womb of his mother by the Holy Spirit, Luke i. 35. so he was raised from the dead by the same Spirit; on which account he is said, 1 Tim. iii. 16. to have been 'justified by the Spirit;' and Heb. ix. 14. to have offered himself 'without fault to God 'through the Eternal Spirit.'—It is true the resurrection of Christ is ascribed to the Father, 1 Cor. vi. 14. 2 Cor. iv. 14. Eph. i. 20. But that is not inconsistent with Peter's affirmation in this verse: for the Father may, with the strictest propriety, be said to have done what the Spirit did by his appointment; especially as it was done to shew that God acknowledged Jesus to be his Son. What our Lord said concerning his own resurrection, John ii. 19. 'Destroy this temple, and in three days I will raise it up,' is to be understood in the same manner. For having told the Jews, John x. 18. 'I have power to lay down my life, and I have power to take it again,' he added, 'this commandment I received of my Father.'—Christ's resurrection being an example as well as a proof of our resurrection, he was raised by the agency of the Spirit, perhaps to shew, that we shall be raised by the same power exerted agreeably to the will of God and of Christ: on which account the resurrection of the dead is ascribed sometimes to the Father, Acts xvi. 8. 1 Cor. vi. 14. Heb. xi. 19. but more frequently to the Son, John v. 28. vi. 39, 40. 1 Cor. xv. 21, &c. 1 Thess. iv. 16, &c.

Ver. 19.—1. By which also he preached to the spirits in prison.]—Christ is said, by the same Spirit who made him alive, to have preached to the antediluvians, because his Spirit inspired Noah to preach to them, as is plain from Gen. vi. 3. 'My Spirit shall not always strive with man.' Hence Noah is called 'a preacher of righteousness.' 2 Pet. ii. 5. note.—By attributing the preaching of the ancient prophets to Christ, the apostle hath taught us, that from the beginning the economy of man's redemption hath been under the direction of Christ. Accordingly the same apostle hath expressly affirmed, 1 Pet. i. 11. that the Spirit who was in the ancient prophets was the Spirit of Christ.

2. He preached.]—Προεβόησεν, Syriac version, *Et predicavit*. Elsner, on this passage, hath produced examples from the scriptures, and from Demosthenes, to shew that the phrase, 'he went and preached,' is a pleonasm for 'he preached.' See Ess. iv. 57. Among the examples from scripture, the clearest and most direct is Eph. ii. 15. 'Having abolished, &c. 17. (Καὶ ἀποκαταστήσας) and came and preached peace to you who were afar off, and to them who were nigh.' For it is certain that our Lord, after his resurrection, did not go personally to the Gentiles to preach peace to them: he preached to them by his apostles only. But if Christ is said by Paul to go and do, what he did by his apostles, he may with equal propriety be said by Peter, to go and do, what he did by his prophet Noah. See Jude ver. 14.

3. To the spirits in prison.]—Some commentators, supposing that the word πνεύματα, *spirits*, is of the same signification with ψυχαι, *souls*, ver. 20. interpret this passage of Christ's personal preaching. For those to whom Christ was to preach being called 'captives in prison,' Isa. xlii. 7. xlix. 9. they to whom Noah preached might, by the same figure, be called 'spirits in prison.' Yet, since 'the spirits in prison' to whom Christ preached are expressly said to have been disobedient in the days of Noah, this interpretation cannot be admitted. I have therefore, in the explanation of the passage, supplied the word *now*, to shew that the apostle speaks of the antediluvians in their present state. They were men on earth in the flesh when Christ preached to them by his Spirit speaking in Noah; but they are now 'spirits in prison,'

detained, like the fallen angels, (Jude v. 6.), 'unto the judgment of the great day.' In the Syriac version the clause is thus translated, 'Animabus illis quæ inclusæ fuerunt in sepulchro.'—By 'the spirits in prison,' L. Barrington understands Noah's family shut up in the ark. But it does not appear that they were disobedient.

Ver. 20.—1. Who formerly were disobedient.]—This clause being connected in the original with the clause 'spirits in prison,' it is evident that the spirits in prison to whom Christ preached, are the persons who were disobedient in the days of Noah, but who now are spirits in prison; unless we suppose they are said to have been in prison in the days of Noah, by the same figure of speech that the persons to whom Christ preached in the days of his flesh are called 'captives in prison,' Luke iv. 18.

2. Eight souls were effectually saved by water, or, safely conveyed through the water.]—Thus, Acts xxiv. 24. *ἰνα ἐπιβιβάσῃς τὸν Ἰσουλὸν διασωσάμενος πρὸς Φηλικῶν τὸν ἡγούμενον* is translated, 'that they may—bring Paul safe unto Felix the governor.' Christ's preaching to the antediluvians by Noah, the destruction of these antediluvians for their disobedience to that preaching, the preservation of Noah and his family in the ark by means of the water of the deluge, are all fitly mentioned, to shew that it hath been God's way from the beginning of the world, when the wickedness of men becomes general, to oppose it, by raising up prophets to reprove them, and to warn them of their danger; and, after waiting for their repentance to no purpose, to destroy them; while he delivers the righteous from the evils to which they are exposed, by manifest interpositions of his power. These things teach us, that we should not think the worse of the gospel, because it hath been rejected by many, nor of ourselves, because we are persecuted by the wicked. On the other hand, by the punishment of the antediluvians, and of the Jews who crucified our Lord, wicked men and persecutors are taught to dread the judgments of God.

Ver. 21.—1. To which water.]—The relative *ὃ* being in the neuter gender, its antecedent cannot be *κτίστος*, the ark, which is feminine, but *ὕδωρ*, water, which is neuter. I have therefore supplied that word in the translation.

2. The antitype baptism.]—The word *τύπος*, *type*, denotes a thing that is so formed as to convey an exact image of itself, by impression on another substance capable of receiving the impression. In scripture it signifies a pattern according to which a thing is made. Thus the visionary tabernacle shewn to Moses in the mount is called *τύπος*, *type* or *pattern*, because he was to make the material tabernacle exactly like it, Heb. viii. 5. In scripture, likewise, *τύπος*, a *type*, signifies an example of moral conduct, to be followed or avoided, 1 Cor. x. 6—11. The word *ἀντίτυπος*, *antitype*, denotes the thing formed in imitation of the type or pattern. Thus, Heb. ix. 24. the Mosaic tabernacles are called *ἀντίτυπα*, *antitypes*, or likenesses of the true tabernacle or habitation of the Deity, because they were formed according to the *τύπον*, *pattern*, shewed to Moses, which was considered as the true tabernacle.—Farther, because some remarkable persons and events recorded in scripture, were so ordered by God as to be fit emblems or representations of future persons and events, (see Gal. iv. 24. note 1.) these persons and events are called *τύποι*, and the things which they represented or prefigured are called *ἀντίτυποι*. Thus, Rom. v. 14. Adam is called *τύπος*, the *type* of Christ, who on that account is called the second Adam. Thus also the water of baptism is here called the *antitype* to the water of the flood, because the flood was a type or emblem of baptism, in the three following particulars:—1. As by building the ark, and by entering into it, Noah shewed a strong faith in the promise of God, concerning his preservation by the very water which was to destroy the antediluvians for their sins, so, by giving ourselves to be buried in the water of baptism, we shew a like faith in God's promise, that though we die and are buried, he will save us from death, the punishment of sin, by raising us from the dead at the last day: 2. As the preserving of Noah alive, during the nine months he was in the flood, is an emblem of the preservation of the souls of believers while in the state of the dead, so the preserving believers alive while buried in the water of baptism, is a prefiguration of the same event: 3. As the water of the deluge destroyed the wicked antediluvians, but preserved Noah, by bearing up the ark in which he was shut up till the waters were assuaged, and he went out of it to live again on the earth, so baptism may be said to destroy the wicked, and to save the righteous, as it prefigures both these events: the death of the sinner

(not the putting away of the filth of the flesh,³ but the answer of a good conscience toward God), *now saveth us also through the resurrection of Jesus Christ.*¹

22 Who, having gone into heaven,¹ is (or) at the right hand of God; angels, and authorities, and powers, being subjected² to him.

it prefigures by the burying of the baptized person in the water; and the salvation of the righteous, by raising the baptized person out of the water to live a new life.—These things considered, may not our Lord's words to Nicodemus, 'Except a man be born again of water,' be an allusion to the history of the deluge, and a confirmation of its typical meaning? For Noah's coming forth from the water to live again on the earth, after having been full nine months in the water, might fitly be called his being 'born of water.' Consequently, as baptism is the antitype, or thing signified by the deluge, a person's coming out of the water of baptism may have been called by our Lord, his being 'born again of water.'

3. Not the putting away the filth of the flesh, (see 2 Pet. i. 9. note 3.) but the answer of a good conscience.—Here a twofold baptism is spoken of; the one consisting in 'the putting away the filth of the flesh' by washing; the other, 'in the answer of a good conscience.'—This latter, the apostle tells us, is the baptism which is the antitype to the deluge. From this the Anabaptists infer that baptism ought not to be administered to infants, because they are incapable of giving the answer of a good conscience. But if this inference were just, it would follow that circumcision could not have been administered to infants, seeing it is said, Rom. ii. 28, 29, 'circumcision' is not that which is outward in the flesh, but of the heart in the spirit. Infants, however, being capable of the outward circumcision, and of the outward baptism, these rites are fitly administered to them as the seals of God's covenants, and as the rites of initiation into these covenants. See Rom. iv. 11. note 1.—Commentators are divided about the meaning of the original word *ἀποκρίσις*. Our translators have rendered it by the word *answer*, and Beza by the word *stipulation*, on supposition that the apostle had in his eye the answers which persons to be baptized gave to the questions put to them before their baptism, of which Cyprian hath given an account. But it does not appear that these questions and answers were used in the apostle's days. Allowing, however, that by an enallage the word *question* is here put for the word *answer*, this 'answer of a good conscience' being made to God, is an inward answer, and means the baptized person's sincere persuasion of the things which, by submitting to baptism, he professes to believe; namely, that Jesus, in whose name baptism is administered, arose from the dead, and that at the last day he will raise all from the dead to eternal life who sincerely obey him. This signification of baptism the apostle Paul hath taught, Rom. vi. 4, 5; and

mean the washing away of the filth of the flesh only, but the thing signified thereby, the answer of a good conscience toward God), *now saveth us also*—gives us the assurance that we shall be saved out of the grave—through the resurrection of Jesus Christ, emblematically represented in baptism,

22 Who, having gone into heaven, is sitting at the right hand of God, as governor of the universe; angels, both good and bad of every order, and human rulers of every denomination, and whatever else hath power, being absolutely subjected to him, that he may be able to save his people.

therefore he calls it 'our begun confidence,' Heb. iii. 14; and exhorts the Hebrews 'to hold it steadfast to the end.'

4. Now saveth us also through the resurrection of Jesus Christ.]—The baptism which consists in the answer of a good conscience towards God, and which is the antitype or thing which was signified by the deluge, now saves us as effectually as the water of the deluge preserved Noah by bearing up the ark.—Here it is proper to observe, that Noah gave the answer of a good conscience towards God, by entering into the ark, in the firm belief that God, according to his promise, would preserve him and his family, by that very water which he knew was to destroy all the rest of mankind.—Baptism, understanding thereby the answer of a good conscience, 'now saveth us also through the resurrection of Jesus Christ,' because, if Christ had not risen, being an impostor, he could not have saved any one; but, by his resurrection from the dead, being demonstrated to be the Son of God, he is able to save all who believe on him; and in his resurrection he hath given an example, as well as a proof, of the resurrection of believers to eternal life.

Ver. 22.—1. Who, having gone into heaven, is at the right hand of God.]—The Vulgate version hath here, 'Who is at the right hand of God, having swallowed up death that we might be made the heirs of eternal life, having gone,' &c. But this is an interpretation rather than a various reading.—Burnet, De Statu Mort. p. 155. thus describes our Lord's departure from the earth: "Non tantum a mortuis surrexit Christus, sed in cælum etiam ascendit. Parta victoria, triumphum egit: atque nube vectus lucida, veluti triumphali curru, aspectantibus discipulis, comitantibus angelis, et ad pristinas sedes in patriam, ad eum patrem rediit. Hæc est vera ἀποκρίσις, quam frustra effectarunt Cæsares, et Heroes, alique inter gentes, dignitate, fortitudine, aut sapientia eximii."

2. Angels, and authorities, and powers, being subjected to him;]—that is, angels both good and bad being subjected to him; and, among the rest, the one who had the power of death, that is the devil. The supreme dominion of Christ over every created nature, is mentioned by the apostle as a proof that he is able to save the whole human race from death, the punishment which the devil brought on them by seducing their first parents; able also to bestow on believers eternal life, after having conducted them safe through the difficulties and dangers of their present trial. For this is the salvation of believers through the resurrection of Jesus Christ, which the apostle affirms, ver. 21. was typified by the salvation of Noah and his family.

CHAPTER IV.

View and Illustration of the Matters contained in this Chapter.

THE apostle having told the brethren of Pontus, that it was better to suffer as well-doers than as evil-doers; also having insinuated, that the dignity and power with which Christ is invested to enable him to save his people was the reward of his sufferings—he begins this chapter with an exhortation to them, to arm themselves with the same resolution to suffer death for the gospel, which Christ manifested when he suffered death for calling himself the Son of God; and gave this reason for their doing so, that the person who is firmly resolved to suffer death rather than renounce his religion, hath freed himself from the dominion of sin, ver. 1.—so that he does not live the rest of his life according to the inclinations of his persecutors, but according to the will of God, ver. 2.—Besides, the time past of their life, he told them, was sufficient to have complied with the will of the Gentiles, by walking in lasciviousness, &c. ver. 3.—And although their heathen acquaintance might be surprised that they did not still accompany them in these vicious courses, and might revile them on that account, they were not to be moved thereby, ver. 4.—These wicked men shall be called to an account for their crimes, and be punished, ver. 5.—They were likewise to consider, that the gospel had been preached to the dead Gentiles for the very purpose of assuring them, that, although for their faith they might be condemned to death in their fleshly

body by men, they shall at the last day be raised and rewarded in their spiritual body, ver. 6.—Farther, he assured them, that the end of all things, the end of the Mosaic dispensation and of the Jewish state, was at hand; so that the power of the unbelieving Jews, their greatest persecutors, would soon be broken. And from that consideration, he exhorted them to continual sobriety and watchfulness, ver. 7.—and to comfort one another under their sufferings by mutual love, which would lead them to overlook each other's faults, ver. 8.—and to be hospitable, ver. 9.—and to exercise their spiritual gifts for each other's benefit, ver. 10, 11.—Next, he told them they were not to think it strange, that God had permitted so hot a persecution to fall on them: It was for the trial of their faith, and the improvement of their virtues, ver. 12.—that their reward might be the greater at the revelation of Jesus Christ, ver. 13.—Besides, if they were reviled for the name of Christ, they were happy for this other reason, that the Spirit of Christ resting on them, and strengthening them to suffer, would be a spirit of glory to them in the eyes of their persecutors, ver. 14.

About the time the apostle wrote this letter, the unbelieving Jews, especially the zealots, were raising great disturbances, both in Judea and in the provinces; and, in these confusions, they murdered their brethren who were

of a different faction, and plundered their goods. These fanatics, fancying that no obedience was due from the people of God to idolatrous princes, paid no regard to the heathen laws and magistrates, but were guilty of the grossest outrages in the countries where they lived, by which they often brought on themselves punishment. Wherefore, to prevent the Jewish Christians from joining their unbelieving brethren in these outrages, the apostle exhorted them not to bring punishment on themselves as murderers or thieves, &c. because to suffer for such things was extremely disgraceful, ver. 15.—But if any of them suffered as a Christian, he was not to be ashamed, but rather to glory in it, ver. 16.—In the mean time, lest the Jewish believers might have entertained harsh thoughts of God on account of their sufferings, the apostle told them, the time was come in which the Jews, the ancient household of God, were to be punished as a nation, for all the crimes committed by them from the beginning; that the Jewish

Christians were to be involved in the general punishment; and that it was proper to begin at them, as a part of that devoted nation, notwithstanding they were now become the house of God; because the justice of God would be the more illustriously displayed thereby. However, to terrify their persecutors, he observed, that if the punishment of the nation was to begin at the Jews who were become the house of God by believing in Jesus, the punishment of those Jews who obeyed not the gospel of God would be most terrible, ver. 17.—And that if the righteous, the Jewish believers, would be saved with difficulty from perishing in the impending destruction, the ungodly and sinners of the nation could not hope to escape, ver. 18.—Lastly, he told the brethren, that as in the general calamity some of them who were in Judea, when God's judgments fell on the nation, might suffer death by the will of God, they ought on that occasion to commit their lives in well-doing to him, as to a faithful Creator, ver. 19.

NEW TRANSLATION.

CHAP. IV.—1 *Christ then having suffered for us in the flesh,*¹ (chap. iii. 18.), *do ye also arm yourselves with the same mind;*² *for he who hath suffered in the flesh,*³ *hath rested FROM sin:*⁴

2 (Εκ τῶ, 154.) *So that he no longer liveth his remaining time in the flesh to the lusts of men, but to the will of God.*

3 *For the time which hath passed of life is a sufficient TIME*¹ *for us to have wrought out the will of the Gentiles, having walked in lasciviousnesses,*² *lusts, excesses in wine, (καμυς) revellings, banquetings,*³ *and abominable idolatries.*

4 (Ερ ὧ, 167.) *On which account they wonder that ye do not run*² *with THEM (αὐ) into the same slough of dissoluteness,*³ *reviling you.*

5 (Οἱ, 67.) *They shall give account to him, who is prepared to judge the living and the dead.*¹

6 (Εκ τῶτο γὰρ) *Besides, for this purpose the gospel hath been preached even to the dead, that ALTHOUGH they might be condemned indeed (κατα, 229.) by men in the flesh,*¹ *(δε) yet they*

COMMENTARY.

CHAP. IV.—1 *Christ then having suffered death for us in the flesh, do ye also arm yourselves with the same resolution of suffering death for him when called; because he who hath resolved to suffer death in the flesh for Christ, having overcome the strongest temptation, hath thereby freed himself from the solicitations of sin:*

2 *So that he no longer liveth his remaining time in the flesh agreeably to the corrupt inclinations of his persecutors, but agreeably to the will of God, who hath commanded him to shun idolatry, and all the vices practised by idolaters.*

3 *For reason teaches us, that the time which hath passed of our life is too much to have fully performed the corrupt inclinations of the Gentiles, having long walked in all kinds of lasciviousness base passions, excessive drinkings of wine, revellings, (καμυς, see Rom. xiii. 13. note 1.), luxurious feastings, (ποτοι;) and abominable idolatries, and all the shameful vices connected therewith.*

4 *On account of your former life they wonder that ye shun their company, and do not run with them into the same slough of dissoluteness, reviling you on that account as unsocial, and making you everywhere objects of scorn.*

5 *But be not troubled at their speeches: They shall give an account of them to him, who, by the commission and power which he received from God, is prepared to judge the living and the dead.*

6 *Besides, to encourage you to suffer death for Christ, know that for this purpose the gospel hath been preached even to the dead in sins, Eph. ii. 1. to the Gentiles, to assure them, that although they may be condemned to death indeed by men in their fleshly body, as Christ*

Ver. 1.—1. Having suffered for us in the flesh;—namely, death, with all those previous and concomitant evils, which rendered his death in the flesh bitter.

2. Arm yourselves with the same mind.]—Christ having suffered in the flesh, that is, in his imbedded state, to arm ourselves against our persecutors with the same mind, is to arm ourselves with the same resolution to suffer all the evils to which we are exposed in the body; and particularly to suffer death, when called by God to do so for our religion.

3. For he who hath suffered in the flesh.]—The apostle having exhorted the brethren of Pontus to arm themselves with the resolution of suffering death in the flesh, he considered that resolution as an actual suffering of death; just as God considered Abraham's resolution to offer Isaac as the actual offering of him, Gen. xxi. 18. That this is the apostle's meaning is evident from ver. 2. where the person who hath suffered death in the flesh, is represented as still living in the flesh.

4. Hath rested from sin.]—So the phrase *παύσας ἀμαρτίας* literally signifies, the preposition *απο* being understood. He hath been made to rest from temptation to sin, consequently from sin itself. For if a man hath overcome the fear of torture and death, no weaker temptation will prevail with him to make shipwreck of faith and a good conscience. This happy efficacy of arming themselves with the resolution of suffering for Christ, the apostle explained to the brethren of Pontus to excite them to attain that resolution.

Ver. 3.—1. For the time that hath passed of life is a sufficient time.]—The word *αρκούν*, translated *sufficient*, being in the masculine gender, the word with which it agrees is *χρόνος*, time, which, though not expressed, must in the translation be supplied from the preceding clause, as I have done. The phrase *a sufficient time*, is a soft expression which conveys the strongest meaning; namely, that in no period of their life ought they to have wrought the will of the Gentiles; and that whatever time they spent in so doing, was too much. See an example of this figure, Ezek. xlv. 6.

2. Having walked in lasciviousness.]—Παρρησιασμός. This is an example of the accusative absolute. See Ess. iv. 23.—*Lasciviousness*, as distinguished from *lust*, denotes outward actions of a base kind—fornication, adultery, incest, sodomy; whereas *lust* consists in impure desires inwardly cherished.

3. Banquetings.]—Ποτοι, *banquetings*, according to Estius, were those meetings in which the heathens strove with each other who should continue longest to drink; consequently the original word might be translated *drinking matches*. But as *excesses in wine* are mentioned in the preceding clause, our translators supposed that *ποτοι* was put for *συμπόσιας*, a word which anciently signified *feastings*; which, when they consume too much time, or occasion intemperance, are certainly blamable.

Ver. 4.—1. They wonder.]—The Greeks used the word *ἐπιτίθεσθαι*, to express that admiration and wonder with which a stranger is struck, who beholds any thing uncommon or new.

2. Run with them.]—Here the apostle alludes to the practice of the votaries of Bacchus, who ran about the streets and fields like mad people, committing every sort of excess.

3. The same slough of dissoluteness.]—The word *απαχυσία* signifies a collection of water, a miry pool. The other word, *ακαθάρσια*, signifies a dissolute course of life, Luke xv. 13.—The metaphorical expression, 'slough of dissoluteness,' strongly marks the danger and misery of living in the vices mentioned ver. 3; vices which the heathens practised in the temples of their gods as worship.

Ver. 5. To judge the living and the dead.]—From the following verse it appears, that by 'the dead' the apostle meant the Gentiles, said, in other passages, to be dead through ignorance and sin: consequently, by 'the living,' we are to understand those who, by their profession of the gospel, are reputed to be alive: Rev. iii. 1. 'Thou hast a name that thou livest, and art dead.' See also 1 Tim. v. 6. The living and the dead, therefore, are the Jews and Gentiles.

Ver. 6.—1. That although they might be condemned indeed by men in the flesh.]—According to the common translation of this

might live **ETERNALLY** by God in the spirit.²

7 (Δε, 103.) Now the end of all things¹ hath approached. Be ye therefore sober,² and watch unto prayers.³ (See ch. v. 8. note.)

8 And, above all things, have fervent love (ἀγάπη) to one another; for love will cover a multitude of sins. (See James v. 20. note 2.)

9 Be hospitable (see 1 Tim. iii. 2. note 5.) to one another without murmurings.

10 Let every one, according as he hath received (χρημα) a spiritual gift, minister it (κρίναι) to one another, as good stewards of the manifold grace of God.

11 If any one speak, LET HIM SPEAK as the oracles of God REQUIRE.¹ If any one minister, LET HIM DO IT as from the strength which God supplieth, that in all things God may be glorified through Jesus Christ, to whom be the glory² and the power for ever and ever. Amen.

12 Beloved, wonder not at the burning among you, WHICH is to you for a trial, as if some strange thing happened to you.

13 (Αλλὰ καὶ ὁ, 203.) But seeing ye partake of the sufferings of Christ, rejoice, that also at the revelation of his glory (chap. i. 7. note 2.) ye may rejoice, leaping for joy.

14 If ye be reproached¹ (σ) for the name of Christ, ye are happy, because the Spirit of glory and of God resteth upon you.² (Κατα, 229.) By them indeed he is evil spoken of, but (κατα) by you he is praised.

15 (Γα, 93.) Wherefore,¹ let none of you

passage, the apostle is represented as saying that the gospel was preached to the dead Gentiles, in order that they might be condemned by men in the flesh. But as this cannot be the apostle's meaning, I suppose there is here an ellipsis of the word *although*, as is plain from the adversative particle *καὶ*, which follows. See Eas. iv. 109. I have therefore ventured to supply it in the translation. We have the same ellipsis Rom. vi. 17.

2. Yet they might live eternally by God in the spirit.—As St. Paul, speaking of the body of the righteous, says, 1 Cor. xv. 44. 'It is sown an animal body, it is raised a spiritual body,' we may by the *flesh* here understand the animal body in which men now live, and by the *spirit*, the spiritual body which the righteous are to receive at the resurrection. This interpretation makes one of the darkest passages of the New Testament intelligible. However, although *spirit* were taken literally in this clause, yet as *flesh* in the former clause does not signify the body separate from the spirit, but human nature as it consists at present of flesh and spirit, so the spirit in which we are to live after death, does not signify the spirit separate from the body in which the saints are to be raised, but their spirit united to an immortal incorruptible body. In the same manner, 'the salvation of souls,' chap. i. 9. is not to be understood of a salvation of the soul exclusive of the body, but a salvation of both. Knatchbull supplies and translates this verse in the following manner: 'that (ἐν τῷ σώματι) they who live according to men in the flesh may be condemned, but (ἐν τῷ πνεύματι) they who live according to God in the spirit may live.' But the translation I have adopted is more easy, and gives a sense of the passage more analogous to the scripture phraseology.

Ver. 7.—1. The end of all things hath approached.—That by 'the end of all things' which had approached when Peter wrote this epistle, he did not mean the end of this mundane system, but the end of the temple, of the Levitical priesthood, and of the whole Jewish economy, see proved, Pref. to 2 Thess. sect. 4. paragr. 1, 2, 3.—This epistle being written A. D. 67, about a year after the war with the Romans began, which ended in the destruction of Jerusalem and of the Jewish state, Peter, who had heard his Master's prophecy concerning these events, and concerning the signs of their approach, had good reason to say, that they had approached. It will be said, perhaps, that the brethren in Pontus had little interest in the destruction of the Jewish state. Yet as the Jews were the bitter persecutors of the Christians, in all the countries where they had any power, it must have been a great consolation to the brethren everywhere, to be assured that the power of their chief persecutors was soon to be utterly broken. Also, to know that the law of Moses was soon to be abolished, must have prevented the Gentiles from receiving the Jewish rites.

2. Be ye therefore sober.—The word *σώφρων* signifies to rule both the passions of the mind and the appetites of the body with

was, yet they shall live eternally by the power of God in their spiritual body as Christ now liveth.

7 Now the end of the temple, of the law, and of the Jewish state, hath approached. Be ye therefore sober, and watch unto prayers, in the hope of being soon delivered from your bitterest persecutors.

8 And, above all things, have fervent love to one another; for love will make you pardon a multitude of faults in each other, whereby, in your present persecuted state, ye will be the more disposed to assist each other.

9 In this time of persecution especially, be hospitable one to another, without murmurings on account of the trouble and expense it occasions to you.

10 Let every one, according as he hath received any spiritual gift, exercise it for the benefit of each other, as becomes good stewards of the manifold gifts of God, which are bestowed, not for the receiver's advantage only, but for the benefit of others also.

11 If any one speak by inspiration, let him speak with fidelity and earnestness, as the oracles of God require. If any one minister to the necessities of the saints, let him do it suitably to the strength of body and mind which God supplieth to him; that, in the exercise of all his gifts, God may be glorified through Jesus Christ, the wise dispenser of these gifts; to whom be ascribed the glory of them, and the power of dispensing them, for ever and ever. Amen.

12 Beloved, wonder not at the fire of persecution now raging among you, which is appointed to you for a trial of your faith, as if something happened to you which never happened to the people of God before.

13 But seeing, for calling him the Son of God, ye partake of the sufferings which Christ endured for the same cause, rejoice in your sufferings, that also at the day of the revelation of his glory as the Son of God, ye may rejoice, being transported with joy on account of the greatness of your reward.

14 Besides, if ye be reproached for bearing the name of Christ, ye are happy even in the present life, because the Spirit of honour and of God resteth upon you. By your persecutors, indeed, Christ is evil spoken of as an impostor, but by you who suffer for believing him to be the Son of God, and who are supported by him in your sufferings, he is greatly praised.

15 Wherefore, let none of you suffer by your own fault as a mur-

wiadam. When applied to the mind, as in this passage, it signifies to be meek under provocation: when applied to the body, it signifies to be temperate in the use of meat and drink, and other sensual gratifications.

3. And watch unto prayers.—This is the advice our Lord gave to his disciples when he foretold the destruction of Jerusalem, Luke xxi. 36.—The word *ὑπόμονη* signifies both to be sober and to watch. In this passage it signifies to watch, because it follows a word which signifies to be sober; and both are necessary preparations for prayer, which, to those who might have occasion to go to Jerusalem, the apostle recommended as the best means of avoiding the calamities that were coming on that devoted city.

Ver. 11.—1. If any one speak, let him speak as the oracles of God require.—Let him speak nothing but what hath been revealed to him; and let him speak with gravity and earnestness.—For the meaning of *ὡς ὁ λόγος*, oracles, see Rom. iii. 2. note 2. Heb. v. 12. note.

2. To whom be the glory.—It is uncertain whether the relative (*ᾧ*) refers to God or to Christ. Understood of Christ, this doxology is perfectly proper, being given to him Rev. i. 6.

Ver. 12. Wonder not (see verse 4. note 1.) at the burning.—The word *πυρρῶς*, burning, denotes the grievous persecution which the Christians in Pontus, &c. were suffering for their faith. The metaphor is bold but noble. It represents them as having fire cast on them for the trial of their faith, as gold is tried by fire, chap. i. 7. to which the apostle alludes. This figure in a lively manner expresses the painful and dangerous nature of their trial.

Ver. 14.—1. If ye be reproached.—To an ingenuous mind, reproach is often worse than the spoiling of goods, or even than bodily pain. Wherefore, to comfort the brethren when reviled, the apostle put them in mind of Christ's words, Matt. v. 11. 'Blessed are ye when men shall revile you,' &c.

2. The Spirit of glory and of God resteth upon you.—This is an allusion to Isaiah xi. 2. 'The Spirit of glory,' which rested on the persecuted disciples of Christ in the first age, was a spirit of fortitude, enabling them to suffer the greatest evils without shrinking; a virtue which the heathens greatly admired. For which reason, when they put the first Christians to death for refusing to worship idols, they were so struck with the constancy, patience, meekness, and benevolence, wherewith they suffered, that it led many of them to think well, both of a religion which inspired its votaries with such admirable virtues, and of those votaries themselves. And, as this constancy in suffering, from which the Christians derived so much glory, proceeded from the aid of the Spirit of God, the apostle justly termed it, both the Spirit of glory and the Spirit of God.

Ver. 16.—1. Wherefore, let none of you suffer as a murderer, &c.—This caution the apostle gave to the Jewish Christians, because, at

suffer as a murderer, or a thief, or a malefactor,² or as a meddling person.³

16 However, if **ANY ONE** suffer as a Christian,¹ let him not be ashamed, but let him even glorify God on that account.

17 (Οτι, 260.) *Indeed the time is come, that punishment¹ must begin at the house of God,² (chap. ii. 5. note 2.); and if it begin first (αφ') at us, what WILL the end be of them who obey not the gospel of God?*

18 And if the righteous with difficulty¹ can be saved, where will the ungodly and the sinner (παῖνται, 2d future of the Indic. Med. voc.) shew themselves?

19 (Οὐκ, 331.) Wherefore, let even those who suffer by the will of God,¹ (ver. 15.), commit (τας ψυχὰς αὐτῶν) their own lives² to him in well-doing, as to a faithful Creator.

the time he wrote his epistle, the unbelieving Jews in Judea were extremely addicted to murder, and robbery, and every kind of wickedness; for they robbed and killed not only the heathens, but their own brethren who would not join them in their opposition to the Romans, as appears from the account which Josephus hath given of them.

2. Or a malefactor,]—that is, an adulterer, a sodomite, a perjured person.

3. Or as a meddling person.]—Ἀλλοτριωσις, alienorum inspector. Estius.—As the apostle is speaking of their suffering for being meddling persons, meddling must be something criminal. According to Le Clerc, it was the inspecting of the behaviour of persons in public offices, from a factious disposition to find fault with their conduct, and thereby to raise commotions in the state; which was the practice of the Jews in Alexandria, Cæsarea, and other places, as Lardner hath shewn, Credibil. B. 1. c. 8. page 443. L'Enfant takes this word in the more general sense of meddling with other people's affairs, from avarice, anger, revenge, malice, or other bad passions. Estius thinks it denotes one who covetously looks on the goods of others, with an intention to take them away by force. In the Vulgate it is translated, alienorum appetitor.

Ver. 16. Suffer as a Christian.]—This, with Acts xi. 26. xxvi. 28. are the only passages of scripture in which the disciples are called Christians, after their Master.

Ver. 17.—1. Indeed the time is come, that punishment must begin.]—The punishment which the apostle speaks of, is that which Christ had described Matt. xxiii. 36. 'That on you may come all the righteous blood shed,' &c.

derer, or a thief, or a malefactor, or as a meddling person; sufferers of this kind, however courageously borne, bring neither glory nor reward to the sufferers.

16 However, if any one suffer because he is a Christian, let him not be ashamed of his sufferings, though ever so ignominious; but let him rather even praise God, for having judged him worthy to suffer in so good a cause, and enable him to suffer.

17 Indeed the time is come, that the punishment to be inflicted on the Jews as a nation, for their crimes from first to last, must begin at you Jewish Christians, now become the house of God. And if it begin first at us, who are so dear to God on account of our faith in his Son, what will the end be of those Jews who obey not the gospel of God?

18 And when God thus punishes the nation, if the righteous Jews who believe in Christ with difficulty can be saved, where will the ungodly and the sinful part of the nation shew themselves saved from the divine vengeance?

19 In thus punishing the Jews God is just: Wherefore, let even the Gentile Christians who suffer with them in Judea by the will of God, use no unlawful means for preserving themselves, but commit their own lives to him in well-doing, as to a faithful Creator, who can and will most certainly restore their lives to them at the resurrection.

2. At the house of God.]—So the believing Jews are called, because they were now become the family and people of God, in the room of the unbelieving Jews. See the illustration of this verse in the View.

Ver. 18. With difficulty (so the word μόλις; signifies) can be saved.]—That the apostle is not speaking here of the difficulty of the salvation of the righteous at the day of judgment, will be evident to any one who considers 2 Pet. i. 11. 'Thus there shall be richly ministered to you an entrance into the everlasting kingdom.' What he speaks of is, the difficulty of the preservation of the Christians at the time of the destruction of Jerusalem. Yet they were preserved; for so Christ promised, Matt. xxiv. 13. But the ungodly and wicked Jews were saved neither in Judea nor anywhere else.

Ver. 19.—1. Let even those who suffer by the will of God, &c.]—The apostle added this direction, for the sake of such Gentile Christians as might be in Judea during the war. For the Christians in the first age being considered by the heathens as a sect of the Jews, the Romans could not distinguish them from the Jews, in the punishments which they inflicted on that rebellious nation.

2. Commit their own lives.]—Παρατίθεσθαι, commit them as a deposit (see 2 Tim. i. 12. note 3.) to be restored to them at the resurrection.—Lives; so the word ψυχὰς is translated, Matt. x. 39. —But if it is understood in this passage of our souls, there is an allusion, in this direction, to Christ's words on the cross, Luke xxiii. 46. 'Father, into thy hands (παρέδωκαί το πνίμα μου) I commit my spirit.'

CHAPTER V.

View and Illustration of the Precepts given in this Chapter.

BECAUSE the knowledge and good behaviour of the people depend in a great measure upon the kind of instructions which they receive from their teachers, the apostle in this chapter addressed the elders, that is, the bishops, pastors, rulers, and deacons, among the brethren of Pontus, &c. ver. 1.—exhorting the bishops, in particular, to feed the flock of God committed to their care faithfully; and to exercise their episcopal office, not as by constraint, but willingly; not from the love of gain, but from love to their Master and to the flock, ver. 2.—and not to lord it over God's heritages, but to be patterns of humility and disinterestedness to their people, ver. 3.—This exhortation to bishops to feed Christ's flock, was given with much propriety by Peter, who had himself been appointed by Christ to feed his lambs and his sheep.—Next, because the faithful performance of the bishop's office was in that age attended with great difficulty and danger, the apostle, to encourage the bishops, assured them, that when the chief Shepherd shall appear, they shall receive a crown of glory that fadeeth not away, ver. 4.—The distinguished reward which Christ is to bestow on those who have suffered for his sake, being a favourite

topic with our apostle, he introduces it often in this epistle.

Having thus exhorted the pastors, the apostle turned his discourse to the people, charging them to be subject to their elders, and to one another; that is, to be of a teachable disposition, and to receive instruction from every one capable of giving it, and to do all the duties which they owed to each other, according to their different stations and relations, ver. 5.—But especially to be subject to God, by humbly submitting themselves to the judgments which were coming upon them, that God might exalt them in due time, ver. 6.—casting all their anxious care on God, because he cared for them, ver. 7.—and to watch against the devil, who went about as a roaring lion seeking to destroy them, by instigating the wicked to persecute them, and driving them into apostasy, ver. 8.—but they were to resist that terrible enemy, by steadfastness in the faith; and not to think themselves hardly dealt with when persecuted, knowing that their brethren everywhere were exposed to the same temptations of the devil, ver. 9.—In the mean time, to give them all the assistance in his power, the apostle prayed

earnestly to God to establish and strengthen them, ver. 10.—and ended his prayer with a doxology to God, expressive of his supreme dominion over the universe, and all the things it contains.

The apostle informed the brethren of Pontus, that he had sent this letter to them by Silvanus, whom he praised for his fidelity to Christ, ver. 12.—Then giving them the

salutation of the church in Babylon, where it seems he was when he wrote this letter, he added the salutation of Mark, whom he called *his son*, either because he had converted him, or on account of the great attachment which Mark bore to him, ver. 13.—And having desired them to salute one another, he concluded with giving them his apostolical benediction, ver. 14.

NEW TRANSLATION.

CHAP. V.—1 The elders¹ who are among you I exhort, who *am* (συμπρεσβυτερος) a fellow-elder,² and a witness³ of the sufferings of Christ, and also a partaker of the glory⁴ which is to be revealed.

2 Feed the flock of God which is (σ, 162.) with you, (συνεπιστηναι) exercising the bishop's office, not by constraint, but willingly; neither for the sake of base gain, but (προθυμως) from good disposition;²

3 Neither as lording it¹ over the heritages of God:² But being (τυπω) patterns to the flock.

4 And when the chief Shepherd (see chap. ii. 25. note) shall appear, ye shall receive the crown of glory which fadeth¹ not away.

5 For the like reason,¹ ye younger persons,² subject yourselves to the elders. Yea, all be subject to one another, and be clothed with humility;³ for God resisteth the proud, but giveth grace to the humble.

6 Be humbled, therefore, under the strong hand of God, (chap. iv. 12.), that he may exalt you in due time.

7 Cast all your anxious care on him, (ατ, 254.) because he careth for you.

Ver. 1.—1. The elders.—Elder, as a name of office, belonged indifferently to bishops, presidents, teachers, and deacons, Acts xiv. 23. See 1 Tim. v. 17. note 1.

2. Who am a fellow-elder.—Here Peter shewed his great modesty; for though he was one of the chief apostles, he took the title of elder only. And to render his exhortation acceptable to the elders of Pontus, he called himself their fellow-elder. The commentators justly observe, that if Peter had been the prince or chief of the apostles, as the Papists affirm, he would in this place, and in the inscription of his two epistles, certainly have assumed to himself that high prerogative. The circumstances of Peter's being a fellow-elder, and a witness of the sufferings of Christ, &c. are mentioned to give weight to his exhortation.

3. And a witness of the sufferings of Christ.—One of the purposes for which Christ chose twelve of his disciples to be with him always, was, that having heard his discourses, and seen his miracles and sufferings, they might be able to testify these things to the world, as what they themselves heard and saw. Wherefore, *μαρτυρος*, a witness, in this passage signifies not only one who was present at a transaction, but who testifies it to others.

4. A partaker of the glory which is to be revealed.—The glory to be revealed is Christ's glory of governing the world by his gospel. This glory, of which Peter and the rest who preached the gospel by inspiration were partakers, is to be illustriously manifested at the last day, when Christ will judge the world by the gospel which was preached by his apostles. See 2 Pet. i. 3. where also *glory* signifies the apostolic office.

Ver. 2.—1. Exercising the bishop's office, not by constraint, but willingly.—In the first age, when the profession of the gospel exposed men to persecution, and when the persecution fell more especially on the bishops, it may easily be imagined, that some who were appointed to that office, would undertake it unwillingly; perhaps, because they were not disposed to do the duties thereof diligently, or because they were not willing to suffer. In such cases, the apostle very properly advised persons to decline the office.

2. But from good disposition:—So I have translated *προθυμως*, because it is opposed to the desire of base gain, mentioned in the preceding clause; also to distinguish it from *εὐθυμως*, willingly, mentioned likewise in the preceding clause. In the Syriac version, this word is translated *into corde*.—Benson's observation on this verse is, "How severely are they here condemned who feed themselves and not the flock; who take the patrimony of the church, and commit the care of souls to others, to whom they allow a very small share of that plenty which they have for doing little."

Ver. 3.—1. Neither as lording it.—*Κατακυριεύοντες*. This is a strong word, denoting that tyranny which the men of this world often exercise, when they have obtained offices of power.

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COMMENTARY.

CHAP. V.—1 The elders who are among you in your different churches, I exhort in what follows; who am a fellow-elder, and witness of the sufferings of Christ in the garden and on the cross, and a partaker of his glory of governing the world by the gospel, which glory is to be manifested at the last day.

2 Feed the flock of God which is committed to your care, faithfully exercising the bishop's office, not constrained thereto by men, but willingly, from a sense of the excellence and usefulness of the office; neither exercise it for the sake of gaining a maintenance, but from a good disposition to promote the glory of God and to save souls;

3 Neither as lording it over the flocks which are the heritages of God: But being patterns to the flock in disinterestedness, temperance, humility, and charity to the poor.

4 And to encourage you, know that when the chief Shepherd shall appear to judge the world, ye who have discharged your duty to your flocks faithfully, shall receive from him the crown of glory which fadeth not away.

5 For the like reason, ye the people subject yourselves to the elders, receiving their instructions and reproofs with humility. Yea, all of you be subject to one another, in the various relations wherein ye stand to each other, and be clothed with humility; for God resisteth the proud, and casteth them down, but giveth the aid of his Spirit to the humble.

6 Seeing God resisteth the proud, be humbled under the strong hand of God; take his corrections patiently, that according to his promise, he may exalt you to the possession of heaven in due time.

7 In your distresses, cast all your anxious care on God, (Psalm. lv. 22.), because, in the most affectionate manner, he careth for you effectually.

2. Over the heritages of God.—The word *κληρες* properly signifies a lot. But, because the land of Canaan was divided among the Israelites by lot, the word came to signify an *inheritance*. Wherefore, believers being God's people, or portion, the different churches or congregations for worship are called here God's *heritages*.—In process of time the name *κληρες*, clergy, was appropriated to the ministers of the gospel, because, being considered as the successors of the Levitical priests, they were regarded as God's *lot* or *portion*. From this prohibition it would seem, that in the apostle's days, the bishops were beginning to assume that dominion over their flocks, which in after-times they carried to the greatest height of tyranny. Or St. Peter, by inspiration foreseeing what was to happen, condemned in this prohibition the tyranny which in after-times the clergy exercised. Bengelius thinks the power exercised by the Christian bishops, anciently called *Seniores*, elders, gave rise to the French title *Monsieur*, and to the Italian *Signore*, &c.

Ver. 4. Which fadeth not away.—This is an allusion to the crowns of green leaves and herbs, bestowed by the ancients as the rewards of military prowess, or of victory in the games. See 1 Cor. ix. 26. note 2. These, together with the honours of which they were the symbols, soon faded away. But the crown of glory, the reward to be given to faithful shepherds, will never fade, being 'a crown of righteousness,' 2 Tim. iv. 8. and 'a crown of life,' James i. 12.

Ver. 5.—1. For the like reason.—So the word *ιμεις* signifies here. For the preceding being an exhortation to the elders to feed the flock, and not to lord it over God's heritages, the apostle could not begin his exhortation to the people with saying to them, 'In like manner subject yourselves to the elders.' But he might say to them, with propriety, 'For the like reason, that ye are to receive a crown of glory, subject yourselves to the elders.'

2. Ye younger persons, subject yourselves.—As, in the preceding part of this chapter, the apostle by an *elder* means a person holding a sacred office, such as a pastor or teacher, it is reasonable to think that he uses the word in the same sense here: consequently, that *νεωτερος*, which signifies an inferior of any kind, Luke xxii. 26. and which is opposed to it here, denotes the *laity* or *people* of the churches of Pontus, whom the apostle further exhorts to be subject to one another.

3. And be clothed with humility.—*Ευνομωσασθε*. Julius Polux, lib. iv. c. 18. tells us that the *εὐνομωμ* was a white cloak used by slaves. Whitby says it was a frock put over the rest of the clothes; and that the apostle's meaning is, "that humility should be visible over all the other Christian virtues, in our whole behaviour."

Ver. 7. Cast all your anxious care on him.—Lest the brethren of Pontus might have been too much distressed with the fears of the

8 Be sober, be vigilant; ^(ῥῆς) because your adversary the devil is walking about as a roaring lion, seeking whom he may swallow up.

9 Him resist, steadfast in the faith,¹ knowing that the same KINDS of sufferings are accomplished in your brethren who are in the world.

10 And may the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after ye have suffered a little,¹ (αὐτός, 65.) himself make you complete, support, strengthen, settle you.

11 (Αὐτός) To him be the glory,¹ and the dominion for ever and ever. Amen.

12 (Δε) By Silvanus,¹ a faithful brother as I conclude,² I have written to you in few words, exhorting you, and strongly testifying³ that this is the true grace of God in which ye stand.

13 The church¹ WHICH is at Babylon, elected jointly² with you, and Mark³ my son salute you.

14 Salute one another with a kiss of love. (See Rom. xvi. 16. note 1.) Peace to you all who ARE in Christ Jesus. Amen.

being reduced to want by the persecution they were suffering, and of their being tempted thereby to renounce the gospel, the apostle exhorted them to be only moderately solicitous to avoid these dangers, and to cast their anxious care on God.

Ver. 8. Be sober, be vigilant.]—This advice the apostle had given before, chap. iv. 7. (See note 2. there). But he enforces it here by a new reason, 'That the devil is going about seeking whom he may swallow up.' So the word *κατασπῶν* literally signifies; being used concerning solids as well as liquids. It strongly expresses the insatiable rage of the enemy of mankind to hinder their salvation, and the danger we are in from his devices. For he sometimes attacks the people of God in person, though not visible; and sometimes by his ministers, the other evil spirits who are in league with him; and sometimes by wicked men his subjects, whom he instigates to tempt them by the terror of persecution. This account of the devil's malice is given with great propriety by Peter, to whom our Lord said, 'Simon, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee.' Peter likewise had good reason, as Doddridge observes, to recommend watchfulness, since he had fallen so shamefully himself, notwithstanding this warning from his Master.—Benson by the devil understands the unbelieving Jews, who persecuted the Christians with great fury.

Ver. 9. Him resist, steadfast in the faith.]—To shew the efficacy of faith in enabling us to resist temptation, Paul calls it a shield, Eph. vi. 16. 'wherewith the fiery darts of the wicked one,' &c.

Ver. 10. After ye have suffered a little.]—St. Peter calls the sufferings of the first Christians *ἐλαττων*, a little, either in respect of time or of degree, or perhaps in respect of both; because, compared with the joys of heaven, the sufferings of this life are both light and momentary.

Ver. 11. To him be the glory, &c.]—By this doxology Peter expressed his firm persuasion, that the devil hath no title to any honour from men, nor any dominion in the universe, nor power to tempt men, but by permission from God.

Ver. 12.—1. By Silvanus, a faithful brother.]—If Silvanus by whom this letter was sent, is, as Oecumenius supposes, the person of that name who joined Paul in writing the epistles to the Thessalonians, he is the Silas who is called, Acts xv. 22. 'a chief man among the brethren,' and ver. 32. 'a prophet;' and being Paul's constant companion in travel, after the defection of John Mark, he no doubt assisted in planting churches in Galatia and the other countries of the Lesser Asia mentioned in the inscription: so, being well known to the brethren in these parts, he was a fit person to carry this letter. He is called here by Peter 'a faithful brother.' And without doubt he must have been an excellent person, and very zealous in the cause of the gospel, who attended Paul in so many painful journeys undertaken for the service of Christ, and who on this occasion was willing to go into Pontus, Galatia, &c. with Peter's epistle to the churches in these widely extended countries. Probably, after Paul's

8 Yet do not neglect lawful means for delivering yourselves out of trouble. Wherefore, be temperate, be vigilant at all times, because your adversary the devil is going about continually as a fierce lion, seeking whom he may swallow up.

9 Him resist (see James iv. 7.) by being steadfast in the faith, knowing that the very same kinds of sufferings, proceeding from the devil and his instruments, which ye now sustain, are allotted to your Christian brethren who are dispersed through the world.

10 And may God the author of all goodness, who hath called us to the enjoyment of his eternal happiness by Christ Jesus, after ye have suffered a little, himself make you complete in the virtues, support you in the exercise of them, strengthen you to resist temptations, and settle you in the profession of the gospel.

11 To him be the glory of all perfection, and the dominion of the universe ascribed by us, for ever and ever. Amen.

12 By Silvanus, a faithful brother as I conclude from the general tenor of his behaviour, I have written to you in few words, to encourage you to persevere in the belief and profession of the gospel, exhorting you, and strongly testifying to you, that this is the true gospel of God in which ye stand: it contains a true account of the salvation of sinners.

13 The members of the church which is in Babylon, who are elected jointly with you to be the people of God, and Mark, whom I love as my own son, salute you.

14 Salute one another with a kiss in testimony of your mutual love. Happiness be to all among you who are steadfast in the belief and profession of the gospel. Amen.

death, Silas attached himself to Peter as his assistant, and reckoned himself much honoured by this commission to carry the apostle's letter into the Lesser Asia, which he executed faithfully.

2. A faithful brother as I conclude.]—Peter having become intimately acquainted with Silvanus only since Paul's death, 'he concluded him to be a faithful brother,' from his having so long jointly laboured with Paul in the work of the gospel.

3. And strongly testifying.]—According to Bengelius, the preposition *καί* in the word *καί τὴν ἀληθείαν*, is used to signify that Peter added his testimony to that of Paul and Silas, concerning the truth of the gospel which they preached to the Galatians, &c. But I think the meaning is simply, that Peter testified concerning the gospel which had been preached to the Galatians, that it is the true gospel; consequently, that the rites of the law were not necessary to salvation.

Ver. 13.—1. The church which is in Babylon.]—See Pref. sect. 5. The word *church* is not in the original. But it is supplied in the Syriac, Vulgate, and other ancient versions, and by Oecumenius. Grotius approves of the addition; and Beza observes very well, that Peter omitted the word *church*, as is often done with regard to words of common use. But Mill and Wall think the translation should be, 'She who is in Babylon;' and that the apostle meant his own wife; or some honourable woman in that city. Lardner says, it is not probable that Peter would send a salutation to the Christians of so many countries, from a woman not named.

2. Elected jointly with you.]—The apostle, in the beginning of his letter, had called the strangers of the dispersion 'elected according to the foreknowledge of God.' Here he tells them, that the church at Babylon 'was elected jointly with them,' to be the people of God.

3. And Mark my son.]—Heuman, following the opinion of some of the ancients mentioned by Oecumenius, supposes this Mark to be Peter's own son by his wife. But others are of opinion, that he calls him his son because he had converted him; so that he was his son according to the spirit, and not according to the flesh. This opinion is probable, because Peter was well acquainted with the family of which Mark was a member, as may be gathered from his going immediately to 'the house of Mary, the mother of John whose surname was Mark,' after he was miraculously brought out of prison by the angel, Acts xii. 12. This John Mark was Barnabas's sister's son, Col. iv. 10. and the person who accompanied Paul and Barnabas as their minister, in their first journey among the idolatrous Gentiles, Acts xiii. 5. But he deserted them in Pamphylia, ver. 13. Afterwards, however, he accompanied Paul in some of his journeys, Col. iv. 10.; and, during his second imprisonment at Rome, the apostle ordered Timothy to bring Mark to Rome, because he was useful to him in the ministry, 2 Tim. iv. 11. See the note on that verse. It is generally believed, that John Mark was the author of the gospel called *According to Mark*.

II. PETER.

PREFACE.

SECT. I.—Of the Authenticity of the Second Epistle of Peter.

IN the Preface to the epistle of James, (sect. 2. initio), and in that to 1 Peter, (sect. 2. initio), the doubts which the ancients entertained concerning the authenticity of five of the seven Catholic epistles, are faithfully declared. But at the same time it is proved, that the doubted epistles were very early known, and well received by many. On this subject it is proper to put the reader in mind, that these epistles were rendered doubtful by a circumstance mentioned in the Gen. Pref. p. 1. namely, that the doubted epistles are omitted in the first Syriac translation of the New Testament, which is supposed to have been made in the second century. But the only conclusion that can be drawn from the omission is, that the author had not seen these epistles, or rather that they were not generally known when he made his version. Now this might easily happen, if, as it is probable, he was a Syrian Jew. For Syria being at a great distance from Pontus, Galatia, Cappadocia, the proconsular Asia and Bithynia, to whose inhabitants the epistles under consideration were originally sent, it would be a considerable time before copies of them were dispersed among the people for whom the Syriac version of the New Testament was made, so that the author might think it useless to translate them.

With respect to the doubts which some entertained of these epistles, after they came to be known, they serve to prove that the ancient Christians were very cautious of receiving any books as canonical, whose authority they were not perfectly assured of. For as Wall, Crit. Notes, vol. iii. p. 358. very well observes, "They not only rejected all the writings forged by heretics under the names of the apostles; but if any good book, affirmed by some man or by some church to have been written and sent by some apostle, was offered to them, they would not, till fully satisfied of the fact, receive it into their canon." Wherefore, though the five epistles above-mentioned were not immediately acknowledged as inspired writings, in the countries at a distance from the churches or persons to whom they were originally sent, it is no proof that they were looked on as forgeries. It only shews that the persons who doubted of them had not received complete and incontestable evidence of their authenticity; just as their being afterwards universally received is a demonstration, that, upon the strictest inquiry, they found them the genuine productions of the apostles of Christ whose names they bear.—For the churches to whom these letters were sent, hearing that doubts were entertained concerning them, would no doubt of their own accord, as well as when asked concerning them, declare them to be genuine. And their attestation made public, joined with the marks of authenticity found in the epistles themselves, in time established their authority beyond all possibility of doubt. The truth is, such good opportunity the ancient Christians had to know the truth in this matter, and so well founded their judgment concerning the books of the New Testament was, that, as Lardner observes, no writing which was by them pronounced genuine, hath since their time been found spurious; neither have we at this day the least reason to think any book genuine which they rejected.

Thus much was necessary to be said concerning the five doubted-of epistles in general. With respect to the second epistle of Peter in particular, it remains to point out the marks of authenticity contained in the epistle itself, which with the attestations of the churches to which it was sent, have fully established its authority.

1. And first it is observable, that the writer styles himself *Symeon Peter*; from which we conclude that this epistle is the work of the apostle Peter.—If it be objected, that the apostle's name was *Simon* not *Symeon*, the answer is, that although in Greek this apostle's name was commonly written *Simon*, the Hebrew form of it was *Symeon*; for in the history of Jacob's sons it is so written. Besides, this very apostle is called *Συμεων*, *Symeon*, Acts xv. 14.—Next, it is objected, that in the first epistle, which is undoubtedly the apostle Peter's, he styles himself, not *Simon Peter*, but *Peter* simply. But I observe, that Luke hath called this apostle *Simon Peter*, chap. v. 8.; and that John hath given him that name no less than seventeen times in his gospel; perhaps to shew that he was the author of the epistle which begins, '*Symeon Peter, a servant, and an apostle,*' &c.—Farther, though in the inscription of the first letter, Peter's surname only is mentioned, because by it he was sufficiently known, he might in the inscription of the second, for the greater dignity, insert his name complete; because he intended authoritatively to rebuke the false teachers who had already risen, or were to rise. Upon the whole, *Symeon Peter* being the same with *Simon Peter*, no objection can be raised against the authenticity of this epistle on account of the name.

2. The writer of this epistle expressly calls himself in the inscription *an apostle*. He does the same chap. iii. 2.; and in other places he ascribes to himself things which agree to none but to Peter the apostle. For example, chap. i. 14. 'Knowing that the putting off of my tabernacle is soon to happen, even as our Lord Jesus Christ hath shewed me;' alluding to John xxi. 19. where we are told that Jesus signified to Peter by what death, when old, 'he should glorify God.'—Chap. i. 16. this writer affirms, that he was one of the three apostles who were with Jesus at his transfiguration, when by a voice from God he was declared to be 'his Son the beloved.'—Chap. iii. 15. this writer calls Paul 'his beloved brother,' in allusion no doubt to his having given Paul the right hand of fellowship: withal he commends his epistles as *scriptures*, that is, divinely inspired writings. The writer therefore, having thus repeatedly taken to himself the name an character of an inspired apostle, if he was an impostor, he must have been the most profligate of men.—See 1 Peter, Pref. sect. 2. paragr. 2.

3. By calling this his *Second Epistle*, chap. iii. 1. the writer intimates that he had written to them formerly. He insinuates the same thing chap. i. 12—15. and, by so doing, shews himself to be the same Peter who wrote the first epistle. The method which Grotius has taken to elude the force of this presumption, shall be considered afterwards.

4. The matters contained in this epistle are highly worthy of an inspired apostle; for besides a variety of important discoveries, (see sect. v.), all tending to display the perfections of God and the glory of Christ, we find in it exhortations to virtue, and condemnations of vice, delivered with an earnestness and feeling which shew the

author to have been incapable of imposing a forged writing upon the world; and that his sole design in this epistle was to promote the interests of truth and virtue in the world.

II. But in opposition to these internal marks of authenticity, and to the testimony of all the ancient Christian writers since the days of Eusebius, who with one voice have ascribed this second epistle, as well as the first, to the apostle Peter, Salmasius, and other learned moderns have argued, that because its style is different from the style of the first epistle, it must have been written by some impostor who personated the apostle Peter. This objection shall be fully considered immediately. At present suffice it to say in the general, that if this were a writing forged in the name of an apostle by any impostor, we should certainly find some erroneous tenet, or false fact, asserted in it, for the sake of which the forgery was attempted. Yet nothing of that kind appears in the second epistle of Peter; nothing inconsistent with the doctrine taught in the other writings, which by all are acknowledged to be divinely inspired; in a word, nothing unsuitable, but every thing consonant, to the character of an inspired apostle.

This argument appeared so strong to Grotius, that although, on account of the difference of the sentiments and style observable in the two epistles, he would not allow the second epistle to be Peter's he did not venture to call it the work of an impostor, but supposed it to have been written after the destruction of Jerusalem by *Symeon*, who succeeded James, our Lord's brother, in the bishopric of Jerusalem. And because the inscription, with the other particulars in the epistle relating to the writer's character, are utterly inconsistent with Grotius's opinion, he uses a method of removing these difficulties, unworthy so learned a critic, and so good a man. Without the least authority from any ancient MSS. or versions, he confidently affirms that the inscription is interpolated, and that originally it was *Symeon, a servant of Jesus Christ*.—With the same unauthorized boldness he proposes to expunge the words *our beloved brother*, which precede the word *Paul*, chap. iii. 15.—And with respect to the words which this writer says he heard coming from the excellent glory, when he was with Jesus on the holy mount, chap. i. 16. Grotius affirms, "that if some more ancient MSS. could be found, it might thence appear, that these words were added in this place, as other words in other places, by those who were willing to have this pass for an epistle of Peter." But I reply, That if the texts of ancient books are to be altered, at the pleasure of every rash critic, for the sake of supporting some groundless conceit, there will be no such thing as the genuine text of any ancient book whatever. Wherefore, if liberties of this kind are not to be taken with profane authors, far less are they to be allowed in settling the text of the books of scripture, whose authority depends on our naving, not the conjectural emendations of fanciful critics, out the very words of the inspired authors themselves. With respect to the insinuation, that the author of this epistle wrote the first also, contained in the expression, 'This second epistle, beloved, I now write to you,' chap. iii. 1. Grotius says, that the two preceding chapters are the first epistle, and that the second epistle begins with the words, 'This second epistle,' &c. But as in no ancient MS. or version of this epistle is it so divided, and as no author ancient or modern hath spoken of its having been at any time so divided, Grotius's opinion merits no regard.

III. With respect to the objection against the authenticity of the second epistle of Peter, taken from its style being different from the style of the first, it is to be observed, that in the opinion of many learned men this diversity is found only in the second chapter of the second

epistle; the style of the first and third chapters being pretty much akin to the style of the first epistle. Wherefore, if the first and second epistles of Peter are thought to have been written by different authors, because the style of the second epistle differs in one chapter from that of the first, we must think that the second epistle itself was written by two different authors, because the style of its first and third chapters differs from that of the second. Yet no such conclusion ought to be drawn in either case; as it is well known that an author's style is regulated by the subjects of which he treats. If these are grand and interesting, they naturally suggest animated and sublime expressions; such as those in the first and third chapters of the second epistle, in which Peter describes the transfiguration of his Master, with the august circumstances which attend it; also the creation of the world, its past demolition by water, and its future destruction by fire.—On the other hand, if the subjects treated of raise an author's indignation and abhorrence, he will use an acrimony of style, expressive of these feelings. Of this kind is the style of the second chapter of the second epistle. For the apostle, whose love to his Master was great, and who had the feeding of Christ's sheep committed to him, regarding the false teachers as the most flagitious of men, wrote that chapter against them with a bitterness which he would not have used in correcting teachers who had erred through simplicity. Moreover, in describing the character, and in foretelling the miserable end of these impostors he adopted the bold figures and lofty expressions peculiar to the eastern writers, as even coming short of what might with truth be said concerning them.—Wherefore, since the diversity of style in the two epistles of Peter can be so well accounted for, even on supposition that they were written by the same author, there is no reason to fancy with Grotius, that the second epistle was written by Symeon bishop of Jerusalem; or with Jerome, that Peter made use of different interpreters for the purpose of turning his Syriac epistle into Greek; or with bishop Sherlock to suppose, that Peter in his second epistle, and Jude in his epistle, copied some ancient Jewish writer, who described the false teachers of their own times, and denounced the judgments of God against them.

SECT. II.—Of the Time when the Second Epistle of Peter was written.

WHEN Peter wrote his second epistle, he was old, and near his end: Chap. i. 14. 'Knowing that the putting off of my tabernacle is soon to happen, even as our Lord Jesus Christ hath shewed me.' Besides, chap. iii. 16. he speaks as if he had then seen all Paul's epistles: 'As also our beloved brother Paul, according to the wisdom given to him, hath written to you, 16. as indeed in all his epistles,' &c. If Peter had seen all Paul's epistles when he wrote this letter, it is probable that Paul was then dead. Nay, it is thought that Paul was dead when Peter wrote his first letter; at least if he wrote it from Rome, as most of the ancient Christian writers testify, (see 1 Peter, Pref. sect. 5.) The reason is, when Paul wrote his second to Timothy from Rome, a short while before his martyrdom, though he mentioned many who were then with him, he spake nothing in that letter of Peter; an omission which, if Peter had been in Rome at that time, could not well have happened. Wherefore, if Peter wrote his first epistle from Rome, he must have done it after Paul's death; consequently not sooner than the end of the year 66, or the beginning of the year 67, about three years before the destruction of Jerusalem. For Paul was put to death in the twelfth year of Nero, answering to A. D. 66.

With respect to the second epistle, which, as we have

en, was composed a little before Peter's death, it seems have been written from Rome likewise not long after the first. For, as Lardner, Can. iii. p. 253. observes, it is not unlikely, that, soon after the apostle had sent away Silvanus with the first epistle, some came from one country to Rome, where there was a frequent and general resort from all parts, bringing him an account the state of religion among them, which induced Peter to write a second epistle, for the establishment of the Christians among whom he had laboured; and he might all hope, that his last words and dying testimony to the doctrines which he had received from Christ, and had taught for many years with unshaken steadfastness, would be of great weight with them." Indeed he seems to make that circumstance his apology for writing a second letter to them so soon after the first. See chap. i. 15. § 1.—If the second epistle of Peter was written not long after the first, we may date it in the year 67 or 68, while the persecution against the Christians raged at Rome, and when Peter had an immediate prospect of suffering martyrdom, as the Lord Jesus Christ had shewn him.

It was mentioned, No. 2. that Grotius supposed this epistle was written after the destruction of Jerusalem. But if his opinion be true, it will destroy the authenticity of the epistle as an inspired writing, seeing the only ground on which he rests his opinion is chap. iii. 12. where he says the writer speaks of the end of the world then at hand: 'Expecting, and earnestly desiring the coming of the day of God, in which the heavens being on fire shall be dissolved,' &c. For as, according to him, it was a common opinion in the first age that the end of the world was to succeed the destruction of Jerusalem, he supposed the writer of this epistle could not inform the Christians to 'expect and earnestly desire the coming of the day of the Lord,' &c. unless Jerusalem had been then destroyed. But an exhortation of this kind is no proof that the writer, whoever he was, thought the end of the world was then at hand. He knew the contrary, as is plain from chap. iii. 3. where he expressly tells, that 'scoffers will come in the last days; saying, Where is the promise of his coming? for since the fathers fell asleep,' &c. In the last days, the scoffers, on account of Christ's long delaying to come, would ridicule his promises, and his disciples' expectation of that grand event. It being thus evident that the writer of this epistle did not think the end of the world was then at hand, (see 2 Thess. Pref. sect. 3.), his exhortation to expect, and earnestly desire the coming of the day of the Lord, does not imply that the day of the Lord's coming to destroy the world was then at hand, but that being hid from all mankind, and absolutely uncertain, believers ought always to be prepared for it. And as at that day the living are to be changed, and the dead to be loosed from the bands of death, and the whole crowned as victors, it ever was, and till it happen, ever will be, the object both of their earnest desire and of their firm hope. Grotius's argument, therefore, to prove that this epistle was written after the destruction of Jerusalem, taken from chap. iii. 12. being a misrepresentation of that text founded on a false fact, is not of the least value.

SECT. III.—Of the Persons to whom the Second Epistle of Peter was written.

In the Preface to 1 Peter, sect. 3. we have shewn, that that epistle was written to the whole of the brethren, whether of Gentile or Jewish extraction, who were dispersed in the widely extended countries of Pontus, Galatia, Cappadocia, Asia, and Bithynia. Wherefore they were the brethren to whom St. Peter directed this his

second epistle, 2 Pet. iii. 1. And as the matters which it contains were admirably calculated for confirming them in the faith of the gospel, and for comforting them under the persecution to which they were exposed for their religion, it must have been of great use to all the brethren in these countries to have them in writing from an inspired apostle; and the epistle which contained them could not fail to be exceedingly valued by them, especially as it is written in a higher strain than common, both of discovery and of language, (see sect. 5.); written also in the prospect of his soon dying a martyr for the truths which he had all along taught during the course of a long life.

SECT. IV.—Of the Occasion on which the Second Epistle of Peter was written.

For this see the quotation from Lardner, sect. 2. postult paragraph. See also the Preface to James, sect. 4. and the Illustrations prefixed to chapters i. and ii. of this epistle.

SECT. V.—Of the Matters contained in the Second Epistle of Peter.

THE Spirit who revealed to Peter, that false teachers and corrupt doctrine would greatly disturb the peace and purity of the church in after-times, directed him to publish these discoveries in a second epistle to the brethren of Pontus, &c.; and to accompany them with the plainest and most express declarations of the chief doctrines and precepts of the gospel; and to assert the high character, the power, and the coming of Jesus the author of the gospel; that at whatever time these false teachers appeared, and this epistle was read, the faithful might discern the impiety of their tenets, by comparing them with the true doctrines of the gospel set forth in this epistle, and steadfastly resist them.

In speaking of the matters contained in the second epistle of Peter, I must not omit observing, that in it, as in the first epistle, there are discoveries of some important facts, and circumstances, not mentioned at all, or not mentioned so plainly, by the other inspired writers. Such as, 1. That our Lord was transfigured for the purpose of exhibiting, not only a proof of his greatness and power as the Son of God and Judge of the world, but an example of the glory in which he will come to judgment: an example also, of his power to transform our corruptible mortal bodies, at the resurrection, into the likeness of his own glorious body, as it appeared in his transfiguration.—2. That the destruction of the cities of the plain by fire, was intended to be an example of that destruction by fire from the presence of the Lord, which will be inflicted on the wicked after the judgment. Compare Jude ver. 7.—3. That in the last age of the world scoffers will arise, who, from the stability of the present mundane system, will argue that the world hath existed as we see it from eternity, and that it will continue for ever.—4. That after the judgment, this earth with its atmosphere shall be set on fire, and, burning furiously, the elements shall be melted, and the earth with all the works of God and man thereon shall be utterly destroyed.—That after the present heaven and earth are burnt, a new heaven and a new earth shall appear, into which, according to God's promise, the righteous shall be carried, there to live in unspeakable happiness; an event which Peter himself, in his discourse to the Jews, Acts iii. 21. hath termed 'the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.'

From the foregoing account of the discoveries made in the second epistle of Peter, the attentive reader must

be sensible, that they are more grand and interesting than even those contained in the first epistle; and that to the foreknowledge and declaration of them, a degree of inspiration was necessary, superior to that required in the writing of the first epistle. Consequently, that the

matters exhibited in the second epistle are every way worthy of an apostle of Christ really inspired, such as this writer expressly affirms himself to have been, and of which there can be no doubt.

CHAPTER I.

View and Illustration of the Matters contained in this Chapter.

IN the latter part of the apostolical age many false teachers arose, among whom the Nicolaitans and the Simonians were the most remarkable. These, as Jude tells us, ver. 4. 'perverted the grace of God to lasciviousness.' They perverted the doctrine of the gospel concerning men's being justified of free grace by faith, without the works of law, so as to make it a pretence for gratifying the lusts of their flesh without restraint. And to gain credit to their impious explications of the doctrines of the gospel, these impostors denied the authority of the apostles of Christ, and arrogated to themselves an illumination and authority superior to theirs. Nay, they denied the authority of Christ himself, chap. ii. 1. And having thus set themselves up as the only inspired teachers, (Jude, ver. 16. 19.), they assured their disciples, that being justified by faith without works, believers are under no obligation, either to abstain from sin, or to do what is morally good; that Christ hath purchased for them a liberty to gratify all their passions and appetites; and that Christ will not judge and punish them for so doing, nor for any sin whatever.

These doctrines, being extremely agreeable to the corruptions of the human heart, were embraced by many in the latter part of the first age. Wherefore, to stop the mouths of those false teachers, who were now gone abroad among the churches, and to prevent the faithful from being seduced by them, and to establish them in the belief of the things which the Lord himself had taught, and which his apostles had delivered in his name, Peter wrote this second epistle, in which he brought these things to their remembrance.

And, first of all, in opposition to the calumnies of the false teachers, he assured the brethren to whom this epistle was directed, that Christ had gifted to his apostles every thing necessary to qualify them for leading mankind to a godly life, and for making them partakers of the divine nature. He had bestowed on them inspiration to know the true doctrines of the gospel, and authority to declare them to the world. From this it followed, that the teachers who pretended to possess a greater illumination than the apostles, or greater authority, were impostors, ver. 3, 4.—And because these seducers taught their disciples, that morality was of no use in procuring salvation, Peter, by his apostolical authority, commanded all who professed the gospel, to add to their faith courage, and to courage knowledge, &c. ver. 5-7.—Declaring, that these excellent dispositions would make them fruitful in good works, ver. 8.—That if they were deficient in these things, they were blind, notwithstanding their preten-

sions to illumination, ver. 9.—Moreover, the practice of good works the apostle recommended to them from the important consideration, that thereby, and not otherwise they would make their calling and election firm, ver. 11.—and have an entrance into the everlasting kingdom of the Saviour, richly or honourably ministered to them, ver. 11.—These things, he told them, he would not cease to call to their remembrance while he was in life, although they knew and believed them already, ver. 12, 13.—Withal, being sensible that he was soon to die, he proposed, by committing his instructions to writing in this epistle, to put it in their power, after his decease, to have them always in remembrance as his dying words, ver. 14, 15.

In the mean time, to give the faithful the fullest assurance of the truth of all the things which the apostle with one consent had delivered to the churches, at which in part he was now going to write; more particularly, to give them a perfect assurance of Christ's being the Son of God, and of his coming to judge the world which the infidels of that age loudly denied, St. Peter to them, that in making known the power and coming of Christ, he and his brethren apostles had not published fable cunningly devised by Christ, and credulously received by them. They had the clearest evidence of the Master's power and coming set before them visibly, the honour and glory which he received from the Father when he was transfigured in their presence, and a voice came to him from the excellent glory saying, 'This my Son the beloved, with whom I am well pleased.' This voice, said he, we Peter, and James, and John heard distinctly, being with him on that occasion upon the holy mountain, ver. 16-18.—He added, by these proofs of our Master's greatness, of which we were holders, we and all mankind have the ancient prophecies concerning the resurrection of the dead, and the judgment of the world, as well as our Master's prophecies concerning these events, made more firm. Wherefore, it is your duty to give heed to the prophetic word thus confirmed, as to a lamp shining in a dark place, until the day of judgment itself dawn, and Christ the morning-star of that day arise in your hearts, by his personal appearance from heaven, ver. 19.—Knowing this first, as a circumstance necessary to confirm you in the belief of the ancient prophecies, that no prophecy of scripture is of the prophet's own invention, ver. 20.—but that all the prophets spake their prophecies by the inspiration of the Holy Ghost.

NEW TRANSLATION.

CHAP. I.—1 Symeon Peter, a servant and apostle of Jesus Christ, (see 1 Pet. v. 1. note &c.), to them who have obtained like precious faith with us, through the righteousness of our God and Saviour Jesus Christ.²

COMMENTARY.

CHAP. I.—1 Symeon Peter, a servant and apostle of Jesus Christ to all, both Jews and Gentiles, who have obtained like precious faith in the gospel with us believing Jews, through the righteousness of our God, who, by the prophets, promised that blessing to all nations; and of our Saviour Jesus Christ, who hath called us thereto.

Ver. 1.—1. Precious faith.]—Faith is called *precious*, because it is more essential to men's happiness than all the things they esteem most precious.

2. Of our God and Saviour Jesus Christ.]—Του Θεου και Σωτηρος Ιησου Χριστου. On what authority our translators have ren-

dered this, 'of God and our Saviour Jesus Christ,' I know not. Perhaps they pointed the Greek text thus, Θεου, Ιησου και Σωτηρος Ιησου Χριστου. But the propriety of the language does not admit of that punctuation. None understand this passage as signifying, that Jesus Christ is both our God and our Saviour. But others are of

2 Grace and peace be multiplied to you, through the knowledge¹ of God, and of Jesus our Lord.

3 (12, 319.) *Certainly his divine power hath gifted to us all things² which ARE NECESSARY to life and godliness, through the acknowledgment of him who hath called us (12) to glory³ and courage.⁴*

4 (12) *By whom¹ the greatest, even precious promises,² are gifted to us, that by these ye might become partakers of the divine nature, fleeing away from the corruption³ which is in the world through lust.*

5 (Kai autē tēto dē, 107.) And FOR this very reason indeed, giving all diligence, join¹ (5) to your faith² courage;³ and to courage, knowledge.⁴

6 And to knowledge, temperance;¹ and to temperance, patience;² and to patience, godliness;³

7 And to godliness, the love of the brethren;⁴ and to the love of the brethren, love¹ TO ALL MEN.

2 *May good dispositions, and happiness temporal and eternal, be multiplied to you, through the knowledge of God, and of Jesus our Lord, given you in the gospel.*

3 *Certainly God's divine power hath gifted to us, the apostles of his Son, all things necessary to bring mankind to a godly life, on account of our acknowledgment of his Son, who, because we acknowledged him, and accompanied him from the beginning, hath called us to the glorious office of apostles, and to courage in the exercise of that office.*

4 *By whom the greatest, even precious promises, are revealed to us apostles, with a commission to publish them, that by believing them ye might become partakers of the divine nature, the holiness and immortality of God, fleeing away from all the vices which are practised by the wicked, through the prevalence of fleshly lusts. See 1 Pet. iv. 3.*

5 *And for this very reason indeed, that we make known to you the promises of the gospel, giving the greatest diligence, do ye join to your precious faith, (ver. 1.), courage to maintain it under persecution; and to courage, increasing knowledge of the gospel doctrine;*

6 *And to knowledge, the government of your passions; and to the government of your passions, patience under afflictions; and to patience, piety;*

7 *And to piety the love of your Christian brethren; and to the love of the brethren, love to all men, not excepting enemies and persecutors.*

panion, that the relative *our*, in the first clause, though omitted in the second, is, according to the idiom of scripture, to be understood repeated. Yet, as this is disputed, I have not ventured to supply it in the translation of the second clause.—Mill says, one of Stenon's MSS., instead of *Θεοῦ καὶ κυρίου ἡμῶν*, hath *Κυρίου καὶ θεοῦ*; and that the Syriac, by which he means the second Greek version, hath 'of our Lord and Saviour Jesus Christ'; and the Arabic, 'God and our Saviour Jesus'; in which it is followed by our translators.—I have only to add, that, in the following verse, *God* is distinguished from *Jesus our Lord*; and that clause hath in the article prefixed to it.

Ver. 2. The knowledge, &c.]—*Σοφία* signifies, ver. 8. What a high value Peter put on the knowledge of God and of Christ, may be known, not only from his account of its efficacy in producing good dispositions and inward peace in men's minds, but from his exhortation, ver. 5. to add to their faith knowledge, (see note 4. on that verse), and from the advice with which he concludes this epistle, chap. iii. 18. 'Grow—in the knowledge of our Lord and Saviour.' This knowledge our Lord likewise highly commended, Matt. xvii. 3. 'This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.'

Ver. 3.—1. All things which are necessary to life and godliness;—that is, to a godly life. The things gifted by God's divine power to the apostles, to enable them to bring mankind to a holy life, were, 1. A complete knowledge of the doctrines of the gospel.—2. A mouth to preach and defend these doctrines, which their adversaries should not be able to resist.—3. Wisdom to direct them to behave as teachers sent from God, Luke xxii. 15.—4. Miraculous powers, to confirm their doctrine and mission.

2. Hath called us to glory.]—The apostle, 1 Epist. v. 1. denotes the apostolic office by the word *glory*.

3. And courage.]—So I have translated the word *αἰσθη*, because *courage* was one of the spiritual gifts bestowed on the apostles, to enable them for their work. Accordingly, we find two of them praying for *courage*, Acts iv. 29. See ver. 5. note 3. Others translate *δύναμις*, by his glorious power.

Ver. 4.—1. By whom.]—If the third verse is read as a parenthesis, the antecedent to the plural relative *whom* will be, *God and Jesus*. See, however, chap. iii. 6. note 1. at the end, where it is shewed, that according to the Hebrew idiom a plural relative may have a singular antecedent; consequently, *Jesus our Lord* may be intended by St. Peter. Two or three MSS. have *δὲ* here.

2. Precious promises.]—The apostle means all the promises of the gospel, which he calls *great*, because the things promised are the grandest that can be conceived by the human mind; such as the pardon of sin, the favour of God, the return of Christ, the resurrection of the dead, the judgment of the world, &c. He likewise calls them *precious*, because of their efficacy to make us partakers of the divine nature; a possession more precious than all the riches in the universe.

3. From the corruption.]—This name the apostle gives to vicious actions in general, because they tend to destroy both the souls and the bodies of men.

Ver. 5.—1. Join, &c.]—*ἐπιχειροῦμεν*. Knatchbull, supposing that the apostle alludes here to the ancient chorus, in which they joined holding one another by the hand, would have this translated, 'join hand in hand with your faith, courage; and with courage knowledge,' &c. Others, because *χειρὶς* and *ἐπιχειροῦμεν* signify to furnish the expense necessary to a chorus, are of opinion that the clause should be translated, 'minister or supply by your faith courage,' &c. in which sense *ἐπιχειροῦμεν* is used in ver. 11. of this chapter.

2. To your faith.]—*Faith*, being here distinguished from *knowledge*, means a general disposition to know and do the will of God, which one may possess who has not attained an extensive know-

ledge of the will of God: or it may mean a general belief of the divine original of the gospel, such as those were impressed with who embraced it on their first hearing the apostles preach. See note 4. on this verse.

3. Courage.]—*Αἰσθη*, from *αἰσ*, Mars. This Greek word is commonly used by the poets to denote *military courage*. It has the same sense likewise in some prose writers. 'Afterward it came to signify *virtue*, or a right moral conduct in general. Thus, Philip iv. 8. 'If there be any (*αἰσθη*) virtue, any praise.' But as *αἰσθη* is mentioned by Peter among a number of particular virtues, it cannot signify a right moral conduct in general, but, agreeably to the original sense of the word, it means here *courage* to profess one's faith. In the first age, the disciples of Christ were often accused before the heathen magistrates of being Christians. On such occasions it was incumbent on them to acknowledge it, notwithstanding they exposed themselves thereby to persecution; because by boldly professing their faith, they not only encouraged each other to persevere in their Christian profession, but they maintained the gospel in the world. Accordingly, Christ solemnly charged all his disciples to confess him before men, and threatened to inflict the severest punishment on those who denied him, Matt. x. 32, 33. But to this difficult and dangerous duty, no small degree of fortitude being necessary, the apostle Peter ordered the brethren of Pontus to 'add to their faith courage.'—In the present state of the world, indeed, the profession of the gospel does not commonly expose us to persecution. Nevertheless, it is still necessary to 'join to our faith courage, in professing and defending our faith, that when infidels ridicule the doctrines of the gospel, or when the wicked openly transgress its precepts, we may not by our silence appear to be ashamed of our faith and practice as Christians, nor suffer the young and unstable to be drawn away by the error of the wicked.'

4. And to courage, knowledge.]—In the first age, the sermons and miracles of the apostles often produced a strong conviction of the divine original of the gospel, in persons who never had heard of the gospel before. Such, on their believing, must have had a very imperfect understanding of the doctrines and precepts of the gospel. It was therefore necessary that such should join to their faith the knowledge of these things; especially as the influence of the gospel on men's temper and conduct results, in a great measure, from their knowledge of its doctrines, precepts, and promises. It is still necessary, therefore, that Christians be at pains to increase their knowledge of spiritual things, that they may have grace and peace multiplied to them, ver. 2. and become partakers of the divine nature, ver. 4.—By *γνῶσις*, in this verse, Benson thinks *prudence*, to prevent courage from degenerating into rashness, is meant.

Ver. 6.—1. And to knowledge (*ἐν ἐπιστάσει*) temperance.]—This virtue consists in a confirmed habit of governing all the affections, passions, and appetites of our nature, in a proper manner, by placing our affections on proper objects, by restraining our angry passions, and by gratifying our appetites in moderation. Where this virtue subsists, temptation can have little influence.

2. And to temperance, patience.]—This virtue consists in bearing all kinds of afflictions meekly and quietly, in the hope, whether of reward or of deliverance, Rom. viii. 25. Heb. xii. 1. James v. 11. It differs from courage in this, that it is exerted under the actual suffering of evil; whereas courage is exerted in encountering evil, with a view to avert it.

3. And to patience, godliness.]—By desiring us to join godliness to patience, the apostle teaches us, that piety, or a firm belief of the wisdom and goodness of the divine dispensations, is the only foundation by which patience can be effectually supported.

Ver. 7. And to the love of the brethren, love to all men.]—This chain of virtues the apostle begins with *faith*, because it is the root from which they must all spring; and ends with *love*, because it is the point to which they all tend. Dr. Wessel of Groning. π. ο. ο. ο.

8 For these things being in you, and abounding, make you TO BE neither slothful nor unfruitful¹ in the knowledge of our Lord Jesus Christ.

9 (Tag, 98.) But he who hath not these things is blind,¹ shutting his eyes,² AND taking up a forgetfulness of the purification of his old sins.³

10 Wherefore the rather, brethren, earnestly endeavour to make your calling and election sure:¹ For, doing these things, ye shall never at any time fall.

11 (Tag, 97.) And thus there shall be richly ministered to you, (ἡ ὁδοῦ) an entrance into the everlasting¹ kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore, I will not neglect to put you always in remembrance concerning these things, although ye know, and are established in the present truth. (See 1 John ii. 21.)

13 Yea, I think it fit, as long as I am in this tabernacle,¹ to stir you up, by putting you in remembrance;

14 Knowing that the putting away of my tabernacle is soon TO HAPPEN, even as our Lord Jesus Christ hath shewed me.¹

15 (Δε, 106.) Therefore I will carefully endeavour, that ye may be able, after my decease, to have these things always in remembrance.¹

16 For (see the view and Illustration here) we have not followed cunningly devised fables,¹ when we made known to you (1 Ep. i. 5. 13.)

8 For these virtues being in you, and abounding, will make you to be neither slothful in endeavouring to do, nor unfruitful in actually doing, those good works which the knowledge of our Lord Jesus Christ leads men to perform.

9 But he who hath neither the good dispositions nor the good actions I have recommended, is wilfully blind, shutting his eyes against the light, and is at pains to forget the vow which he made at his baptism, to purify himself from his former sins.

10 Wherefore, the rather that men are apt to forget their vows, do ye, brethren, earnestly endeavour to make your calling as the sons of God, and election as his church, sure, by doing good works: For, continuing to do these things, ye shall never at any time fall from your calling and election.

11 And thus not falling, there shall be, in the most honourable manner, an entrance afforded to you into the everlasting kingdom erected by our Lord and Saviour Jesus Christ, and a place allotted to you there, suitable to the degree of virtue ye have attained.

12 Wherefore, as it is in this manner only that ye can enter, I will not neglect to put you always in mind of these things, although ye know and are established in the persuasion of the truth which at present I am inculcating; namely, that by doing good works ye shall enter honourably into Christ's kingdom.

13 Yea, I think it suitable to my office as an apostle, as long as I am in this body, to stir you up to practise all the Christian virtues, by putting you in remembrance that they are necessary to your entrance into Christ's kingdom.

14 I am the more earnest in this, knowing that my death is soon to happen, even in the manner our Lord Jesus Christ hath shewed me before he ascended into heaven.

15 Therefore I will carefully endeavour, by writing these things in this epistle, that ye may be able, through frequently reading them after my decease, to have these things always in remembrance as my dying words.

16 For we have not published cunningly devised fables, like those fabricated by the heathen priests concerning the appearance of their gods on earth, when we made known to you the power and coming of

the reformers, observed on this passage, That the Spirit of God hath, by Peter, established this the only Bull of Indulgence whereby an entrance into the kingdom of God is obtained.

Ver. 8. Slothful nor unfruitful.]—The apostle, in the preceding verses, having recommended the acquisition of virtuous dispositions, he in this tells us, that these dispositions must lead us to good works.

Ver. 9.—1. Is blind.]—Good works, being the natural fruits of the knowledge of Christ, the person who pretends to have the knowledge of Christ, and yet does no good works, is blind with respect to the nature of the Christian religion. The Jews, though very faulty in their actions, gloried in the knowledge of true religion, which they derived from the Mosaic revelation; and took to themselves the pompous appellation of *Guides of the blind Gentiles*, Rom. ii. 19. This therefore may have been intended as a rebuke to them.

2. Shutting his eyes.]—*Μυσταζωω*. According to Bochart, this word comes from *μύω* τας ὀφθαλμούς, to shut the eyes. The apostle uses this word, to shew that the blindness of which he speaks was wilful.

3. The purification of his old sins.]—This expression, which is an allusion to baptism, together with Ananias's words to Paul, Acts xxii. 16. 'Arise, and be baptized, and wash away thy sins,' is thought by many to imply, that in baptism the guilt of former sins is washed away. But Paul himself hath taught the sound meaning of Ananias's words: Heb. x. 22. 'Having your hearts sprinkled from an evil conscience, and your body washed with clean water.' Besides, Peter in his 1 Epist. iii. 21. tells us expressly, that 'baptism is not the washing away of the filth of the flesh, but the answer of a good conscience towards God;' in which respect it resembles circumcision, 'which is not that which is outward, but of the heart,' by cutting off all irregular passions and appetites. The washing in baptism, therefore, is not a real, but an emblematic washing of the sinner from the guilt of his sins; which emblem, as it contains a promise of pardon, will be realized to the sinner, if he gives the answer of a good conscience, and not otherwise. For, as the burying of the baptized person in the water is an emblem of his death, the raising him out of the water is an emblem of his resurrection to eternal life if he forsakes his sins.

Ver. 10. Make your calling and election sure.]—The original word *ἐκαστα* signifies firm. The Vulgate version is, 'that by good works ye make your calling and election firm.' And Beza tells us, that he found the same reading in two Greek MSS. As men's election to eternal life cannot be made more firm than it was at first, and as calling is here put before election, it is reasonable to think the apostle is speaking of the brethren's calling and election to be the church and people of God, which they were to make firm by adding to their faith courage, &c. especially as it is said, 'if ye do these things, ye shall never at any time fall;' namely, from your election. Accordingly, the word *fall* is used to signify the rejection

of the Jews as a nation, and their falling from their privileges as the people of God, Rom. xi. 11.

Ver. 11. Everlasting kingdom.]—Since we are told, 1 Cor. xv. 24. that after the judgment Christ will deliver up the kingdom to the Father, we must not think the kingdom into which the righteous shall enter after the judgment is called 'the everlasting kingdom of Christ,' because it will for ever be governed by him. 'The kingdom of Christ' being the genitive of the agent, and not of possession, means the kingdom which Christ erected by what he did in the flesh, and which by the government which he now exercises he will at length fully establish. This kingdom is fitly called *everlasting*, because after it is delivered up to the Father, it will continue throughout all eternity. Some MSS., instead of *αἰώνιον*, read here *εὐαγγέλιον* or *ἐσχατιον*. The MSS. from which the Ethiopic version was made, instead of *Κυρίου*, read *Θεοῦ*. But the common reading is best supported.

Ver. 13. As long as I am in this tabernacle, to stir you up.]—Here the apostle seems to apologize to the brethren for writing a second letter to them so soon after the first. He calls his body *σκήνωμα*, a tabernacle, to intimate that the soul is a distinct substance from the body, that its continuance in the body is of short duration, and that its departure is easy.

Ver. 14. Even as our Lord Jesus Christ hath shewed me;]—meaning the revelation which Christ made to him, John xxi. 18, 19. But because he says this was soon to happen, Estius, following Hieronimus, thinks he speaks of some new revelation, signifying that he was to die soon. However, as our Lord, in the before-mentioned revelation, told him he was to die when he was old, he might, from his own great age, without any new revelation, know that his death was to happen soon.

Ver. 15. May be able, after my decease, to have these things always in remembrance.]—The apostle's care in this was highly commendable; because the most important truths, if they are not remembered, have no influence on the mind. The gradation in this passage, as Benson remarks, is beautiful. He proposed to put the brethren in mind of some revealed truths with which they were acquainted: He proposed to do this, not once or twice, but always, as long as he lived; nay, he proposed to put them in remembrance of these things after his death. Wherefore the ministers of the gospel, following Peter's example, ought to insist most on the things which are of most importance to their people, though they are already well instructed in them; the influence of truth depending, not so much upon the knowledge, as upon the frequent recollection of it.

Ver. 16.—1. We have not followed cunningly devised fables.]—The word *εἰσακοσμητικῶς*, in its bad sense, denotes, as Benson remarks, that which hath a false appearance of wisdom and goodness. From the apostle's using the term *παρατηρηταί*, beholders, in the end of the verse, it is probable, that the cunningly devised fables of which he speaks, were those concerning the appearance of the heathen gods

the power and coming of our Lord Jesus Christ, but were (*αὐτοὶ*) beholders² of his greatness.³

17 (*Ἀκούσας*, 94.) *When indeed he received from God the Father honour and glory, a voice of this kind being brought to him¹ from the magnificent glory.² This is my Son, the beloved, (αὐτός), with whom I am well pleased.³*

18 *And this voice we heard brought from heaven,¹ being with him (αὐτός), on the holy mountain.²*

19 (*καὶ*, 212.) *And so we have the prophetic word (chap. iii. 2.) more firm,¹ to which ye do well to take heed, as to a lamp shining in a dark place;² until the day dawn,³ and (ἀνατολῆς) the morning-star¹ arise in your hearts;*

20 *Knowing this first, that no prophecy of scripture is of private invention.¹*

our Lord Jesus Christ from heaven, to raise the dead and introduce his people into his kingdom; but were beholders of his greatness as the Son of God and Judge of the world, in the things which happened at his transfiguration,

17 *When indeed he received from God the Father honour and glory, beyond what is competent to men or even to angels, (φῶς, see 1 Cor. xiv. 10. note); a speech of this kind being brought to him from the magnificent glory in which God dwells, This is my Son, the beloved, with whom I am always delighted.*

18 *And this voice, declaring Jesus to be God's Son, we, Peter, James, and John, heard brought from God, being with him on the holy mountain.*

19 *And thus we apostles, and all men, have the word of the Jewish prophets, and of Christ himself, concerning his coming to raise the dead and judge the world, made more firm; to which ye will do well to take heed, as to a lamp shining in a dark place, until the day of judgment dawn, and Christ, surrounded with the glory of the Father, appear like the morning-star, which, by assuring you of his coming, may be said to arise in your hearts.*

20 *To receive comfort and direction from the prophetic word, ye must know this first, that no prophecy of scripture is of the prophet's own invention.*

on earth in human forms, which the heathen priests had contrived to aggrandize their particular temples, and which the legislators and statesmen had adopted for the purpose of supporting the popular religions. To gain the greater credit to these fables, the priests and statesmen instituted what they called the mysteries of the gods, in which the fabulous appearances of the gods were represented in mystic shows. But one particular show none but the fully initiated were permitted to behold. Hence they were called *μυστήριαι*, beholders. See the following note. In this passage the apostle, I suppose, meant to tell us, that the account which he and his brethren gave of Christ's transfiguration, was not a cunningly devised fable, like those exhibited in the heathen mysteries, but a real transaction of which they were *μυστήριαι*, beholders.

2. For we were (*μυστήριαι*) beholders.]—The initiated into the greater mysteries are called *μυστήριαι*, beholders, because they were admitted to behold a shining image which represented the supreme God, and heard an hymn in which his attributes were described and celebrated. In opposition to these vain mysteries, St. Peter places the much more grand and important mystery of the transfiguration, in which, as our Lord told the *μυστήριαι*, beholders, there was exhibited both a visible example and a proof of the glory, wherein as the Son of God he will appear at the last day to judge the world, Matt. xvi. 27. In our Bibles (*μυστήριαι*) is translated *eye-witnesses*; but the proper term for eye-witnesses is *αὐτοματίαι*, Luke i. 2.

3. Of his greatness.]—The change which our Lord produced in his own body, when he transfigured himself, so that his face shone as the sun, and his garments became white as the light, by his body shining through them, together with the voice which came to him from the magnificent glory, is called by Peter his *μεγαλειότης*, greatness, both because the transfiguration was an example and proof of his power to change our corruptible body into one which is incorruptible, and because the voice was a declaration from God, assuring the (*μυστήριαι*) beholders that he is his Son. These beholders were three in number, that the credit of so great a miracle might not rest on the testimony of one person only, but be supported by the concurrent testimony of a sufficient number of credible witnesses. The appearing of Moses and Elijah at the transfiguration, was not only an honour done to Jesus in his humble state, but a proof from fact, that the dead have not lost their existence, and that God's beloved Son hath the keys of Hades and of death, Rev. i. 18. In the transfiguration, therefore, having not only an image of the power and glory with which Christ will return to raise the dead and judge the world, but a proof that he will actually return and accomplish these great events, the promise of his coming is worthy of the highest credit.

Ver. 17.—1. A voice of this kind being brought to him.]—The voice was not addressed to Jesus, but to the three apostles. Nevertheless, as it spake of Jesus in his hearing, it might be said to have been brought to him.

2. From the magnificent glory.]—*Μεγαλοπρεπείας*; literally, the greatly becoming glory. This was different from the glory in which Moses and Elijah appeared, Luke ix. 31. being 'the glory of God,' which Stephen beheld, Acts vii. 55. and 'the glory of the Lord' in which Christ will come to judgment, Mark viii. 38.—At the transfiguration, it had the appearance of a bright or shining cloud, Matt. xvii. 5. which by the Jewish doctors was called the *shechinah*; but in the Old Testament it is termed 'the face of God;' and by St. Paul, 'the presence of the Lord and the glory of his power,' 2 Thess. i. 9. This glory, or fiery shining cloud, appeared to the patriarchs when the Holy was pleased to make them sensible of his presence. In particular, this glory appeared to Moses at the bush, and on Mount Sinai at the giving of the law. Hence he is said to have conversed with God 'face to face,' Exod. xxxiii. 11. It accompanied the Jews in their journeyings from Egypt and through the wilderness, in form like a pillar of fire. On these occasions its brightness was softened by the cloud which attended it. See 1 Cor. x. 1. note 2. When it appeared to Saul on the road to Damascus, it shone with a brightness above that of the sun. But in its greatest splendour it

cannot be looked on with mortal eyes. Hence it is called, 1 Tim. vi. 16. *φῶς ἀπρόσιτον*, 'the light which no man can approach.'

3. With whom I am well pleased.]—The Vulgate version adds, 'hear ye him;' and all the evangelists mention these words as spoken on this occasion. They are a plain allusion to Moses's prophecy, Deut. xviii. 15; and being directed to the disciples, God thereby intimated that Jesus is the prophet foretold by Moses, to whom the Israelites were to hearken. Benson supposes, that as at the transfiguration Moses and Elijah represented the law and the prophets, the uttering of the words, 'hear ye him,' after they disappeared in the cloud, was intended as a declaration by action, that the dispensation of the law and the prophets was removed, and that from thenceforth mankind were to hearken to God's Son speaking to them in his gospel.

Ver. 18.—We heard brought from heaven,]—that is, from God: For in this, as in other passages, *heaven* signifies God: Luke xv. 21. 'I have sinned against heaven.' Besides, from the voice itself it is evident that it was uttered by God: 'This is my Son, the beloved.' And being directed to the three disciples, they could not but attend to it, and know that it was their Master of whom these words were spoken.

2. In the holy mountain.]—Peter calls this mountain *holy*, on account of the appearance of God thereon at the transfiguration. In this he was authorized by God himself, who, when he appeared to Moses at the bush, ordered him to put off his shoes, because 'the place where he stood was holy ground,' Exod. iii. 5. Concerning the mountain on which our Lord was transfigured, see Harmony, 2d edit. p. 301.

Ver. 19.—1. We have the prophetic word (*βέβαιον*) more firm.]—This, which is Oecumenius's translation, is the true literal translation of the passage, as Benson hath shewn by examples from Socrates and Josephus. Besides, the Greek word *βέβαιον* signifies to confirm or make firm, 1 Cor. i. 6. 2 Cor. i. 21. Col. ii. 7. Heb. ii. 3. and vi. 16. *an oath (ὅρκος βέβαιος) for confirmation*. The comparative, *βέβαιον*, may therefore be translated *more confirmed*. What the prophetic word was which was made more firm by the transfiguration, is explained chap. iii. 2. Sir Isaac Newton thought it was St. John's prophecies in the Revelation. But it is not certain that the Revelation was published when Peter wrote: wherefore, the common translation of this passage, which represents the word of prophecy as more sure than the miracle of the transfiguration, is utterly wrong.

2. As to (λυχνῶ) a lamp shining in a dark place.]—*Λυχνῶ*, *nasty*; such as a dungeon, which is commonly dark. The present state of mankind, in respect of their knowledge of spiritual things, is fitly compared to the darkness of night. During this night of darkness, the prophecies concerning the resurrection, judgment, final issues of things, &c. contained in the writings of the prophets and apostles, perform the office of a lamp, by cheering and directing us in our journey through life.

3. Until the day dawn.]—The future state, which is to dawn or begin with Christ's appearing to judgment, is fitly called the *day*, because of the clear knowledge we shall then attain of spiritual matters, and because it will be one never-ending day, without any night.

4. The morning-star arise in your hearts.]—Our Lord calls himself 'the bright and morning-star,' Rev. xxii. 16. because, when he comes from heaven to judge the world, being surrounded with the glory of the Father, that bright light at a great distance will have the appearance of a star; which he termed the *morning-star*, because it will usher in the day of judgment. This star the apostle represents as arising in men's hearts, because its appearing will produce in their hearts the fullest conviction of the truth of all Christ's promises.

Ver. 20. Is of private invention.]—*ἰδιωτικῆς*. That the Greek word which I have translated *invention*, hath that signification in any other Greek book, I will not take upon me to affirm, but this I venture to say, that the subsequent verse plainly leads to that meaning. If so, why should not the scope of the context determine the meaning of the word? In translating profane authors,

21 For never, at any time, was prophecy brought by the will of man, but the holy men of God spake, being moved¹ by the Holy Ghost. (See 2 Tim. iii. 16.)

21 For never, either anciently or lately, was prophecy uttered by the will of the prophet, but the holy prophets of God spake their prophecies, being inspired by the Holy Ghost: So that the prophecies recorded in the scriptures are not the words of men, but of God.

critics and dictionary writers give uncommon meanings to words, on no other authority but that the scope of the passages where they are found leads to that meaning. So Vitringa and Lowth tell us, Prelim. Diss. Isaiah, p. 39. In particular, what other reason had the Greek commentators for interpreting *μιμνήσκει*, 1 Cor. vii. 34. *τιμωμένης, διακρίνουσας ἀλλήλων, they differ from another?* In like manner, what other reason had our English translators for rendering Luke iii. 13. *περισσεύει, exact no more than that which is appointed you*; and for rendering *ἐξουσίαν*, 1 Cor. xi. 10. *a veil*; and *πνεύματα*, 1 Cor. xiv. 12. *spiritual gifts*; and for translating *ὅτι κατενεχθησθε*, 2 Cor. xi. 8. *I have not been chargeable?* However, not to rest the translation of *ἐπιλυσις* solely on the ground of necessity, I observe, that it comes from the word *ἐπιλυω*, which signifies *to untie a knot, to untie a bundle*, so as to disclose what it contains. Now, as a prophecy is a thing hidden from the prophet himself, till it is discovered to him by the Spirit, the discovery of it to him may very pro-

perly be expressed by the word *ἐπιλυσις*, *untying*: consequently the clause, 'no prophecy of scripture is of private untying,' means, that the prophet did not make it known to himself; it is not of his own invention or finding out. If the reader desires to know the various interpretations which have been given of this passage, he may consult Benson in loc. who rightly observes, "that this text says nothing about any man's interpreting or explaining the scriptures, but declares how the prophets who wrote the scriptures came by the knowledge of the things they wrote."

Ver. 21. Spake, being moved by the Holy Ghost.]—*Φιλομηνον*, literally, *being carried*; not, however, like the heathen priestesses, by the agency of evil spirits, who deprived them of the exercise of all their faculties, (see 1 Cor. xiv. 32. note 2), but by the inspiration of the Spirit of God, during which they had the entire use of their rational powers.

CHAPTER II.

View and Illustration of the Subjects discoursed of in this Chapter.

THE entrance of false teachers into the church, their impious doctrines, their success in perverting many, and the influence of their doctrines in corrupting the morals of their disciples, were all very early made known by the Spirit to the apostle Paul; as we learn from his speech to the elders of Ephesus, and from his epistles to the Thessalonians, to Timothy, and to Titus. The same discoveries were made to the apostles Peter, and John, and Jude, who, as well as Paul, published them in their writings, that the faithful might oppose these false teachers, and confute their errors, as soon as they appeared.

With this benevolent design, therefore, Peter, in his second chapter, recorded the revelation which was made to him concerning the false teachers who were to arise in the church, and concerning their destructive ways. But lest the prospect of these great evils might have grieved the faithful too much, as if God had forsaken his church, he observed, by way of preface, that in the Jewish church there were false prophets, even as among the disciples of Christ there were to be false teachers, who, in a covert manner, would introduce most destructive heresies, denying even the Lord who bought them, ver. 1.—and by their vicious manners would occasion the gospel to be evil spoken of, ver. 2.—These false teachers Jude describes as in part actually come when he wrote his epistle, and mentions their perverting the grace of God into lasciviousness. Both apostles, I suppose, spake of the Nicolaitans, whose deeds our Lord hated, Rev. ii. 6. 15. and of the pestilent sects which sprang from them; namely the Gnostics, Carpocratians, and Menandrians. See 1 John, Pref. sect. 3. Farther, St. Peter foretold that these teachers, actuated by an insatiable love of gain, would make merchandise of the people with feigned words; but should at length suffer condign punishment, ver. 3.—Of these feigned words, the most destructive it seems were, their confidently affirming that God is so good that he will not punish men for their sins. For in confutation of that pestilent error, Peter appealed to the punishment of the angels who sinned, and of the old world, and of Sodom and Gomorrah, as clear proofs from facts, that, sooner or later, God will not spare impenitent sinners, ver. 4, 5, 6.—By what other feigned words the false teachers were to make merchandise of the people, Peter has not so plainly insinuated; but from his appealing to the punishment of the antediluvians and Sodomites, in proof that heretical teachers and their disciples shall not escape, and from what he says ver. 10. and downwards, concerning the practices of these men, it may be presumed that they were falsehoods, contrived to make the indulgence of their lusts consistent with their hope of salvation.

If this was the nature of their doctrine, it accounts for the great success of these teachers in making disciples; for, with the bulk of mankind, instructors are most acceptable when they flatter the multitude in their vices.

But lest it might be alleged, that the flood which destroyed the old world, and the fire which fell on the cities of the plain, were natural events, in which the wicked were no more concerned than the righteous, St. Peter, in describing the destruction of the antediluvians and Sodomites, took care to mention the deliverance of Noah and Lot, as evident proofs that these punishments fell on the wicked by the immediate interposition of God, ver. 7, 8.—And from the whole he draws this conclusion: The Lord is able and willing to deliver the godly, and to reserve the wicked to the day of judgment to be punished, ver. 9.—So that the righteous have no reason to fear their being involved with the wicked in the everlasting destruction which in the end is to fall on them.—Farther, that the faithful might know who the false teachers and wicked men are that shall be punished at the judgment, the apostle told them, they are those especially who go after the flesh in the lusts of pollution, and who despise government, that is, the wholesome laws of the countries where they live, and speak evil of magistrates, ver. 10.—characters by which false teachers in all ages have been distinguished; for their errors have constantly ended in the gratification of their lusts; and they themselves have always hated laws and magistrates, because they restrained and punished their enormities. But the apostle justly observed, that persons of this stamp, by their own corruptions, destroy themselves, both in the present and future life, ver. 12.—Then described the rioting of the false teachers at the love feasts of the church, together with their lasciviousness, ver. 13, 14.—And by remarking that they followed in the way of Balaam, he insinuated, that in opposition to their own knowledge and conscience, they, for the sake of drawing money from their disciples, taught them to indulge themselves in all kinds of sensuality, ver. 15, 16.—Next, because these teachers never delivered any instructions really useful, the apostle compared them to wells without water, and to clouds driven by the wind which yield no rain, ver. 17.—while in the mean time, to draw disciples after them, they boasted of the excellency of their doctrine, by which they permitted those to live in lasciviousness, who, by receiving the gospel, had separated themselves from the wicked heathens, ver. 18.—But of the miserable state into which they brought their disciples, by promising them liberty from the restraint of all laws human and divine, these teachers were glaring examples; being themselves slaves to their

own lusts, which is a much worse condition than to be under the restraint of good laws, ver. 19.—He therefore told the disciples of these teachers, that if, after fleeing away from the pollutions of heathenism by professing the gospel, they were again entangled in the same pollutions through the base arts of their teachers, they would become

even more vicious than formerly, ver. 20.—So that it had been better for them never to have known the way of righteousness, than having known it to forsake it, ver. 21.—For, in that case, they would be like dogs who turn again to their own vomit, and to the washen sow, which returns to its wallowing in the mire, ver. 22.

NEW TRANSLATION.

CHAP. II.—1 But there were also false prophets among the people, even as among you there will be false teachers, who will privily introduce destructive heresies,¹ denying even the Lord who bought them,² bringing on themselves swift destruction.

2 And many will follow their destruction,¹ (if so) on account of whom the way of truth² will be evil spoken of.³

3 And through covetousness they will make merchandise of you,¹ by fictitious tales.² To them (αἱμας) the punishment THREATENED of old (Jude, ver. 4.) lingereth not,³ and their destruction slumbereth not.

4 For if¹ God did not spare the angels who sinned,² but, with chains of darkness confining

COMMENTARY.

CHAP. II.—1 But, now that I am speaking of the divinely inspired Jewish prophets, I must remind you, that there were also false prophets among the Jews, even as among you Christians there will be false teachers, who will privily introduce destructive heresies; in particular they will deny even the Lord who bought them from sin and death, (see 2 Cor. v. 15. note 1.) bringing on themselves irresistible destruction.

2 And many nominal Christians will embrace their destructive heresies, because they encourage them in their sins; on account of whose bad lives, the gospel, which teaches the true way of salvation, will be evil spoken of by infidels, who do not distinguish real from nominal Christianity.

3 And having nothing in view but money, these teachers will make merchandise of your persons and estates, will get possession of them by the falsehoods and fables which they will tell you. To them, and to their disciples, the punishment threatened of old lingereth not, and their destruction slumbereth not.

4 The punishment of these deceivers, and of those who are deluded by them, is certain: For, if God did not spare the angels who

Ver. 1.—1. Privily introduce.]—So the word *κατακρυβάντες* properly signifies, as is plain from the use of the verbal noun *κατακρυβάντης*, privily brought in, Gal. ii. 4.—Jude uses a word of the same composition in the same sense; ver. 4. 'Certain men (*κατακρυβάντες*) have crept in privily.' By using the word under consideration, Peter intimated, that the heresies of which he speaks were to be introduced under the colour of true doctrine, in the dark as it were, and by little and little; so that the people would not discern their real nature.

2. Destructive heresies.]—Literally, heresies of destruction. This is what grammarians call the *genitive of the agent*; heresies which cause destruction. The word translated *heresy* hath a middle signification in scripture, as well as in profane authors; for, as it signifies simply a choice, it is used to express any system of opinions in philosophy or religion, whether true or false, which a person hath chosen to adopt. Thus Paul said to king Agrippa, Acts xxvi. 5. 'after the most strictest (*κατακρυβάντες*, heresy) sect of our religion,' &c.; but by Peter, in this passage, it is used to signify opinions known to be false, taken up to gratify pride, ambition, covetousness, lust, or other evil passions. Hence Paul tells Titus, chap. iii. 11. that an heretic is self-condemned; which he could not be if heresy were merely an error of judgment. Being, therefore, an error of the will, it is reckoned among 'the works of the flesh,' Gal. v. 20, and the heretic himself is to be marked and avoided, Rom. xvi. 17. Doctrines known to be false, taken up and spread for the sake of gain, are justly declared to be destructive, because they will bring destruction both on them who teach and on them who receive them. But if one is sincerely persuaded of the truth of the opinion he has embraced, and if neither his worldly interest nor the gratification of his vicious inclinations are thereby promoted, his heresy or wrong opinion is his misfortune rather than his fault; and God, who knows the heart, will make the allowances which are necessary in such a case.

3. Denying even (τοὺς ἀγοράσαντας) the Lord who bought them.]—Because the Lord is said to have bought the persons who denied him, buying cannot mean the buying these persons from eternal punishment, but must be taken in the sense in which God is said to have bought the Israelites to be his subjects and people, namely, by working miracles for their deliverance out of Egypt, and their introduction into Canaan, Exod. xv. 16. Deut. xxii. 6. In this sense, either God or Christ might be called 'the Lord who bought the false teachers.' The common opinion however is, that Christ is the Lord spoken of.—Benison indeed affirms that the Father is meant, because Jude, in his 4th verse, distinguishes the only Lord God from our Lord Jesus Christ; and because in scripture the title *θεοπάτωρ* is nowhere else given to Christ, but to the Father: Luke ii. 29. Acts iv. 24. 2 Tim. ii. 21. Nevertheless, that title seems to be given to the Lamb who opened the seals, Rev. vi. 10. But the determination of this point is of little importance, because, whether the Father or the Son be here styled *θεοπάτωρ*, it is generally agreed, that by the Lord's buying the heretical teachers, nothing more is meant but his making them his professing people by the preaching of the gospel; and that their denying the Lord who bought them, consisted in their refusing to obey the precepts of the gospel; perhaps, also, in their worshipping idols in order to escape persecution. If Christ in particular is the Lord here spoken of, the false teachers who denied him may be those described 1 John iv. 1. some of whom denied his humanity, ver. 2. and others his divinity, ver. 15. See Jude, ver. 4. note 5.

Ver. 2.—1. Many will follow (αἱμας ἀπολλύμεναι) their destructions.]—More than twenty MSS. read here *κατακρυβάντες*, their lasciviousness, which Estius and others think the true reading, because it is more natural to say 'follow their lasciviousness,' than 'follow their destructions.' But the common reading should be retained, because any transcriber who did not know that by destructions the apostle

meant the destructive heresies mentioned ver. 1. might easily write *κατακρυβάντες* for *κατακρυβάντες*; but no transcriber would substitute *κατακρυβάντες*, a word whose meaning he did not know, in place of *κατακρυβάντες*, a word well understood by him.

2. The way of truth.]—So the gospel is called, because perseverance in the faith and practice of the gospel will, like a way or path, lead men to heaven. In the same sense, way of righteousness, way of judgment, &c. are used in scripture.

3. Will be evil spoken of.]—The inordinately vicious lives of the false teachers and their disciples, was, without doubt, one of the causes which, in the early ages, occasioned the Christians in general to be spoken of as the most flagitious of mankind.

Ver. 3.—1. Through covetousness they will make merchandise of you.]—In this single sentence there is a clear prediction of the iniquitous practices of these great merchants of souls, the Romish clergy, who have rated all crimes, even the most atrocious, at a fixed price; so that, if their doctrine be true, whoever pays the price may commit the crime, without hazarding his salvation.

2. By fictitious tales.]—So *κατακρυβάντες* literally signifies: For any narration, whether historical or fabulous, was called *κατακρυβάντες*. See Est. iv. 60. Accordingly our translators have rendered *τοὺς πλεονέκτης λόγους*, Acts i. 1. 'the former treatise. What the fictitious tales were, by which the false teachers would make merchandise of the people, is not said: But from the apostle's mentioning the degradation of the angels who sinned, and the destruction of the antediluvians and Sodomites, to prove that God will not spare obstinate sinners, it is probable they were of such a kind as to make the people believe that God is so good that he will not punish men severely for indulging their natural appetites, and committing a few sins which do him no harm. Perhaps, also, he had in view the fables concerning the visions of angels, and the miracles performed at the sepulchres of departed saints, &c. which the false teachers in the early ages, and the monks in later times, fabricated, to gain credit to those impious doctrines by which they made the practice of sin consistent with the hope of salvation, and drew money from the people.

3. The punishment threatened of old lingereth not.]—God having at the beginning condemned the first sinners, Adam and Eve, to death, that ancient condemnation belongs to all sinners, and will fall heaviest on those who not only are wicked themselves, but by false doctrine and fables excite others to be wicked. The apostle therefore justly declared, that the condemnation threatened of old belongs to false teachers; and, by a beautiful personification, represents it as having long ago begun its journey towards them; and, since it neither lingereth nor slumbereth, it will certainly overtake them. Thus, while the apostle asserts the justice of God, he declares his patience: He is slow to punish, that sinners may have time to repent; but if they continue impenitent, he will without fail punish them at last.

Ver. 4.—1. For if.]—Εἰ γὰρ may here be translated affirmatively, 'since God did not spare.' Either way translated, this, and verses 5, 6, 7. contain a proof of the apostle's affirmation in the latter part of ver. 3.

2. God did not spare the angels who sinned.]—The angels seem to have been placed originally in a state of trial. Those who stood are called in scripture the holy angels. The sin of the angels is spoken of likewise John viii. 44. and Jude ver. 6. as a thing well known. Perhaps it was handed down by tradition from Adam and Eve; for the memory of it seems to have been preserved among the heathens in the fable of the Titans warring against the Gods. What the sin of the angels was, is not well known. Jude, ver. 5. says 'they kept not their own principality, but left their proper habitation.' Hence their

THEM in Tartarus,³ delivered THEM over to be kept for judgment;⁴

5 And did not spare the old world, but saved Noah, a preacher of righteousness,¹ the eighth WHO WAS SAVED,² when he brought the flood upon the world of the ungodly;³

6 And having reduced to ashes the cities of Sodom and Gomorrha,¹ punished THEM with an overthrow, placing THEM an example² to those who afterward would live ungodly;

7 And rescued righteous Lot, exceedingly grieved by the lewdness of the behaviour of the lawless; WILL HE SPARE THEM? (See ver. 4. note 1.)

8 For that righteous man, dwelling among them,¹ by seeing and hearing tormented his righteous soul from day to day with THEIR unlawful works.

9 The Lord knoweth to rescue the godly out of temptation, (St. 101.) and to keep in ward the unrighteous to the day of judgment, to be punished.¹ (Vulg. cruciandos).

10 And especially those who go after the

sin by many is thought to have been pride, and a discontent with their station. See I Tim. iii. 6, note 3. But whatever it was, considering their high intellectual powers, they might easily have avoided it; and therefore God did not spare them, as he spared Adam and Eve, who, on account of the greatness of the temptation spread for them by the evil angels, and their own inexperience, were fit objects of mercy.

3. With chains (see Jude ver. 6. note 3.) of darkness, confining them in Tartarus.—This is a literal translation of *ταρταρος*, *ταρταρος*. The word *Tartarus* is not found in the LXX. nor anywhere in the New Testament but here. Its meaning therefore must be sought for among the Greeks. Homer represents Tartarus as a deep place under the earth, Iliad. vi. line 13. In like manner Hesiod speaks of Tartarus as a place far under ground, where the Titans are bound with chains in thick darkness, Theogon. line 119 718. But on other occasions the Greek writers speak of Tartarus as in the air, and at the extremity of the earth, beyond the region of Mauritania. Hence the epithet *ταρταρος ἀέρος*, *airy Tartarus*. The Jews, as appears from Job ii. 2, thought the fallen angels, or at least some of them, were permitted to wander up and down the earth, and to tempt men. This was the opinion of the evangelists likewise, who speak of the devil's tempting our Lord; and of Peter, who represents the devil as 'a roaring lion walking about,' &c. I Epist. v. 8; and the opinion of Paul, who insinuates that evil spirits have their habitation in the air, Eph. ii. 2. vi. 11, 12. Wherefore, seeing the Greeks named the place where they supposed the Titans, the enemies of the gods, were confined, *Tartarus*, it was natural for Peter, when writing in the Greek language concerning the confining of the evil angels in the air, or wherever else they are shut up, to call the place of their confinement *Tartarus*, although his idea of Tartarus was different from that of the Greeks.—Peter's expression, 'chains of darkness,' and Jude's, 'reserved in everlasting chains under darkness,' are not inconsistent with the fact asserted by the other inspired writers, that the evil spirits are confined in our atmosphere; for, in comparison of the regions out of which they were cast, our air is a place of darkness. Or darkness and chains of darkness may be understood metaphorically, as denoting the horror and misery of the state in which the evil spirits now are. See ver. 17. Because it is said, Rev. xx. 3. that 'Satan was cast (ἐς ἄβυσσον) into the abyss;' and Luke viii. 31. that the devils besought Jesus 'that he would not command them to go out (ἐς ἄβυσσον) into the abyss,' Estius infers that Tartarus and Hell are the same; and that the greatest part of the angels who sinned are confined there, though some of them are allowed to roam about on the earth, tempting men. For more concerning Tartarus as a place of punishment, see Pope's note on line 16. of his translation of the 8th book of the Iliad.

4. Delivered them over to be kept to judgment.—Jude, ver. 6. 'The judgment of the great day.' From this it follows, that the angels who sinned are not at present suffering the punishment due to them for their crimes, but, like malefactors, they are kept in duress in the air, till the time come when they are to be punished with the wicked of mankind whom they have seduced. This was the opinion of all the Christian writers for five centuries, as Whitby hath shewn; and it is agreeable to our Lord's doctrine, who calls the fire into which wicked men are to be cast, 'fire prepared for the devil and his angels.'

Ver. 5.—1. But saved Noah (νεωκ) a preacher of righteousness.] —By calling Noah νεωκ, a *crier* or *herald* of righteousness, Peter insinuates, that all the time Noah was preparing the ark, he pro-

sinned, notwithstanding their high rank, but, with chains of darkness confining them in Tartarus, delivered them over to be kept for judgment and punishment;

5 And did not suffer the wicked inhabitants of the old world to go unpunished, but saved Noah, a preacher of righteousness, the eighth person who was saved, when he brought the flood upon the earth on which the ungodly dwelt, and destroyed them all, though they were so many in number, 1 Pet. iii. 20.

6 And having reduced to ashes the cities of Sodom and Gomorrha, punished their inhabitants with a great overthrow, placing them a typical example of that dreadful punishment by fire which he will inflict on the wicked at the last day, to deter those who in after-times would live ungodly;

7 And, to shew his regard to good men, rescued righteous Lot, who had been exceedingly grieved by the lewdness of the behaviour of the lawless Sodomites;—will he, do ye think, suffer those ungodly teachers to go unpunished, who by their false doctrine destroy multitudes?

8 Lot was justly delivered when the Sodomites were destroyed; for that righteous man, dwelling among them, was so far from imitating them, that, by seeing their base actions, and hearing their lewd speeches, he tormented his righteous soul from day to day with their unrighteous works.

9 From the preservation of Noah and Lot, with their families, ye may be sensible that the Lord is willing and able to rescue the godly out of temptation; and from the example of the angels who sinned, that he will keep in ward the unrighteous to the day of judgment, to be punished.

10 And especially God will punish those who go after the flesh

claimed to the antediluvians the destruction of the world by a flood, that from the dread of that impending judgment of God they might be brought to repentance; like as Jonah proclaimed to the Ninevites the destruction of their city for the same purpose.

2. The eighth who was saved.—Pearson on the Creed, p. 113. translates this 'the eighth preacher of righteousness,' supposing that Enoch, (Gen. v. 24.), from whom Noah was descended, was the first preacher of righteousness, and that all the intermediate persons were likewise preachers of righteousness. But there is not any evidence that the intermediate persons were preachers of righteousness, and therefore the translation I have given seems more natural. For in the ark were Noah, and his sons Shem, Ham, and Japhet, and Noah's wife, and the three wives of his sons, Gen. vii. 16. in all eight persons. Bryant, Mythol. vol. ii. hath shewn, that the knowledge of the flood, and of the eight persons who were saved, hath been preserved among the different nations of mankind by tradition; that in the ancient heathen writings there is mention made of the *sacred eight*; that the hill where the ark rested is called the *hill of the eight*; and that a village near that hill bears the same name, *Themanim*. See Hammondi.

3. The world of the ungodly.—The antediluvians were called *ungodly*, because they had lost all knowledge of God, were universally addicted to idolatry, and lived in the gratification of the lusts of the flesh, Gen. vi. 2. 4. These likewise were the sins of the false teachers of whom Peter speaks.

Ver. 6.—1. The cities of Sodom and Gomorrha.—The sin of Sodom was unnatural lusts, Gen. xix. 5. and 'pride with fulness of bread, (luxury), and abundance of illeness,' especially among the women, and hard-heartedness towards the poor, Ezek. xvi. 49. Jude, ver. 7.

2. Placing them an example.—Because the word used here is *παράδειγμα*, not *παραδειγμα*, Erasmus supposes the apostle meant, not an example to be imitated, but an example to be avoided; and that Jude, to express the same idea, uses the word *ἐκτίμα*. Estius says, these differences in the use of the words are not always observed; and therefore he is of opinion, that by an *example* Peter means a *type* or representation of the future punishment of the wicked by everlasting fire. Jude, ver. 7.

Ver. 8. Dwelling among them.—Lot dwelled sixteen years in Sodom after he parted with Abraham; which was a long space of severe trial. Doubtless Lot, who was so exceedingly grieved with the lewdness of the Sodomites from day to day, often earnestly desired to depart from so wicked a city. But he was directed, it seems, by God to remain, that he might be an example of his goodness and power in delivering the godly both from temptation and punishment.

Ver. 9. And to keep in ward the unrighteous, &c.—So *τηρεῖν* signifies, Acts xvi. 23. The multitude of the inhabitants of the old world, and of the cities of the plain, was in the eye of God no reason for not destroying them. He destroyed them all at once. On the other hand, a few godly persons among them were not overlooked by God because they were few, but were preserved by an immediate interposition of his power. This last observation Peter makes, to shew, that, notwithstanding God permits false teachers to arise and deceive many, he will preserve the sincere from being deluded by them, and at length will destroy them out of the church. By God's keeping the unrighteous in ward to be punished at the day of judgment, we are taught, that the punishment inflicted on the wicked in this life will not hinder them from being punished in the next

flesh in the lust of pollution, and who despise government: *BEING* audacious, self-willed, they do not fear to revile dignities.

11 Whereas angels, who are greater in strength and power, do not bring a reviling¹ accusation against them² before the Lord.³

12 But these, as natural irrational animals,¹ made for capture and destruction, speaking evil (• 166.) of MATTERS which they do not understand, shall be utterly destroyed by their own corruptions,

13 Receiving the DUE reward of unrighteousness. They reckon riot which IS in the day, pleasure. THEY are spots and causes of reproach¹ living in riot² by their own deceits, when they feast³ with you.

14 They have eyes full of an adulteress, and which cease not from sin: They allure¹ unstable souls: They have an heart exercised IN covetous practices. (See Eph. iv. 19. note 2.) Children of the curse. (Matt. xxv. 41.)

15 Having forsaken the straight way, they have wandered, following IN the way¹ of Balaam the son of Bosor,² who loved the hire of unrighteousness; (see Numb. xxi. xxi.)

through unnatural lust, and who despise the government both of God, and man, hating to be restrained thereby: and being audacious, self-willed, they do not fear to revile magistrates when they punish them for their crimes.

11 Whereas the holy angels, who are greater in strength and power than the angels who sinned, when they complain of them, do not bring an accusation against them in reviling speech before the Lord, but set an example of temperate language, which mankind ought to imitate.

12 But these false teachers, like natural wild beasts made for capture and destruction on account of the mischief they do, reviling laws and magistrates, whose excellent nature they do not understand, shall be miserably destroyed, both in the present and future life, by their own corrupt doctrines and practices;

13 Thus receiving the due reward of unrighteousness. They reckon riot which is in the day the highest pleasure, because it is a carrying vice to the greatest pitch, 1 Thess. v. 7. They are spots in the body of Christ, deformities in the church, and causes of reproach, living in riot by means of their own corrupt doctrines, when they join you in your love feasts.

14 On these occasions, they look lasciviously on the married women whom they have debauched, without ceasing from looking on them. With the bait of sensual pleasure, they allure souls who have no fixed principles of virtue, making them believe the Lord's Supper was instituted to promote carnal love. Besides being lewd, they are excessively covetous: They are heirs of the curse which Christ will pronounce on the wicked.

15 Having forsaken the straight path of virtue, these teachers have wandered, following in the crooked path of Balaam the son of Beor, who loved the hire of unrighteousness promised him by Balak to such a degree, that he resolved to curse the Israelites whether God gave him permission to do so or not.

The principal part of their punishment will be that which they shall suffer after the judgment.

Ver. 10.—1. Those who go (• 166.) after the flesh. Jude, ver. 7. 'after strange flesh.' This is a periphrasis for sodomitical practices.

2. They despise government.—Since δόξαι, dignities, persons in high offices, magistrates and rulers, are mentioned in the following clause, it is natural to suppose that ἀπειθεῖν; signifies the office of magistrates, or rather the exercise of their office—they hate the government which God and men carry on by righteous laws. In this passage the apostle had an eye to the false teachers of the Jewish nation, whose principles led them to despise the heathen magistrates, and even to revile and resist them. See Rom. xiii. Illustration.

Ver. 11.—1. A reviling accusation.—Βλασφημία signifies to utter speech, whether true or false, which hurts the reputation of another. Here it signifies true speech of that kind, expressed in bitter language.

2. Against them.—One MS., supported by the Vulgate, reads here *against one another*, which no doubt gives a good meaning. But the common reading *against them*, is better supported, and may be retained, because it is no uncommon thing in scripture to introduce a relative, the antecedent of which is not expressed; see Ess. iv. 64. Or *against* may be read with the spiritus asper, thus, *against*; in which case the translation will be *one another*. To this temperate manner of speaking concerning the angels who sinned, the holy angels are led by their own virtue, and by their reverence for God. It is probable the apostle had in his eye Michael's contest with the devil, mentioned Zech. iii. 1. To which also Jude refers, ver. 9. For angels, the plural, signify *one angel* here. See iv. 22.

3. Before the Lord.—If, as is generally supposed, this is an allusion to Zech. iii. 1, 2. 'before the Lord' means 'before the angel of the Lord.'

Ver. 12. But these, as (• 166.) natural irrational animals.—The epithet *natural* is given here to wild beasts, to signify that they act always according to their natural dispositions; and that the false teachers, whom the apostle compares to them, were like them furious, rapacious, lustful, and revengeful; and, on account of their mischievous nature, were to be taken and destroyed. For in these things the false teachers resembled wild beasts, and not in reviling laws and magistrates; unless we suppose the apostle means, that in so doing they were actuated, like wild beasts, by the impulse of their passions. See Jude, ver. 10. note.

Ver. 13.—1. And causes of reproach.—In this translation I have followed Estius, because the *καὶ*, which signifies *a reproach*, is here put for a *cause of reproach*.

2. Living in riot.—The word *καὶ* properly signifies (delicti) to live in sensual pleasure, especially that of eating and drinking carried to excess.

3. By their own deceits, when they feast with you.—Εὐφροσύνη, from *εὐφραίνω*, an elegant plentiful feast, from *εὐφραίνω* *εὐφραίνω*.—The primitive Christians were used to feast together before they celebrated the Lord's Supper, because it was instituted by Christ after he had eaten the passover with his disciples, see 1 Cor. xi. 21. note 1. These previous suppers were called, Jude, ver. 13.

αγάπαι, love feasts, because the rich, by feasting their poor brethren expressed their love to them; see Jude, ver. 12 note 2. On these occasions the false teachers and their disciples were guilty of much lewdness. For, as is mentioned in the next verse, they inflamed themselves by looking lasciviously on the married women, whom they had debauched by telling them that Christ's precept of loving one another was chiefly to be understood of the mutual love of the sexes. Thus did these wicked teachers and their disciples live in riot by their own deceits.

Ver. 14. They allure unstable souls.—For the import of *ἀλλυσι*, here translated *allure*, see James i. 14. note. The persons, especially the women, who were thus allured, were souls not established in the faith and practice of the gospel.

Ver. 15.—1. Following in the way of Balaam.—Balaam loved wealth and honour so immoderately, that to obtain them he acted contrary to his conscience. 'To follow in his way,' therefore, is to be guided by the same base passions, and to commit the same base actions.

2. The son of Bosor.—He is called by Moses the son of Beor; and his city was Pethor, Numb. xxi. 5. Wherefore, either Balaam's father had two names, or, as Ainsworth and Lightfoot conjecture, the apostle adopts the Chaldaic orthography, in which letters are often changed, as in this name Aijn is changed to Samech.

3. Who loved the hire of unrighteousness.—When Balaam was first sent for to curse the Israelites, Balak's messengers carried only the rewards of divination in their hand, ver. 7.; and, therefore, when God forbade him to go, he easily acquiesced and refused to go, ver. 13. But when Balak sent a second request, by more honourable messengers, and with them a promise to promote him to very great honour, and to do whatever he should say to him, Balaam, inflamed with a love of the promised hire, endeavoured a second time to obtain permission to go. And though God allowed him to go, on the express condition that he should do nothing in the affair without his order, Balaam went with the resolution of cursing the Israelites whether God permitted him or not. This appears from the following circumstances:—1. 'God's anger was kindled against Balaam, because he went,' ver. 22.; and that notwithstanding he had permitted him to go.—2. An angel was sent to stop him on the road, because his way was perverse, ver. 32.—3. After the angel rebuked him, Balaam confessed he had sinned; not surely in going, since God had permitted him to go, but in going with the resolution to curse the Israelites.—4. Having acknowledged his sin, Balaam was permitted to go without farther opposition; doubtless because he had at that time laid aside his wicked project, and was determined to do nothing but by God's order. Nevertheless, his love of the hire still continuing, he again resumed his wicked project, and endeavoured, by repeated sacrifices and enchantments, to obtain permission to curse the people, that he might obtain the hire, chap. xxiv. 1. And when these were ineffectual, though he so far obeyed God that he blessed the Israelites, it was no dictate of his heart, but a suggestion of the Spirit of God, which he could not resist. For that his love of the hire, and his inclination to curse the Israelites continued, he shewed by his after behaviour, when, to bring the curse of God on the Israelites, he counselled Balak to entice them to fornication and idolatry, by means of the Midianish women

16 But received a rebuke for his own transgression, (*καὶ ἐπὶ τῆς ἁμαρτίας*) the dumb beast, speaking in man's language, forbade the madness of the prophet.²

17 These TEACHERS are wells without water; clouds driven by a tempest,¹ (*ὡς ὁ ζέφυρος*) for whom the blackness of darkness² is reserved for ever:

18 (*ἡγ.* 98.) Because, speaking great swelling WORDS of falsehood,¹ they allure by the lusts of the flesh, EVEN by lasciviousness, those who have actually fled away² from them who are living in error.³

19 They promise them liberty,¹ themselves being slaves of corruption. (See chap. i. 4. note 3.) For by what a man is conquered, by that also he is enslaved.²

20 (*ἡγ.* 97.) Now if, having fled away from the pollutions of the world¹ through the knowledge of the Lord and Saviour Jesus Christ, being again entangled in these they are overcome, the last POLLUTIONS become worse to them than the first.

21 (*ἡγ.* 93.) Therefore it had been better for them not to have known the way of righteousness, than, having known it, to turn away from the holy commandment delivered to them.²

Numb. xxxi. 16. Rev. ii. 14. Now, in giving that advice Balaam acted most unrighteously, as he did it in contradiction to the will of God made known to him, and in opposition to his own knowledge that God's purpose concerning the Israelites was irrevocable, *Numb. xxii. 19. &c.* He therefore gave the advice, not in the persuasion that it would be effectual, but merely to gain the promised hire, which therefore is called 'the hire of unrighteousness.' In these things the false teachers, who, to draw money from their disciples, encouraged them by their doctrine to commit all manner of lewdness, might well be said to 'follow in the way of Balaam;' and their doctrine might justly be called 'the doctrine of Balaam.'

Ver. 16.—1. The dumb beast, speaking (*ὡς ἀνθρώπου φωνῆς*) in man's language, (for this translation, see 1 Cor. xiv. 10. note), forbade.]—The apostle does not mean that the ass forbade Balaam, in so many words, to go with the princes of Moab; but that her unwillingness to proceed in the journey, her falling down under him rather than go on, her complaint in man's language of his smiting her three times for not going on, and her saying, 'I was I ever went to do so to thee?' were things so extraordinary, especially her speaking, that Balaam, from that miracle at least, ought to have understood that the whole was a rebuke from God of his foolish project. But the thoughts of the riches and honours promised him by Balak so occupied his mind, that nothing of that sort occurred to him till the angel shewed himself, and rebuked him for his perverseness. That Balaam's ass should have spoken on this occasion cannot be thought incredible. 'God opened her mouth,' that is, made such a change in its parts as fitted them for emitting articulate speech; and, either by his own operation, or by the operation of an angel, directed the ass to utter what she said. There is therefore no necessity to suppose, either that the ass was endowed for a few moments with reason, or that the particulars relating to her were presented to Balaam's imagination in a dream, as Maimonides believed; or that, according to the system of the metempsychosis, she was animated by a human soul. The whole transaction, on the supposition that it was miraculous, is rational and consistent.

2. The madness of the prophet.]—The apostle terms Balaam's resolution to curse the Israelites without the divine permission *madness*, because it could have no effect but to bring the curse of God upon himself. Though Balaam is termed a soothsayer, *Josh. xiii. 2.* and is said to have used enchantments, *Numb. xxiv. 1.* Peter justly calls him a prophet, on account of God's speaking to him, and giving him a very remarkable prophecy, recorded *Numb. xxiv. 15.* However, being a very bad man, he may often have feigned communications with the Deity, to draw money from the multitude. Perhaps the only communications he ever had with God were on this occasion; and they may have been granted to him, that by uttering them in the hearing of Balak, and of the princes of Moab and Midian, the coming of one out of Jacob who was to have dominion, might be known to the nations of the east. See *Numb. xxiv. 19.*

Ver. 17.—1. Wells without water; clouds driven by a tempest.]—There being few wells and little rain in the eastern countries, it was a grievous disappointment to a thirsty traveller to come to a well that had no water. The husbandman was equally disappointed to see clouds arise which gave him the prospect of rain, but, ending in a tempest, instead of refreshing, destroyed the fruits of the earth. By these comparisons, the ostentation, hypocrisy, levity, and perniciousness

16 But he received a rebuke for his own transgression, the dumb beast on which he rode, speaking to him in man's language, put a stop to the madness of the prophet, by occasioning him to attend to the angel who stood in his way.

17 These teachers, though they promise much instruction to their disciples, are wholly void of knowledge; so may be called wells without water, and clouds driven about by a tempest, which give no rain. For these hypocritical teachers and their disciples, the gloomiest darkness is reserved for ever:

18 Because, though they are utterly void of knowledge, speaking great swelling false words concerning their own illumination, and their knowledge of the gospel, they allure by the lusts of the flesh, even by permitting all kinds of lasciviousness, those to become their disciples, who, as Christians, have actually separated themselves from the heathens, who are living in error and sin. See *ver. 20.*

19 By teaching that men's appetites are given them to be gratified, and that the gospel allows them every pleasure, they promise them liberty. But what sort of liberty that is, may be known from themselves being slaves of corruption. For, by what a man is overcome, by that he certainly is enslaved.

20 Now the deluded ought to consider, that if, having fled away from the pollutions of the heathens, through the knowledge of the Lord and Saviour Jesus Christ, being a second time entangled in these lascivious practices, they are overcome (*ver. 19.*) by them, the latter pollutions are more fatal to them than the first, because they are more aggravated, more difficult to be expelled, and will be more severely punished. See *Matt. xii. 45.*

21 Therefore it had been better for them never to have known the gospel, the way of righteousness, than after having known it and embraced it, to turn away from the holy commandment delivered to them by the apostles of the Lord and Saviour, chap. iii. 2.

ciousness of the false teachers, are set forth in the strongest colours. See *Jude 12.* note 5, 6.

2. The blackness of darkness.]—In scripture, *darkness* signifies a state of disconsolate misery. Here it denotes the punishment of the wicked after the judgment, which our Lord also hath represented by persons being 'cast into outer darkness,' *Matt. viii. 12.* 'The blackness of darkness,' therefore, is a great degree of future misery.

Ver. 18.—1. Great swelling words of falsehood.]—The false teachers, pretending to an illumination superior to that of the apostles, vaunted thereof on all occasions in pompous language, to gain credit to every thing they taught. The doctrine mentioned by *Jude*, *ver. 16.* for the sake of which the false teachers boasted of their illumination, was different from the doctrine of which Peter speaks here; see *Jude*, *ver. 16.* note 4.

2. Who have actually fled.]—For *ver. 20.* the Alexandrian MS. hath here *ἐκλεγεσθαι*, a little, and the Vulgate *paululum*. Some MSS. have *ἐκλεγεσθαι*.

3. Fled away from them who are living in error.]—The word *ἀποστρέφονται* is rightly construed with *τοὺς ἀσεβέσι καὶ ἁμαρτωλοῖς*, *them who are living*, because it governs the accusative. See *ver. 20.*

Ver. 19.—1. They promise them liberty.]—By teaching their disciples to 'despise government,' *ver. 10.* they promised them liberty to gratify their lusts without restraint, *ver. 18.* which they pretended was the true Christian liberty. But as the apostle observes in this verse, instead of being liberty, that method of living is the most grievous bondage.

2. For by what a man is conquered, by that also he is enslaved.]—This, *Le Clerc* tells us, is an illusion to the ancient custom of making those slaves who were conquered and taken in battle. Such persons were called *serci*, because they were preserved from death to be made slaves. *Just. Inst. lib. i. tit. 3.* It was one of the stoical paradoxes, that the wise man is the only *free man*, and that all wicked men are *slaves*. This maxim the apostle adopts, and supports in its sound sense, by unanswerable argument; namely, that the man who is conquered by his lusts hath no freedom left him, but must, as a slave, obey all their dictates. Hence our Lord said to the Jews who boasted of their freedom, *John viii. 34.* 'Whosoever committeth sin is the slave of sin.' Of the slavery in which every wicked man lives, St. Paul hath given a lively picture, *Rom. vi. 16—20.*

Ver. 20. The pollutions of the world.]—What these are, Peter hath described 1 *Epist. iv. 3.* The word *μιασμα*, in the language of the ancient physicians, signified the infection of the plague. It is here used to denote sin in general; but more especially the sin of lasciviousness, on account of its infectious nature and destructive consequences.

Ver. 21.—1. Better for them not to have known the way of righteousness.]—because their sin would have been less, and their conscience lighter. If a man forsakes the way of righteousness which he hath once walked in, he sins knowingly and wilfully. This our Lord declares to be worthy of many stripes.—See *Hob. vi. c. 26.* where the dangerous nature of the sin of apostasy is described. See also *James iv. 17.*

2. The holy commandment delivered to them.]—Bishop Sherlock understands this of some directions drawn up by the apostles, and delivered to the Christians, concerning their conduct with respect to

22 *But the SAYING of the true proverb* *hath happened to them:* The dog is turned again to his own vomit;¹ and the washed sow is wallowing in the mire.

22 *But the saying of the true proverb hath happened to them:* The dog is turned again to his own vomit, (Prov. xxvi. 11.) and the washed sow to wallowing in the mire; which proverbs teach, that it is as difficult to change the dispositions of wicked men, as to alter the nature of brute animals.

to the false teachers of that age. But I rather understand it of the commandments delivered by the apostles in their epistles, concerning the moral conduct of Christians in general.—See what is meant in scripture by *delivering, tradition*, &c. Col. ii. 6. note.

Ver. 22. The dog is turned again to his own vomit.—As applied by the apostle this proverb signifies, that although the persons spoken of had at their baptism promised to renounce their wicked practices,

and perhaps had begun to do so, yet, as the corruptions of their nature still remained, they returned to their evil practices with more greediness than ever. Blackwall says this proverb, "with great propriety and strength, marks out the sottishness and odious manners of wretches enslaved to sensual appetites and carnal lusts; and the extreme difficulty of reforming vicious and inveterate habits." *Sacr. Classica*, vol. ii. p. 82.

CHAPTER III

View and Illustration of the Discoveries in this Chapter.

THE apostle informed the brethren, that his design in writing both his epistles, was to bring to their remembrance the doctrines and precepts delivered by the prophets and apostles; because it was the most effectual method of preserving them from being seduced by false teachers, ver. 1.—Wherefore, as one of the greatest of these men's errors was, their denying the coming of Christ to judge the world and destroy this mundane system, he desired the brethren to recollect what the holy prophets anciently had spoken, together with the commandments of the apostles of Christ to their disciples, to prepare for and to expect these events, ver. 2.—But, lest they might think Christ was to come to judgment immediately, he told them they were to know this, that in the last age of the world scoffers will arise in the church itself, who, though they may pretend to believe the revelations of God, (see ver. 5.), will be infidels at heart, ver. 3.—and who, because Christ's coming was so long delayed, will ridicule the promise of his coming as a mere fable, and from the permanency of the mundane system, without any alteration since the beginning, will argue that there is no probability of its being ever destroyed, ver. 4.—But to shew the fallacy of these reasonings, the apostle observed, that such atheistical Christians are wilfully ignorant of Moses's doctrine concerning the making of the heavens and the earth of water, and concerning the earth's subsisting by water through the power of the word of God, ver. 5.—and concerning the destruction of the old world by the same word of God, through his overflowing it with water, ver. 6.—Wherefore, the world having been once destroyed, as well as made, by the word of God, there is a possibility that it may be destroyed by him a second time. This conclusion following clearly from the Mosaic history, the apostle did not think it necessary to mention it. But to shew the certainty of the destruction of the mundane system, he assured the brethren, and all mankind, that the world is no more to be destroyed by water but by fire; being defended from deluges, and kept safely to be destroyed by fire at the day of judgment, ver. 7.—This argument being founded on experience, was unanswerable.

The apostle, it seems, foresaw, that on account of the day of judgment's being so long delayed, the scoffers would charge Christ with a want of faithfulness, or want of power to perform his promise. He therefore assured the brethren, that God's purposes are not affected by any duration whatever. One day is with the Lord as a thousand years, and a thousand years as one day. His purposes are accomplished with as much certainty, however long delayed, as if they had been executed the very day they were declared, ver. 8.—Further, he assured them, that Christ does not delay his coming, either because he has forgotten his promise, or because he wants power to do what he hath promised, but merely with a view to afford sinners space for repentance, ver. 9.; that his coming will be sudden and unexpected, and occasion inexpressible terror to infidels; that after the judgment, the heavens and the earth, and all the works of God and man upon the earth, shall be utterly burnt, ver. 10.; and that, knowing these things, believers ought always to live in a godly manner, ver. 11.—looking for, and earnestly desiring the coming of the day of the Lord, in which the heavens being set on fire, &c. ver. 12.—But though the world is thus to be burnt, the apostle declared, that he with all the godly, according to God's promise, expected a new heaven and a new earth, in which the righteous are to dwell for ever, ver. 13.—Wherefore he exhorted the faithful, in the expectation of an abode in that happy country, to endeavour earnestly to be found blameless by Christ at his coming, ver. 14.

In the remaining part of the chapter St. Peter informed the brethren, that some of the teachers built their false doctrine on certain passages of his brother Paul's epistles, which they wrested, as they also did the other scriptures, to their own destruction, ver. 15, 16.—He desired them therefore to be on their guard, that they might not be carried away by the error of these lawless persons, ver. 17.—and exhorted them to grow in grace, and in the knowledge of our Lord Jesus Christ, to whom he addressed a doxology; and so concluded his letter, ver. 18.

NEW TRANSLATION.

CHAP. III.—1 Beloved, this second epistle I now write to you, in which¹ EPISTLES I stir up your sincere² mind (v. 163.) to remembrance:

2 To recollect (ταῖς γραφαῖς) the words before spoken by the holy prophets, (chap. i. 12, 19.), and the commandment of us the apostles

COMMENTARY.

CHAP. III.—1 *Beloved, this second epistle I now write to you, in which two epistles my design is to stir up your sincere mind to the practice of every virtue, by bringing to your remembrance some things which ye know;*

2 *Even to recollect the predictions before spoken by the holy prophets, Enoch (Jude, ver. 14, 15.), David (Psal. l. 1—6. lxxv. 8.), and Daniel (xii. 2.), concerning the power and coming of Christ*

Ver. 1.—1. In which.]—ἐν αὐτῇ. Because the antecedent, *second epistle*, implies that Peter had written a *first*, he puts the relative in the plural, to shew that he speaks of both his epistles.

2. Your sincere mind.]—ἐκκαρτερῶ. The apostle calls their mind *sincere*, to signify that he believed they had a real love of truth and goodness.

of the Lord and Saviour. (See ver. 11, 12.)

3 Knowing this first, that *scoffers will come*¹ in the last of the days,² walking after their own lusts,³

4 And saying, Where is the promise¹ of his coming? For from the TIME² the fathers have fallen asleep, all things continue³ as at the beginning of the creation.⁴

5 (Tag, 98.) But *this wilfully escapes them*, that the heavens were *anciently*, and the earth (ξ) of water,¹ and (δ, 113.) through water THE EARTH consists² by (τω λογω) the word of God.

6 (Δι ὃν ὁ τότε κόσμος) By whom the then world, being overflowed with water, perished.¹

Ver. 3.—1. Scoffers will come.]—When the apostle wrote this passage, there were Epicureans and others among the Gentiles, and Sadducees among the Jews, who ridiculed the promises of the gospel concerning the resurrection of the dead, the general judgment, the destruction of the earth, and a future state of rewards and punishments. Wherefore, seeing the scoffers of whom Peter speaks had not yet appeared, but were to come in the last period of the duration of the world, it is probable that they were to arise in the church itself. Accordingly they are reproved, ver. 5. for being wilfully ignorant of the Mosaic history of the creation and of the deluge. And Jude, ver. 18, 19, says the scoffers separated themselves from other Christians, and had not the Spirit, though they pretended to be inspired.—The evil of scoffing at the doctrines and promises of the gospel may be learned from Psal. i. 1. where scoffing at religion is represented as the highest stage of impiety. The prediction of the coming of scoffers shews that they come by the permission of God, who, no doubt, will bring good out of that great evil.

2. In the last of the days.]—Εἰς ἰσχυρὸν τῶν ἡμερῶν. This is different from τῶν ἡμερῶν χρόνους, 1 Tim. iv. 1. 'future times,' and from ἰσχυραὶς ἡμέραις, 2 Tim. iii. 1. 'latter times.' See the note on that verse. It is different likewise from ἰσχυρὸν τῶν χρόνων, 1 Pet. i. 20. 'in the last of the times.' Perhaps it means the last part of the days of the world's duration.

3. Walking after their own lusts.]—Here the apostle has laid open the true source of infidelity, and of men's scoffing at religion. As Benson says, "They may pretend to religion, but they are governed by sense and appetite: and they take refuge in infidelity, and scoff at religion, to make themselves easy in their vices."

Ver. 4.—1. Where is the promise of his coming?—that is, the accomplishment of the promise of his coming. The promise of Christ's coming we have, Matt. xv. 27. 'The Son of man shall come in the glory of his Father, with his angels; and then he will reward every man according to his works.' See also John xiv. 3. This promise was renewed by the angel at our Lord's ascension, Acts i. 11. 'This same Jesus, who is taken from you into heaven, will so come in like manner as ye have seen him go into heaven.'—By representing Christ's promised coming as a delusion, the scoffers set themselves and others free from all fear of future judgment, and bereft the righteous of the hope of reward.

2. For (αφ' ἧς; supply ἡμερῶν) from the time.]—Grotius translates this, 'For except that the fathers have fallen asleep,' contrary to the propriety of the Greek idiom.

3. All things continue as at the beginning.]—By all things, the scoffers meant the existence and motion of the heavenly bodies, the succession of the seasons, the revolutions of day and night the same degree of light and heat in the world, the fruitfulness of the earth, the successive generation and corruption of animals and vegetables; in short, every part of this stupendous fabric, which, because it suffers no change, the scoffers will say must be eternal. And with respect to the resurrection; as the first races of men, who have fallen asleep, continue to sleep, without the least symptom of their awaking, the scoffers will affirm, that the resurrection of the dead is a thing altogether improbable. The same they will say of the creation of the new heavens and new earth. The atheists of the present age have no better arguments for proving the eternity of the world, in opposition to the arguments from tradition, from history, from the recent invention of arts, from the imperfect population of the earth; which all shew that it was made, and that not very long ago.

4. Of the creation.]—The scoffers being nominal Christians, will speak of the creation, not because they believe it, but as using the common phraseology; or, perhaps, by way of ridicule. For if they allowed the world to have had a beginning, they could not deny the possibility of its having an end.

Ver. 5.—1. That the heavens were *anciently*, and the earth of water.]—As in this passage the heavens signify the aerial atmosphere which surrounds this earth, the plural is put for the singular, by a change of the number very common in the scripture. See Ess. iv. 22.—Further, since Moses tells us, that 'in the beginning God created the heavens and the earth;' and that after the earth was created 'it was without form and void,' and then calls it the deep, and the waters, he certainly speaks of the creation of the *chaos*. But the apostle Peter speaks of the formation of the different parts of the mundane system out of the chaos or water, of which Moses also gives an account. For the latter tells us, that the Spirit of God moved on the face of the waters; and then that God brought from them, first light, next the firmament or atmosphere, which he calls

to judgment: also the commandment of us the apostles of the Lord and Saviour, to prepare for that event, which we delivered to you as his commandments.

3 But that your faith in the prophetic word may not be shaken, ye are to know this first of all, that *scoffers will arise in the last part of the days* of the world, walking after their own lusts,

4 And saying, where is his promised coming to raise the dead, and to destroy the earth? For from the time of the death of the first race of men, all the parts of the mundane system continue as they were at their first creation. Christ's coming, therefore, is a delusion.

5 But this wilfully escapes the scoffers, (who, from the stability of all the parts of the universe, argue against the creation and destruction of the world), that, according to Moses, the aerial heavens were at the beginning, and the earth made of water, and through water the earth subsists, and all by the word of God. See John i. 3.

6 By whom the then created world, being overflowed with water, perished before it was two thousand years old.

heaven, and then the dry land, which he calls earth, &c. So that all the different parts of our system, according to Moses, were of water; which is what Peter likewise affirms. The ancient philosopher Thales gives the same account of the origin of things, I suppose, from ancient tradition: Εξ τῶν ὕδατος ὁ κόσμος συνέστηκε πάλιν, which Cicero thus translates, "Ex aqua dixit omnia constare,—He said that all things consist of water."

2. And through water the earth (συμψωσα) consists.]—Because this Greek word is the nominative singular feminine, it cannot agree with ὁ οὐρανός, the heavens, which is masculine. The earth, γη, therefore, is understood; and I have supplied it accordingly. The apostle's meaning is, that as the earth was made of water, it consists or subsists by water; for water is necessary to unite its parts, to render it fruitful, and to afford drink to animals. Water also is necessary to the subsistence of the heavens or atmosphere, to render it fit for respiration, and for distilling rain to fructify the earth. Erasmus translates the clause thus: 'That the heavens were anciently, and the earth of water, and through water, consisting by the word of God.' But both the number and the gender of the word συμψωσα, consisting, forbid this translation. See the next note.

Ver. 6.—1. By whom the then world, being overflowed with water, perished.]—Because the relative Δι ὃν, By whom, is in the plural number, and the immediate antecedent, the word of God, is in the singular, Beza, who is followed by Whitby, Benson, and others, thinks Δι ὃν refers to the heavens and earth, the remote antecedent, and interprets the passage thus 'By which heavens and earth, the inhabitants of the old world, being overflowed with water, perished.' For as the waters of the deluge came from the heavens or atmosphere, and from the earth, he thinks the antediluvians might be said to have been overflowed with water by the heavens and the earth. But first, that the then world which perished, means principally the material fabric, and not its inhabitants only, I think is plain from ver. 7. where the ὁ νῦν οὐρανός καὶ ἡ γη, the present heavens or atmosphere, and the earth, are opposed to what is called, ver. 6. ὁ τότε κόσμος, the then world, and is said to have been overflowed with water. For if, as all agree, the ὁ νῦν οὐρανός καὶ ἡ γη, which are said, ver. 7. to be kept for fire, mean the present mundane system, the ὁ τότε κόσμος, which was overflowed with water, and which is opposed to the present heavens and earth, must undoubtedly mean the antediluvian earth itself, rather than its inhabitants, whose perishing was only the consequence of the overflowing of the earth with water. Secondly, with respect to the account given ver. 6. of the cause of the deluge, I acknowledge that Δι ὃν in the beginning of the verse may imply that it was brought on, either by the instrumentality of the heavens and the earth, as Beza supposes, or, which is the more general opinion, by the efficiency and direction of the word of God. This latter sense I take to be the apostle's meaning; for as his design in the passage was to prove that Christ is able to destroy this mundane system, it was directly to his purpose to speak of him as the intelligent efficient cause of the overflowing of the old world with water, after having made it at first out of water. The reason is, if the word of God destroyed the old world with water, he certainly is able to destroy it a second time. And having promised to preserve it from being destroyed again by water, that he may destroy it by fire at the judgment and destruction of ungodly men, ver. 7. his having actually preserved it during so many ages from any deluge, is a proof which, the longer the world continues, becomes the stronger, to convince us that it shall be destroyed by fire, as Christ hath declared. On the other hand, for the apostle to have mentioned, as Beza supposes, that mankind perished by the heavens and the earth overflowing them with water, is no proof that the world shall be destroyed a second time; and far less is it a proof that the heavens and the earth shall be destroyed by fire at the judgment. Yet that event the apostle infers, ver. 7. from the old world's having been destroyed by water. See the notes on that verse.—For all these reasons I conclude, that the relative Δι ὃν, ver. 6. does not refer to the heavens and the earth, the remote antecedent mentioned ver. 5. but to the word of God, the near antecedent in the end of the verse. It is no objection that the relative is in the plural number; for as the Hebrews, in order to aggrandize the person and things of which they treat, speak of them in the plural number, although in their nature they are singular, (Ess. iv. 22.), Δι ὃν, in ver. 6. may, agreeably to the Hebrew idiom, be put for Δι ὅ; consequently the word of God, though it be singular, may very well be its antecedent. Or the relative in this passage may be put in the plural form, to shew that the expression word of God includes two persons, namely, God and

7 But (*ἡ νῦν οὐρανὸς*) the present heavens and the earth, by the same word,¹ are *treasured up, being kept for fire* (*ἡ*) against the day of judgment² and destruction of ungodly men. (See Whitby's note on this verse.)

8 But *this one thing, let it not escape you, beloved, that one day with the Lord is as a thousand years, and a thousand years as one day.*¹

9 The Lord who hath promised, doth not delay in the manner some account delaying;¹ but he exercises long-suffering towards us, not desiring² that any should perish, but that all should come to repentance.

10 However, as a thief in the night,¹ the day

his Word, just as in chap. iii. 1. the phrase, *this second epistle*, is shewed to imply the first epistle also, by the relative *αὕτη* being in the plural.

2. Overflowed with water, perished;—that is, lost its primitive constitution and form, by which means, and by the alteration made in its atmosphere, it became a habitation less healthy and fruitful, and less pleasant than formerly; as may be gathered from the shortening of the life of man after the flood, and the present appearance of the earth, which is that of a ruin.

Ver. 7.—1. By the same word.—The common reading here is *ἡ νῦν οὐρανὸς*, by his word. But our translators have followed the reading of the Alexandrian and some other MSS., and of the Vulgate version, and which is adopted by Beza, namely, *ἡ νῦν οὐρανὸς*, by the same word. See Mill.

2. Being kept for fire.—Here the apostle hath in his eyes God's oath to Noah, 'not to destroy the earth any more by a flood,' Gen. ix. 11; also his declaration, Gen. viii. 22, 'that while the earth remained, seed-time and harvest, &c. should not cease.' Wherefore, the earth is not always to remain; but it is not to be destroyed by a deluge. It is kept from floods, to be destroyed by fire.

3. Against the day of judgment and destruction of ungodly men.]—In regard that Hammond and other celebrated commentators understand this prophecy as a prediction of the destruction of Jerusalem, it will be proper here to inform the reader, that in support of their interpretation they appeal to the ancient Jewish prophecies, where, as they contend, the revolutions in the political state of empires and nations are foretold in the same forms of expression with those introduced in Peter's prediction. The following are the prophecies to which they appeal.—Isa. xxiv. 4. where the destruction of Idumea is foretold under the figures of 'dissolving the host of heaven,' and of 'rolling the heaven together as a scroll,' and of 'the falling down of all their host as the leaf falleth off from the vine.'—Ezek. xxxii. 7. where the destruction of Egypt is described by the figures of 'covering the heaven, and making the stars thereof dark,' and of 'covering the sun with a cloud,' and of 'hinder the moon from giving her light.'—Joel ii. 10. the invasion of Judea by foreign armies is thus foretold: 'The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining.' And ver. 30, 31. the destruction of Jerusalem by the Romans is thus predicted: 'I will shew wonders in the heavens and in the earth; blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.'—Amos viii. 9. God threatening the Jews is introduced saying, 'In that day I will cause the sun to go down at noon, and I will darken the earth in the clear day.'—Haggai ii. 6. the overthrow of Judaism and heathenism is thus foretold, 'Yet once and I will shake the heavens, and the earth, and the sea and the dry land.'—Lastly, Our Lord, in his prophecy of the destruction of Jerusalem, has the following expressions. Matt. xxiv. 29. 'After the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.'

Now it is remarkable, that in these prophecies none of the prophets have spoken, as Peter has done, of the entire destruction of this mundane system, nor of the destruction of any part thereof. They mention only the 'rolling of the heavens together as a scroll,' the 'obscuring of the light of the sun and of the moon,' the 'shaking of the heavens and the earth,' and 'the falling down of the stars;' whereas Peter speaks of the utter destruction of all the parts of this mundane system by fire. This difference affords room for believing, that the events foretold by the prophets are different in their nature from those foretold by the apostle; and that they are to be figuratively understood, while those predicted by the apostle are to be understood literally. To this conclusion likewise the phraseology of the prophets compared with that of the apostle, evidently leads. For the prophetic phraseology, literally interpreted, exhibits impossibilities; such as 'the rolling of the heavens together as a scroll,' the 'turning of the moon into blood,' and 'the falling down of the stars from heaven as the leaf of a tree.' Not so the apostolic phraseology; for 'the burning of the heavens' or atmosphere, and 'its passing away with a great noise,' and 'the burning of the earth and the works thereon,' together with the 'burning and melting of the elements,' that is, the constituent parts of which this terrestrial globe is composed, are all things possible, and therefore may be literally understood; while the things mentioned by the prophets can only be taken

7 But though the destruction of the old world by water shews that the present world may be destroyed, I do not say it will be destroyed by water: *The present heavens and earth, by the same word who destroyed the old world, are treasured up and preserved from a deluge, for the purpose of being burnt with fire at the day of judgment and destruction of ungodly men.*

8 Do not hearken to those who, from Christ's delaying, argue that he will never come. *But this one thing remember, beloved, that the Lord's purposes are not affected by any duration, whether short or long; because nothing can happen to hinder their execution.*

9 The Lord, who hath promised to come, doth not delay his coming to destroy the world, for the reason supposed by some; namely, that he is not able to do what he hath promised; but he delays his coming, that he may exercise long-suffering towards us, not desiring that any should perish, but that all should have an opportunity of repenting.

10 However long it may be delayed; as a thief in the night cometh

figuratively.—This, however, is not all: There are things in the apostle's prophecy which shew that he intended it to be taken literally; as, 1. He begins with an account of the perishing of the old world, to demonstrate, against the scoffers, the possibility of the perishing of the present heavens and earth. But that example would not have suited his purpose, unless by the burning of the present heavens and earth he had meant the destruction of the material fabric. Wherefore, the opposition stated in this prophecy between the perishing of the old world by water, and the perishing of the present world by fire, shews that the latter is to be as real a destruction of the material fabric as the former was: 2. The circumstance of the present heavens and earth being treasured up and kept, ever since the first deluge, from all after deluges, in order to their being destroyed by fire at the day of judgment, shews, I think, that the apostle is speaking of a real and not of a metaphorical destruction of the heavens and earth: 3. This appears likewise from the apostle's foretelling, that after the present heavens and earth are burnt, a new heavens and a new earth is to appear, in which the righteous are to dwell for ever: 4. The time fixed by the apostle for the burning of the heavens and the earth, namely, the day of judgment and punishment of ungodly men, shews that the apostle is speaking not of the destruction of a single city or nation during the subsistence of the world, but of the earth itself, with all the wicked who have dwelt thereon. These circumstances persuade me, that this prophecy, as well as the one recorded 2 Thess. i. 9. is not to be interpreted metaphorically of the destruction of Jerusalem, but should be understood literally of the destruction of our mundane system, and of the general judgment.

Ver. 8. One day with the Lord is as a thousand years, &c.]—This is an allusion to Psal. xc. 4. But neither the apostle nor the Psalmist meant that God does not perceive any difference between the unequal durations of a day and of a thousand years; but that these differences do not affect either his designs, or actions, or felicity, as they do those of finite creatures: So that what he brings to pass on the day he declares his purpose, is not more certain than what he will bring to pass a thousand years after his declaration. In like manner, what is to be brought to pass a long time after his declaration, is not less certain than if it had been done when declared. See Abernethy's Sermons, vol. i. p. 218, 219.

Ver. 9.—1. The Lord who hath promised, doth not delay, &c.]—Benson, by supplying *αὐτὸς* here, translates the clause thus:—'The Lord doth not delay concerning the promise.' But *ὁ κύριος*, *ἐπαγγελίας* may be the genitive not of possession but of the agent; on which supposition the translation will be, 'The Lord who hath promised,' namely, to come.—L'Enfant observes, that the word *ἐπαγγελίας* denotes a declaration of any kind, whether it be a promise of something good, or a denunciation of evil.

2. Not desiring that any should perish.]—The word *βουλομένης* in this passage cannot be understood of the ultimate determination of the divine will; for that is always followed with the thing willed. The proper translation of the word is, *not desiring*; for God may truly be said 'not to desire that any should perish,' as he hath included Adam and all his posterity in the covenant of grace, and hath given the means of repentance and salvation to all. On this Oecumenius writes, "Consummationis tempus differri, ut compleretur numerus salvandorum;—that the time of the end is deferred, that the number of them who are to be saved may be filled up." By the persons to be saved, Estius and Beza understand the *elect* to eternal life; but others understand this of mankind in general.

Ver. 10.—1. As a thief in the night.]—Because thieves commonly break into houses in the night-time, and occasion great fear to those who are within, any sudden unexpected event, especially such as occasioned terror, was compared by the Hebrews to the coming of a thief in the night. The suddenness, therefore, and unexpectedness of the coming of the day of the Lord, and the terror which it will occasion to the wicked, are the circumstances in which it will resemble the coming of a thief, (see 1 Thess. v. 4: note), and not that it will happen in the night-time. Yet the ancients, from this and other passages, inferring that Christ's coming to judgment would happen in the night-time, instituted their vigils. But, as Beza says, leaving the uncertainties, let us rather watch day and night, with minds raised up to him, that we may not be lulled asleep by the intoxications of the world.

2. The day of the Lord.]—See 2 Thess. Prof. sect. 4. where it is shewn, that although Christ's coming to destroy Jerusalem is sometimes called 'the coming, and the day of the Lord,' these appellations

The other particulars, said by the ancients to have happened to John after he settled at Ephesus, it is needless to mention; as some of them are not sufficiently attested, and others of them are embellished with circumstances evidently fabulous. Yet, if the reader is desirous to know what ancient authors have reported concerning our apostle after he went into Asia, he will find the passages of their writings, in which these things are mentioned, quoted by Lardner, Canon, vol. i. beginning at page 349.

SECT. II.—*Of the Authenticity of the First Epistle of John.*

THE authenticity of any ancient writing is established, first, By the testimony of contemporary, and of succeeding authors, whose works have come down to us; and who speak of that writing, as known to be the work of the person whose name it bears. Secondly, By the suitability of the things contained in such a writing, to the character and circumstances of its supposed author; and by the similarity of its style to the style of the other acknowledged writings of that author. The former of these proofs is called the *external evidence* of the authenticity of a writing; the latter, its *internal evidence*. Where these

two kinds of evidences are found accompanying any writing, they render its genuineness indubitable.

The external evidence of the authenticity of John's first epistle shall be laid before the reader in the preface to the second epistle, sect. 1. by shewing that the earliest and best Christian writers have all, with one consent, and without any hesitation, ascribed the first epistle to him. And their testimony is confirmed by this circumstance, that the Syriac translator who omitted the second epistle of Peter, the second and third epistles of John, and the epistle of Jude, because some doubts were entertained concerning them in the first age, or perhaps because they had not come to his knowledge, hath translated John's first epistle as an apostolical writing of which there never was any doubt.

In this preface, therefore, we shall state the internal evidence of the authenticity of the first epistle ascribed to John, by shewing, first, that in respect of its matter, and secondly, that in respect of its style, it is perfectly suitable to the character and circumstances of its supposed author. In respect of the matter or subject of the epistle under consideration, the writer of it hath discovered himself to be John the apostle, by introducing a number of sentiments and expressions found in the gospel, which all Christians from the beginning have acknowledged to be the work of John the apostle.

EPISTLE.

CHAP. I.—1. That which was from the beginning, (*ἡ ἀρχὴ*) which we have contemplated—concerning the living Word.

II.—5. Whosoever keepeth his word, truly in that man the love of God is perfected.

II.—6. He who saith he abideth in him, ought himself also so to walk, even as he walked. See chap. iii. 24. iv. 13. 16.

II.—8. I write to you a new commandment.

III.—11. This is the message which ye have heard from the beginning, that we should love one another.

II.—8. The darkness passeth away, and the light which is true, now shineth.

10. Abideth in the light, and there is no stumbling-block to him.

II.—13. Young children, I write to you, because ye have known the Father.

14. Because ye have known him from the beginning.

II.—29. Every one who worketh righteousness is begotten of God. See also iii. 9. v. 1.

III.—1. Behold how great love the Father hath bestowed on us, that we should be called the sons of God!

III.—2. We shall be like him, for we shall see him as he is.

III.—8. He who worketh sin is of the devil; for the devil sinneth from the beginning.

III.—13. Do not wonder, my brethren, that the world hateth you.

IV.—9. By this the love of God was manifested, that God sent his Son, the only begotten, into the world, that we might live through him.

IV.—12. No man hath seen God at any time.

V.—13. These things I have written to you who believe on the name of the Son of God, that ye may know that ye have eternal life; and that ye may believe on the name of the Son of God.

V.—14. If we ask any thing according to his will, he heareth us.

V.—20. The Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life.

GOSPEL.

CHAP. I.—1. In the beginning was the Word. 14. And (*καὶ*) we beheld his glory.

4. In him was life.

14. The word was made flesh.

XIV.—23. If a man love me, he will keep my words, and my Father will love him.

XV.—4. Abide in me, and I in you. As the branch cannot bring forth fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.

XIII.—34. A new commandment I give to you,—that ye love one another as I have loved you.

I.—5. The light shineth in darkness.

9. That was the true light.

XI.—10. If a man walk in the night, he stumbleth, because there is no light to him.

XVII.—3. This is the eternal life, that they might know thee the only true God.

And Jesus Christ whom thou hast sent.

III.—3. Except a man be begotten again.

5. Except a man be begotten of water and of the Spirit.

I.—12. To them he gave power to become the sons of God, even to them who believe on his name.

XVII.—24. Be with me where I am, that they may behold my glory.

VIII.—44. Ye are of your father the devil—He was a murderer from the beginning.

XV.—20. If they have persecuted me, they will also persecute you.

III.—16. God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life.

I.—18. No man hath seen God at any time.

XX.—31. These things are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name.

XIV.—14. If ye shall ask any thing in my name, I will do it.

XVII.—2. Thou hast given him power over all flesh that he might give eternal life to as many as thou hast given him. 3. And this is the eternal life, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

From the above comparison of the first epistle of John with his gospel, there appears such an exact agreement of sentiment in the two writings, that no reader who is capable of discerning what is peculiar in an author's turn of thinking, can entertain the least doubt of their being the productions of one and the same writer. Farther, since John hath not mentioned his own name in his gospel, the want of his name in the epistle is no proof that it was not written by him; but rather a presumption that it is his, especially as he hath sufficiently discovered himself to be an apostle, by affirming, in the beginning of the epistle, that he was an eye and ear-witness of the things which he hath written concerning the living Word.

2. The style of this epistle, being the same with the style of the gospel of John, it is by that internal mark likewise shewed to be his writing. In his gospel, John doth not content himself with simply affirming or denying a thing, but to strengthen his affirmation, he denies its contrary. In like manner, to strengthen his denial of a thing, he affirms its contrary. See John i. 20. iii. 36. v. 24. vi. 22. The same manner of expressing things strongly, is found in the epistle. For example, ch. ii. 4. 'He who saith I have known him, and doth not keep his commandments, is a liar, and the truth is not in him.'—Ver. 27. 'The same unction teacheth you concerning all things, and is truth, and is no lie.'—Chap. iv. 2. 'Every spirit which confesseth Jesus Christ hath come in the flesh, is from God. 3. And every spirit which doth not confess Jesus Christ hath come in the flesh, is not from God.'

In his gospel likewise, John, to express things emphatically, frequently uses the demonstrative pronoun *this*. Chap. i. 19. *Αὐτός*, 'This is the testimony.'—iii. 19. *Αὐτός*, 'This is the condemnation, that light,' &c.—vi. 29. *Τὸ*, 'This is the work of God.'—ver. 40. *Τὸ*, 'This is the will of him.'—ver. 50. *Οὗτος*, 'This is the bread which came down from heaven.'—xvii. 3. *Αὐτός*, 'This is the eternal life.' In the epistle, the same emphatical manner of expression is found, chap. i. 5. ii. 25. 'This is the promise.'—iii. 23. *Αὐτός*, 'This is his commandment.'—v. 3. *Αὐτός*, 'This is the love of God.'—ver. 4. 'This is the victory.'—ver. 6. *Οὗτος*, 'This is he who came by water.'—ver. 14. 'This is the boldness which we have with him.'

Such is the internal evidence on which all Christians from the beginning have received the first epistle of John, as really written by him, and of divine authority, although his name is not mentioned in the inscription, nor in any part of the epistle.

SECT. III.—Of the State of the Christian Church at the time John wrote his First Epistle; and of his design in writing it.

THE apostle John, having lived to see great corruptions, both in doctrine and practice, introduced into the church, by many who professed themselves the disciples of Christ, employed the last years of his life in opposing these corruptions. For he wrote his three epistles, to establish the truths concerning the person and offices of Christ, and to condemn the errors then prevailing contrary to these truths. Also to repress the lewd practices, for the sake of which these errors were embraced.—Besides, he considered that his testimony to the truths concerning the person and offices of Christ, together with his direct condemnation of the opposite errors published to the world in his inspired writings, would be of singular use in preserving the faithful from being seduced by the false teachers and other corruptors of Christianity, who in future ages might arise and trouble the church. See the Preface to James, sect. 4.

The heretical teachers who infested the church in the first age, finding Messiah called in the Jewish scripture,

God, and the Son of God, thought it impossible that he could be made flesh. In this sentiment, these teachers followed the Jewish chief priests, elders, and scribes, who being assembled in full council, unanimously condemned Jesus as a blasphemer, because, being a man, he called himself *Christ the Son of the blessed God*. See 1 John v. 5. note. Upon this decision, one class of the ancient false teachers founded their error concerning the person of Christ. For, while they acknowledged his divinity, they denied his humanity; that is, the reality of his appearing in the flesh, (see 1 John iv. 2, 3. v. 1.); and contended, that his body was only a body in appearance, that he neither suffered nor died, and that he did none of the things related of him in the gospel. He seemed indeed to do these things, which, in their opinion, was a sufficient foundation for the evangelists to relate them as done by him. But their reality, as matters of fact, they absolutely denied. More particularly, having affirmed that he died only in appearance, they denied his having made a propitiation for the sins of the world by his death, chap. ii. 2. They likewise denied, that he arose from the dead and ascended into heaven. In short, according to them, the things ascribed to Jesus in the gospels were altogether imaginary. This was the opinion of Basilides, and of all the heretics in the first age to whom the fathers have given the name of *Docetæ*, or *Phantasiastæ*; but who by the apostle John are more emphatically called *Antichrists*, chap. iv. 3. because they were opposers of Christ as come in the flesh. By pretending that Christ suffered death only in appearance, the Docetæ endeavoured to avoid the ignominy of the crucifixion of their Master, and to free themselves from that obligation to suffer for their religion, which was laid on them both by Christ's precept and example.

On the other hand, the Cerinthians and Ebionites adopted a doctrine concerning the Christ, which, though contrary to that just now described, was equally erroneous. They acknowledged the reality of the things written in the gospels concerning Jesus: But like many in modern times, who admit nothing as true which they are not able to comprehend, they denied that Jesus was the Christ or Son of God, chap. ii. 22. because they could not reconcile the things which happened to him with their idea of the Son of God. This class of heretics were said by the fathers, *Αὐτὸν τὸν Ἰησοῦν, τὸν ἀπολύειν Ἰησοῦν*. See chap. ix. 3. note 1. end. For they affirmed that Christ entered into Jesus at his baptism in the form of a dove, but flew away from him before his passion.—B. Horsley, in Lett. 14. to Dr. Priestley, saith, "The Cerinthians held, that Christ being restored to Jesus after his resurrection, it rendered the man Jesus an object of divine honours." They believed, it seems, that Jesus was originally and essentially a man; and that whatever divinity he possessed was adventitious, consequently was separable from him.

The former sort of false teachers having denied the humanity, and the latter the divinity of our Lord, the apostle John, to confirm all the disciples in the belief of the truth concerning the person and offices of Christ, wrote this his first epistle, in which he expressly asserted that 'Jesus Christ is the Son of God,' chap. i. 3, 7. iv. 15. and that he came in the flesh. See chap. iv. 2. note.

Here let it be observed, that the opinions of the Docetæ, on the one hand, and of the Cerinthians on the other, concerning the person and offices of Christ, make it probable that the apostles taught, and that the first Christians believed Christ to be both God and man. For if the Docetæ had not been taught the divinity of Christ, they had no temptation to deny his humanity. And if the Cerinthians had not been taught the humanity of Christ, they would have been under no necessity of denying his divinity. But fancying it impossible that

both parts of the apostle's doctrine concerning the Christ could be true, the one class of heretics, to maintain his divinity, thought themselves obliged to deny his humanity; and the other, to maintain his humanity, supposed it necessary to deny his divinity.—To this argument, by which it is rendered probable that the apostles taught, and the first Christians believed, Jesus Christ to be both God and man, the Socinians perhaps will reply, that the members of the church of Jerusalem being called *Ebionites* by the ancients, is a proof; not only that the church of Jerusalem held the opinion of Ebion concerning the mere humanity of Christ, but that the apostles who planted and instructed that church held the same opinion; because it is natural to suppose, that the faith of the teachers and of the disciples on this article was the same, consequently that the apostles themselves were Unitarians. Nevertheless, from the account which Origen hath given of the brethren of the church of Jerusalem, who he tells us were called *Ebionites* by the ancients, it appears that this name, as applied to the Hebrew Christians, by no means leads to these conclusions. For in his second book against Celsus, sect. 1. in answer to the Jew, who alleged that the Jewish Christians, being deceived by Christ, had forsaken the laws and institutions of their fathers, and gone over to a different name and manner of living, Origen affirmed, "That they had not forsaken the law of their fathers, but lived according to it, being named from the poorness of the law; (he means, named *Ebionites*); for a poor person is called by the Jews *Ebion*. Hence, those of the Jews who received Jesus are called *Ebionites*." The Jewish believers, therefore, according to Origen, were called *Ebionites*, not because they held the opinion of Ebion concerning the mere humnity of Christ, but because they adhered to the law of Moses, and expected only the poor temporal rewards which were promised in that law; whereas, the proper *Ebionites* were those who had a low opinion of the person of Christ. So Eusebius informs us, E. H. lib. iii. c. 27. "The ancients called them *Ebionites*, who entertained a poor and low notion of Christ; for they thought him only (*ἄνθρωπον καὶ κοινόν*) a simple and common man." Farther, admitting that the argument taken from the appellation of *Ebionites*, which was given by the ancients to the members of the church of Jerusalem, were well founded, it would not prove that all, or even the greatest part of them, held the doctrine of the mere humanity of Christ. For in comprehending the whole body of the Hebrew Christians under the appellation of *Ebionites*, Origen himself acknowledgeth in the third section of the same second book, that he wrote incorrectly, since he there distinguishes the Hebrew Christians into three sects, one of which, he tells us, discarded the law entirely; consequently they were not *Ebionites*, but orthodox Christians. The same distinction Jerome hath made in his commentary on Isaiah ix. 1, 2, 3. where he speaks of Hebrews believing in Christ, and, as a class of people distinct from them, mentions *Nazarenes*, who observed the law, but despised the traditions of the Pharisees, thought highly of Paul, and held the doctrine of our Lord's divinity. See also his Comment. on Isaiah viii. 14—21. More than this, although it were granted, for argument's sake, that the brethren of the church of Jerusalem generally believed the doctrine of Christ's mere humanity, it will not prove that the apostles by whom they were instructed were of the same opinion, unless we think the Hebrew Christians could not be enticed by false teachers to forsake their first faith. This, it is presumed, no one will affirm who recollects that the Laodiceans are an example of a whole church declining from its first faith, even in the days of the apostles, Rev. iii. 14—18. Lastly, in this question it is of importance to know, that the doctrine of the proper *Ebionites* concerning the mere humanity of Christ was deemed here-

tical by the church in the days of Irenæus, who wrote his books against heresies in the year 176 or 177. For in the list which he hath given of heretics, lib. i. he places the *Ebionites* between the *Cerinthians* and the *Nicolaitans*, both of them acknowledged heretics. And in his third book he refutes, by testimonies from the scriptures, the opinion of those who affirmed that Christ was a mere man engendered of Joseph, which was precisely the opinion of the proper *Ebionites*. Now, if the *Ebionæan* doctrine concerning the person of Christ was esteemed by the church heretical so early as in the time of Irenæus, it could neither be the doctrine of the apostles nor of the first Christians. Upon the whole, the argument of the Socinians to prove that both the apostles and the first Christians were Unitarians, taken from the members of the church of Jerusalem being called *Ebionites* by the ancients, is by no means conclusive.

Besides the heretics above-mentioned, there was a third sort who troubled the church in the apostle's days, named *Nicolaitans*, Rev. ii. 15. These the ancient Christian writers called *Gnostics*; because, misunderstanding our Lord's words, John xvii. 3. 'This is the life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent,' they affirmed, that nothing was necessary to eternal life, but the knowledge of the true God and of his Son Jesus Christ. With them, therefore, knowledge was the highest, and indeed the only Christian virtue; and therefore, whoever possessed the knowledge of God and of Christ was sure of salvation, whatever his character and actions might be.—Farther, because the apostle Paul, in his epistles, had taught the doctrine of justification by faith without works of law, these heretics affirmed that Christ had set men free from the obligation of the law of God as a rule of life; consequently, that in the gospel dispensation believers being under no law whatever, they sinned not by any thing they did, however contrary it might be to the laws, whether of God or of men. According to them, the only thing incumbent on believers, in order to their obtaining eternal life, was 'to abide in Christ;' by which they meant, abiding in the knowledge and profession of the gospel. This impious doctrine the *Nicolaitans* anxiously propagated, for the purpose of alluring wicked men to become their disciples, that they might draw money from them, which they spent in gratifying their lusts. Accordingly our Lord, in his epistle to the church of Pergamos, Rev. ii. 14. represents the *Nicolaitans* as 'holding the doctrine of Balaam, who (as Peter expresses it, 2 Pet. ii. 15. *loving the hire of unrighteousness*) taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit whoredom.'—Farther, because these ungodly teachers, whilst they inculcated the most immoral doctrines, pretended to be inspired, our Lord gave them the name of *Jezebel*, Ahab's wife, who, being addicted to sorcery and divination, was a great favourer of the prophets of Baal. Perhaps also the *Nicolaitans*, to gain the reputation of inspired teachers, imitated the prophets of Baal in their ecstasies.—Our Lord's condemnation of the doctrines and practices of these impostors, we have in the following passage, Rev. ii. 20. 'Thou sufferest that woman Jezebel, who calleth herself a prophetess, to teach, and to deceive my servants to commit whoredom, and to eat things sacrificed to idols.'—Concerning this class of false teachers, it is proper to remark, that their error did not consist in denying the essential difference between moral good and evil, but in affirming that Christ having purchased for his people an absolute freedom from the laws both of God and men, they were not bound by any rules of morality, but were at liberty to do what they pleased; so that, being incapable of sinning, they were not subject to punishment. This doctrine leading its abettors to all manner of licen-

iousness, our Lord had good reason to say of the Nicolaitans, Rev. ii. 6. that, 'he hated their deeds,' and also their doctrine,' ver. 15.

The licentious doctrines and abominable practices of the Nicolaitans, being adapted to the corrupt inclinations of the wicked, were eagerly embraced by many in the latter part of the apostle John's days. He therefore judged it necessary, in this epistle, to condemn these doctrines and practices in the plainest and strongest terms. See chap. i. 8-10. ii. 1-3. iii. 4.—For a more particular account of the Gnostics, taken from Mosheim, see Preface to the Colossians, sect. 2. paragraph 3. from the end.

SECT. IV.—*Of the Time when, and the Place where, John wrote his First Epistle.*

GROTIUS, HAMMOND, WHITBY, and BENSON think John wrote his first epistle before the destruction of Jerusalem. Benson fixes it to A. D. 68, answering to the 14th year of the emperor Nero, not long before the destruction of Jerusalem. This opinion he founds on chap. ii. 18. where the apostle says, 'Young children, it is the last hour;' by which Benson understands the last hour of the duration of the Jewish church and state. But Lampe, who supposed this epistle was written after the destruction of Jerusalem, thought the apostle might say it is the last hour, not only before, but after Jerusalem was destroyed.—Wall, in his note on these words, after mentioning that Grotius and Hammond interpreted them of the time immediately preceding the destruction of Jerusalem, which happened A. D. 70, adds, "Nor are St. John's words like those of any one who was foretelling that event, but rather of one who was speaking of the present state of the Christian religion."—The commentators who suppose this epistle was written before Jerusalem was destroyed, appeal likewise, in support of their opinion, to chap. ii. 13. 'Fathers, I write to you, because ye have known him from the beginning.' For this, they think, could be said only to persons who had seen and conversed with Christ; of which description there might be many alive at the time Jerusalem was destroyed.

Other commentators assign a much later date to this epistle.—MILL and LE CLERC place it A. D. 91 or 92.—BASPAGE A. D. 98.—BEAUSOBRE and L'ENFANT in the end of the first century, when John was very old; on which account they think he called himself, in his second and third epistles, *The Elder*.—DU PIN was of the same opinion.—WHISTON thought this and the other two epistles were written A. D. 81 or 82.—LAMPE places the first epistle after the Jewish war was ended, and before the apostle's exile into Patmos.—LARDNER also places it after the Jewish war, A. D. 80, or later.

My opinion is, that John wrote his first epistle before the destruction of Jerusalem:—1. Because the expression, 'it is the last hour,' may more naturally be understood of the last hour of the duration of the Jewish state, than of any later period; especially since the apostle adds, 'and as ye have heard that the antichrist cometh, so now there are many antichrists; whence we know that it is the last hour,' plainly alluding to our Lord's prediction concerning the false teachers who were to arise before the destruction of Jerusalem.—2. The expression, 'Ye have known him from the beginning,' applies better to the disciples, immediately before Jerusalem was destroyed, than to the few who may have been alive at the late date assigned to this epistle: for, thirty-five years after our Lord's ascension, when Jerusalem was destroyed, there may have been many living who had seen and conversed with him during his ministry on earth; whereas, in the year 98, or even in 92, there could not be many alive who were of that description.

In proof, however, of the late date of John's first epistle, it is alleged, that the heretics, who are said by the ancient fathers to have propagated the errors and practised the vices condemned in it, did not arise till after the destruction of Jerusalem. But though it were true that Basilides, Cerinthus, and the rest, who are mentioned by the fathers as holding the errors and following the vicious practices condemned in this epistle, did not arise till after Jerusalem was destroyed, the errors and vices for which they were infamous, certainly existed in the church before that catastrophe. For James speaks of them as prevalent in his time. See the preface to his epistle, sect. 4. And John represents the false teachers, whom he terms *antichrists*, as the very persons who were foretold by Christ to arise before Jerusalem was overthrown, 1 John ii. 18. I am therefore of opinion, that Basilides, and the rest, were mentioned by the fathers, not because they were the authors of the heresies ascribed to them, but because they propagated them with great industry and success.

As we do not know the precise time when, so neither do we know, with any certainty, the place where, John wrote his first epistle. Grotius thought it was written in Patmos, during the apostle's exile there, which he places before the destruction of Jerusalem. But if it was written before that event, which I think is the truth, it is more reasonable to suppose, that it was penned in Judea about the time the apostle observed the encompassing of Jerusalem with armies, and the other signs of its approaching destruction foretold by his Master, which led him to conclude that the last hour of the Jewish state was come, and to write this letter, to prevent the Christians in Judea from being seduced by the false Christs and false teachers, who, according to our Lord's prediction, had arisen. If I am right in this conjecture, the persons addressed in the second chapter, under the denomination of *little children, young men, and fathers*, were the Christians of different standings in the church, who were living in Judea and the neighbouring countries at that time, for whose salvation the apostle had the most anxious concern; especially as he speaks of the persons he calls fathers as having seen Christ. However, they were not the only persons for whom this epistle was intended. It was written for the benefit of Christians in general, to preserve them in the truth, and to prevent them from following the vicious practices of the false teachers, who had then arisen, or who might afterward arise. But of these things more in the following section, where the opinions, both of the ancients and moderns, concerning the persons to whom John's first epistle was written, shall be explained.

In this question it is of some importance to observe, that if John wrote his first epistle in Judea, about the time of the destruction of Jerusalem, and delivered it to the Christians living in that country, as I suppose he did, it will account for its being universally received as his, in the first age, notwithstanding it appeared without any inscription, and did not bear his name in any part of it. For, as he lived among the people for whom it was more immediately intended, and delivered it to some of them personally, they must all have known it to be his. Besides, after he settled at Ephesus, he had frequent opportunities, during his long abode there, to acknowledge that epistle as his in the presence of persons who inquired concerning its authenticity, and who no doubt reported his acknowledgment to others. Thus, the testimony of the brethren in Judea, to whom this epistle was originally delivered, joined with the apostle's own acknowledgment, published in Asia by the Christians there, could not fail to establish its authenticity, in such a manner as to occasion its being universally received as his, before the apostle's decease.—But the second and third epistles of John being written in the latter part of his life, he

did not survive long enough to establish their authenticity universally by his own acknowledgment. Besides, being written to private individuals, we may suppose they remained some time concealed in their possession, and did not come abroad, so as to occasion much inquiry concerning them, whilst the apostle was alive. This, I suppose, was the reason that the second and third epistles of John were doubted of by many in the early ages; whilst the first was received universally as his, immediately on its publication.

SECT. V.—*Of the Persons for whose Use the First Epistle of John was written.*

LARDNER, Can. vol. iii. p. 273. saith of this epistle, "As the writer does not at the beginning prefix his name, nor anywhere else mention it in the epistle; so neither does he describe or characterize the persons to whom he writes, by the name of their city or country, or any such thing."

Augustine, Cassiodorus, and Bede inform us, that the first epistle of John was anciently called *The Epistle to the Parthians*, as if it had been written to the Jewish believers in the country of Parthia; which Estius saith lay between the Tigris and the Indies. For in that country, as Josephus informs us, Antiq. lib. xxiii. c. 12. there were many Jews, of whom it is probable some were converted to Christianity; for Luke, speaking of the Jews who came to Jerusalem to worship at the feast of Pentecost which immediately followed our Lord's ascension, and who heard the apostles preach after the Holy Ghost had fallen on them, mentions, first of all, Parthians.

Estius, following the tradition preserved by Augustine, was of opinion, that as Peter wrote his epistle to the strangers of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, so John wrote his first epistle to the strangers of the dispersion in Parthia and the neighbouring countries; and to persons of all ages in these countries, as he himself testifies, chap. ii. 13, 14, 18. because he had a concern for the salvation of all.

Whiston, in his commentary on John's epistles, saith, "None of these three epistles of St. John were written to the Parthians, as some later Latin writers have supposed, but rather to the Christians or churches of Asia near Ephesus." This opinion he supports, "by the perfect silence of all true antiquity as to St. John's ever preaching in Parthia; and from the account which we have in Eusebius from Origen, that Parthia was St. Thomas's province, and Asia St. John's; as also from the account in

the Recognitions, ix. 29. that Thomas really preached the gospel in Parthia, without a syllable of St. John thereto relating. All which," says he, "makes it plain, that this pretended direction of any of St. John's epistles to the Parthians, stands on no good authority at all. And it is not improbable that the occasion of this error was barely a false reading in some ancient manuscript, where *προς Παρθους*, to the Parthians, was read for *πρὸς παρθένους*, to the virgins; which latter inscription might easily be applied to the first epistle; for as it is chiefly addressed to young Christians, yet uncorrupted both as to fleshly and to spiritual fornications, such as in St. John's revelations are called *παρθέναι*, virgins; so was the second epistle anciently affirmed by some to be written to the virgins; as we learn from Clement of Alexandria in Cassiodorus," that is, as Lardner observes, from Clement's Adumbrations on the Catholic Epistles, translated by order of Cassiodorus. But, as L'Enfant has remarked, there is nothing in the second epistle which suits virgins more than other Christians.

Oecumenius, in his comment upon the last verse of this epistle, says it was written to the whole church in general. And in the poem to his commentary upon the second epistle, he calls the first a catholic epistle, and says, "That epistle is not written to a certain person, nor to the churches of one or more places, as the blessed Peter's to the Jews in their dispersion; nor as James before him to the twelve tribes of the Jewish people; but he writes to all the faithful in general, whether assembled together or not: for which reason there is no inscription to that epistle, as there is to the other two."—"To me, therefore," said Lardner, "it seems, that this epistle was designed for all the churches of Asia under St. John's inspection, and for all other Christians into whose hands it should come."—Lampe says, "We easily admit that Jewish believers are specially regarded in this epistle. Nevertheless we think, that St. John directed it to all believers of his time in general; forasmuch as there appears not in it any expression of limitation."—Nevertheless, chap. ii. 2. 'He is the propitiation for our sins, and not for ours only, but even for those of the whole world,' seems to intimate, that this epistle was intended chiefly, though not exclusively, for the Jewish believers in Judea and the neighbouring countries. To this opinion Oecumenius likewise inclines; for in his note on chap. ii. 2. he thus writes, "This John said, either because he wrote to Jews, and intended to shew that the benefit of repentance was not restrained to them, but extended to Gentiles also; or else that the promise was not made to the men of that time only, but likewise to all in future times."

CHAPTER I.

View and Illustration of the Matters contained in this Chapter.

It is remarkable, that the apostle begins this epistle with a confutation of those corrupt teachers, whom he afterwards calls *Antichrists*, but who were named by the ancient fathers *Docetæ*, because, as was observed, Pref. sect. 3. they affirmed, that Christ had not come in the flesh, and that the things which were related concerning him by the evangelists, were not really done and suffered by him, but were transacted in appearance only: For he assures us, that the evangelists and apostles testified to the world nothing concerning the life of the Word in the flesh, but what they had heard with their ears, and seen with their eyes, and handled with their hands; founding their attestation on the evidence of their own senses, ver. 1.—So that the apostles, who accompanied the Word during his abode on earth, bare witness to his life in the flesh, as it was plainly manifested to their

senses, ver. 2.—and that they declared these uncontested facts to the world, that all who received them might have fellowship with the apostles, through their believing the truth. This, he told them, would be a great honour to them, because the apostle's fellowship was with the Father of the universe, and with his Son Jesus Christ, ver. 3.—John mentioned the honourableness of being in the fellowship of the Father and of his Son Jesus, because the heathens boasted to the believing Jews and Gentiles of the honour which they derived from their fellowship in the Eleusinian and other mysteries. But these were far inferior to the Christian fellowship in this respect, that the heathen gods, the supposed heads of the heathen fellowships, were mere non-entities, 1 Cor. viii. 4.; or, if any of them were real beings, they had no power in the affairs of the world;

whereas the Father, and his Son Jesus Christ, the heads of the Christian fellowship, governed the whole affairs of the universe without control. These things, concerning the heads of the Christian fellowship, the apostle told them he wrote, that their joy in being members of such an honourable and powerfully protected fellowship might be complete, ver. 4.—Further, that the believing Jews and Gentiles might know the advantages also which they enjoyed in the Christian fellowship, he told them, This is the message which we apostles have received from Christ, and which we declare to you, the initiated into our fellowship, That God is light, and in him is no darkness at all: He is goodness and truth, without any mixture of evil or error. Wherefore, the discoveries made in the gospel, to the initiated into the Christian fellowship, concerning the nature and perfections of God were very different from, and far superior to, the boasted discoveries made to the initiated in the heathen mysteries, who were made to believe that their gods practised every sort of vice, and that their votaries worshipped them acceptably by imitating them in their vices, ver. 5.—To shew that the character and manners of the initiated into the fellowship of God, were of a very different nature from those of the initiated into the heathen fellowships, the apostle declared, that if any one pretended to be a member of the fellowship of God, who lived in wickedness, he lied, and was no member of the fellowship of God, who is infinitely holy, and admits none but the holy into

his fellowship, ver. 6.—In the mean time, to encourage the disciples of Christ to imitate the head of their fellowship, in his moral perfections, the apostle assured them, That if they walked in holiness as God is holy, they would certainly have fellowship with God, and the blood of Jesus Christ his Son would procure them pardon for all such sins as they might fall into, not presumptuously, but through human infirmity. Such is the nature of the Christian fellowship, and such its unspeakable advantages, ver. 7.

To his account of the motives offered in the gospel, to the members of the fellowship of God to live in holiness after the example of God, the apostle subjoined an express condemnation of the corrupt doctrine of the Nicolaitans, described Pref. sect. 3. toward the close. For he declared, That whosoever saith he hath no sin to be cleansed from, deceiveth himself, and the true Christian doctrine is not in him, ver. 8.—He therefore advised every one to confess his sins to God, who, agreeably to his promise published in the gospel, and to his own righteousness, will cleanse penitent sinners from the pollution and punishment of all their sins, ver. 9.—Farther, he declared, If any one affirmeth that he hath no sin to be cleansed from, he strives to make God a liar, who, as the apostle observes in the beginning of the next chapter, hath sent his Son to be a propitiation for the sins of the world, ver. 10.

NEW TRANSLATION.

CHAP. I.—1 That which was from the beginning,¹ which we have heard, which we have seen with our eyes, which we have contemplated,² and our hands have handled,³ concerning the living Word.⁴

2 (Καὶ, 207.) (For the life¹ was manifested,² and we have seen it, and bear witness, and declare to you that life which is eternal, which was with the Father,³ and was manifested to us.)

Ver. 1.—1. That which was from the beginning.]—As the apostle is here describing, not the Word simply, but the living Word, the Son of God made flesh, he doth not say, *ἡ ἀρχὴ*, in the beginning, as he doth John i. 1. but *ἀπ' ἀρχῆς*, from the beginning; a phrase used in other passages to denote the beginning of the gospel. See John xv. 27. Acta xvi. 4. 1 John ii. 7. 24. iii. 11. 2 John 5, 6.—That which was from the beginning,¹ which the apostles heard and saw, and contemplated and handled, was the life of the Word in the flesh, together with his doing and suffering all the things related of him in the gospel; namely, his baptism, the descent of the Holy Ghost on him at his baptism, his temptation by the devil in the wilderness, his preaching, his miracles, his transfiguration, his agony in the garden, his trial and condemnation by the Jewish council, his death on the cross, his resurrection from the dead. Also the eyewitnesses conversing with him, and handling his body after his resurrection, his eating and drinking with them at different times, and his ascending into heaven in a shining cloud, while they looked on.

2. Which we have seen with our eyes, which we have contemplated.]—The expression *ἰδὲν*, which we have seen, is different from *ἑώρακεν*. For the latter, as distinguished from the former, denotes the apostle's beholding attentively, and considering at leisure, the life of the Word in the flesh; his words, his actions, his sufferings, and all the other particulars by which he manifested the reality of his life in the flesh. To mark this difference in the expressions, I have translated *ἰδὲν*, which we have contemplated.

3. And our hands have handled.]—In this John alludes to what Christ said to his disciples, when he appeared to them after his resurrection, Luke xxiv. 29. 'Handle me and see; for a spirit hath not flesh and bones, as ye see me have.'—On many other occasions the disciples had an opportunity of handling their Master, and knowing that he had a real body. For example, when he washed their feet; when he took Peter by the hand to prevent him from sinking as he walked on the water; when the disciples gave him the loaves and fishes, and when he, after multiplying them, put them into their hands to be distributed to the multitude. John, in particular, had an opportunity of feeling Christ's body, when he leaned on his bosom during the last passover supper, John xiii. 23.

4. Concerning the living Word.]—*Περὶ τοῦ ζῶντος ῥήματος*; literally, concerning the word of life. But the expression is an Hebraism, which, as the context sheweth, ought to be translated, concerning

COMMENTARY.

CHAP. I.—1 That which was from the beginning of the gospel, which we apostles have heard with our ears, which we have seen with our eyes, which we have contemplated at leisure, and with the greatest attention, and our hands have handled pertaining to the really living Word.

2 For the life of the Word, or Son of God in the flesh, was manifested to the senses of all who conversed with him. And we apostles, who accompanied him during his abode on earth, have seen it, and bear witness, and declare to you that life which is eternal, which the Word possessed with the Father, and which was manifested to us at his baptism, transfiguration, and resurrection.

the living Word. See Ess. iv. 18.—The sentiment in this clause John hath expressed more fully in his gospel, chap. i. 4. where, speaking of the Word, he saith, 'In him was life, and the life (namely, of the Word) was the light of man;' and ver. 14. 'The word was made flesh, and dwelt among us; and we beheld his glory, as of the only begotten of the Father, full of grace and truth.' The heresy which the apostle condemned in this and the following verse, is mentioned 2d Epistle, ver. 7. 'Many deceivers are entered into the world, who do not confess Jesus Christ did come in the flesh.' See Pref. to 1 John, sect. 3. paragr. 2; also 1 John iv. 3. note 1. In opposition to that pernicious doctrine, which overturned the gospel entirely, John solemnly affirmed, that what he and his brethren apostles published to the world concerning the real manifestation of the Word or Son of God in the flesh, and concerning his actions and sufferings in the flesh, all actually happened: That having heard him speak, and seen him die, and handled him, both before his death and after his resurrection, they could not be mistaken in believing that he really appeared in the flesh.

Ver. 2.—1. The life.]—By this expression Benson understands Christ himself, the author of eternal life, chap. v. 11. But as the apostle adds 'that they had seen the life,' I rather think he means the life of the Word in the flesh.

2. Was manifested.]—*Ἐφανερώθη*. This word is applied, not only to our Lord's appearing in the flesh, but to his second appearing at the end of the world, chap. ii. 28. See note 2. on that verse, and 1 Pet. i. 7. note 2.

3. And declare to you that life which is eternal, which was with the Father, and was manifested to us.]—By 'the life which is eternal, which was manifested to the apostles,' some understand that immortal life of blessedness which was brought to light and promised in the gospel to believers. But as that life is said to have been with the Father, it must mean either the eternal life or existence of the Father himself, or of some other person. Now, since the eternal existence of the Father could not be manifested to the apostles by revelation, which presupposes the existence of God, 'the life which is eternal' must be that which the Word, or Son, possessed with the Father before the world was; and which was manifested to the apostles at our Lord's baptism and transfiguration, when, by a voice from heaven, God declared him his beloved Son: It was manifested likewise by God's raising Jesus from the dead.—That this ver. 2. is a parenthesis, is evident from the repetition of the words of the first verse in the beginning of the third.

3 That which we have seen and heard¹ we declare to you,² that ye also may have fellowship³ with us: and our fellowship (*he*) truly is with the Father, and with his Son Jesus Christ.⁴

4 And these things we¹ write to you, that your joy may be complete.

5 (Καί, 224.) Moreover, this is the message¹ which we have heard from him, and declare to you,² that God is light,³ and in him is no darkness at all.

6 If we say,¹ ('Οτι, 260.) Certainly we have

Ver. 3.—1. That which we have seen and heard.]—John having affirmed this in the first verse, he repeats it here, to shew that he and his brethren apostles were the persons to whom Christ said, Matt. xiii. 16. 'Blessed are your eyes, for they see; and your ears, for they hear.'—Further, because the apostles, by hearing and seeing, had the fullest assurance of the things which they testified concerning their Master, John told the elders of the Jews, Acts iv. 20. 'We cannot but speak the things which we have seen and heard,' namely, the doctrine, miracles, resurrection, and ascension of their Master, and his return to judge the world.

2. We declare to you.]—As I am of the opinion of those who think John wrote his gospel a considerable time before the destruction of Jerusalem, I suppose he here alluded to his own gospel, in which he had related the particulars whereby the Word was proved to have been made flesh.

3. That ye also may have (κοινωνία) fellowship with us.]—In scripture κοινωνία signifies both the communication of something to others, and the participation of something with others; a *joint participation*. In the former sense it is used 2 Cor. ix. 13. where it is translated *distribution*. In the latter sense it is used 1 Cor. x. 16. 'Is it not (κοινωνία) the joint participation of the blood of Christ?' The Greeks likewise, as Chandler informs us in his note on Eph. v. 11. used the word κοινωνία to denote a participation in their religious rites and mysteries, and in the benefits supposed to be procured by them.—Κοινωνία also signifies a *fellowship*, or company of men joined together by some common bond, for the purpose of obtaining certain advantages by means of their union. Among the heathens there were a variety of such fellowships, called by the Latins *Sodalitas*. And because many of them were instituted for celebrating the mysteries, or secret worship of their gods, the particular god in honour of whom the fellowship was instituted was considered as the head of it, and the author of the benefits which the associated expected to derive from their fellowship in his worship.—In this sense the word *fellowship* is with great propriety applied to the disciples of Christ, united by their common faith, into one society or church for worshipping the only true God, through the mediation of his Son Jesus Christ, and for receiving from him, through the same mediation, the great blessings of protection and direction in the present life, and of pardon and eternal happiness in the life to come.—Agreeably to this account of the Christian fellowship, the apostle, in this 3d verse, contrasts the heads thereof with the heads of the heathen fellowships: 'Truly our fellowship is with the Father, and with his Son Jesus Christ.' The heads of the Christian fellowship are, the great Father of the universe, and his Son Jesus Christ, who governs the world under him; whereas the heads of the heathen fellowships were mere nonentities; or if any of them were real beings, they had no power in human affairs, consequently their votaries could derive neither protection nor any blessing whatever from them.—Farther, in ver. 5. the apostle contrasts the knowledge of the nature and perfections of the true God, communicated in the gospel to the members of the Christian fellowship, with the knowledge of the pretended heathen divinities, communicated in their mysteries to the initiated: 'This is the message we have received from him, and declare to you, that God is light, and in him is no darkness at all.' He possesses every possible perfection, and is absolutely free from evil; whereas the heathen gods, according to the representation given of them in their mysteries, were polluted with every kind of vice.—Next, in ver. 6. he contrasts the character and manners of the members of the fellowship of the true God, with the character and manners of the initiated into the fellowship of the heathen gods. No person could be in the fellowship of the Father who habitually practised any wickedness; whereas, to be in the fellowship of the heathen gods, it was necessary to imitate them in their characters and vices.—In ver. 7. the apostle contrasts the benefits which the members of the fellowship of God, who imitate him in his moral qualities, receive from him, with the benefits which the votaries of the heathen gods receive from them. The former are the objects of God's love and care, and are cleansed both from the power and from the punishment of their sins through the blood of Christ; whereas the latter receive neither of these blessings from their gods, nor indeed any benefit whatever.

Before this note is concluded, it may be proper to observe, that κοινωνία, *fellowship*, is used by the apostle Paul likewise to denote that intercourse which the members of a fellowship or society have with each other, 2 Cor. vi. 14. 'Now what (κοινωνία) fellowship intercourse hath light with darkness?'

4. And our fellowship truly is with the Father, and with his Son

3 I say, that which we apostles have actually seen and heard, pertaining to the appearing of the Word in the flesh, we declare to you as absolutely certain, that, by believing our testimony, ye also may enter into our fellowship: and our fellowship truly is with the Father of the universe, and with his Son Jesus Christ; consequently it is a more honourable and a more powerfully protected society than any of the heathen fellowships.

4 These things, concerning our fellowship with the Father and the Son, we write to you who have entered into our fellowship, that your joy, on account of the great honour and safety which ye have obtained therein, may be complete.

5 Moreover, to shew you the advantage of being members of our fellowship, this is the message which we apostles have heard from the living Word, and which we declare to you, that God, the Father of the universe, and head of our fellowship, is possessed of all moral perfection, and in him is no evil nor error at all.

6 Wherefore, if we say, Certainly we have fellowship with God,

Jesus Christ.]—Fellowship with the Father and the Son, means our being members of that religious community of which the Father and Son are the heads; and our sharing in all the benefits which the members of that community derive from the Father and the Son, on account of their relation to them as votaries or worshippers.—Paul likewise hath mentioned this fellowship under the denomination of the fellowship of Christ: 1 Cor. i. 9. 'Faithful is God, by whom ye have been called into the fellowship of his Son Jesus Christ our Lord.'

Ver. 4. These things we write.]—Estius saith, the apostle useth the plural *we*, because the things which he wrote were perfectly consonant to the doctrine of his brethren apostles.

Ver. 5.—1. This is the message.]—Here the common reading is ἐπαγγελία, *the promise*. But our translators have justly followed the reading of above thirty MSS., and several ancient versions, which have here ἀγγελία, *the message*; or they have supposed that ἐπαγγελία may be translated a *message*: for it is plain that the apostle is not speaking of a *promise*, but of a *message*.

2. Which we have received from him, and declare to you.]—The initiated into the heathen fellowships gloried in their mysteries, or hidden doctrines, as the only effectual means of purifying the soul from ignorance and error. But the real tendency of these mysteries was to corrupt the minds of the initiated with false notions of the objects of their worship, and of the duties of morality; for which reason they were always communicated under the seal of the greatest secrecy. See Pref. to Ephesians, sect. 7. paragr. 4. The Christian mysteries, or doctrines, being of a very different nature, and having a real tendency to enlighten the soul, the apostles published them to all mankind; particularly that great doctrine concerning the nature of God, which was delivered to them by Christ as a message from God himself, namely, 'that God is light; he is righteousness, goodness, and truth; and in him is no darkness at all, no ignorance, nor error, nor evil of any kind.' See the following note 3. Moreover, he is the source of all the knowledge, truth, and goodness, existing in the universe. This important doctrine having been delivered by the living Word, as a message from God himself to the apostles, their declaration of it was thereby rendered more solemn and certain.—Thus it appears, that while the minds of the heathens were utterly corrupted by the representations given of their gods in their mysteries, the initiated in the fellowship of Christ had in their mysteries, that is, in the preaching of the word and in the sacraments, the highest ideas given them of the holiness and other perfections of God; and were taught to aspire after the greatest sanctity of manners by imitating him.

This message concerning God, so solemnly declared by the apostle, may have been designed likewise as a condemnation of the impure doctrines and practices of the Nicolaitans, and other heretics, who in the first age endeavoured to seduce the faithful to commit idolatry, lewdness, and other impurities.

3. That God is light, and in him is no darkness at all.]—Light being the purest of all material substances, and that which, by means of the eye, conveys to the mind pleasures more grateful, and more various, than those communicated by the other senses, it is fitly used, metaphorically, to denote knowledge and virtue. Wherefore, when we are told that God is *light*, it signifies not only that he is infinite in knowledge, and possessed of all moral perfection, without the least mixture of evil, but that the contemplation of his nature and perfections is as pleasant to the minds of his rational creatures as light is to the eye: On the other hand, *darkness* admitting all manner of mixtures, and concealing every thing from our view, and being extremely unpleasant as well as hurtful, is used with propriety to denote ignorance, error, and moral evil or vice, which of all things are the most destructive of our rational nature. Hence the devils, the most immoral beings in the universe, and the greatest promoters of ignorance and wickedness, are styled, Eph. vi. 12. 'the rulers of the darkness of this world;' and their kingdom is called, Luke xxii. 53. and Col. i. 13. 'the power of darkness;' and the idolatrous heathen their subjects, who were converted to Christianity, are said, Eph. v. 8. to have 'been formerly darkness, but now light in the Lord.' So likewise the Jews converted to Christ are called, Col. i. 12. 'saints in the light.'—Bengelius thinks the apostle, by calling God *light*, means to tell us, that God is to the eye of the mind what light is to the eye of the body.—Estius, in his note on this verse, says, the Manichæans held that God is a light visible to the bodily eye, and that Christ is the visible sun which we behold.

Ver. 6. If we say.]—This is an expression repeatedly used by John.

fellowship with him, (καὶ, 211.) *although we walk in darkness, we lie, and do not the truth.*

7 But if we walk in the light, as he is in the light, we have fellowship with one another; and the blood of Jesus Christ, his Son, cleanseth us from all sin.³

8 If we say (see ver. 6. note) that we have no sin,¹ we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just, (ὁ ἀληθὺς) so that he can forgive¹ sins to us, and cleanse us from all unrighteousness. (See ver. 7. note 3.)

10 If we say that we have not sinned, we make (Εἰς. iv. 1.) him a liar, and his word is not in us.

the meaning of which, according to Bengelius, is, If we endeavour to persuade ourselves and others.

Ver. 7.—1. But if we walk in the light, as he is in the light.—The apostle doth not say, 'as he walketh in the light,' but 'as he is in the light,' to shew that God is essentially and perfectly holy.

2 We have fellowship with one another.—As the apostle is speaking here, not of the fellowship which Christians have with each other, but with the Father and with his Son Jesus Christ, 'fellowship (μετ' ἀλλήλων) with one another' must mean fellowship or intercourse between the head and the members of the community. This fellowship consists in the Father's bestowing blessings on us through the mediation of Christ, and in our receiving these blessings from the Father and the Son with thankfulness.—In some MSS. the reading here is μετ' αὐτοῦ, *with him*. But it makes no alteration in the sense.

3. And the blood of Jesus Christ his Son cleanseth us from all sin.]—As the apostle in this passage represents our being cleansed from all sin as the effect of our walking in the light, it is evident, that by our being cleansed from all sin, he doth not mean our being delivered from the power but from the punishment of sin; a blessing which hath been procured by the blood or death of Christ as a propitiatory sacrifice. Accordingly, Christ's blood is said, Heb. ix. 14, to cleanse the consciences of sinners from dead works; that is, from those fears which always accompany the consciousness of having done works which deserve eternal death. Our actual deliverance, however, from punishment, is not accomplished in the present life; but it is promised in the gospel to all who walk in the light; and that is sufficient.—But there is 'a cleansing from all sin' in another sense, which is begun in the present life by the blood of Christ, who, hav-

(ver. 3. note 3.), *although we practise wickedness, we lie, and do not the truth*: we do not act agreeably to the true doctrine of the gospel, nor to the true nature of the fellowship which we pretend to have with God.

7 But if we practise holiness, after the example of God, the head of our fellowship, who is infinitely pure, he and we have fellowship with one another; he by bestowing, and we by receiving happiness: And the blood of Jesus Christ, his Son, shed as an atonement, will deliver us from the punishment of all our sins.

8 If we say, with the Nicolaitans, that we have no sin to be cleansed from, being allowed under the gospel to do what we list, we deceive ourselves, and the true doctrine of God is not in us.

9 The doctrine of the Nicolaitans, that believers have no sin to be pardoned, doth not afford men more comfort than the true doctrine of the gospel, which is, *If we confess our sins* to God with a firm resolution to forsake them, *he is faithful* to his promise, and just to his Son whom he sent to save sinners; so that he can forgive sins to us, and cleanse us from all unrighteousness by his Spirit.

10 If, with the Nicolaitans, we say that we have not sinned by any thing we have done, because all actions are free to us, we endeavour to make God a liar, who, by appointing his Son to die as a propitiation, and by promising to pardon us on account of that propitiation, hath declared that we are sinners; consequently his word is not in us.

ing died to procure us the influences of the Spirit for sanctifying our natures, may be truly said to cleanse us from all sin by his blood. Of this cleansing the apostle does not speak in this verse, as was observed above; but he speaks of it ver. 9.

Ver. 8. If we say that we have no sin, we deceive ourselves.—This the apostle declared in opposition to the Nicolaitans and Simonians, who, corruptly fancying that under the gospel dispensation no action whatever was forbidden, argued that they did not sin by any thing they were pleased to do.—As the cleansing of men from all sin, mentioned in the preceding verse, doth not mean that believers are pardoned and rendered perfectly holy in the present life, but only that the pardon of all their sins is attainable, and that the sanctification of their nature is begun, and only gradually carrying on, the apostle, without contradicting himself, might affirm, that whosoever saith he hath no sin deceiveth himself. For, through the infirmity of human nature, and the strength of temptation, the holiest sometimes fall into sin; but they quickly recover themselves by repentance; so that they do not continue in sin.—This text, with chap. iii. 3. overthrows the Pelagian notion, that good men may live without sin, and that many good men have actually so lived.

Ver. 9. If we confess our sins, he is faithful and just, so that he can forgive.—Here the apostle shews what is necessary on our part for obtaining pardon through the blood of Christ. We must confess our sins to God. He mentions confession, not as if it were the only thing necessary, but because it is the first step towards repentance and reformation; and because, if it is sincere, it will be followed with reformation, without which no sinner will be pardoned, if space for amendment is allowed to him.

CHAPTER II

View and Illustration of the Doctrines and Precepts contained in this Chapter

THE apostle, in the preceding chapter, having mentioned the honour which believers derive from being members of the fellowship of God and of his Son Jesus Christ; also having shewed the obligation which lieth on all the members of that honourable fellowship to imitate God and Christ in their holiness, and described the benefits to be obtained by being in that fellowship, particularly the great benefit of being cleansed from their sins through the blood of Christ, he, in the beginning of this chapter, declared, that he wrote these things to them, not to encourage them to sin, but to prevent them from sinning. Yet if any one happened to sin, through surprise, or strong temptation, or weakness of understanding, he was not to despair of pardon, provided he repented, and did not continue in his sin; because we have an advocate with the Father, Jesus Christ the Just One, ver. 1.—who is the propitiation appointed of God for the sins of the Jews, and not for theirs only, but for the sins of the whole world; so that penitents, of all ages and nations, may expect pardon through the merit of his death, ver. 2.—

Next it appears that the Nicolaitans, who like the Jews (Rom. ii. 17–20.) were great admirers of knowledge, not only inferred from Christ's words, John xvii. 3. 'This is life eternal, &c. that the only thing necessary to one's obtaining eternal life was to possess the knowledge of the true God and of Jesus Christ, but affirmed, that the person who possessed this knowledge was under no obligation to obey God's commandments. For, in opposition to these impious tenets, John declared, that it is only by the keeping of God's commandments that any man can know that he knoweth God aright; consequently, that that is the only right knowledge of God which leadeth men to a holy life, ver. 3.—Wherefore, if any one affirmeth that he knoweth God, and doth not keep his commandments, he is a liar, and the true knowledge of God is not in him, ver. 4.—Farther, it seemeth to have been a doctrine of the Nicolaitans, that the enjoying of sensual pleasures without restraint, was a proper expression of their love and gratitude to God, for his having freed them, under the gospel, from the obligations of

morality. For the apostle, in opposition to that impious doctrine, declared, that whosoever keepeth God's injunction to obey Christ's precepts, in that man the love and gratitude which he oweth to God is carried to perfection; and that such a person may thereby know that he is in the fellowship of God, ver. 5.—And with respect to fellowship with Christ, the apostle declared, that he who saith he abideth in fellowship with Christ, ought to live in the holy manner in which Christ lived while he was on earth, ver. 6.

Next, the apostle told his disciples, that, in enjoining them to obey Christ's precepts, he wrote no new commandment, but an old commandment given by Moses in the law, who ordered the Israelites to hearken to the prophet whom God was to raise up from among their brethren, like to him, ver. 7.—But he wrote a new commandment, when he enjoined them to walk even as Christ walked; because it implied that they were to lay down their lives for one another, (chap. iii. 16.), as Christ laid down his life for them, ver. 8.—And because some of the Jews, like the initiated in the heathen mysteries, thought themselves enlightened persons, notwithstanding they were void of love to the rest of mankind, and even hated them, the apostle told them, that the person who thought himself enlightened, and yet hated his brother, was still in darkness, notwithstanding he called himself a Christian, ver. 9.—But he who loveth his brother, in such a manner as to do him every good office in his power, is in the light; he is a truly enlightened person, and there is nothing in him to occasion his falling into sin, ver. 10.—Then, to impress his disciples the more strongly with a sense of the obligation they were laid under by the light to love one another, the apostle repeated the sentiment which he had delivered in ver. 9. that he who hateth his brother is in the darkness of ignorance, and doth not know whither that conduct will lead him, because the darkness of ignorance hath blinded the eyes of his understanding, ver. 11.

Having finished these subjects, John told all the brethren in general, that he was going to write a precept which he knew would be agreeable to them, because their sins were to be forgiven through Christ, ver. 12.—Accordingly, first of all addressing such of them as were of long standing in the church, whom on that account he called *fathers*, he said he would write to them the precept of which he spake, because they had known Christ from the beginning, consequently they would know that what he should write to them was Christ's precept. Then, turning his discourse to those who were in the vigour of the Christian life, whom therefore he called *young men*, he observed, that his precept would not be difficult to them, because they had already overcome the wicked one, the devil, by resisting his strongest temptations. And with respect to the newly converted, whom he termed *young children*, what he was going to write would, he believed, be approved by them, because they were acquainted with the will of the Father, ver. 13.—However, before he wrote the precept of which he spake, he told the fathers, that he had written to them the precept of walking as Christ walked, because they had known Christ from the beginning. The same precept he had written to the young men, because they were strong in the Christian virtues through the doctrine of God abiding in them, and because they had already overcome the wicked one, ver. 14.—Having thus roused the attention of the old, the middle-aged, and the young, John told them his precept was, not to be in love with the men and manners of the world, neither with the things which the men of the world pursue; because, if any one loveth the world much, the love of the Father is not in him, ver. 15.—Besides, the evil affections towards the things of the world, which subsist in the minds of idolaters and

unbelievers, do not proceed from the Father, as wicked men falsely suppose, who on that account fancy they may safely gratify them; but they are raised in them by the things of the world, ver. 16.—Farther, though wicked men propose to make themselves happy, by the unrestrained enjoyment of the things which are in the world, they delude themselves; for the world, together with the things which it contains, and the lusts which are gratified by these things, passeth away; they are all of a short duration: But he who doth the will of God, by not indulging worldly lusts, shall abide in happiness through all eternity, ver. 17.

At the time John wrote this letter, the Christians in Judea and in the neighbouring countries were greatly harassed by the unbelieving Jews, in the tumults which they excited immediately before their last war with the Romans. Wherefore, to comfort more especially the newly converted under these sufferings, he assured them, that it was the last hour of the duration of the Jewish state; so that the power of their persecutors would soon be broken. And to prove that it was the last hour, he put them in mind that Christ, in his prophecy concerning the destruction of Jerusalem, had mentioned the appearing of many false prophets as a sign of the impending ruin. Wherefore, since many false teachers, whom the apostle called *antichrists*, because they were opposers of Christ, (ver. 22.), were then going about deceiving many, they might from that circumstance know it was the last hour of the Jewish commonwealth, ver. 18.—These false teachers, the apostle observed, had gone out from them, having been once in the Christian church; but they were not of the number of the teachers who were commissioned and inspired by Christ: for if they had been of that number, they would have remained with the apostles. But they were permitted to depart from the society of the apostles, that they might be known to be impostors who taught false doctrine, ver. 19.—However, as many of the disciples had the gift of discerning spirits, and could judge with certainty both of teachers and of their doctrine, there was the less occasion to caution them to beware of these deceivers, ver. 20.—The apostle therefore added, I have not written to you because ye know not the truth concerning the life of the Word in the flesh, but because ye know it, and know also that the false teachers affirm an abominable lie, in direct contradiction to the truth, when they say Christ did not come in the flesh, neither did any of the things related of him, ver. 21.—Who then, said he, is the liar or false prophet foretold to arise before the destruction of Jerusalem, but he who denieth that Jesus is the Christ come in the flesh? They are antichrists, who deny the Father's testimony that he hath sent his Son in the flesh, and the Son's testimony that he actually came in the flesh, ver. 22.—Whosoever denieth Jesus to be the Son of God come in the flesh, doth not acknowledge the Father's testimony, delivered at the baptism and transfiguration of Jesus, ver. 23.—Therefore, said the apostle, let the belief of the Father's testimony concerning his Son, which ye have heard from the beginning, abide in you, that ye may abide in the fellowship of the Son and of the Father, and thereby obtain eternal life, ver. 24.—For this is the promise which the Son hath made in the Father's name, to them who abide in his fellowship; namely, that they shall obtain eternal life, ver. 25.

In apology for his writing with such earnestness against the teachers who endeavoured to deceive them, he told them he had written these things to them, ver. 26.—notwithstanding he knew they possessed the gift of discerning spirits, and had no need that any one should teach them, unless it was to confirm them in the belief of what they were taught by their own gifts. Wherefore, said he, as your own gifts have taught you

that these teachers are antichrists, reject their doctrine, and hold fast the truth concerning Christ, ver. 27.—I say little children, by holding the truth concerning the Son, and practising holiness, abide in his fellowship, that when he appears to judge the world we may have confidence of your being accepted, and may not be put

to shame by the errors and vices of our disciples, ver. 28.—This excellent discourse the apostle concluded by saying to them, If ye have a just idea of the righteousness of God, ye will know that every one who resembles God by working righteousness, is begotten of him; he is a child of God, ver. 29.

NEW TRANSLATION.

CHAP. II.—1 My little children,¹ these things I write to you, that (μὴ ἀμαρτάνετε, 2d aorist subjunct.) ye may not sin.² (Καί, 211.) Yet, if any one hath sinned, we have an advocate³ with the Father, Jesus Christ the just one.⁴

2 And he is a propitiation (πρός, 280.) for our sins;¹ and not for ours only, but even for THOSE of the whole world.²

3 And by this we know that we have known him,¹ if we keep his commandments.

4 He who saith, (chap. i. 6. note), I have known him, and doth not keep his commandments, is a liar,¹ and the truth is not in this man.

5 But whosoever keepeth his word,¹ truly in this man the love of God² is perfected. By this we know that we are in him.³

6 He who saith he abideth in him,¹ ought

COMMENTARY.

CHAP. II.—1 *My dear children, these things I write to you concerning the faithfulness and righteousness of God in the forgiveness of sins, not to encourage you to sin, but that ye may not sin; the consideration of the mercy of God being a strong incitement to avoid sin; Psal. cxxx. 4. Yet, if any one hath sinned, and hath repented of his sin, let him not despair: we have an advocate abiding with the Father, Jesus Christ the just one, or Messiah.*

2 *And the merit of his death is so great, that he is a propitiation for our sins who have embraced the gospel; and not for ours only, but even for the sins of the whole world of penitents who forsake their sins.*

3 *And since, without repentance and reformation, no one can be pardoned, by this we know most certainly, that we have known God aright—have a right knowledge of his goodness—if we keep his commandments.*

4 *He who saith, I have known God, and doth not keep his commandments, is a liar in so speaking; and the true knowledge of God is not in this man; for, by his works, he denieth that God is righteous and good.*

5 *But whosoever keepeth God's injunction, Matt. xvii. 5. to obey his Son's precepts, truly in such a person the love which he bears to God is rendered complete. By this we know assuredly, that we are in the fellowship of God, and of his Son Jesus Christ.*

6 *He who saith he abideth in the fellowship of Christ, ought himself*

Ver. 1.—1. My little children.]—The word τέκνα, being the diminutive of τέκος, is a tender and affectionate appellation, denoting, as Lardner observes, paternal authority, love, and concern, which, in the character of an apostle, John might have used in any period of his life; but in this epistle it seems to imply, together with apostolical authority, advanced age.

2. These things I write to you, that ye may not sin.]—Having told them, chap. i. 10. that no man is without sin, it is plain, that by their not sinning, the apostle meant, either their not sinning habitually, or their not sinning wilfully.—He wrote the things contained in the preceding chapter to prevent them from sinning, because the consideration, that God is faithful to forgive our sins, and to cleanse us from them, suggested chap. i. 9. must have a powerful influence on every good man, to make him solicitous to avoid sin, as far as human infirmity will permit.

3. We have an advocate with the Father.]—Some critics observe that παραστάτης, advocate, here answereth to patronus, patron, among the Latins. Doddridge thinks the import of this appellation may be illustrated by the custom of tributary states, who were wont to have certain eminent persons residing in the courts of the princes to whom they were tributaries, who negotiated their affairs, vindicated their rights, and promoted their interests with the reigning powers.—Concerning the intercession of Christ for his people, see Rom. viii. 34. note 3. Heb. vii. 25.

4. Jesus Christ the just one.]—Δίκαιος. This appellation is given to our Lord as the Messiah, in different places of the New Testament, to denote either that he was just or righteous in calling himself the Christ, and the Son of God, (see James v. 6. note 1.), or that he was absolutely free from sin.—It is introduced in this place to make us sensible of the dignity of our advocate, and of the efficacy of his intercession on our behalf, founded on the merit of his death.

Ver. 2.—1. And he is a propitiation for our sins.]—The word ἱλαστήριον is nowhere found in the New Testament but in this passage and in chap. iv. 10. But it occurs often in the LXX. translation of the Old Testament, where it signifies a sacrifice of atonement. Thus, Lev. vi. 6, 7. Numb. v. 8. εἰς ἱλασμένον is a ram for a sin-offering; and, Ezek. xiv. 27. προσφέρειν ἱλασμένον is to offer a sin-offering.—In considering the death of Christ as a sacrifice for sin, John, like the other apostles, followed his Master, who, in the institution of his supper, directed his disciples to consider it as designed to bring to their remembrance his blood shed for many, for the remission of sins.¹

2. And not for ours only, but even for those of the whole world.]—Some commentators by the whole world understand, the whole world of the elect. But nowhere else in scripture doth the world signify the elect. This appellation is given, either to the wicked of the world, (1 John ii. 16. note 1.), or to mankind in general; in which latter sense John uses it here, to shew that Christ is a propitiation, not for the sins of the Jews only, but also for the sins of all mankind. See Oecumenius's excellent gloss on this verse, Pref. to this Epistle, sect. 6. at the end. Farther, as the first clause of the verse, 'He is the propitiation for our sins,' must be understood only of the sins of those Jews who were penitent, and whose advocate Christ was, so the second clause, 'And not for ours only, but even for those of the whole world,' must be understood only of the

sins of those throughout the whole world, from first to last, who, having repented of their sins, attained to a virtuous manner of living.—For the sense in which Christ died for all, see 2 Cor. v. 15. note 1.

Ver. 3. By this we know that we have known him, &c.]—As the apostle is reasoning here against the Nicolaitans and Gnostics, who affirmed that the only thing necessary to eternal life was the knowledge of the true God, (Pref. sect. 3.), the relative him, in this clause, doth not denote Jesus Christ, the immediate antecedent, but God, whose mercy in forgiving men's sins was mentioned chap. i. 9.—The apostle doth not deny the excellency of the knowledge of the true God, nor its efficacy in procuring eternal life: he only affirms, that the right knowledge of God necessarily leads to the keeping his commandments; and therefore, that the keeping of God's commandments is the only sure mark by which we can know that we have known him aright.

Ver. 4. He who saith, I have known him, and doth not keep his commandments, is a liar.]—The Nicolaitans and Gnostics, notwithstanding they lived in an habitual course of the most criminal sensual indulgences, boasted that they were the objects of God's love, and sure of obtaining eternal life, merely because they possessed the knowledge of the true God, and of his mercy in forgiving men's sins. In this boasting the apostle declared them liars, either because they spake what they knew to be false, or at least what was in itself most false.

Ver. 5.—1. Whosoever keepeth his word.]—Here 'his word' does not signify God's commandments in general, but one commandment in particular, namely, that which God gave at our Lord's transfiguration, and which is mentioned, ver. 7. under the character of 'an old commandment'; being the commandment which God delivered to the Israelites by Moses, to hearken to the prophet whom God was to raise up from among their brethren, like to Moses. See however ver. 7. note.

2. Truly in that man the love of God is perfected.]—The love of God, of which the apostle speaks, is not God's love to us, but our love to God; which, when we keep his commandment to obey his Son in all things, is carried to its greatest perfection. Hence Christ said to his disciples, John xiv. 21. 'He who hath my commandments and keepeth them, he it is who loveth me;' and 1 John v. 3. 'This is the love of God, that we keep his commandments.'

3. By this we know that we are in him.]—To be in Christ, is to be a member of that society, fellowship, or church, of which Christ is the head, and to enjoy all the blessings peculiar to that society; and, in particular, to be the object of Christ's love. See ver. 6. note 1. This is called, chap. i. 3. a having fellowship with the Father, and with his Son Jesus Christ. Beza thinks the expression denotes one's union with Christ by affection and interest; because the force of love is such, that the parties are often in each other's thoughts.—Some enthusiasts fancy, that to be in Christ means a personal union with him by a mixture of substances; an error which hath led enthusiasts into many extravagances. See ver. 9. note 1.

Ver. 6.—1. He who saith he abideth in him.]—This phrase, which so often occurs in John's writings, is founded on our Lord's discourse, John xv. 1—10. and particularly on ver. 10. 'If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love.' Wherefore, to be

himself also? so to walk, even as he walked.³

7 Brethren, I do not write a new commandment to you, but an old commandment,¹ which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 (Παλιν, 268.) On the other hand, I write to you a new commandment,¹ which is true (α, 168.) concerning him and concerning you.² For the darkness is passing away, and the light which is true now shineth.³

9 He who saith he is in this light,¹ (α, 211.) and yet hateth his brother, is in the darkness until now.

10 He who loveth his brother abideth in this light, and there is no stumbling-block (α, 163.) to him.¹

11 But he who hateth his brother is in the darkness,¹ and walketh in that darkness, and doth not know whether he goeth, because the darkness hath blinded his eyes.

in Christ, is to be the object of Christ's love, and to abide in Christ, is to continue in his love, by keeping his commandments. See chap. iv. 15. note 2.—It seems the false teachers boasted of their abiding in Christ, merely through the power of knowledge. But to overturn that pernicious doctrine, our apostle appealed to Christ himself, who, in the words just now quoted, declared the keeping of his commandments to be the only method of procuring his love, and abiding in it.—Though the phrase, *abide in Christ*, be taken from the similitude of the vine and its branches, mentioned, John xv. 4. which are substantially united, it does not signify a personal union with Christ, as was hinted ver. 5. note 3. but that union of sentiment, affection and will, which subsist between him and all his real disciples, the members of his fellowship.²

2. Ought himself also.—The word *also* implies that besides a person's saying that he abideth in Christ, he ought likewise to walk or behave as Christ behaved while on earth.

3. So to walk even as he walked.—He ought to abstain from sin, chap. iii. 8. and follow Christ's example in piety, temperance, justice, benevolence, disinterestedness, and charity to the poor. More particularly, he ought to carry his imitation of Christ's benevolence so far as to lay down his life for the brethren, when called by God to do so, chap. iii. 16.—While Christ lived on earth, he was subject to all the trials, and temptations, and sufferings, to which men are exposed. These he bore with admirable patience and fortitude. His behaviour, therefore, under sufferings, is a pattern which his disciples ought also to imitate.

Ver. 7. But an old commandment.—Because the apostle affirmeth, that in saying, ver. 5. 'whosoever keepeth his word,' &c. he did not write a new commandment, but an old commandment, which they had heard from the beginning, in explaining ver. 5. I supposed his word to mean, God's command to the Israelites, Deut. xviii. 15. to hearken to the prophet he was to raise up to them, like to Moses; which commandment was certainly an old commandment, though it was renewed by a voice from heaven at Christ's baptism and transfiguration. However, if the reader is of opinion that his word, ver. 5. is Christ's word or precepts in general, it makes not the least alteration in the sense of the passage. The voice from the excellent glory, by which, at our Lord's transfiguration, God declared him his beloved Son, and commanded the disciples to hearken to him. Moses and Elijah being present, was an authentic and clear attestation, that Jesus is the prophet of whom Moses spake in the law. This miraculous attestation, and divine command to mankind to hearken to Jesus, being frequently repeated by the apostles, and referred to in their sermons and conversations, 2 Pet. i. 17. John had good reason to call it 'a commandment which they had heard from the beginning.'

Ver. 8.—1. On the other hand, I write to you a new commandment.—The old commandment is that mentioned ver. 5. that 'we keep God's word,' or command delivered by Moses, Deut. xviii. 15. which in reality was a command to us to obey all Christ's precepts.—The new commandment of which the apostle speaks, is that contained in ver. 6. that Christ's disciples 'ought to walk even as he walked;' and, in particular, that as Christ laid down his life for his people, they ought to lay down their lives for one another, chap. iii. 16. Thus, to walk as Christ walked, John, with great propriety, termed a new commandment, because, notwithstanding the precept to love one another was strongly enjoined in the law of Moses, consequently was not a new commandment, the precept to love one another as Christ loved us, is certainly a new commandment, and is so termed by Christ himself, John xiii. 34. 'A new commandment I give to you, that ye love one another; as I have loved you, that ye also love one another.' This new commandment, being included in the precept, ver. 6. of 'walking even as Christ walked,' the

also so to walk, even as he walked when he was in the world; that being a much better proof of one's abiding in Christ, than a nominal profession.

7 Brethren, I do not write a new commandment to you, when I tell you that, by complying with God's injunction to hear his Son, the love of God is perfected in you: But I write an old commandment delivered by Moses, Deut. xviii. 15. which ye likewise had from the beginning. The old commandment is the word God uttered at Christ's baptism and transfiguration, ordering men to obey him; which word ye have heard us declare from the beginning.

8 On the other hand, when I exhort you to walk as Christ walked, I write to you a new commandment, which is true concerning him, seeing he laid down his life for men, and concerning you, who ought to imitate him. For the former darkness of heathenism and Judaism is passing away, and the light of Christ's doctrine and example, which is the true light, now shineth, and teacheth you to lay down your lives for the brethren after his example.

9 He who saith he is in the true light, and yet hateth his brother, is in the darkness of ignorance and wickedness until now, whatever his pretensions may be.

10 He who loveth his brother abideth in the true light; he is truly enlightened with the doctrine and example of Christ; and there is nothing in him to occasion his falling into sin.

11 But he who hateth his brother is still in the darkness of error and wickedness, and walketh in that darkness, and doth not know the miserable end of such a course of life; for the darkness hath blinded his eyes, the eyes of his understanding.

apostle called that precept a new commandment, and thus explained it, chap. iii. 16. 'He laid down his life for us, therefore we ought to lay down our lives for the brethren.'

2. Which is true concerning him and concerning you.—Αληθής being in the neuter gender, cannot be construed with ὁ ἰσχυρὸς, commandment, which is feminine. We must therefore supply πρὸς ἑαυτὸν, or some such general word expressive of the subject of the command. See Ess. iv. 21.—By saying that the thing enjoined in the new commandment was true concerning the persons to whom the apostle wrote, he perhaps meant, that some of them had already hazarded their lives in assisting their brethren.

3. For the darkness is passing away, and the light which is true now shineth.—By the darkness which was passing away, we may understand, not only the darkness of heathenism, but the darkness of the Mosaic dispensation, together with the corrupt doctrines and practices of the Jews under that dispensation; and particularly the impious notion, that they were commanded in the law to hate the Gentiles, Matt. v. 43. This darkness (πρὸς ἑαυτὸν) was gradually passing away, by means of the shining of the light which was true; that is, by the publication of Christ's doctrine and example in the gospel. The Mosaic law, with its obscure types, was likewise ready to vanish, in consequence of the destruction of Jerusalem, and the dispersion of the Jewish nation, which were soon to happen.

Ver. 9. He who saith he is in this light.—The apostle hath declared, chap. i. 5. 'that God is light;' and chap. i. 7. that 'if we walk in the light, we have fellowship with him;' and ver. 8. of this chapter, that 'the light which is true now shineth,' namely, by the preaching of the gospel. From these things he justly inferred in this verse, that 'he who saith he is in the light,' that is, in the fellowship of God, and well instructed in the doctrines of the gospel, 'and yet hateth his brother, is in the darkness till now;' he is still in ignorance and wickedness, and is no member of the fellowship of God, notwithstanding his loud pretensions to illumination.

Ver. 10. He who loveth his brother abideth in the light, and there is no stumbling-block to him.—This is an allusion to Christ's words, John xi. 9. 'If any one walk in the day he doth not stumble, because he seeth the light of this world: but if any one walk in the night he stumbleth, because there is no light to him.'—The apostle, by comparing benevolence to the light of day, hath beautifully illustrated its efficacy in directing men's actions. By expelling ill-will, pride, anger, immoderate selfishness, and all other evil passions which are occasions of sin, love removes every stumbling-block lying in one's way, and enables him to do his duty to his neighbour with ease and pleasure.—Schismatics and heretics, on pretence of having attained to a greater knowledge of the truth, and a greater purity of conduct than others, think themselves authorized to hate and persecute those who differ from them in opinion and practice. But these persons, being void of the dispositions of the really illuminated, are not in the light, but stumble, or sin in their treatment of their brethren.—In the same manner, they who are severe in censuring the faults of others, or who aggravate them, and refuse to forgive them, being destitute of love, are not in the light, but are still in the darkness of ignorance and error; as the apostle remarks in the following verse.

Ver. 11. But he who hateth his brother is in the darkness, and walketh in that darkness.—By representing a malevolent person as involved in the darkness of night, the apostle strongly expresseth the pernicious nature of malevolence. It blind's a man's reason to such a degree, that he doth not see what is right; it extinguisheth every virtuous inclination which would lead him to do what is right, and putteth him wholly under the power of anger and revenge: so that in this darkness he is in danger, not only of stumbling, but of destroying himself, 'not knowing whither he goeth.'

12 Little children,¹ I write to you, because sins are forgiven you (*Ja*, 112.) on account of his name. (Ess. iv. 61.)

13 Fathers,¹ I write to you, because ye have known (*rev*, 72.) him² from the beginning. Young men, I write to you, because ye have overcome the wicked one. Young children,³ I write to you, because ye have known the Father.

14 Fathers, I have written to you, because ye have known him from the beginning. Young men, I have written to you, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things which are in the world.¹ If any one love the world, the love of the Father is not in him.

16 For all that is in the world,¹ the lust of the flesh,² and the lust of the eyes,³ and the pride of life,⁴ is not of the Father, but is of the world.⁵

17 Now, the world passeth away, and the lust thereof: But he who doth the will of God, abideth for ever.

Ver. 12. Little children.]—Because this appellation is used, ver. 1. to denote Christians of all ages and characters, Beza supposeth that John here addressed the whole body of Christ's disciples, as their common instructor, (see ver. 1. note 1.), whom he afterwards divided into three classes. In support of Beza's opinion it may be observed, 1. That the word by which, in the distribution, the apostle expresses young Christians, is *παιδία*, and not *νεανίσκοι*. 2. That the reason which John assigns for writing to those whom he calls *παιδία*, little children, namely, that 'sins were forgiven them through Christ,' is applicable to the whole body of believers, and was a strong reason for such of them as John addressed to obey his precept, 'not to love the world,' &c.—Nevertheless, if the reading of ver. 13. to be mentioned in note 3. on that verse, is admitted, *παιδία* here will signify the same class of Christians with those designed by *παιδία*, ver. 13. And on that supposition the three classes into which the whole body of the disciples was distributed by John, will have been twice addressed by him.

Ver. 13.—1. Fathers, I have written to you.]—John gave the appellation of fathers to those who are called by the other apostles *πρεσβυτέρους*, *seniores*, *elders*, on account of their long standing in the Christian faith. The persons who were written to under this denomination, seem to have been of the number of the eye-witnesses who generally had the office of elders conferred on them. In this part of his letter, the apostle distributes the whole body of Christians into three classes, according to their different standings in the faith, and proficiency in the knowledge of the gospel; namely, *παιδία*, fathers, *νεανίσκοι*, young men, and *παιδία*, young children.—Fathers were the most ancient believers, who had made the greatest progress in knowledge and virtue: Young men were those in the greatest vigour of the spiritual life, and who were considered by the apostle as soldiers fighting under Christ, against the powers of darkness: Young children were the newly converted, who, being under a course of instruction, were called in the first age *catechumens*.

2. Because ye have known him from the beginning.]—So I translate *ὅτι αὐτὸν ἔγνωτε*; because the article is often put for the pronouns *he* and *him*; see Ess. iv. 72.; also because the apostle is speaking of Jesus Christ, mentioned ver. 6.—If the reader does not admit this use of the article, he may consider the expression as elliptical, and may supply it in this manner: 'Because ye have known (*ὅτι ἴσθουσιν αὐτὸν ἔγνωτε*) Jesus from the beginning: he have known his disengagement from the world, and his contempt of its riches, honours, and pleasures.

3. Young children, I write to you.]—Several MSS., together with the Syriac version and some copies of the Vulgate, read here *ἔγραψα*, 'I have written.'—This reading, if it were well supported, might be preferred to the common reading, for the reason mentioned in the note on ver. 12.

Ver. 15. Love not the world, neither the things which are in the world.]—As the apostle distinguishes 'the world' from 'the things which are in the world,' it is probable that by the world he means

12 Dear children, I write to you the precept which I shall mention immediately, (ver. 15.), because sins shall be forgiven you on account of Christ at the judgment, if ye repent and forsake your sins.

13 Old Christians, I write to you what follows, ver. 15. because ye have known Christ—his doctrine, and precepts, and manner of life—from the beginning, and must know, that what I am going to write is his precept. Vigorous Christians, I write to you the following precept, because ye have already overcome the wicked one, having resisted his strongest temptations to apostasy. New converts, I write to you the same precept, because, though ye have not seen Christ, ye have known the Father: Ye have known his willingness and power to strengthen you

14 Old Christians, I have written to you to walk even as Christ walked, ver. 6., by loving your brethren as he loved you, ver. 8., because ye have known him from the beginning, and have been deeply affected with the knowledge of his love. Vigorous Christians, I have written the same precept to you, because ye are strong in all the Christian virtues through the word of God abiding in you, and ye have already overcome the devil.

15 What I write to you all is this: Do not love the persons and practices of the men of the world; neither the things which are in the world. If any one love the world—if he enters into friendship with idolaters and infidels, and is fond of the things which they pursue—the love of the Father is not in him.

16 For whatever evil affection subsists in idolaters and unbelievers, namely, the lust of the flesh after sensual pleasures; and the lust of the eyes after magnificence in houses, equipage, and dress; and the pride of life, founded on titles, offices, and riches—is not of the Father, but is of the world: These evil affections are not produced in us by the Father, but by the things of the world exciting them in us.

17 Now, the wicked men of the world shall perish, and the objects of their lust in like manner: But he who doth the will of God, by mortifying his worldly lusts, shall live happily for ever.

the wicked men of the world, and by the things which are in the world, the bad principles and corrupt dispositions belonging to the men of the world. These, if they are the objects of admiration and love, have a powerful influence to seduce both the old and the young from the imitation of Christ, and to extinguish brotherly love or benevolent dispositions in the mind. See ver. 10. note 1.

Ver. 16.—1. For all that is in the world.]—Here, as in the preceding verse, the word signifies the men of the world. In this sense our Lord likewise used the word world, John xv. 19. 'If ye were of the world, the world would love his own: but because ye are not of the world, therefore the world hateth you.' So likewise St. Paul, Rom. xii. 2. 'Be not conformed to this world:' and our apostle, chap. v. 19. 'The whole world lieth under the wicked one.' Hence the evil one is called, John xii. 31. 'The prince of this world;' and Eph. ii. 2. 'The spirit who now inwardly worketh in the children of disobedience.' Wherefore, in the passage under consideration, the world is that collection of idolaters, unbelievers, and wicked men, which compose the great bulk of the inhabitants of the world. Whereas, if by the world we understand the earth, and by the things which are in the world the productions, whether of nature or of art, with which the earth is stored, it would not be true, that 'all which is in the world is not of the Father, but is of the world.' Besides, from what follows it is evident, that John is not speaking of the earth, but of the men of the world, whose lusts he describes.

2. The lusts of the flesh.]—This, as distinguished from 'the lust of the eye and the pride of life,' denotes those fleshly appetites which are gratified by the intemperate use of women, and wine, and meats.

3. The lust of the eyes.]—According to Lightfoot, this is *covetousness*, called, Matt. vi. 23. 'an evil eye.' But I rather think the apostle means an inordinate passion for magnificence in houses, furniture, equipage, and dress, which, because it is gratified by the eye, may fitly be called the lust of the eye.

4. And the pride of life.]—*ἡ ἀλαζονεία τοῦ βίου*, literally, *jacontia vite*—the boasting of life. John means all the things pertaining to this life, of which the men of the world boast, and by which their pride is gratified; such as titles, offices, lands, noble birth, honourable relations, and the rest, whose efficacy to puff up men with pride, and to make them insolent, is not of God.

5. Is not of the Father, but is of the world.]—These inordinate lusts do not, as wicked men pretend in excuse for their indulging them, proceed from the Father, but from the things of the world exciting the lusts and passions of wicked men, who are at no pains to restrain them. The Father hath stored this earth with objects suited to the natural desires which he hath implanted in men's minds; and the enjoyment of these objects is innocent, provided they are used in moderation. But inordinate desires, called by the apostle lusts, and their power to tempt men, proceed from the wicked themselves, through indulging their lusts without restraint: see James i. 13, 14.—Or, the meaning of the phrase *οὐκ ἐκ τοῦ πατρὸς ἐστίν* may be, that the lusts mentioned are not excited in us

18 *Young children, it is the last hour.*¹ And as ye have heard that the antichrist cometh,² (xxi, 212.) so now there are many antichrists;³ whence we know that it is the last hour.

19 They went (ἐξ ἡμῶν) away from us,¹ but they were not (ἐξ ἡμῶν) of us: For, if they had been of us, they would have abode with us; but THEY WENT AWAY, that they might be made manifest that they were not all of us.

20 (καὶ, 205.) But ye have an unction¹ from the Holy SPIRIT,² (chap. iii. 24.), and know all things.

21 I have not written¹ to you because ye know not the truth, but because ye know it, and that no lie² is of the truth

22 Who is the liar,¹ but he who denieth that Jesus is the Christ? He is the antichrist, who denieth the Father and the Son.²

23 Whosoever denieth the Son, doth not acknowledge the Father.¹

24 Therefore, let what ye have heard from the beginning abide in you. If what ye have heard from the beginning abide in you, ye also shall abide in the Son and in the Father.

by the Father, but by the ruler of the darkness of this world. The apostle mentions the lusts of the flesh, the lust of the eye, and the pride of life, because these inordinate affections are the source of the greatest part of the wickedness which exists among men.

Ver. 18.—1. Young children, it is the last hour,]—namely, of the duration of the Jewish church and state: God will soon destroy the Jewish commonwealth; so that the power of your persecutors will speedily be broken. Some, by 'the last hour,' understand the last hour of the world: But that none of the apostles fancied the end of the present mundane system was at hand when they wrote their epistles, see proved in the 3d section of the Preface to 2 Thessalonians.

2. And as ye have heard that the antichrist cometh.]—The word ἀντίχριστος, *antichrist*, is nowhere found but in John's first and second epistles. It may have two meanings. For, if the preposition ἀντί, in ἀντίχριστος, denotes *in place of*, the name will signify one who puts himself in the place of Christ; consequently *antichrist* is a false Christ: but if the preposition denotes *opposition*, antichrist is one who opposeth Christ.—The persons to whom this epistle was written, had heard of the coming of antichrist in both senses of the name. For the first sort of antichrists were foretold by our Lord, Matt. xxiv. 5. 'Many shall come in my name, saying I am Christ, and shall deceive many.' The second sort were foretold Matt. xxiv. 11. 'Many false prophets will arise, and deceive many.' From what John hath written, ver. 22. of this chapter, and chap. iv. 3. and 2 Epist. ver. 7. I am inclined to think, that by antichrist he means those false prophets or teachers, who were foretold by our Lord to arise about the time of the destruction of Jerusalem, and who were now gone abroad. Some of these denied the humanity of Jesus Christ, others of them denied his divinity: and as both sorts opposed Christ, by denying the redemption of the world through his death, I suppose it is of them chiefly that John speaks in his epistles.—When the apostle mentions these false teachers collectively, he calls them the *antichrist*, in the singular number, as St. Paul called the false teachers collectively of whom he prophesied, 2 Thess. ii. 3. 'the man of sin;' but when John speaks of these teachers as individuals, he calls them many *antichrists*, in the plural number.

3. So now there are many antichrists.]—The preterite tense, ἦσαν, is used here to signify, not only the existence of many antichrists at that time, but also that there had been many antichrists who were gone off the stage.

Ver. 19.—They went away from us.]—Hence it is one of the marks of antichrist, that he had been once in the Christian church, and a teacher by profession, but had left it, or apostatized.

Ver. 20.—1. But ye have an unction.]—Under the law, persons called to offices, to the execution of which singular endowments were requisite, were anointed with perfumed oils, in token of God's conferring these endowments on them. In allusion to that ancient rite, John calls the communication of the spiritual gifts to the primitive Christians, especially the gift of discerning spirits, *an unction*, because it was an endowment bestowed by God for preventing the faithful from being deceived by false teachers, who, to gain the greater credit to their erroneous doctrine, falsely pretended to be inspired. Wherefore the apostle, knowing that many of the brethren

18 *Young children, be not terrified by the rage of the unbelieving Jews: It is the last hour of the Jewish commonwealth. And as ye have heard that the antichrist, who denieth the appearing of Christ in the flesh, chap. iv. 3. cometh before the destruction of Jerusalem, so now there are many such antichrists; from which we know that it is the last hour of the Jewish state.*

19 *These antichrists, though they once professed themselves Christian teachers, went away from us on the pretence that Jesus is not the Christ. But they were not inspired like us; for if they had been inspired like us, they would have abode with us. But they were permitted to apostatize, that they might be made manifest that they were not inspired like us, and that their doctrine is false.*

20 *But there is little occasion to put you on your guard against these deceivers; ye have an unction from the Holy Spirit, whereby ye can know whether a teacher is really inspired, and whether his doctrine is true or false.*

21 *I have not written to you because ye know not the truth concerning the life of the Word in the flesh; but because ye know it, and know likewise that none of the lies propagated by the false teachers concerning Christ is any part of the gospel.*

22 *Who is the false prophet foretold to come before the destruction of Jerusalem, but he who denieth that Jesus is the Christ or Son of God? He certainly is the antichrist, who denieth the Father's testimony concerning his Son, chap. v. 6. and the Son's testimony concerning himself, John x. 36.*

23 *Whosoever denieth Jesus to be the Son of God, doth not acknowledge the Father, who, at his baptism and transfiguration, declared him his Son.*

24 *Therefore, let what ye have heard us preach from the beginning, concerning the Word's being made flesh, abide in you. If what ye have heard from the beginning concerning that matter abide in you, ye also shall abide in the fellowship of the Son and of the Father, chap. i. 3.*

to whom he wrote possessed the gift of discerning spirits, appealed to that gift as enabling them to detect the antichrists or false teachers who were gone abroad; and exhorted them, chap. iv. 1. 'not to believe every spirit, but to try the spirits whether they be of God; because many false prophets were gone forth into the world.'—See ver. 27. note, for a confutation of the pretensions of modern fanatics to inspiration, founded on the apostle's exhortation to try the spirits, and on his affirmation, that the persons to whom he wrote had an unction from the Holy Ghost, and knew all things.

2. From the Holy Spirit.]—So I supply and translate the clause ἀπὸ τοῦ ἁγίου, *from the holy*. Beza thinks that our Lord was meant here, because he is called, Acts iii. 14. 'The holy One, and the just.' But as Jesus himself is said to have been anointed with the Holy Ghost, Acts x. 38. I think the word πνεύματος may be supplied here.

Ver. 21.—1. I have not written to you.]—Beza saith, the aorist ἔγραψα may be translated in the past time, because, when the brethren to whom his letter was sent read it, the writing of it would be past. But I rather think the apostle refers to what he had written in the preceding part of this letter, concerning the life of the Word in the flesh.

2. Because ye know it, and that no lie is of the truth.]—Lie here means a doctrine contrary to that taught by the apostles, which being the true doctrine, its contrary must be false, or a lie: or, it may be called a lie, because the teachers who propagated such doctrines knew them to be false, especially the doctrines which the antichrists propagated concerning the person and actions of Christ. They, therefore, in particular, are called *the liar*, ver. 22.

Ver. 22.—1. Who is the liar, but he that denieth that Jesus is the Christ?]—What is meant by denying 'that Jesus is the Christ,' see explained chap. iv. 2. note, and ver. 3. note 1.

2. He is the antichrist, that denieth the Father and the Son.]—Eustasius saith, the opinion of Irenæus is probable, who understood John as speaking here of the false teachers of his own time, who denied Christ to be the Son of God, and God to be the Father of Christ. See Pref. to 1 John, sect. 3.

Ver. 23. Whosoever denieth the Son doth not acknowledge the Father.]—The expression in the original, οὐδὲν τὸν πατέρα ἔχει, 'doth not hold the Father,' is elliptical. We have it in its complete form Rom. i. 28. 'As they did not approve (τοὺ θεοῦ ἔχουσιν ἐν ἀπαιθεσίᾳ) of holding God with acknowledgment;' that is, of acknowledging God. See note 2. on that verse. Wherefore οὐδὲν ἔχει, in this passage, is rightly translated 'doth not acknowledge;' as is plain likewise from this, that *acknowledging*, here, is the opposite to *denying*, in the preceding clause. Accordingly in the Syriac it is, 'neque in patrem credit, doth not believe on the Father.'

In our English Bible the following words, 'But he that acknowledgeth the Son, hath the Father also,' are printed in Italic letters, to shew that they are not in the common Greek copies. Beza, however, hath inserted them in his edition of the Greek Testament, on the authority of four ancient MSS., and of the Syriac and Vulgate versions. See Mill on this verse, who mentions a number of MSS. which have this clause. Eustasius reckoned it genuine; as did Doddridge: But I have omitted it, because it is wanting in the com-

25 (Καί, 207.) *For this is the promise which he hath promised to us, even the life which is eternal.*

26 *These things I have written to you concerning them who deceive you, (Eas. iv. 1.)*

27 (Καί, 211.) *Although the unction which ye have received from him (ver. 20.) abideth in you, and ye have no need that any one should teach you, (αλλὰ, 80.) unless as the same unction teacheth you concerning all things, and is truth, and is no lie. (Καί, 208.) Wherefore, as it hath taught you, (μὴν, 13.) abide in him.*

28 (Καί, 208.) *Now, therefore, little children, abide in him, that when he shall appear we may have confidence, and may not be put to shame by him at his coming. (See 2 John, ver. 8.)*

29 (Εἰ) *If ye know that he is righteous, ye know that every one who worketh right-*

25 *And great will be your felicity in that fellowship: For this is the promise which the Father hath promised to us by his Son, even a life of happiness in heaven, which will be eternal.*

26 *These things I have written to you, concerning the antichrists who endeavour to deceive you, that ye may shun all familiar intercourse with them.*

27 *Although I know that the gift of discerning spirits, which ye have received from the Holy Ghost, remaineth in you, and that ye have no need that any one should teach you how to judge of these deceivers and their doctrines, unless to exhort you to judge of them as the same gift teacheth you concerning all things, and is a real, not a feigned gift. Wherefore, as it hath taught you that these teachers are antichrists, reject their doctrine, and abide in the truth concerning him.*

28 *Now, therefore, my dear children, abide in the doctrine and precepts of Christ, that when he shall appear to judge the world, we, your teachers, may have confidence concerning your acceptance, and may not be put to shame by him at his coming, on account of your errors and vices.*

29 *If ye know that God is righteous in the commandments which he hath given to mankind, ye will also know, that every one who*

mon edition of the Greek Testament, from which my translation is made.

Ver. 25. This is the promise which he hath promised to us, even the life which is eternal.—Τὴν (ὡς being in the accusative case, and standing in opposition with ὅτι, it is governed, as ὅτι is, by ἀγαπᾷν.—This promise John hath recorded in his gospel, chap. xvii. 1. 'Glorify thy Son, that thy Son also may glorify thee. 2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.'—From these words, so solemnly pronounced by Christ in an address to his Father, we learn, that the great end of his coming into the world was to glorify his Father, by procuring through his own death eternal life for all good men, and by bestowing it on them after the judgment. See chap. v. 10, note 1.

Ver. 26. These things I have written to you,—namely, the things beginning ver. 18.

Ver. 27. And ye have no need that any one should teach you.—Here two things claim the reader's attention:—1. That when John said to his disciples, 'ye have no need that any one should teach you,' his meaning was, that they had no need to be taught how to distinguish pretenders to inspiration from those who were really inspired. This the connexion sheweth plainly. 2. That the persons who had no need of this kind of teaching were those only who had an unction from the Holy Spirit. Wherefore, as it appears from 1 Cor. xii. 10. that the discerning of spirits was a gift bestowed, not on believers in general, but on some individuals only, it is evident, that when the apostle said, 'ye have an unction from the Holy Spirit,' his discourse was directed only to such as possessed the gift of discerning spirits: consequently he did not mean, that Christians in general had no need of being taught the doctrines of the gospel in the ordinary method; but that those who had received the unction from the Holy Ghost, needed nothing but to be directed or exhorted to judge of teachers pretending to inspiration, and of their doctrine, according as the unction which abode in them led them to judge; because that unction being a real gift, if they followed its suggestions, they would judge truly concerning all things; that is, concerning teachers and their doctrines.—From these things it is plain, that the Quakers and other fanatics, who, from what is said in this and in the preceding 20th verse, infer that all believers have still an unction or inspiration from the Holy Ghost, and hold that inspiration is superior to the scriptures, are in a most dangerous error, as they dignify the productions of their own distempered brain with the name of *revelations of the Spirit*.—They likewise err greatly from the truth, who, on pretence that the inspiration of the Spirit is continued to believers in every age, contend that the outward ministry of the word, by pastors and teachers set apart to the office, and even the scriptures themselves, are unnecessary in the church. Holding such principles, is it any wonder that these enthusiasts and fanatics have fallen into the grossest extravagances and licentiousness?

Ver. 28.—1. Now, therefore, little children.—The adverb νῦν is used here as an interjection of beseeching. The word τέκνα, *little children*, comprehends the whole body of the disciples to whom this epistle was written, and whom John had before divided into three classes. See ver. 12, note, and ver. 13, note 1.

2. That when he shall appear.—Φανερωθῆναι, being the term by which Christ's appearing in the flesh was expressed, chap. i. 2, note 2, when applied to Christ's second coming, it signifies that he shall then be the object of men's senses by means of his body, as he was at his first coming. See 1 Pet. i. 7, note 2.

Ver. 29.—1. Every one who worketh righteousness hath been begotten.—This is the literal signification of γεννηται, from γεννᾶν, *genero, gigno, I beget*. Accordingly, our translators have so rendered the word, chap. v. 18. Besides, *born of God* is an idea nowhere else found in scripture.

To understand the true import of the high titles which in the New Testament are given to the disciples of Christ; namely, the *begotten of God*, as here; the *sons of God*, and *children of God*, as in the next chapter; the *heirs of God*, Rom. viii. 17; the *elect of God*; the *adopted of God*; *saints*; a *royal priesthood*; an *holy nation*; a *peculiar people*, 1 Pet. ii. 9. the following observations may be of use.—1. That these high titles were anciently given to the

Israelites as a nation, because they were separated from the rest of mankind to be God's visible church, for the purpose of preserving the knowledge and worship of him in the world, as the only true God. This appears from God's own words, Exod. xix. 3. 'Tell the children of Israel, 4. Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself. 6. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people. 6. And ye shall be unto me a kingdom of priests, and an holy nation.'—Deut. xiv. 1. 'Ye are the children of the Lord your God: 2. For thou art an holy people to the Lord thy God.'—2. In particular, the title of 'God's son, even his first-born,' was given to the whole Israelitish nation by God himself, Exod. iv. 22. chiefly because they were the descendants of Isaac, who was supernaturally begotten by Abraham through the power which accompanied the promise, Gen. xviii. 10. 'Lo Sarah shall have a son.' So St. Paul informs us Rom. ix. 7. 'Neither because they are the seed of Abraham are they all children,' namely, of God, 'but in Isaac shall a seed be to thee. 8. That is, the children of the flesh, these are not the children of God; but the children of the promise are counted for seed.' The apostle's meaning is, That Ishmael and his posterity, whom Abraham procreated by his own natural strength, being children of the flesh, were not the children of God; that is, they were not made the visible church and people of God. But Isaac and his descendants, whom Abraham procreated through the strength which accompanied the promise, 'Lo Sarah shall have a son,' being more properly procreated by God than by Abraham, were the children of God; that is, were made the visible church and people of God, because by their supernatural generation, and their title to inherit Canaan, they were a fit image of the catholic invisible church of God, consisting of believers of all ages and nations, who, being regenerated by the Spirit of God, are the true children of God, and heirs of the heavenly country of which Canaan was the type.—3. As the promise, 'Lo Sarah shall have a son,' which was given to Abraham when he was an hundred years old and Sarah was ninety, implied that that son was to be supernaturally procreated, so the promise given to Abraham, Gen. xvii. 6. 'A father of many nations I have constituted thee,' implied that the many nations of believers, who by this promise were given to Abraham for seed, were to be generated by the operation of the Spirit of God producing in them faith and obedience, similar to the faith and obedience for which Abraham was constituted the father of all believers.—This higher generation, by which believers have the moral nature of God communicated to them, is excellently described John i. 12. 'As many as received him, to them gave he power to become the sons of God, even to them who believe on his name. 13. (Ὁ γεννηθῆναι) Which were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God; that is, men become the true sons of God, not by their being naturally descended from this or that father, nor by their being called the sons of God by men like themselves, but by God's bestowing on them that high appellation on account of their faith and holiness.—4. If the Israelites, of whom the ancient visible church and people of God was composed, were all called the *sons of God*, because Isaac from whom they descended was supernaturally begotten by the power of God, certainly believers of all ages and nations, of whom the invisible catholic church and people of God is composed, may with much greater propriety be called the sons of God, since they are begotten of God, and possess the moral nature of God. This catholic invisible church of God is not limited to any one race of men, nor to any one age or country of the world. It hath subsisted from the beginning, and is scattered over the whole earth. But after the general judgment, the members of this widely extended church will be gathered together, and carried by Christ in a body into the heavenly country, their promised inheritance, of which Canaan, the inheritance of Abraham's natural seed by Isaac, was the emblem and pledge.

Thus it appears that the high titles above mentioned, namely, 'the sons of God, the children of God, the elect of God, the adoption of sons, the election, saints, a holy nation, a royal priesthood, and a peculiar people,' were anciently given to the Israelites as a nation, merely on account of their being the visible church and

cousness (chap. iii. 7. note 2.) *hath been begotten* of him.

worketh righteousness hath been begotten of him. He is a son of God by partaking of his nature, and shall obtain that eternal life which God hath promised to his children, ver. 25.

people of God, without any regard to the personal character of the individuals of whom that nation was composed. Also it appears, that under the gospel the same high titles were bestowed on whole churches, merely on account of their profession of Christianity, without any regard to the personal character of the individuals who composed these churches. But these high titles, with some others of greater importance, such as 'the begotten of God, the heirs of God, the adoption,' were given in an appropriated sense to individuals likewise, on account of their faith and holiness. When given to whole churches, these titles imported nothing more but that the society to which they were given was a church of Christ, and that the individuals of which that society was composed were entitled to all the privileges belonging to the visible church and people of God. But when appropriated to individuals, these titles implied that the persons to whom they were given were really partakers of the nature of God, by possessing his moral qualities, and that they were the objects of his paternal love, and heirs of his felicity.—Wherefore, in reading the scriptures, by attending to the different foundations of these titles, and by considering whether they are applied to churches or to individuals, we shall easily understand their true import. Thus, when St. Paul, writing to the Thessalonians, saith, 1 Thess. i. 4. 'Knowing, brethren, beloved of God, your election,' he could not

mean their election to eternal life, since many of them were living disorderly, 2 Thess. iii. 11. but their election to be the visible church and people of God, under the gospel dispensation. Whereas, when John saith, in the verse before us, 'Every one who doth righteousness hath been begotten of God,' by restricting the title to individuals of a specific character he teaches us, that the persons of whom he speaks are the sons of God in the highest sense, and heirs of eternal life. Accordingly, in the following chapter, he assures us that such *shall see God*.

2. Begotten of him.—ΕΓΓΕΝΟΤΟΣ. The relative αὐτοῦ stands here, not for *Christ*, though he be spoken of in the verse immediately preceding, but for *God*, of whom it is said 'that he is righteous.' For nowhere in scripture is Christ said to beget believers, nor is he ever called their father. These things are attributed to God only, or to the Spirit, as his agent. Accordingly, in the first verse of the following chapter, the apostle extols the love of the Father in making believers his sons.—That the relative often stands for a person or thing not mentioned before, see proved Ess. iv. 64.

Because in the following chapter the apostle describes the great honours and privileges of believers as the sons of God, Cajetan and Estius were of opinion that that chapter should have begun with this 29th verse.

CHAPTER III.

View and Illustration of the Matters contained in this Chapter.

THE apostle, in the last verse of the preceding chapter, having declared that every one who *worketh righteousness* hath been begotten of God, and is his son, begins this chapter with an exclamation, expressive of his high admiration of the love of God in calling those who work righteousness his children, although they are not acknowledged to be such by the men of the world, because wicked men have no just notion of the character of God, ver. 1.—Then, to explain the ground of his admiration, he described the dignity and happiness to which the children of God will be raised, at the appearing of Christ to judge the world: They shall be like Christ, because they shall see him as he is, and shall live with him for ever, ver. 2.—Now, this being the greatest honour and felicity of which mankind are capable, every one who hath the hope of seeing Christ, and of becoming like him, and of living with him for ever, is careful to purify himself from evil affections and wicked actions, as Christ is pure, that he may be qualified to associate with Christ, ver. 3.—This naturally led the apostle to condemn a second time the impious doctrine of the Nicolaitans and Simonians, who affirmed, that every action being free to those who have the knowledge of God, such will not be punished for their actions, however vicious they may have been. See chap. i. 8. note. For, in opposition to these heretics, the apostle declared, that whoever *worketh sin* shall certainly be punished; because sin being a transgression of the law of God, without doubt God will support the authority of his law by punishing severely the transgressors of it, ver. 4.—Besides, that he will punish obstinate sinners God hath shewed, by sending his Son to take away the punishment of sin from those only who repent. For since the Son of God was free from sin himself, he would not die to procure for his disciples a liberty of sinning, ver. 5.—From this it follows, that whosoever abideth in the fellowship of Christ, and is the object of his love, doth not sin habitually. Whosoever sinneth habitually, though he may have seen Christ in the flesh, hath not seen him in his true character, neither hath known his will, ver. 6.—Wherefore, my beloved children, let no teacher deceive you, by affirming that the speculative belief of the gospel will make you righteous in the sight of God. He alone who habitually *worketh righteousness*, is righteous in the sight of God, and will be accepted with him; even as Christ himself was righteous, by keeping his Father's com-

mandments, and abode in his love, ver. 7.—He who *worketh sin*, instead of being a child of God, is a child of the devil: for the devil hath sinned from the beginning of the world. Now, the evil nature of sin, and its hatefulness to God, may be known from this, that the Son of God was manifested in the flesh to destroy the works of the devil; namely, sin, and all the miseries which flow from sin, ver. 8.

Having described the character of the children of the devil, together with the evil nature of their works, the apostle explained the character of the children of God, and taught the faithful how to distinguish them from the children of the devil. Whosoever is begotten of God doth not sin habitually, because God's seed, the doctrine of the gospel, abideth and operateth in him constantly. Such a person cannot sin habitually, for this very reason, that he is begotten of God, ver. 9.—By this sure mark, therefore, the children of God and the children of the devil are distinguished. Whosoever doth not practise righteousness habitually is not begotten of God, neither he who doth not love his brother, so as both to do him good and to abstain from injuring him, ver. 10.—And to impress them strongly with a sense of the obligation which lay on them, as the disciples of Christ, thus to love their brethren, John put them in mind, that the message which the apostles brought from Christ, and delivered to them from the very first, was, that they should love one another, ver. 11.—and not behave like persons begotten of the wicked one, as Cain was, who slew his brother from envy and hatred, because his own works were evil and his brother's good, ver. 12.—Having this example of the hatred which the wicked bear to the righteous recorded in the scripture, the faithful were not to wonder that the wicked hated them. It hath been the lot of the righteous, from the beginning of the world, to be hated and persecuted of the wicked, ver. 13.—And to animate them to bear these evils courageously, he told them, if they loved their brethren, they might know certainly that they had passed from death to life—they were sure of eternal happiness hereafter; whereas the person who loveth not his brother, remaineth under the condemnation of death, ver. 14.—because every one who hateth his brother is a man-slayer, like Cain; and unless he repenteth, he is incapable of eternal life, ver. 15.—Further, to prevent them from thinking that the only operation of love is to restrain one from injuring his brother,

ve apostle told them, that as by this we have known the great love of Christ to us, that he laid down his life for us, we ought to shew our love to our brethren, by laying down our lives for them when called in providence to do so, ver. 16.—Whosoever, therefore, hath this world's goods, and seeth his brother in necessitous circumstances, and yet doth not give him somewhat to relieve him, such a hard-hearted person hath no love to God, ver. 17.—From this consideration, the apostle affectionately exhorteth his disciples not to put off their needy brethren with good words only, but to shew the reality of their love to them by relieving their necessities, and even by doing them acts of beneficence, as occasions required, ver. 18.—'Or by such a conduct alone, they would know themselves to be of the fellowship of the true God, and would have confidence in his presence as his acceptable worshippers, ver. 19.—But if our own conscience condemneth us, as wanting in love both to God and man, because we refuse to relieve our needy brethren in their distress, cer-

tainly God, who is a more perfect and impartial Judge than our conscience, and knoweth all things, will much more condemn us, ver. 20.—Whereas, if our conscience doth not condemn us as deficient in love to our needy brethren, we may have confidence with God that we are accepted of him, and are the objects of his love, ver. 21.—And whatever we ask, agreeably to his will, we shall receive; because, by relieving our brethren in their straits, we keep his commandments, and do those things which are pleasing to him, ver. 22.—For this is his commandment, That we should believe on the name of Jesus Christ as his Son, and that we should love one another, as he gave commandment to us by his Son, ver. 23.—Now, he who keepeth God's commandments abideth in his fellowship, and God abideth in him, as the principle of his spiritual life and strength. And by this we know that God abideth in us, even by the gifts of the Spirit which he hath given us, ver. 24.

NEW TRANSLATION.

CHAP. III.—1 Behold how great¹ love the Father hath bestowed on us, that we should be called the children of God!² For this reason the world, doth not know us, because (xxv, 27, 28, d aorist) it doth not know him.

2 Beloved, now we are the children of God; (xxv, 205.) but it doth not yet appear what we shall be. However, we know, that (xxv, 124.) when he¹ shall appear we shall be like him;² or we shall see him as he is.³

3 And every one who hath this hope¹ in him purifieth himself,² even as he is pure.

4 Every one who worketh¹ sin, worketh also

COMMENTARY.

CHAP. III.—1 Behold how great love the Father hath bestowed on us Jews and Gentiles who work righteousness, chap. ii. 29, that we should be declared the children of God! Those who pretend to be the sons of the heathen gods, are readily acknowledged as such by idolaters. But for this reason the idolatrous world doth not acknowledge us as the sons of the true God, because it doth not acknowledge him.

2 Beloved, though despised and persecuted by the world, even now we are the children of God. But it doth not yet appear how glorious, both in body and mind, we the children of God shall be. However, we know, that when Christ shall appear to judge the world, ch. ii. 28., we shall become like him, Philip. iii. 21. for we shall see him as he is, and be for ever with him.

3 And every one, who hath this hope of seeing Christ, and of being like him, and of living with him, is careful to purify himself from sin, even as he is pure from sin, that he may be fit to live with him for ever.

4 Every one who committeth sin habitually, committeth also the

Ver. 1.—1. Behold how great love.—Ποσην signifies both *how great*, and *of what kind*. Accordingly Estius translates it here *Quantum et qualem*.

2 That we should be called the children of God.]—Since God effectually makes us what he calls us, by calling believers *his children*, he certainly maketh them his children, and entitleth them to all the honours and privileges of his children.—The apostle having declared, in the last verse of the preceding chapter, that all who work righteousness are the begotten sons of God, he naturally brought of the great honours and advantages which belong to the begotten, or true sons of God; but, being dazzled with the grandeur of his own conceptions, and unable to express them in their whole extent, he cries, out, 'Behold how great love the Father hath bestowed on us, that we should be called the children of God!' One particular, however, he mentions in the following verse, which may serve to give us some notion of the felicity of the children of God; namely, that when Christ shall appear to reward every one according to his works, the children of God shall be like him.

Ver. 2.—1. We know that (xxv, 205, 206), the subjunctive for the future when he shall appear.]—I have followed our English translators in supplying the pronoun *he* before the words *shall appear*, to prevent the reader from taking *επιτελει* impersonally, as Benson hath done, who translates the clause 'when it shall appear.'—In this passage the apostle evidently speaks of Christ's appearing to judge the world; for nowhere in scripture is God said to appear as to be the object of men's sight. John iv. 12. 'No one hath seen God at any time.' I am therefore of opinion, that the nominative to *επιτελει* is *εκεινος*, 'when Christ shall appear.'

2 We shall be like him;]—namely, both in body and mind. For, Philip. iii. 21. 'He will re-fashion our humbled body, in order that it may become of like form with his glorious body.' And with respect to our mind, we shall be made like him in holiness, by seeing him as he is. We shall be like him in happiness also, for according to the measure of our capacity we shall partake of all the ineffable felicity which he possesseth. In this perfection of body, and mind, and happiness, consisteth the true import of the phrase, 'joint heirs with Christ.'—*Like him*, doth not import equality, but similarity to Christ.

3 For we shall see him as he is:]—We shall behold him in the glory which he now enjoyeth with the Father, and shall abide with him through all eternity. For the apostle doth not speak of a transient sight of Christ, but alludes to Christ's words which he hath recorded in his gospel, John xvii. 24. 'Father, I will that they also whom thou hast given me be with me where I am, that they may

behold my glory which thou hast given me.'—That the apostle is speaking of an abiding sight of Christ, is plain, because a transient view would not be a reason for our being like him; whereas, if we are to live for ever with Christ, our bodies must be fashioned like to his; since corruptible bodies cannot inherit or enjoy the kingdom of God. And with respect to our minds, the seeing of Christ as he is cannot be supposed effectual for making us like him, unless it is an abiding sight, which, by fostering in our minds strong desires, and exciting us to continued endeavours to become like Christ in his moral excellencies, will assuredly produce that happy effect.—At the judgment, the wicked are to have a transient sight of Christ as he is, but they will not thereby be made like him, either in body or mind.

Ver. 3.—1. Every one who hath this hope (of seeing Christ and of being like him) purifieth himself.]—The felicity which the gospel teacheth us to expect in the world to come, is not that of a Mahometan paradise, in which animal pleasures are the chief enjoyments. The happiness of the children of God in the kingdom of their Father, will consist in being like Christ, not only in respect of his immortality, but in respect of his transcendent virtues; especially his boundless benevolence. And the joy which will flow from the possession and exercise of virtues similar to Christ's is so great, that no one who hopes to become like Christ in virtue and happiness, will indulge himself in the unrestrained enjoyment of sensual pleasures; but will purify himself from the immoderate desire of these pleasures, in imitation of Christ, who, while on earth, was dead to sensual pleasure.

2. Purifieth himself;]—namely, from the lusts of the flesh, and from every sin. The apostle, as Beza observes, doth not say, 'hath purified himself, but purifieth himself;' to shew that it is a good man's constant study to purify himself, because in this life no one can attain to perfect purity. By this text, therefore, as well as by 1 John i. 8. (see the note there) those fanatics are condemned who imagine they are able to live without sin.

Ver. 4.—1. Every one who worketh sin.]—So *παρ ες ποιουν την αμαρτιαν* should be translated; for *ποιουν* denotes continued action. Hence it is applied to a tree's producing fruit, Matt. iii. 8. 10. and to a fountain's sending forth its water continually, James iii. 12. The meaning therefore is, he who worketh sin as one worketh in a trade or occupation. This sense of the word should be attended to, because he will not be sensible of the justness of the apostle's reasoning in this and the following part of the chapter, particularly ver. 6. where he saith, whosoever abideth in him doth not sin, unless we know that he is speaking of habitual sin. See ver. 6. note 1

the transgression of law:² For sin is the transgression of law.

5 (Καί, 224.) *Moreover, ye know that he was manifested that he might take away¹ our sins: And sin is not in him.*²

6 *Whosoever abideth in him* (chap. ii. 6. note 1.) *doth not sin.*¹ *Whosoever sinneth hath not seen him, neither hath known him.*²

7 *Little children, let no one deceive you;*¹ *He who worketh righteousness is righteous,*² *even as he is righteous.* (Chap. ii. 29.)

8 *He who worketh sin* (see ver. 4. note 1.) *is of the devil; for the devil sinneth from the beginning.*¹ *For this purpose the Son of God was manifested,*² *that he might destroy the works of the devil.*³

9 *Whosoever hath been begotten of God* (chap. ii. 29. note 1.) *doth not work sin;*¹ *because his seed abideth in him:*² *and he cannot sin,*³ *because he hath been begotten of God.*

10 *By this the children of God are discovered,* and the children of the devil: *whosoever worketh not righteousness, is not BEGOTTEN* (from ver. 9.) *of God; neither he who loveth not his brother.*¹

2. *Worketh also the transgression of law.*—*Ἄνομος* properly signifies a want of conformity to law, consequently might be translated lawlessness. Accordingly *νόμος*, 1 Tim. i. 9. is translated in our Bible *the lawless*.—The apostle's meaning is, that no one should think lightly of his sins, because every sin, even the least, being a violation of the law of God, if not repented of, will most certainly be punished. The Nicolaitans and other heretics in the first age, fancying that knowledge sanctified the worst actions, affirmed that no man who possessed knowledge will be punished for any action whatever. See Pref. sect. 3. at the end. In opposition to this pernicious doctrine the apostle declared, that as the malignity of sin lieth in its being a transgression of the law of God, to maintain the authority of his own government, God will most certainly punish him who worketh the transgression of law; that is, who continueth to transgress his law.

Ver. 5. *He was manifested that he might take away our sins.*—In the Old Testament, 'to take away sin,' signifies to procure the pardon of sin: and in this sense the phrase is used John i. 29. 'Behold the Lamb of God, (ὁ αἰνέω, tollens) who taketh away the sin of the world;' and 1 Peter ii. 24. 'Who his own self (ἀντὶ ἡμῶν, lifted up) bare our sins in his own body on the tree.' See the note on that verse. But in this passage John seems to affix a more enlarged meaning to the phrase *take away our sins*, agreeably to the sense of the word, *αἰνέω*, which signifies to lift off a load of any kind with which one is oppressed. For, by the manner in which he introduces the phrase, his meaning in it appears to be, that Christ was manifested in the flesh, and died, for the purpose of taking away the power as well as punishment of sin. This likewise is the doctrine of Paul, Tit. ii. 14. 'Gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people zealous of good works.' The assured hope of pardon, which men derive from the knowledge of the atonement made for sin by the death of Christ, being a strong encouragement to sinners to repent, John on that, as on many other accounts, saith, Christ by his death hath taken away our sins; and so, like the other apostles, he hath built the necessity of holiness on the doctrine of the atonement.

2. *And sin is not in him.*—If so, our likeness to him consisteth in our ceasing from sin.

Ver. 6.—1. *Whosoever abideth in him doth not sin.*—Here *οὐκ ἁμαρτανί* signifies 'doth not sin habitually;' as plain from ver. 9. where it is said by way of explication, 'whosoever is begotten of God (ἁμαρτανί οὐ ποιεῖ) doth not work sin;' doth not continue in the practice of sin. See ver. 4. note 1.

2. *Whosoever sinneth hath not seen him, neither hath known him.*—Probably some of the heretical teachers condemned by the apostle in this epistle, to make their disciples believe that their opinions were derived from Christ, boasted of their having seen and conversed with him during his ministry on earth; consequently that they knew his doctrine perfectly. But the apostle assured his children, that if these teachers who avowedly continued in sin, had ever seen or conversed with Christ, they had utterly mistaken both his character and his doctrine.

Ver. 7.—1. *Let no one deceive you.*—This implies that some pretenders to inspiration had endeavoured to deceive the brethren by teaching what the apostle here condemneth. And being a solemn address to John's disciples, it shews the importance of the matter which it introduceth.

2. *He who worketh righteousness is righteous.*—Ὁ πρῶτος, see

transgression of law habitually: *For sin is the transgression of law* and will be severely punished, whatever the false teachers may pretend.

5 *Moreover, ye may know the certainty of the punishment of sin; from this, that the Son of God was manifested in the flesh, that he might take away both the power and the punishment of our sins. And as sin is not in him, he hath procured for no one a liberty of sinning.*

6 *Whosoever abideth in the love and fellowship of Christ, doth not sin habitually. Whosoever sinneth habitually, though he may have seen Christ in the flesh, hath not seen him in his true character, neither hath known his will.*

7 *Beloved disciples, let no false teacher deceive you, by affirming that the speculative belief of the doctrines of the gospel will constitute you righteous: He alone who habitually performs good works is righteous, even as God himself is righteous, by doing righteously.*

8 *He who committeth sin habitually, is begotten of the devil; (see ver. 12. note 1.); for the devil hath sinned from the beginning of the world. But for this purpose the Son of God was manifested in the flesh, that he might destroy the works of the devil, namely, sin and punishment, ver. 5.*

9 *Whosoever hath been begotten of God, being renewed in his nature, doth not commit sin habitually; because God's seed of the word abideth in him: and he cannot sin habitually; because he hath been begotten of God, and possesseth the moral qualities of his Father.*

10 *By this sure mark the children of God are discovered, and the children of the devil: whosoever doth not habitually perform good works, is not begotten of God; neither he who loveth not his brother with a real affection. Such, instead of being begotten of God, are begotten of the devil.*

ver. 4. note 1.—The apostle doth not mean, that to be righteous is the sight of God it is necessary that one be perfectly righteous; but that to be accounted righteous by God, we must endeavour to work righteousness habitually. This kind of righteousness, consisting in sincere endeavours followed by a corresponding general practice believers, with the assistance of the Spirit of God, may and do attain; but it is not a perfect righteousness, otherwise their salvation would not be of grace, but of debt.

Ver. 8.—1. *For the devil sinneth from the beginning.*—that is *hath sinned*. For as the present tense denoteth continuation of action, it implieth what is passed of that action as well as what is present.—The devil sinned at the beginning when he entered into the body of a serpent, or assumed the appearance of a serpent, and seduced our first parents to eat the forbidden fruit: and he hath continued to sin ever since, by tempting mankind to sin.

2. *For this purpose the Son of God was manifested.*—*Ἐκ τίνος διὰ* See 1 Pet. i. 7. note 2. 1 John ii. 23. note 2. The Son of God was manifested; that is, was made the object of men's senses by being clothed with flesh. For if he had not been clothed with flesh, he could not have done and suffered what was necessary for destroying the works of the devil.

3. *That he might destroy the works of the devil.*—*Ἄνω*, denoteth that horrible fabric of sin and misery, which the devil with such art, and industry, and malice, hath reared in this our world. From this text some have argued, that all moral and penal evil will at length be extirpated from the universe.

Ver. 9.—1. *Whosoever is begotten of God doth not work sin.*—See ver. 4. note 1. By translating *οὐ ποιεῖ ἁμαρτανί* 'doth not work sin,' according to the true import of the phrase, the argument drawn from this text, to prove the sinless perfection of the saints in the present life, is precluded.

2. *Because his seed abideth in him.*—The word of God is called, 1 Pet. i. 23. 'the incorruptible seed by which we are regenerated.' This seed is said by John to abide in those who are begotten of God, perhaps in allusion to Psal. cxix. 11. 'I have hid thy word in my heart, that I sin not against thee.'—Or by the seed of God the apostle may mean, that principle of faith which is wrought by God in the hearts of believers; and by which they are said, chap. v. 4. to obtain the victory over the world.

3. *And he cannot sin, (namely habitually); because he hath been begotten of God.*—That *οὐ δύναται ἁμαρτανί* signifieth 'he cannot sin habitually,' is plain from the reason subjoined, 'because he hath been begotten of God.' For since the apostle in the beginning of the verse had said, 'whosoever hath been begotten of God (οὐ ποιεῖ ἁμαρτανί) doth not work sin, because his seed abideth in him,' it is evident, that when he saith in this clause, *οὐ δύναται ἁμαρτανί* it is in the sense of *οὐ ποιεῖ ἁμαρτανί*.—That John did not mean in this verse to say of them who have been begotten of God, nor in ver. 6. of them who abide in Christ, that they never commit single acts of sin, I think is plain from chap. i. 8. where he affirms of all without exception, 'If I we say we have no sin, we deceive ourselves, and the truth of God is not in us.'—On verses 6, 8, 9, 10. of this chapter, *Jovinian* and *Pelagius* founded their doctrine, that a good man may live without sin. But these texts, according to their true meaning, give no countenance to such a doctrine.

Ver. 10. *Neither he who loveth not his brother.*—Although, in the first age, the disciples of Christ called each other *brethren*, 1

11 For this is the message which ye have heard from the beginning, That we should love one another ;

12 Not BEING BEGOTTEN¹ of the wicked one, as Cain was, (*xix.*, 219.) who slew his brother. And on account of what did he slay him? Because his own works were wicked, and his brother's righteous.

13 Do not wonder, my brethren, (*ii.*, 127.) if the world hateth you.

14 We know that we have passed away from death to life,¹ because we love the brethren:² He who loveth not HIS brother, is in death.³

15 Every one who hateth his brother is a man-slayer:⁴ and ye know that no man-slayer hath eternal life⁵ abiding in him.

16 By this we have known the love of God, that (*iii.*, 208.) he laid down his life for us:⁶ therefore we ought to lay down our lives for the brethren.⁷

17 Whosoever, therefore, hath the goods of this world,⁸ and seeth his brother having need, and yet shutteth up his bowels from him,⁹ how abideth the love of God¹⁰ in him?

18 My little children, let us not love in word only, but in deed and in

11 For this is the message which Christ brought from his Father to mankind, and which ye have heard us apostles repeat from the beginning, That we all should love one another :

12 Not being begotten of the wicked one, as Cain was, who from envy and malice slew his brother. And on account of what did he slay him? Because his own works were wicked, and his brother's righteous : and he could not bear that his brother's sacrifice was accepted of God, while his own was rejected.

13 Do not wonder, my brethren, that the wicked men of the world hate you. To be hated by the wicked, hath been the lot of the righteous from the beginning.

14 The hatred of the wicked is not to be regarded by us ; for we know that we have passed away from a state of death to a state of life, because we love the brethren. He who loveth not his brother is in a state of condemnation.

15 Every one who hateth his brother is really a man-slayer, as he is in a disposition to take away his brother's life on every provocation : And ye know that no man-slayer hath the capacity of eternal life abiding in him.

16 By this we have known the love of God to us, that his Son by his appointment laid down his life for us. Therefore, instead of hating and injuring our brethren, we ought, after Christ's example, from love to lay down our lives for mankind, and especially for the brethren, when called to do so.

17 Whosoever, therefore, hath the good things of this world, and seeth his brother in need of them, and yet shutteth up his bowels from him, by refusing to give him what is necessary for his present support, how can a sense of the love which God shewed to us be said to abide in such a man?

18 My dear children, let us not love our needy brethren in word only, but in tongue only, by giving them nothing but fair speeches ; but

the word *brother* in this passage signifies mankind in general, and all brethren by virtue of their common nature and their descent from Adam. It is true, the *brethren*, ver. 14. are our Christian brethren. Nevertheless, since the apostle hath said in the foregoing ver. 15. 'Every one who hateth his brother is a man-slayer,' it is evident that in this discourse the word *brother* is to be taken in its enlarged sense.—Besides, when he tells us, ver. 17. 'Whosoever hath the goods of this world, and seeth his brother in need, and shutteth up his bowels from him,' we cannot suppose him to be speaking of our Christian brethren only. See *sp.* iv. 7. note, where a reason is assigned for John's pressing so frequently and earnestly the love of our brethren of mankind. Ver. 12.—1. Not being begotten of the wicked one.—Οὐκ ἐκ τοῦ πονηροῦ is an elliptical expression, which must be completed by supplying the word γέννησιν, *not having been begotten*, as is evident from ver. 9. where the phrase is in its complete form ; and from ver. 10. where it is said of those who do not work righteousness, that they 'are not of God,' that is, are not begotten of God. Besides, if wicked men are children of the devil, ver. 10. they may with great propriety be said to have been begotten by him. Representing wicked men as children of the devil, John hath followed his Master, John viii. 44. 'Ye are of your father the devil, and the lusts of your father ye will do.'

2. And (ἐκ τῆς τοῦ πονηροῦ; supply κατὰ) on account of what did he slay him?

Ver. 14.—1. We have passed away from death to life.—Here it is insinuated that all mankind, as sinners, are under the condemnation of death. Oblique expressions, as Doddridge observes, convey truths like this in a manner both convincing and affecting.

2. Because we love the brethren.—According to our apostle, the best mark by which we can know our state, is to consider whether we possess that characteristic disposition towards our brethren which the Christian religion enjoins. The high encomium ascribed in this and the following verse on love to mankind, is not so understood as if no virtue but benevolence were necessary to complete the Christian character. The virtues have all such a connexion with each other, that they cannot subsist separately. It, therefore, if one really loveth his brethren of mankind, he will not only be charitable to the poor, but he will be just in his dealings, true to his promises, faithful in all the trusts committed to him. In short, he will carefully abstain from injuring his neighbour in any respect, and will perform every duty he oweth to him on a sincere principle of piety towards God, whereby his whole conduct will be rendered uniformly virtuous.

3. Abideth in death.—In this expression John, I think, alludeth to our Lord's words, John iii. 18. 'He who believeth not is condemned already.'

Ver. 15.—1. Whosoever hateth his brother is a man-slayer.—So translate ἀντὶ τοῦ ἀποκτείνοντος, because a *man-slayer* differs from a *murderer*, in the same manner as *man-slaughter* differs from *murder*. The hatred of one's brother may be the occasion by accident of putting him to death ; for he who indulgeth hatred to his brother, is himself open to the influence of such passions as may hurry him to slay his brother. So our Lord tells us, in his explication of the precept 'Thou shalt not kill,' Matt. vi. 21. For he mentions useless anger and provoking speeches as violations of that commandment, because they are often productive of murder.

2. And ye know that no man-slayer hath eternal life abiding in him.—No person who cherisheth such a hatred of his brother, as either leadeth him actually to put his brother to death unjustly, or disposeth him to put him to death when accidentally enraged, hath the capacity of eternal life abiding in him. This the apostle affirmeth with the greatest truth ; because the person who is a man-slayer in either of the senses just now described, being destitute not only of natural good dispositions, but of religion, he is without doubt incapable of eternal life. Nevertheless, if a man-slayer sincerely repenteth, he may be pardoned.

Ver. 16.—1. By this we know the love of God, that (*iii.*, 208.) he laid down his life for us.—Εἰς τὸν πατέρα being the relative pronoun by which the Greeks expressed the remote antecedent, it stands in this passage for *the Son of God*, mentioned ver. 8. On this supposition the apostle alludes to Christ's words, John iii. 16. 'God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish.'—Many MSS. and versions read here τὸν υἱόν μου, without τοῦ θεοῦ. This reading Mill and others have adopted in their printed editions of the Greek New Testament, as genuine ; supposing that the love of which the apostle speaks is the love of Christ. But the reading which our translators have followed is supported by chap. iv. 10. where the love which was manifested by sending Christ as a propitiation, is evidently God's love. Nevertheless, as the common printed editions want the words τοῦ θεοῦ, I have marked them in the new translation as supplied.

2. Therefore we ought to lay down our lives for the brethren ;—namely, from love to God, in return for his great love in sending Christ to lay down his life for us.—Many cases may be mentioned, in which Christian benevolence requires us to hazard our lives, and even to undergo death, for the benefit of mankind. 'Pulchrum est pro patria mori,' was a maxim among the heathen moralists. It is often esteemed praiseworthy to suffer torture, and even death, rather than divulge an important secret, the discovery of which might occasion the destruction of a confederacy for delivering one's country from slavery. Nay, the affection which subsists among near relations will lead them, at the hazard of their lives, to attend and comfort one another, when infected with the plague and other contagious distempers.

Ver. 17.—Whosoever, therefore, hath (τοῦ βίου τοῦ παρόντος) the goods of this world.—The word βίος signifies, not only one's natural life, but the means of supporting that life, and even the conveniences of it ; consequently, one's goods and possessions.

2. And shutteth up his bowels from him.—In scripture, *bowels* signify the affections of love and pity, *Ess.* iv. 34. The apostle's meaning is, doth not exercise pity towards him.

3. How abideth the love of God in him?—In the preceding verse the apostle saith, 'By this we know the love of God, that he (Christ) laid down his life for us,' and observeth, that the consideration of God's love to us should induce us so to love him, as at his call to lay down our lives for our brethren. Here he tells us, that if, so far from laying down our lives for the brethren, we refuse them, when in need, some part of our worldly goods to support their lives, the love of God can in no sense be said to abide in us.

Ver. 18. Let us not love in word, nor in tongue only.—I have added the word *only*, because the apostle cannot be supposed to forbid our using affectionate speeches to our brethren in distress. But he

truth.

19 (*Kai*, 207.) *For by this we know that we are of the truth, and shall assure our hearts¹ before him.*

20 (*Ὅτι*, 253. 2.) *But if our heart condemn us, (ὅτι, 260.) certainly God is greater than our heart, and knoweth all things.*

21 *Beloved, if our heart doth not condemn us, we have (παρρησιαν, Heb. x. 19. note 1.) confidence (ᾠρεν) with God.¹*

22 *And whatever we ask we receive¹ from him, because we keep his commandments, and work the THINGS which are pleasing in his sight.*

23 (*Kai*, 207.) *For this is his commandment, That we should believe on the name of his Son Jesus Christ, and should love one another, as he gave commandment to us.*

24 (*Kai*, 204.) *Now, he who keepeth his commandments abideth in him, and he in him:¹ and by this we know that he abideth in us, EVEN by the Spirit which he hath given to us.²*

forbiddeth us to content ourselves with these, when it is in our power to succour them with money, or food, or clothes.

Ver. 19. *An I shall assure our hearts.*—Bengelius translates *πιστο-μηντας; παρρησιαν*, 'shall pacify our hearts,' that is, shall restrain our hearts or consciences from accusing us as deficient in love to God, and to our brethren.

Ver. 21. *Beloved, if our heart doth not condemn us, we have confidence with God.*—If to this it be objected, that wicked men may have hardened their consciences to such a degree that they do not condemn themselves, and yet they cannot from that circumstance justly have confidence with God, the answer is, the confidence of which the apostle speaks is not the confident expectation of salvation; for that cannot be built on our hearts not condemning us as deficient in charity to the poor; but it is confidence with God as having done our duty to the poor. This sort of confidence, men wicked in other respects may have, who perform charitable actions from the natural feelings of humanity, while in the mean time they are not truly virtuous. Or the objection may be removed, by understanding the apostle as speaking of men's hearts not condemning them on account of their not having performed works of charity from a right principle, namely, from love to God, mentioned ver. 16. and from the love of goodness itself: For in that case a man may have confidence with God that he is of the fellowship of the truth, ver. 19. and may confidently expect salvation. This I take to be the apostle's meaning, from his adding, ver. 22. 'And whatever we ask we receive from him, because we keep his commandments,' &c. Others think the apostle is speaking of men's conscience not condemning them as guilty of any habitual sin.

Ver. 22. *And whatever we ask we receive from him;*—that is, shall receive; for the present tense is often used for the future, to shew the certainty of the thing spoken of.—This general declaration must be limited by the conditions, which, in other passages of scripture, are made necessary to our petitions being granted by God: such as, that we ask things agreeable to his will, 1 John v. 14, 15. and that we ask them in faith, James i. 6.; that is, in the full per-

let us love them *in truth*, and in truth, by relieving them in their straits.

19 *For by this behaviour alone we can know that we are of the fellowship of the true God, and shall assure ourselves in his presence, that we worship him acceptably.* See ver. 21.

20 *But if our conscience condemneth us as deficient in love to our needy brethren, certainly God, who is a more perfect and impartial judge than our conscience, and knoweth all our actions, will much more condemn us.*

21 *Beloved, to shew you what an excellent virtue benevolence is I tell you a second time, (ver. 19.), that if our conscience doth not condemn us as deficient in love to our needy brethren, we have confidence with God that we have so far performed our duty to them.*

22 *And whatever blessings we ask, agreeably to his will, we shall receive; because, by loving our brethren, and relieving them in their straits, we keep his commandments, and do the things which are pleasing in his sight.*

23 *For this is God's commandment, That we should believe on Jesus Christ as his Son sent into the world to save us, and that we should love one another in truth, as Christ gave commandment to us, chap. iv. 21.*

24 *Now, as I said concerning fellowship with Christ, chap. iii. 6 so I say concerning fellowship with God, He who keepeth his commandments, abideth in his fellowship, and God abideth in him a the principle of his spiritual life. By this we know that God abideth in us, even by the gifts of the Spirit which he hath given to us.*

suasion of the divine wisdom and goodness, and with sincerity an resignation. Such prayers they who keep the commandments of God may hope will be heard, because they keep his commandments by habitually doing the things which are pleasing to him.

Ver. 24.—1. He who keepeth his commandments abideth in him, and he in him.]—This is an allusion to our Lord's words, John xiv. 23. 'If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.' See 1 John ii. 6. note 1. The apostle's meaning is, the by keeping God's commandments we obtain fellowship with the Father, as well as with his Son Jesus Christ: We have the most intimate society and friendship with the Father and the Son, and are made unspeakably happy by their love. Of this fellowship John had spoken before, chap. i. 3. note 3.

2. By this we know that he abideth in us, even by the Spirit which he hath given to us.]—If John is here speaking of the apostles and other ministers of the word, who had the gifts of inspiration and miracles bestowed on them, his meaning will be, that by these miraculous gifts they were perfectly assured of their being authorized by God to preach the gospel; and that, by their continuance with them, they knew God approved of their conduct as the apostles of his Son.—If John is speaking here of ordinary Christians, 'the Spirit which he hath given to them' denotes the ordinary influences of the Spirit renewing their nature, sanctifying their will and directing their actions; and his meaning will be, that by these influences producing in them a thorough renovation of their nature and leading them to obey God's commandments habitually, they know assuredly that they are in fellowship with God, and that God abides with them by the influences of his Spirit, and by the communications of his love. Hence St. Paul told the Romans, chap. viii. 16. 'The Spirit itself beareth witness together with our spirit, that we are children of God.' See however 1 John iv. 13. where the sentiment in the verse under our consideration is repeated, in such a manner as to lead us to think the apostle is speaking of the miraculous gifts of the Spirit.

CHAPTER IV

View and Illustration of the Precepts and Doctrines inculcated in this Chapter.

BECAUSE the Gnostics and other heretics, in the first age, to gain the greater credit to their erroneous doctrines, assumed to themselves the character and authority of inspired teachers, (Pref. sect. 3. at the end), John put his disciples in mind, chap. ii. 27. that they had an unction from the Holy Spirit, by which they were enabled to judge with certainty both of teachers and of their doctrine. He therefore, in this chapter, commanded the disciples in general, not to believe rashly every teacher who pretended to be inspired; and exhorted such of them as were endowed with the gift of discerning spirits, to try the inspiration by which any teacher pretended to speak, whether it was from God or from evil spirits, that

after trial they might make their real character known to the church, because many false teachers and pretenders to inspiration were gone forth into the world, ver. 1.—However, because a number of the brethren whom these teachers addressed had not themselves the gift of discerning spirits, and perhaps had not an opportunity of consulting any spiritual man who possessed that gift, the apostle, to secure them from being deceived by impostors, desired them in such cases to consider, whether the teacher who came to them pretending to be inspired, held the great and fundamental doctrine, which all the teachers really inspired of God maintained, namely, 'That Jesus Christ hath come in the flesh.' For if any teacher,

alling himself inspired, taught that doctrine, his inspiration might be acknowledged to be from God, ver. 2.—In the other hand, such inspired teachers as did not hold that doctrine, were not inspired of God, but of the devil, and were the *antichrists* or deceivers foretold by Christ to come before the destruction of Jerusalem, ver. 3.—Moreover, to encourage such of the disciples as had not the gift of discerning spirits to try every teacher pretending inspiration by the marks which he had mentioned, the apostle observed, that some of the brethren being rightly instructed of God, had already, by applying these marks properly, detected and confuted certain impostors who had come to them, ver. 4.—who, being worldly men, spoke from worldly principles, and were listened to by those wicked men who resembled them in their corrupt maxims and practices, ver. 5.—From this, John took occasion to mention another mark by which the disciples might distinguish teachers really inspired, from those who were not so. We apostles, said he, are proved to be from God by the miracles which we perform. Therefore, every teacher who is instructed of God acknowledgeth our authority; but the teacher who is not from God rejecteth our authority. By this mark also ye may know what teachers speak by the inspiration of the Spirit of God, and what by the inspiration of evil spirits, ver. 6.

Having thus taught the brethren how to distinguish the real inspirations of the Spirit of God, both from those which were feigned, and from those which came from evil spirits, the apostle, in an oblique manner, condemned those heretical teachers who made the whole of a Christian's duty to consist in the speculative knowledge of God without any regard to a right practice. For he enjoined mutual love on all Christians, from these considerations, that it deriveth its origin from God, and that every one who loveth his brother, and no one else, hath been begotten of God, and knoweth God, ver. 7.—Withal, that his affirmation might make the deeper impression on his readers, the apostle, according to his manner, denied its contrary: He, said he, who doth not love his brother, whatever he may pretend, doth not know God; for God is love, ver. 8.—and by this manifested his love to us, even by sending his Son, the only begotten, into the world, made flesh, that we might live eternally through him, ver. 9.—Farther, the apostle observed that God greatly enhanced his love to men in sending his Son to save them, by this circumstance, that they did not love God first, but he loved them so exceedingly that he gave his Son to die as a propitiation for their sins, ver. 10.—And from this he inferred, that if God so loved them, they ought from love and gratitude to him to love one another, ver. 11.—Next he told them, that although no man hath seen God at any time, because he is not an object of men's senses, yet if we love one another, God really abideth in us by virtue of his nature communicated to us; and by that great blessing, the love which he bears to us is carried to perfection, ver. 12.—Now, because the sending of Christ into the world to die a propitiation for the sins of men, was the greatest evidence of God's love to them, the apostle, to give us the fullest assurance of that fact, appealed to the miraculous gifts of the Spirit,

with which he and his brethren who affirmed it to the world were endowed, as clear proofs, that in declaring that fact they were authorized by God. By this, said he, we apostles know that we abide in him, and he in us; that is, that we continue faithful to him in all our doctrines, and that he authorizes our preaching; namely, that he hath bestowed on us, and never withdrawn from us, the gifts of his Spirit, ver. 13.—Now, both before and after his resurrection, we beheld the Son of God in the flesh, and bear witness that the Father hath sent his Son a Saviour of the world; and our testimony is rendered indubitable, by the miracles which we perform, ver. 14.—From these things John drew this inference: Every teacher who confesseth and teacheth that Jesus is the Son of God sent into the world a Saviour, God abideth in him and he in God; the true doctrine of God abideth in such a teacher, and he abideth faithful to God by preaching it, ver. 15.

Having thus taught the disciples to distinguish true from false teachers by their doctrine, and by their obedience to the apostles, John also taught them to distinguish teachers by their different dispositions and actions. Having known, said he, what the Son of God did in the flesh for the salvation of the world, we apostles have attained the clearest conception and the firmest persuasion of God's great love to men, and are sensible that God is love itself. Wherefore, every teacher who habitually cherisheth love to mankind, and doth all the good in his power to others, abideth in God; he partaketh of the nature of God. And God abideth in him by the communications of his grace and love. This, likewise, is a sure mark by which ye may know a teacher who is really inspired of God, ver. 16.—For by this knowledge of the love which God bears to mankind, and of God's being himself love, which every teacher commissioned of God hath attained, the love of mankind is carried to perfection in his heart, and operates in his actions; so that such a teacher can have boldness at the judgment, because he is conscious that as God is love, so he exercised love to his brethren while he abode in this world, ver. 17.—No fear of the judgment accompanies love to God, and to mankind, carried to perfection. But perfect love casts out of one's mind all fear of the judgment, which is a tormenting passion. Therefore if any teacher, or private Christian, is afraid of the judgment, he is not perfected in love to God and to man; on which account he is greatly to blame, ver. 18.—All rightly instructed persons love God ardently, and shew their love to him by loving mankind, because, as I told you, ver. 10. he first loved us, ver. 19.—Wherefore, if any teacher saith, Certainly I love God, and yet hateth his brother, he is a liar: he is a deceiver if he is a teacher, and if in a private station he is an hypocrite: for he who loveth not his brother, whose good qualities he hath seen, cannot possibly love God, who is not the object of any of his senses, and whose perfections he cannot know but by reasoning, ver. 20.—Love to mankind is an essential part of the character, not only of a teacher, but of a private Christian; for this commandment we have from Christ, that he who loveth God, love his brethren of mankind also, ver. 21.

NEW TRANSLATION.

CHAP. IV.—1 Beloved, do not believe every spirit,¹ but try the spirits, whether they be from God; because many false prophets are gone forth into the world.

2 By this ye know the Spirit of God: Every spirit that confesseth Jesus Christ hath come in

COMMENTARY.

CHAP. IV.—1 Beloved, since some of you possess the gift of discerning spirits, do not rashly believe every teacher who pretendeth to be inspired, but try those teachers, whether they be really sent from God; because many false prophets are gone forth into the world, with an intention to draw disciples after them.

2 By this mark, such of you as have not the gift of discerning spirits, may know the Spirit of God in a teacher: Every inspired

Ver. 1. Beloved, do not believe every spirit.]—Every spirit means every teacher who pretends to be inspired by the Spirit of God, as is plain from the latter part of this verse, 'many false prophets are

gone forth into the world.' These false prophets are called *Antichrist*, and in the plural number *Antichrists*, 1 John ii. 18. See the 2d note on that verse.

the flesh, is from God;¹

3 And every spirit that doth not confess Jesus Christ hath come in the flesh, is not from God.¹ And this is that spirit of Antichrist which ye have heard that it cometh, and now is in the world already.²

4 Ye are of God, little children, and have overcome them: (ἐν) because greater is he who IS (ὁ, 162.) with you, than he who IS with the world.¹

5 They are of the world, therefore they speak from the world, and the world (αὐτοῦ, 45.) hearkeneth to them.¹

6 We are of God.¹ He who knoweth God,²

teacher who acknowledgeth and teacheth that Jesus Christ the Son of God hath come in the flesh, is from God.

3 And by this other mark ye may know when the Spirit of God is not in a teacher: Every spirit speaking in a teacher which doth not confess Jesus Christ is the Son of God, and hath come in the flesh, is not from God, but from the devil. And this is that spirit which speaketh in the false prophet Antichrist, which ye have heard that it cometh, and now is in the world already.

4 Ye are taught of God, little children, and have detected and confuted these false prophets; because more wise and powerful is God, who is present with you and instructeth you, than the devil, who is present with, and instigateth the false prophets who are now in the world.

5 These false teachers belong to the wicked world, therefore they speak from worldly principles; and the wicked part of the world listeneth to them with pleasure.

6 We apostles belong to God, as is evident from the miraculous

Ver. 2. Every spirit that confesseth Jesus Christ hath come in the flesh, is from God.—This is an exact, literal translation of the original, ἵνα πνεῦμα ὁμολογῇ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστίν.—The clause 'Jesus Christ hath come in the flesh,' imports two things: first, 'That Jesus is the Christ' whose coming was foretold by the Jewish prophets; secondly, that this great personage hath come in the flesh. Here the apostle hath rightly declared, that every teacher pretending to inspiration, who confesseth that Jesus is the Christ come in the flesh, is really inspired. For as Paul told the Corinthians, 1 Cor. xii. 3. 'No one can declare Jesus (Κυρίου) Lord, or Christ, but by the Holy Ghost.' See note 2. on that verse.

The Socinians contend, that to confess 'Jesus Christ hath come in the flesh,' means simply, to confess that Jesus Christ is a mere man; and from this they infer, that he had no existence before he was conceived of his mother. In proof of their sense of the clause 'hath come in the flesh,' they cite Heb. ii. 14. where the writer, speaking of our Lord, saith 'He partook of the flesh and blood of the children.' Now, though it be true that these words import nothing more but that Christ was a man like other men, I am of opinion that John's words, 'hath come in the flesh,' have a more extensive meaning. For, as B. Horsley observes, the sense of a proposition ariseth, not from the meaning of a single word contained in it, but from the union of the whole into one sentence, especially if that union suggests any circumstance by which the sense of the proposition is modified. This is the case in the clause 'hath come in the flesh.' For, in common language, *hath come*, when the manner of one's coming is specified, signifies, not only that he hath come in that particular manner, but that he might have come in a different manner, if he had pleased. Accordingly John hath used the verb *to come* in that sense, 1 John v. 6. 'This is he who came by water and blood, even Jesus the Christ; not by water only, but by the water and the blood.' For his meaning plainly is, That Jesus came attested as the Christ by water and blood jointly, although he might have come attested by either of these separately; and that Jesus existed as the Christ before he came attested by the water and the blood. The above interpretation of 1 John v. 5. being allowed, the clause 'hath come in the flesh' will signify much more than the clause 'partook of flesh and blood.' For, while it denotes the reality of Christ's humanity, it goeth farther. By insinuating that he might have come in another manner than in the flesh, namely, in the form of God, as mentioned Philip. ii. 6, 7. it signifies that Jesus Christ existed before he came in the flesh, and chose to come in that manner rather than in any other; consequently, that he is more than a mere man.—That Jesus Christ might have come in another manner than in the flesh, was the opinion of Clemens Romanus, one of the apostolical fathers mentioned Philip. iv. 3. note 3. For in his epistle to the Corinthians, cited by Horsley in his 5th letter to Priestley, he saith, 'The sceptre of the Majesty of God, our Lord Jesus Christ, came not in the pride of pomp and arrogance, although he had it in his power, but in humility, as the Holy Spirit spake concerning him.'—I have only to add, that if the foregoing interpretation of John's expression, *hath come in the flesh*, conveys his 'true meaning, the Socinians must be mistaken when they affirm, that in his first epistle John hath neither said any thing concerning the divinity of Christ, nor censured those who asserted his mere humanity. For those teachers who denied the humanity of Christ, being condemned by the apostle, ver. 2. in terms which imply that Christ was more than a man, he thereby, without doubt, censured those who affirmed that he was nothing but a man.

Ver. 3.—1. Every spirit that doth not confess Jesus Christ hath come in the flesh, is not from God.]—To determine whether the Socinian interpretation of the clause 'hath come in the flesh,' expresses the apostle's meaning, let that interpretation be substituted for the expression of which it is the interpretation; and the passages under consideration will run thus: ver. 2. 'Every spirit (every teacher calling himself inspired) who confesseth Jesus Christ hath come a mere man, is from God: ver. 3. 'And every Spirit who doth not confess Jesus Christ hath come a mere man, is not from God. Wherefore, as John is here giving marks by which true and false teachers were to be distinguished, if the Socinian sense of the phrase 'hath come in the flesh' is just, he hath made it the mark of a true teacher, that he confesseth Jesus Christ is a mere man; and the mark of a false teacher, that he doth not confess Jesus Christ is a mere man, but affirmeth that he is more than a mere man: consequently, by so doing, John hath condemned himself as a false teacher, because having declared, chap. iv. 15. v. 6. 'that Jesus Christ is the Son of God,' he hath confessed that he is more than a mere man. For all the

Jews, the learned doctors as well as the common people, believed the Son of God to be himself God; as is evident from John's own gospel. See this proved, 1 John v. 5. note.—Further, the same apostle having told us in his gospel, chap. i. 14. 'that the Word (who he had said, ver. 1. was with God, and was God) was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father,' he hath certainly confessed that Jesus Christ is more than a mere man. For whose glory, I pray, did the apostles behold, if it was not the glory of 'the Word made flesh,' even the glory of Jesus Christ, 'as of the only begotten of the Father, full of grace and truth?' Wherefore, John having confessed that Jesus is the only begotten Son of God, he cannot be supposed to have branded those teachers as deceivers, who did not confess that Jesus Christ is a mere man, but affirmed him to be more than a man; because by so doing he would have condemned himself as a false teacher. But this I think no one will admit, who believes John to have been in his right wits when he wrote this passage; far less will it be admitted by any one who believes him to have been an apostle of Christ.—Upon the whole it must be acknowledged, that the confined sense which the Socinians affix to John's expression, 'Jesus Christ hath come in the flesh,' is manifestly wrong.

In the Vulgate version the first clause of this verse runs thus: 'Every spirit (qui solvit Jesum) qui dissolvit Jesum; ὁ λύων τὸν Ἰησοῦν. Socrates in his Ecclesiast. History saith this is the true reading; and affirmeth that the Nestorians changed it into the present reading. Yet, when it is considered how numerous the copies of the New Testament were, even in the first ages, it cannot be thought that any one sect of Christians could alter them all.—Besides, in this instance, the Nestorians do not appear to have attempted any alteration, as in no Greek copy which has come to our knowledge, is there any reading of this clause different from the common one, which is the reading of the Syriac version likewise. For these reasons it is now generally agreed, that the reading of the Vulgate above mentioned was a *scholium* or explanatory note written on the margin of some copy of the Vulgate, which was afterwards inserted in the text, as a more direct confutation of the error of the Corinthian Gnostics concerning the person of Christ, than the reading in the Greek copies.

John had good reason to affirm, that every teacher pretending to inspiration, who did not confess Jesus Christ hath come in the flesh, was an impostor. For Psal. ii. 7. the Messiah or Christ is called by God 'his Son,' and 'his King' whom he would set on his holy hill Zion.' And Psal. cx. 4. God with an oath constituted him 'a Priest after the order of Melchizedec.' And in other passages of the Jewish scriptures it was foretold, that he was to be the son of Abraham and of David:—all which implied that the Christ, or Son of God, was to be made flesh. Wherefore, every spirit or teacher, pretending to inspiration, who denied that Jesus Christ had come in the flesh, was by that denial demonstrated to be an impostor: for, as he expressed 1 John ii. 22. 'He denied the Father,' that is, denied the testimony which the Father had borne to his Son Jesus Christ, not only in the ancient oracles, but also by a voice from heaven, first at his baptism, and after that at his transfiguration, and last of all by raising him from the dead.—Who the false teachers were who did not confess Jesus Christ had come in the flesh, and thereby denied the Father, see chap. ii. 18. note 2.

2 This is that spirit of Antichrist which ye have heard that it cometh, and now is in the world already.]—From this, as well as from chap. ii. 18. it appears that Antichrist is not any particular person, nor any particular succession of persons in the church, but a general name for all false teachers in every age, who disseminate doctrines contrary to those taught by the apostles; especially if these doctrines have a tendency to derogate from Christ's character and actions as the Saviour of the world.

Ver. 4. Greater is he who is with you, than he who is with the world.]—The issue of the divine government will be, that truth and virtue shall finally be victorious over error and wickedness, because God, the patron of truth and virtue, possesseth far greater power and wisdom than the evil spirits who promote error and wickedness.

Ver. 5. And the world hearkeneth to them.]—Lest the faithful should be discouraged by the success which false teachers oftentimes have in spreading their errors, the apostle observes that their success arises generally from their accommodating their doctrines to the prejudices and evil inclinations of the world. Wherefore, from the prevalence of any doctrine, no argument can be drawn in favour of its truth.

hearkeneth to us:³ He who is not of God, hearkeneth not to us. By this we know the spirit of truth, and the spirit of error.

7 Beloved, let us love one another:¹ For love is from God. And every one who loveth hath been begotten of God, and knoweth God.

9 He who doth not love, doth not know God: for God is love.² (See ver. 16.)

9 By this the love of God (v. 163.) to us was manifested; that God sent forth his Son, the only begotten, into the world, that we might live through him.

10 In this is love; not that we loved God, but that he loved us, and sent forth his Son to be a propitiation for our sins.

11 Beloved, if God so loved us, we also ought to love one another.

12 No one hath seen God at any time.¹ If we love one another, God abideth in us, and his love (v. 163.) to us is made perfect.

13 By this we know that we abide in him, and he in us, because he hath given us THE GIFTS of his Spirit.¹

14 Now (νυν) we have beheld and

Ver. 6.—1. We are of God.]—The apostle having appealed, chap. iii. 24. to the miraculous gifts of the Holy Spirit, which God at the first bestowed on the apostles, and still continued with them as proofs of his abiding with them; also, in the beginning of chap. iv. having insinuated that the doctrine which they taught was given them by the inspiration of the Spirit, he in this verse expressly asserted, that he and his brethren were commissioned by God to teach the world; and that all Christians were bound to acknowledge their authority and receive their doctrine; and that if any teacher did not acknowledge their authority, it was a proof that he did not belong to God.

2. He who knoweth God.]—By the great pains which the apostle takes here, and in ver. 7, 8. and chap. ii. 3, 4. to shew who the persons are who know God, it is probable he had the Gnostics and other false teachers of the first age in his eye, who, by placing the whole of Christianity in the speculative knowledge of God, encouraged their disciples in all manner of licentiousness.

3. Harkeneth to us.]—This mark, by which John directed his disciples to judge of teachers, is not to be understood of their hearkening to the apostles personally, but of their receiving their doctrine with that submission which was due to persons inspired by the Spirit of God. Wherefore, though the apostles be all dead, yet as they still speak in their divinely inspired writings, John in this passage declares, that their writings are the test by which the disciples of Christ, since the decease of the apostles, are to judge both of teachers and of their doctrine.

Ver. 7. Beloved, let us love one another.]—The frequency and earnestness with which the apostle in this epistle inculcated the love of our brethren of mankind, is very remarkable. The greatest part of the present chapter and of chap. iii. is employed in pressing that duty. See also chap. ii. 10. We may therefore believe, that some in the first age professed themselves the disciples of Christ, who were deficient in love. Possibly they were Jewish converts, who by the rites of their law having been cut off from all familiar intercourse with heathens, considered them as unclean persons who were hated of God. And therefore, instead of regarding them with any degree of esteem, they despised and hated them as enemies; and thought themselves warranted by their law in so doing. This I think appears from our Lord's words, Matt. v. 43. 'Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy.' Wherefore it is not improbable, that some of the Jewish converts, retaining their ancient prejudices, considered it still as their duty to hate the heathens. And some of them who pretended to be teachers, no doubt taught their disciples the same lesson; and perhaps extended it to those who did not agree with them in their religious opinions; see chap. iv. 20. note. But this doctrine being contrary to the doctrine of Christ, John was at great pains to condemn it.

Ver. 8.—1. He who doth not love, doth not know God.]—See ver. 6. note 2. The love of which the apostle speaks, is the love of benevolence, as is plain from the reason subjoined, 'God is love.' He who doth not love his neighbour with the love of benevolence, 'doth not know God.' He hath no just knowledge of the character of God, whose benevolence extends to all, even to the evil and unthankful, and who in this ought to be imitated by all who know him.

powers he hath conferred on us. The teacher who is acquainted with the will of God, hearkeneth to us; he acknowledgeth our authority: The teacher who doth not belong to God, hearkeneth not to us. By this mark also we know the teachers who are inspired by the Spirit of God, and by the spirit of the devil.

7 Beloved, let us not imitate the false teachers in neglecting the offices of love, on pretence that knowledge is the only thing necessary to the children of God: But let us love one another; for love is from God, and every one who loveth his brother hath been begotten of God, and knoweth God.

8 He who doth not love his brother, doth not know God aright, whatever he may pretend: For God is love, without any mixture of malevolence.

9 By this love of God to us sinners was manifested, that God sent forth his Son, the only begotten, into the world, made flesh, that we might live through his doctrine, example, and death.

10 In this is the highest love; not that we loved God first, (ver. 19.), but that he loved us, and sent forth his Son into our world, made flesh, to die as a propitiation for our sins. See chap. ii. 2. note 1.

11 Beloved, if God so loved us whilst we were sinners, (Rom. v. 8.), we also ought, in imitation of God, and from gratitude to him, to love one another, though sinners.

12 No one hath seen God at any time; yet, from what his Son hath taught us, we know, that if we love one another, the nature of God abideth in us, and his love to us is carried to perfection; he loves us greatly, because we partake of his nature.

13 By this we apostles know that we continue faithful to him in all our doctrines, and that he authorizes our actings as apostles, because he hath bestowed on us the gifts of his Spirit, and still continueth them with us.

14 Now we have beheld with our eyes what the Son of God in

2. For God is love:]—that is, according to Estius, God is essentially love; even as he is properly and essentially power, wisdom, and goodness. But it doth not appear that the apostle meant to declare what the essence of God is, but only to teach us that God greatly delights in the exercise of benevolence, and perhaps that his other perfections are exerted for accomplishing his benevolent purposes.—The declaration in this verse, and in verse 16. 'that God is love,' being made by inspiration, must afford us the greatest consolation, as it assures us that all God's dealings with us proceed from love, and in the end will assuredly issue in our happiness, unless we refuse to co-operate with him.

Ver. 9. By this the love of God to us was manifested, that God sent, &c.]—This is an allusion to our Lord's words, John iii. 16. 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' Christ is called God's only begotten Son, to distinguish him from all others who in scripture are called the sons of God; and to heighten our idea of God's love to us, in giving a person of such dignity, and so beloved of God, to die for us.—It is supposed, that by giving Christ the title of God's only begotten Son in this passage, the apostle intended to overturn the error of Ebion and Cerinthus, who affirmed that Christ was not God's Son by nature, but that, like other good men, he was honoured with the title of God's Son on account of his virtues: in which opinion these heresiarchs have been followed by some in modern times. They, however, who look this opinion, ought to shew a reason why the epithet of 'the only begotten,' is appropriated to Christ.

Ver. 12. No one hath seen God at any time.]—It is difficult to discover the connexion of these words, either with what goes before, or with what follows. But, as they are the words of the Baptist, recorded John i. 18. if the apostle intended that his readers should take into their view what the Baptist added, namely, 'The only begotten Son, who is in the bosom of the Father, he hath declared him,' his meaning probably was this: Though no one hath any knowledge of God by his senses, yet from what the only begotten Son hath declared concerning him, we know that 'if we love one another, God abideth in us,' the divine nature abideth in us, and on that account, 'God's love to us is made perfect,' he loved us most affectionately.

Ver. 13. By this we know that we abide in him, and he in us, because he hath given us the gifts of his Spirit.]—Because the expression in τῶν δώρεων αὐτοῦ ἵδιον is elliptical, I have completed it in the translation by supplying the words the gifts. By possessing the gifts of the Spirit, the apostles knew that they 'abode in God,' that is, continued faithful to him in the execution of their office; and by the same gifts, they demonstrate to the world 'that God was with them,' and authorized their doctrine. Accordingly it is added in the next verse, 'Now we have beheld and bare witness, that the Father hath sent forth his Son (namely in the flesh) to be the Saviour of the world:' intimating, that the gifts of the Spirit were given to the apostles, to enable them to prove the truth of their testimony, concerning the Father's sending his Son in the flesh to be the Saviour of the world. See chap. iii. 24. note 2.

bear witness, that the Father hath sent forth HIS Son to be the Saviour of the world.

15 Whosoever will confess that Jesus is the Son of God,¹ God abideth in him, and he in God.²

16 And we have known and believed the love which God hath to us. God is love; (see ver. 8. note 2.) (καὶ, 208.) Wherefore he who abideth in love, abideth in God, and God in him. (See ver. 15. note 2.)

17 By this the love is perfected (μεθ', 241.) in us, so that we can have boldness in the day of judgment,¹ because as he is, so we are in this world.²

18 Fear is not in love; but perfect love¹ casteth out fear;² because fear hath torment. (Δε, 106.) Wherefore, he who feareth is not perfected in love.

19 We love him, because he first loved us. (See chap. iii. 16.)

20 If any one say, (οὐκ, 260.) Certainly I love God, (καὶ, 211.) and yet hate¹ his brother, he is a liar: For he who loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 (καὶ, 224.) Moreover, this commandment we have from him, That he who loveth God, loveth his brother also.

Ver. 15.—1. Whosoever will confess that Jesus is the Son of God.]—For the meaning of this, see ver. 2. note.—Some commentators by 'confessing that Jesus is the Son of God,' understand an outward profession of faith in the gospel. But, notwithstanding that profession of one's faith in the first age exposed him to persecution, I hardly think the apostle on that account would say of such a person, that 'God abode in him, and he in God.' See Rom. x. 10. note 2.

2. God abideth in him, and he in God.]—See chap. ii. 6. note 1.—The expressions 'God abideth in him, and he in God,' occur often in this epistle, and must be understood differently, according to the characters of the persons to whom they are applied. If spoken of teachers, as in ver. 13. 15. of this chapter, and perhaps in chap. ii. 27, 28. their meaning is, that these teachers are faithful to God in teaching the true doctrines of the gospel, and are assisted and beloved of God; but if spoken of private persons, as in chap. ii. 5. 6. iii. 6. 24. iv. 16. they mean one's abiding in the belief of the doctrines, and in the practice of the precepts of the gospel, and his enjoying the love of God.

Ver. 17.—1. So that we can have boldness in the day of judgment.]—The persons of whom the apostle speaks may well have boldness in the day of judgment, because by loving God and their neighbour, being the children of God, they will not be condemned by their Judge.

2. Because as he is, so we are in this world.]—Καθὼς οὖν καὶ ὁ θεὸς ἡμεῖς ἐσμὲν ἐν τῷ κόσμῳ. The verb in this clause being of the present tense, the relative he must be understood of God, who is represented ver. 11. as the object of our imitation in his love to mankind. If the reader is of opinion that Christ is meant, and that the words 'in this world,' stand connected not only with the words we are, but with the words he is, the translation must run, 'as he was, so we are in this world.' According to this translation likewise, the sentiment expressed is perfectly just.

Ver. 18.—1. Perfect love.]—The love which the apostle calls perfect, is love to mankind cherished from a regard to the will of God, and exercised habitually, as opportunity offereth, in the disinter-

the flesh did and suffered for the salvation of sinners; and therefore we bear witness, that the Father hath sent forth his Son to be the Saviour of the world.

15 Wherefore, every teacher who acknowledgeth and teacheth that Jesus is the Son of God sent forth in the flesh to save the world, God authorizes his doctrine, and he abideth faithful to God.

16 And having seen what the Son did for the salvation of the world, (ver. 14.), we apostles have known and believed the great love which God bears to mankind. God is love. Wherefore, he who abideth in love to his neighbour, abideth in God, and God in him: he partaketh of the nature of God, and God is present with him by his grace and love.

17 By this knowledge of God's great love to us, and by its operation on our hearts, the love which we bear to our neighbour (ver. 12.) is carried to such perfection in us, that we can have boldness in the day of judgment, because as he is benevolent, so we are benevolent in this world.

18 Fear of the judgment never accompanies love; but perfect love to God and man casteth out of one's mind all fear of the judgment; because such fear occasioneth a torment, which no one who truly loves God and man, and who thereby knoweth that he hath passed from death to life, hath any cause to suffer. Wherefore, he who feareth the judgment, is not perfected in love.

19 We, being rightly instructed, love God exceedingly, because he first loved us; and our love to God we shew by loving our brethren.

20 Let no one deceive you concerning the love men owe to God. If any one say, Certainly I love God, and yet hateth his brother, he is a liar: he is a deceiver if he is a teacher; or, if he is a private person, he is an hypocrite. For he who loveth not his brother, whose good qualities and various distresses he hath seen, how can he love God, whose excellencies are not the object of his senses, but are discovered imperfectly by reasoning from his works?

21 Moreover, love to mankind is inseparable from love to God: for this commandment we have received from Christ, John xiii. 34. xv. 12. 1 John iii. 11. That every one who loveth God, love his brother also with the love of benevolence, although he be a sinner or even an enemy.

ested manner in which God exerciseth his love to us. This love, though not perfect in its degree or measure, may be called perfect, because it proceeds from a right principle, and operates habitually in leading the person in whose heart it lodgeth, to do to his neighbour all the good offices in his power.

2. Casteth out fear.]—As the apostle speaks, in the preceding verse, of one's having boldness in the day of judgment, fear, it this verse certainly means 'fear of the judgment,' that is, fear of being condemned at the judgment. This fear, perfect or strong love to mankind casteth out of a man's mind; because, as the apostle declared, chap. iii. 14. 'We know that we have passed away from death to life, because we love the brethren.'—It is a great recommendation of any quality, that it renders a man a child of God, ver. 7. and gives him such an entire assurance of God's love, as banisheth from his mind all fears with respect to his happiness in a future state. This, love to our brethren effectually doth; and therefore it ought to be carefully cherished.—Some interpreters give a different explication of this verse as follows: "There is no fear of what one may lose or suffer by loving his brother perfectly; but perfect love casteth out all such fear; for such fear hath torment in it. Wherefore, he who thus fears what he may lose or suffer by loving his brother, is not perfected in love." But as this interpretation doth not shew, how the torment which is in fear is a reason for its being cast out by perfect love, as the interpretation in the commentary doth, I think it should not be admitted.

Ver. 20. And yet hate his brother.]—Here the apostle, if I mistake not, glances at the character of some of the heretical teachers, mentioned ver. 7. note, who, being Jewish converts, had brought with them into the Christian church that malevolent spirit which in Judaism they had cherished towards the heathens, and perhaps considered it as an expression of their love to God, to hate and persecute all who were not of their way of thinking in religious matters. The same spirit hath too much prevailed in the zealots of modern times. But, thanks be to God, this antichristian spirit is gradually passing away.

CHAPTER V.

View and Illustration of the Sentiments, Discoveries, and Precepts contained in this Chapter.

THE apostle, in the preceding chapter, having, from various considerations, inculcated the love of mankind in general, and even of enemies, goeth on in this to speak of the obligation we are under to love, in a more particular manner, all who are the sincere disciples of Christ. And first, to shew that such are worthy of being loved, he declares, that every one who believeth Jesus is the Christ, is begotten of God. He possesseth the nature of God, and thereby is more truly a Son of God than any Jew who claims that high relation, merely on account of his descent from Abraham, John viii. 39. Next, to shew the obligation all who love God are under to love the disciples of Christ, he observes that every one who loveth God the beggetter, will love also the begotten of him: he will love good men because they resemble God in his moral qualities, ver. 1.—Then, that they might judge with certainty of their own character, he told them, the best method of knowing, whether from love to God they really loved the children of God, was to consider, whether from love to God they performed to his children what he commands them to perform, ver. 2.—For, said he, this is the natural expression of our love to God, that we keep his commandments. And his commandments are not burdensome to the children of God, because they are agreeable to their inclinations, ver. 3.—and because, by the power of their faith, they are able to overcome all the temptations which the world lays in their way to induce them to break the commandments of God, ver. 4.

But that we may know who the children of God are who overcome the world, and what their faith is by which they obtain that victory, the person who overcometh the world by the power of faith, is he who believeth that Jesus is the Son of God, sent into the world to bestow eternal life on all who believe, ver. 5.—And such a person's faith in Jesus as the Son of God is well founded: for he was demonstrated to be the Son of God by the water and blood, even Jesus the Christ was proved to be God's Son, not by the water alone, but by the water and the blood. For at his baptism with water, Jesus was declared to be God's Son by a voice from heaven. The same was declared by the shedding of his blood, that is, by his death: for by his resurrection from the dead, God demonstrated him to be his Son. Now it is the Spirit who, by the water and the blood, beareth witness to Jesus as the Son of God. For, by descending on him in a visible shape at his baptism, he pointed him out to the Baptist (John i. 32, 33.) and to the surrounding multitude, as the person concerning whom the voice from heaven spake. In like manner, the Spirit bare witness to Jesus as the Son of God by the blood; for it was the Spirit who raised him from the dead, ver. 6.

The apostle, having thus declared how Jesus came into the world, attested as the Son of God by the water and the blood, proceeds to inform us, that there are three in heaven, and three on earth, who are continually witnessing something concerning Jesus, which he does not explain till ver. 11. where he tells us that the facts which they attest are, that God hath given us eternal life, and that this life is through his Son. Now, the three in heaven who bear witness to these important facts, are the Father, the Word, and the Holy Spirit, ver. 7.—and the three on earth who bear witness to the same facts, are the Spirit, and the water, and the blood. All these witnesses, the apostle tells us, agree in one and the same testimony, ver. 8.—And because they attest these facts by the appointment of God, he calls the joint testimony of the three

in heaven and of the three on earth, the witness of God; and observes, that if we receive the testimony of men, and without hesitation rely on it, even in the most important matters, the witness of God is of much greater force, to establish what he attesteth concerning his Son, ver. 9.—especially as he who believeth on the Son of God hath the thing witnessed by God begun in himself, whereas he who doth not believe God's witness concerning his Son, endeavours to make God a liar, ver. 10.—To this account of the witnesses in heaven and on earth, and of the credibility of their testimony, the apostle at length subjoins a declaration of the important facts to which they bear witness, namely, that God will bestow eternal life on believers, and that this life is to be bestowed on them through his Son, ver. 11.—Then repeats what he had hinted, ver. 10. that he who acknowledgeth Jesus to be the Son of God, hath the eternal life which God hath promised to bestow through his Son assured to him by the graces and virtues which his faith produces in him; whereas he who doth not acknowledge Jesus as the Son of God, hath no assurance of eternal life, ver. 12.—Lastly, the apostle told them who believed on the name of the Son of God, that he had written these things to them concerning the coming of Jesus into the world attested to be the Son of God by the water and the blood, and concerning the three in heaven and the three on earth who are continually bearing witness to Jesus, and concerning the facts which they attest, namely, that God hath promised to give believers eternal life through his Son, that they might be assured of obtaining eternal life through him, and that they might continue to believe on his name, ver. 13.

John had told them, chap. iv. 17. that if they imitated God in his benevolence, it would give them boldness in the day of judgment. Here he assured them, that, even in the present life, they who believe on Jesus have this boldness with the Father, that if they pray to him for any thing according to his will, he hearkeneth to them, ver. 14.—and granteth them what they ask, because they are the disciples of his Son, ver. 15.—This assurance the apostle gave to the spiritual men in particular, and perhaps it was applicable to them only, telling them, That if any of them found a brother labouring under a bodily disease, inflicted on him for some sin he had committed, and if, from the signs of repentance which the sick shewed, the spiritual man had reason to think his sin was not to be punished with bodily death, he might, on account of his faith in God's promise, ask his recovery, if moved to do so by an impulse of the Spirit: and God, in answer to his prayer, would grant a miraculous recovery to such a sick person, the temporal punishment of whose sin was not a disease to end in death. At the same time, by observing that there was a sin unto death, for the removing of the punishment of which he did not direct any spiritual man to pray, he insinuated that they were to pray for a miraculous recovery of the sick sinner only in the case of his having repented of the sin for which he was punished, ver. 16.—And to shew this more clearly, he added, though every unrighteous action, especially those by which our neighbour is injured, is sin, there is a great difference in sins, according as they are repented of or obstinately continued in: For there is a sin not unto death, from the punishment of which the sinner may be delivered, because he hath repented, ver. 17.—However, to prevent them from falling into mistakes in judging what sins were unto death and what not, he told them, that no one who hath been begotten of God sinneth habitually, because such

a person keepeth himself from the dominion of the devil. By making this observation, the apostle, I think, insinuated to the spiritual men, that the persons for whose recovery by miracle they were to pray, were to be not habitual sinners, but the begotten of God, whose sins were of infirmity, of ignorance, or of surprise; and of which they knew that the sinner had repented, ver. 18.—He added, that by keeping themselves from the dominion of the devil, they would know that they were begotten of God; as, by the wickedness which then prevailed among infidels and idolaters, they knew that the whole of them were lying under the dominion of the devil, ver. 19.—But they knew also that the Son of God had come, and had given them understanding to acknowledge the true God; so that they were under the dominion of the true God, by being under his Son Jesus Christ, ver. 20.—He therefore entreated them to keep themselves from idols,

because by worshipping idols they withdrew themselves from their subjection to the true God, and put themselves under the power of the devil, ver. 21.

Concerning the spiritual men's praying for the recovery of sick sinners, and the sinner being restored to health miraculously in consequence of such prayers, of which the apostle speaks in this chapter, it is proper to observe, that the infliction of diseases in punishment of gross irregularities, and the removing of them by miracle at the intercession of the spiritual men, like all the other miraculous powers, was intended to render the Christian societies venerable in the eyes of the heathens, by shewing that God was actually among the Christians, 1 Cor. xiv. 25. and to inspire the heathens with the desire of becoming members of a community which was honoured with such extraordinary privileges.

NEW TRANSLATION.

CHAP. V.—1 *Every one who believeth that Jesus is the Christ,¹ hath been begotten,² of God: and every one who loveth the begetter, loveth also the begotten of him.³*

2 By this we know that we love the children of God, when we love God, and keep his commandments.¹

3 For this is the love of God, that we keep his commandments: and his commandments are not burdensome.¹

4 (Ὅτι, 254.) *Because all¹ that is begotten of God overcometh the world. And this is the victory which overcometh the world, even our faith.²*

5 *Who is it that overcometh the world, but he who believeth that Jesus is the Son of God?¹*

Ver. 1.—1. Every one who believeth that Jesus is the Christ.]—This is not to be understood of a mere speculative belief, but of such a firm persuasion, as influenceth the person who is possessed of it to obey Jesus implicitly, from a sense of his authority as the Christ, or Son of God, sent into the world to save mankind.

2. Hath been begotten of God.]—See chap. ii. 29. note 1. where this translation of γεννηται is supported.—The unbelieving Jews thought themselves the children of God, because they were descended from Abraham by Isaac, and possessed the knowledge of the true God: and some even of the believing Jews built their title to that high honour on the same foundation. But the apostle assured both, that God having attested Jesus to be the Christ, the only thing under the gospel dispensation which made men his children, was their believing on Jesus as the Christ or Son of God, and their loving the children of God.

3. Every one who loveth the begetter, loveth also the begotten of him.]—The apostle, knowing that all the children of God love him as their Father, declareth it to be a characteristical mark of the children of God, that they love all their brethren because they bear the image of their Father.

Ver. 2.—By this we know that we love the children of God, when we love God and keep his commandments.]—Grotius, to render the apostle's reasoning clear, thinks the original should be construed and translated in the following manner:—Εν ταύτῃ γινώσκωμεν ὅτι τὸν Θεὸν ἀγαπᾶμεν ὅταν ἀγαθῶμεν τὰ εἰκῆα τοῦ Θεοῦ καὶ τὰς ἐντολὰς αὐτοῦ τηροῦμεν. 'By this we know that we love God, when we love the children of God, and keep his commandments.' But, not to mention that this construction is forced, it represents the apostle as giving a mark by which we may know when we love God; whereas his intention is to shew how we may know when we love the children of God in a right manner. Now this was necessary to be shewed, since men may love the children of God because they are their relations, or because they are engaged in the same pursuits with themselves, or because they are mutually united by some common bond of friendship. But love proceeding from these considerations, is not the love of the children of God which he requir-eth. By what mark then can we know that our love to the children of God is of the right sort? Why, saith the apostle, 'by this we may know that we love the children of God' in a right manner, 'when we love God, and from that excellent principle 'keep his commandments,' especially his commandment to love his children because they bear his image. True Christian love, therefore, is that which proceeds from love to God, from a regard to his will, and which leadeth us to obey all his commandments.

Ver. 3. And his commandments are not burdensome,]—or difficult to his children. This must be understood of the commandments of God in ordinary cases. For his commandment to suffer

COMMENTARY.

CHAP. V.—1 *Every one who believeth that Jesus is the Christ, and abideth in his fellowship and doctrine, hath been begotten of God: he is more truly a Son of God, than if he were descended from Abraham. And every one who loveth God the begetter, loveth also the begotten of him: loveth all who bear his image.*

2 *By this we know that we love the children of God in a proper manner, when we love God, and from love to him obey his commandments; especially his commandment to love one another.*

3 *For this is the natural expression of our love to God, that we keep his commandments; which is not a burdensome thing to the begotten of God, because his commandments are agreeable to their inclinations, and*

4 *Because all that is begotten of God overcometh the temptations which the world layeth in their way, to induce them to break God's commandments. And this victory over the world, we the begotten of God obtain through the influence of our faith.*

5 *That ye may know who it is that overcometh the temptations of the world, and what the faith is by which that victory is obtained, he is one who believeth that Jesus is the Son of God.*

the loss of liberty, the spoiling of goods, torture, and death, in times of persecution, must be excepted.—To a good man in ordinary circumstances, the keeping of God's commandments is easy, being the delight of his soul.

Ver. 4.—1. All that is begotten of God overcometh the world.]—John useth πᾶν, the neuter gender, to comprehend all sorts of persons, males and females, old and young, Jews and Gentiles, free-men and slaves.

2. And this is the victory which overcometh the world, even our faith.]—Our faith is the cause of our victory over the world. The power of faith in enabling men to overcome the temptations laid in their way by the things of the world, and by the wicked men of the world, is finely illustrated by examples, Heb. xi. which shew, that before the coming of Christ the children of God, by believing the things which he discovered to them, whether by the light of natural reason or by particular revelations, resisted the greatest temptations, sustained the bitterest sufferings, and performed the most difficult acts of obedience, and thereby obtained a great and lasting fame.—But now that Christ hath come, and made the gospel revelation in person and by his apostles, the faith of the children of God by which they overcome the world, hath for its object all the doctrines and promises contained in that revelation, and particularly the great doctrine which is the foundation of all the rest, namely, that Jesus is the Son of God, and Saviour of the world, as the apostle observes in the following ver. 5.

Ver. 5. Who is it that overcometh the world, but he who believeth that Jesus is the Son of God?—That the Jews universally believed that Jesus is the Son of God, was to be the Son of God, appears from the following passages of scripture. Matt. xvi. 16. 'Simon Peter answered and said, Thou art Christ, the Son of the living God.'—Luke iv. 41. 'Devils also came out of many, crying out and saying, Thou art Christ the Son of God.'—John xx. 31. 'These are written, that we might believe that Jesus is the Christ the Son of God.'—Acts ix. 20. 'He preached Christ in the synagogues, that he is the Son of God.'—Further, that the Jews universally believed the Son of God to be God, appears from John v. 17. 'Jesus answered them, My Father worketh hitherto, and I work. 18. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God.'—John x. 33. 'The Jews answered him, saying, For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God.'—Matt. xxvi. 63. 'The high-priest said to him, I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God. 64. Jesus saith to him, Thou hast said. 65. Then the high-priest rent his clothes, saying, He hath spoken blasphemy: Behold now ye have heard his blasphemy. 66. What think ye? They answered and said, He is guilty of death.'

6 This is he *who* came (*John*, 113.) by water and blood, even Jesus the Christ: not (*or*) by the water only, but by the water and the blood. And it is the Spirit *who* witnessed;² (*John*, 254.) because the Spirit is truth.³ (See the Illustration of this verse.)

7 (*John*, 261.) Farther,¹ there are three *who* bear witness² in heaven; the Father,³ the

The high priest and council, composed of men of the highest rank and learning among the Jews, equally with the common people, believed that the Christ was the Son of God, and that the Son of God is himself God; otherwise they could not have reckoned Jesus a blasphemer for calling himself Christ the Son of God. From these indisputable facts it is evident, that the modern Socinians contradict the gospel history in two of its essential articles when they affirm, that the first Jewish Christians, before their conversion, had no idea that their Messiah was to come down from heaven, having never been taught to expect any other than a man like themselves. Next, since John hath so frequently declared, and in what followeth the verse under consideration hath proved, that Jesus is the Christ; and the Son of God, the same Socinians must be mistaken, when they affirm that in this epistle John is silent concerning the divinity of Christ, and hath not in any part of it censured those who deny it. See chap. iv. 3. note 1.

Ver. 6.—1. This is he who came by water and blood, even Jesus the Christ.—The coming of Jesus the Christ, here spoken of, is his coming into public life, attested or proved to be the Christ and Son of God. Jesus came thus attested, first, by means of his baptism in water; secondly, by means of his blood or death, followed by his resurrection.—The proof by water is mentioned before the proof by blood, because his baptism was prior to his death.—Concerning Christ's baptism let it be remarked, that it was not the baptism of repentance; for Jesus had no sin to be repented of, 1 Pet. ii. 22: But it was the baptism of righteousness, Matt. iii. 14, 15; that is, a baptism by which his righteousness, in calling himself Christ the Son of God, was manifested to the surrounding multitude. So the Baptist himself declared, John i. 31. 'That he should be made manifest to Israel, therefore I am come baptizing with water.' He was sent to baptize the people with water, that, being gathered together, they might hear and see Jesus proved to be the Son of God. Accordingly, when Jesus was baptized, coming up out of the water, Matt. in. 17. 'Lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.' This inimitable attestation Jesus himself called a greater witness of his being the Son of God, than the witness which John bore to him. And this witness being borne to him in the hearing of the multitude after his baptism, our apostle had good reason to say, *This is he who came attested as the Son of God by means of water.* And it was with great propriety that Jesus began his ministry immediately after receiving this miraculous attestation. See note 2.—But Jesus came attested by blood also; that is, he was attested to be Christ the Son of God by means of his death. For, 1. In his sufferings and death all the ancient prophecies concerning the sufferings of the Christ were fulfilled. 2. During his trial, Jesus expressly called himself 'Christ the Son of the blessed God,' before the Jewish council, and before Pontius Pilate. This is called, 1 Tim. vi. 13. his 'witnessing a good confession;' and for that confession he was put to death as a blasphemer. 3. During his sufferings and death, God bore witness to him as his Son, by the three hours of darkness, the earthquake, the rending of the rocks, and the splitting of the veil of the temple. 4. Jesus being put to death for calling himself Christ the Son of God, his resurrection from the dead was an infallible proof of his being the Son of God. For if he had falsely claimed that high title, God never would have raised him from the dead. On all these accounts, therefore, our apostle had good reason to affirm, that Jesus came attested as the Son of God by blood as well as by water.

2. And it is the Spirit who witnessed;—namely, by the water and the blood. The Spirit bore witness to Jesus by means of the water; for after Jesus came out of the water in which he was baptized, the heavens were opened, and the Holy Ghost was seen descending in a bodily shape, and lighting upon him, whilst he prayed. By this miracle the Spirit pointed him out to all present as the person of whom the voice from heaven spake. Accordingly, John Baptist told the Jews, that Jesus was pointed out to him as the Christ by that witness of the Spirit: John i. 32. 'And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.' 33. And I knew him not; but he that sent me to baptize with water, the same said to me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.—It is the Spirit likewise who witnessed, that Jesus is the Son of God by means of the blood. For it was the Spirit who raised Jesus from the dead, and thereby gave him that great attestation of his being the Son of God. So St. Peter affirmeth, 1 Pet. iii. 18. Hence he is said by St. Paul, 1 Tim. iii. 16. to have been 'justified by the Spirit.'

3. Because the Spirit is truth;—that is, the Spirit is true: for in the Hebrew tongue substantive nouns were often used for their corresponding adjectives. See Ess. iv. 17.—The apostle's meaning is, that the Spirit was employed to bear witness to Jesus as God's Son, by means or on occasion of the water and the blood, because he is a witness who can neither deceive nor be deceived. Ver. 7.—1. For there are three, &c.—In modern times the authenticity of this verse hath been the subject of much controversy. The arguments on both sides of the question, taken from ancient Greek MSS. and versions, and from quotations made by the Fathers, and

6 We have good reason to believe that Jesus is the Son of God: For this is he who was proved to be the Son of God by his baptism and death, even Jesus the Christ; not by his baptism only, when he was declared God's Son by a voice from heaven, but also by his death, when the same thing was demonstrated by his resurrection from the dead: And it is the Spirit who was employed to bear witness by these miracles, because the Spirit is a true witness: He can neither deceive nor be deceived.

7 Farther, there are three who bear witness in heaven; the Father, the Word, or the Son himself, and the Holy Spirit; and these

from printed editions, have been stated with the greatest fidelity and accuracy by Mill in his long note at the end of John's first epistle, where he observes, that this verse is wanting in all the ancient Greek MSS. of the New Testament which have come down to us, except a few which shall be mentioned immediately. It is wanting likewise in the first Syriac, and other ancient versions, particularly the Coptic, Arabic, and Ethiopic, and in many of the present Latin MSS.—With respect to quotations from the Fathers, Mill acknowledges, that few of the Greek writers who lived before the council of Nice have cited this verse. The same he observes concerning those who, after that council, wrote in defence of the Trinity against the Arians and other heretics, which he thinks shews that this verse was not in their copies.

The only proofs, therefore, of the authenticity of the verse under consideration are,—1. Some of the most ancient and most correct Vatican Greek copies, (for others of them want this verse), from which the Spanish divines formed the Complutensian edition of the Greek Testament, and with which they were furnished by Pope Leo X. but especially the one which Mill thus describes, Proleg. No. 1030. "Insignis ille præ cæteris Codex eximie vetustatis spectatæque fidei, quem tanquam Archetypum Complutensibus nostris tradidit Leo decimus, quinque proinde secutos eus ait Erasmus." 2. A Greek copy, called by Erasmus *Codex Britannicus*, on the authority of which he inserted this verse in his edition anno 1522, but which he had omitted in his two former editions. This is supposed to be a MSS. at present in the Trinity College Library, Dublin, in which this verse is found with the omission of the word *ἀπὸ* before *πνεύματος*. It likewise wants the last clause of ver. 8. namely, *καὶ ὁ τῆς ὕδατος καὶ τοῦ αἵματος*.—Concerning this MS. Porson, in his letters to Travis, page 107. says, "It is certainly not earlier than the 15th century." 3. All Stephen's MSS., being seven in number, which contain the Catholic epistles, have this verse; only they want the words *καὶ οὐρανοῦ*. But Wetstein says, he himself examined five of the seven of Stephen's MSS., which all omit from the words *καὶ οὐρανοῦ* to the words *καὶ τοῦ αἵματος*. 4. The Vulgate version, in most of the MS. copies and printed editions of which it is found, with some variations. 5. The testimony of Tertullian, who, according to Hammond, Bull, Mill, and others, alludes to this verse, Præscrit. c. 25. and who lived in an age in which, he saith, Præscrit. c. 30. the *authenticæ literæ* of the apostles were read in the churches. By *authenticæ literæ* Mill understands, either the autographs of the apostles, which the churches to whom they were written had carefully preserved, or correct transcripts taken from these autographs. Also the testimony of Cyprian, who flourished about the middle of the third century, and who, in his epistle to Jubajanus, expressly cites the latter clause of this verse.—The objections which have been raised against the testimonies of Tertullian and Cyprian, Mill hath mentioned and answered in his long note at the end of 1 John v. which see in page 582. of Kuster's edition. 6. The testimony of many Greek and Latin fathers in subsequent ages, who have cited the last clause of this verse; and some of whom have appealed to the Arians themselves as acknowledging its authenticity. Lastly, the Complutensian edition, anno 1515, had this seventh verse exactly as it is in the present printed copies, with this difference only, that instead of *καὶ οὐρανοῦ καὶ τῆς ὕδατος*, it hath substituted the last clause of ver. 8. *καὶ ὁ τῆς ὕδατος καὶ τοῦ αἵματος*, and hath omitted it in that verse.—These arguments appeared to Mill of such weight, that after balancing them against the opposite arguments, he gave it as his decided opinion, that in whatever manner this verse disappeared, it was undoubtedly in St. John's autograph, and in some of the copies which were transcribed from it.

Many modern critics, however, of greater note, are of a different opinion. Wherefore, instead of passing any judgment on a matter which hath been so much contested, I shall only observe,—1. That this verse, properly interpreted, instead of disturbing the sense of the verses with which it is joined, rather renders it more connected and complete; as shall be shewn in the course of the notes. 2. That in ver. 9. the witness of God is supposed to have been before appealed to; 'If we receive the witness of men, the witness of God is greater.' And yet, if ver. 7. is excluded, the witness of God is nowhere mentioned by the apostle. 3. That in the opinion of Beza, Calvin, and other orthodox commentators, the last clause of ver. 7. hath no relation to the unity of the divine essence; see note 6. If so, the Trinitarians, on the one hand, need not contend for the authenticity of this verse, in the view of supporting their doctrine; nor the Arians, on the other, strive to have it excluded from the text, as opposing their tenets. 4. That the doctrine which the Trinitarians affirm to be asserted in this verse is contained in other places of scripture. So Wall saith. Benson likewise in his dissertation written to prove this verse not genuine, saith, "If it were genuine, there could nothing be proved thereby but what may be proved from other texts of scripture."—But of these things every reader will judge for himself.

2. Who bear witness.—Hammond translates *ἐν* in the beginning of this verse *quemadmodum*, and *καὶ* in the beginning of ver. 8. *ita*: 'As there are three who bear witness in heaven,—so there are three who bear witness on earth.' But this signification of *ἐν* is uncon-

Word,¹ and the Holy Spirit;² and these three are one.

8 (Καὶ) And there are three who bear witness on earth, the Spirit,¹ and the water,² and the blood:³ (καὶ οἱ τρεῖς αἱ τοῦ ἐν ὕδατι) and these three agree in one.⁴

9 If we receive the witness of men,¹ the witness of God is greater.² (Ὅτι, 261.) Now, this is the witness of God which he hath witnessed concerning his Son.

mon.—Here *καὶ* is a simple conjunction, as every one will acknowledge who perceives that the sentiment which it introduces is no reason for what is asserted in ver. 6. I have therefore translated it by the word *and*, to intimate that a new subject is brought in, which is carried on to ver. 11.—*Μαρτυροῦντες* in this verse, and *μαρτυροῦν* in ver. 6, being the participle both of the present and of the imperfect of the indicative; the former, as the participle of the present tense, denotes the continued witnessing of the three in heaven and of the three on earth; but the latter, as the participle of the imperfect tense, signifies that the witnessing of the Spirit, first by water and next by the blood, (ver. 6.), are actions passed and finished.—Because the apostle hath not told us, ver. 7. and 8. what the things are to which the three in heaven and the three on earth bear witness, some suppose it to be the fact mentioned ver. 5. namely, 'That Jesus is the Son of God.' But the intelligent reader, who attends to the connexion of the apostle's discourse, will be sensible that the declaration of the things witnessed is suspended to ver. 11.; and that they are there said to be, 'That God hath given us eternal life,' and that 'this life is through his Son,' which are facts entirely different from the one which the Spirit is said, ver. 5. to have witnessed by 'the water and the blood;' that is, by the miracles which accompanied our Lord's baptism and death.

3. The Father.]—The Father is here represented as continually witnessing in heaven that he hath given us eternal life through his Son, because on his Son's return from the earth, by placing him at his own right hand, he invested him with the government of the universe, for the purpose of destroying the enemies of mankind; and that, by his sentence as judge, he might acquit believers, and bestow on them eternal life. Farther, by accepting the sacrifice of his crucified body, which he came into heaven to offer, and declaring on that occasion the oath by which he had constituted him a priest for ever after the order of Melchizedec, and appointing him to minister as a priest in heaven, the true tabernacle, or habitation of the Deity, God declared the efficacy and acceptableness of the propitiation which his Son had made for the sins of the world. Wherefore, Christ's continued possession of the government of the universe by the appointment of the Father, and his remaining a priest in heaven by the same appointment, is fitly called the Father's continual witnessing in heaven that he hath given us eternal life through his Son.

4. The Word.]—Ὁ λόγος. This appellation John hath given to the Son of God, both in his gospel and in this epistle. If the foregoing explication of the witness which the Father continually bears in heaven to the fact, that he hath given us eternal life through his Son, is admitted, it will easily be allowed, that the Son's exercising the government of the universe, for the purpose of protecting believers from their spiritual enemies, and perfecting them in holiness, and his officiating continually for the purpose of opening heaven to their prayers now, and to their persons after the general judgment, may with equal propriety be called, the continual witnessing of the Word in heaven to the truth, that the Father hath given us eternal life through his Son.

5. And the Holy Spirit.]—As the Son of God was conceived, or made flesh, by the power of the Holy Spirit, and was raised from the dead in the human nature by the same power, his exercising in heaven the offices of King and Priest, in the human nature, which was communicated to him by the Holy Spirit, is fitly termed the Holy Spirit's continual witnessing in heaven that God hath given us eternal life through his Son.

6. And these three are one.]—Οὗτοι οἱ τρεῖς ἐν εἰσι. To understand the meaning of this passage, the substantive which agrees with the adjective *ἐν* must be known. Those who think the doctrine of the Trinity is here declared, suppose that *ἐν* agrees with some word expressive of the divine nature. But that word can neither be *θεοῦ*, nor *υἱοῦ*, nor *ἁγίου*; because all these being feminine words, none of them can be joined with *ἐν*, which is in the neuter gender. The only word which can be joined with it, is either *πνεύματος*, or *ἐκείνου*, or *ἐκείνου*. If *πνεύματος* is fixed on, the meaning will be, *These three are one thing, or being*. But since it does not follow that the Father, the Son, and the Holy Spirit are God, because they are one thing or being, any more than it follows that any particular man is God, because his soul, and body, and spirit, is one being, it will not serve the purpose of the Trinitarians to fix on the word *πνεύματος*. Far less will it serve their purpose to adopt the word *ἐκείνου*, *these three are one person*; because this would destroy the distinction of persons in the Godhead. The only word therefore that remains is *ἐκείνου*, which being itself an adjective, the substantive *πνεύματος* must be joined to it thus, *These three are one divine thing or Godhead, or God*; for so *ἐκείνου* signifies, and is translated, Acts xvii. 29. But if this had been John's meaning, he would not have written, *these three are ἐν*, but *ἐν*; leading us directly to supply the word *ἐκείνου*, agreeably to the common phraseology, of which St. Paul hath given us a remarkable example, 1 Cor. vii. 6.

three are one: these three are one in respect of the unity of their testimony.

8 And there are three who bear witness on earth to the truth I am going to mention, ver. 11. the Spirit, the water, and the blood. And these three witnesses on earth agree in one and the same testimony. See ver. 7. note 6.

9 If we receive the testimony of men as sufficient to prove even the most important facts, the testimony of God by the witnesses in heaven and on earth certainly is better and more worthy of credit than the testimony of men. Now, this is the witness of God, which he hath borne by the witnesses in heaven and on earth, concerning his Son.

'To us there is (ὁ Θεός) one God the Father.'—Besides, it was not to John's purpose to speak here of the unity of the heavenly witnesses, in respect either of their nature or of their number. I am therefore of opinion, that when he wrote *οὗτοι οἱ τρεῖς ἐν εἰσι*, he meant only that they are one in respect of the agreement of their testimony, conformably to the use of the phrase, 1 Cor. iii. 8. where *ἐν εἰσι* signifies, not unity of number, but of design: 'Ὁ Θεὸς οὗτος ἐστὶ καὶ ὁ ποιητὴς ἐν εἰσι', 'Now the planter and the waterer are one.' They have one end in view; namely, that the thing which they plant and water may grow to maturity. The phrase thus understood, must, both in 1 John v. 7. and in 1 Cor. iii. 8. be completed as follows: *ἐν εἰσι*, 'they agree in one thing.' Accordingly, both Beza and Calvin, by the *oneness* of the heavenly witnesses, understand, not unity of number, but unity of testimony. Beza's note on the passage is: 'Ita prorsus consentiant ac si unus testis essent, uti revera unum sunt, si *veritas*, species. Sed de illa, ut mihi videtur, non agitur hoc in loco, quod et glossa interlinearis, quem vocant, agnoscit. Sed et Complutensis editio legit, *ἐν εἰσι*; in est, in unum consentiunt, ut legitur in sequenti membro.' In like manner Calvin, 'Quod dicit, tres esse unum, ad essentiam non refertur, sed ad consentum potius.'

Ver. 8.—1. The Spirit.]—Although in this verse, the three mentioned, ver. 6. as bearing witness, are said to bear witness a second time to Jesus, namely, the Spirit, the water, and the blood, it is no tautology; because the water, the blood, and the Spirit, in ver. 8. are different from the water, the blood, and the Spirit, in ver. 6. as will appear immediately; not to repeat what was said before, that the thing witnessed by them is indifferent. And this perhaps is the reason that these witnesses are mentioned in a different order in the two verses.

As the Spirit inspired the apostles and evangelists with the knowledge of the gospel, and moved them to record in their writings God's promises of eternal life through his Son; and as these writings are continually preserved and read in the churches, the Spirit, by whose inspiration they were written, may with great propriety be said by them to bear continual witness on earth to the great truth, that God hath given us eternal life through his Son.—Nor is this all: The Spirit may be said to bear witness continually to the same truth, by his ordinary influences producing in the minds of believers those dispositions by which they become the children of God and heirs of eternal life, Rom. viii. 16. Hence they are said by our apostle, ver. 10. 'to have the witness in themselves.'

2. The water;]—that is, the rite of baptism, regularly administered in the Christian church to the end of the world, witnesseth continually on earth that God hath given us eternal life through his Son. For, baptism being instituted in commemoration of Christ's resurrection, and to be an emblematic representation of our own resurrection, the continued administration of it in the name of the Father, Son, and Holy Ghost, is a solemn assurance of our obtaining eternal life through the Son. So St. Paul informs us, Rom. vi. 4. 'We have been buried together with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also shall walk in a new life.'

3. And the blood.]—As the water signifies the rite of baptism continually administered in the church, in commemoration of Christ's resurrection, and for a pledge of our own resurrection to eternal life, so the blood signifies that commemoration of the shedding of the blood of Christ for the remission of sin, which is daily made in the Lord's Supper. Wherefore, as the remission of sin will be followed with the gift of eternal life, the blood, that is, the Lord's Supper, often celebrated through the Christian world, is a continual witness on earth, that God hath given us eternal life through his Son.

4. And these three agree in one.]—They agree in testifying one and the same truth, as is plain from the account just now given of their testimony. They agree likewise with the three in heaven, who testify the same important truth.

Ver. 9.—1. If we receive the witness of men, the witness of God is greater.]—The apostle here alludes to Christ's words, recorded John viii. 17. 'It is also written in your law, that the testimony of two men is true. 18. I am one that bear witness of myself, and the Father that sent me beareth witness of me.'

2. The witness of God is greater.]—In the 7th verse, the Father in particular is said to bear witness in heaven. But in this verse his witness is considered in conjunction with the witness, not only of the other witnesses in heaven, but of the three on earth: and the whole is termed the witness of God, because in witnessing they all act in subordination to him, and agree with him in witnessing the great truth mentioned ver. 11. namely, 'that he hath promised to give us eternal life through his Son.' This witness of God, John affirms, is greater, that is, more certain and more worthy of credit, than the witness of men, be they ever so numerous or ever so respectable for their understanding and their integrity; so that we may rely on it with the greatest assurance.

10 (He who believeth on the Son of God, hath the witness¹ in himself. He who believeth not God, hath made (Ess. iv. 1.) him a liar, because he hath not believed the witness which God hath witnessed concerning his Son.)

11 (Καὶ, 204.) Now this is the witness, that God hath given to us eternal life; and this life is (or, 167.) through his Son.¹ (See chap. iv. 9.)

12 (Ὁ ὁμολογῶν) He who acknowledgeth¹ the Son, hath this life. He who acknowledgeth not the Son of God, hath not (τὴν, 71.) this life.

13 These things I have written to you who believe on the name of the Son of God, that ye may know that ye have eternal life; and that ye may CONTINUE TO believe¹ on the name of the Son of God.

14 And this is the boldness which we have (παρρησία) with him, that if we ask any thing according to his will, (ἀκούει, 45.) he hearkeneth to us.¹

15 And if we know that he hearkeneth to us CONCERNING whatever we ask, we know that we shall have the petitions which we have asked from him.

16 If any one see his brother sinning¹ a sin

Ver. 10.—1. He who believeth on the Son of God, hath the witness in himself.—Here, as in the next verse, the witness, by an usual metonymy, is put for the thing witnessed. And the thing witnessed being, 'that God hath given us eternal life through his Son,' he who believeth on the Son of God may justly be said to have eternal life, the thing witnessed, in himself, because by his faith on the Son, being begotten of God, he hath, in the dispositions of God's children communicated to him, eternal life begun in him, which is both a pledge and a proof that God in due time will completely bestow on him eternal life through his Son.

2. He who believeth not God,—that is, believeth not the witness which God bare concerning Jesus, when at his baptism he declared him his Son by a voice from heaven, and when after his death he demonstrated Jesus to be his Son, by raising him from the dead. The refusing to believe these testimonies, John terms a making, that is, an endeavouring to make God a liar, or false witness.—Some MSS. have here τὸν υἱόν, 'He who believeth not the Son,' which Grotius and Bengelius think the true reading. But, like most of the various readings, this makes no alteration in the sense of the passage.

Ver. 11. Now this is the witness, (this is the thing witnessed; see ver. 10. note 1.), that God hath given to us eternal life; and this life is through his Son.—Here I suppose the apostle had in his eye his Master's words, which he himself had recorded in his gospel, chap. xvii. 2. 'Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.'—Though the apostle, in what goes before, hath spoken particularly of the three in heaven and of the three on earth who bear witness continually, he deferred mentioning till now what it is they are witnessing; that by introducing it last of all, and after so much preparation, it might make the stronger impression on the mind of his readers.—In this, as in other passages of scripture, the preterite tense, God hath given, is used instead of the future, God will give us eternal life, to shew the certainty of our obtaining that great blessing through his Son. See Ess. iv. 10.

Ver. 12. 'Ὁ ὁμολογῶν. He who acknowledgeth the Son hath this life.]—As the word ὁμολογῶν is used in the sense of acknowledging by our apostle, chap. ii. 23. note, I am of opinion the scope of the passage directs us to take it in that sense here. For notwithstanding ὁμολογῶν in the last clause of this verse is used in its ordinary signification, it is no uncommon thing in scripture to find the same word used in different senses in the same passage.

Ver. 13. And that ye may (καὶ ἵνα) continue to believe.—This is the true translation of the clause: For in John's style καὶ ἵνα often signifies continuing to believe, John ii. 11. xi. 15. xx. 31.

Ver. 14. Now this is (ἡ παρρησία) the boldness which we have with him, that if we ask any thing according to his will, he hearkeneth to us.—It is commonly thought that this and the following verse is spoken of Christians in general, to assure them, that if they ask any thing necessary to their own salvation, God will grant it to them. In this sense Estius understood the apostle. See his note on these verses, where he describes the qualifications of a prayer 'according to the will of God.' Nevertheless, from verses 16, 17, it is plain that the apostle is speaking, not of our asking spiritual blessings for ourselves, but of our asking 'life for a brother who hath sinned a sin not unto death.' Others, therefore, think John, in these verses, directs Christians in general to pray for the eternal pardon of each other's sins. But as no person's sins will be pardoned at the request of another, a better interpretation will be suggested by observing, that in this direction there is an allusion to the promise which our

10 (But before I declare what the thing witnessed is, I must take notice, that he who believeth on the Son of God hath the thing witnessed by God begun in himself. But he who believeth not God's witness concerning his Son, hath endeavoured to make him a liar, by refusing to believe the witness which God hath witnessed concerning his Son.)

11 Now, this is the thing which God hath witnessed by the three in heaven and the three on earth; namely, that God will give to us who believe eternal life, and that this life is to be bestowed on us through his Son.

12 He who acknowledgeth the Son, hath this life begun in him, and made sure to him, by the virtues which his faith produceth in him: He who acknowledgeth not the Son of God, hath no reason to expect this eternal life which is through Christ.

13 These things concerning the water and the flood, and concerning the witnesses in heaven and on earth, and concerning the things which they have witnessed, I have written to you who believe on the name of the Son of God, that ye may be certain ye shall have eternal life through his Son; and that ye may continue to believe on the name of the Son of God.

14 And this is the boldness which we have with the Father through our believing on his Son, that if we ask any miracle according to his will, for his glory and the good of our sick brethren, he lendeth a favourable ear to us.

15 And if we are assured that he lendeth a favourable ear to us concerning what we ask, because we are the disciples of his Son, we have reason to believe that we shall have the petitions granted which we have asked from him.

16 Having this boldness with the Father through our believing

Lord made to his apostles, and which John himself hath recorded in his gospel, chap. xiv. 12. 'Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works shall he do, because I go unto my Father.' 13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14. If ye shall ask any thing in my name, I will do it.—Also chap. xvi. 23. 'Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. 24. Hitherto ye have asked nothing in my name; ask, and ye shall receive, that your joy may be full.'—Now, since in the first mentioned passage, Christ promised that his apostles should do greater miracles than he himself had done, and that whatsoever they should ask in his name, he would do it, the meaning plainly is, that whatever miracle they should ask for the confirmation of their mission as his apostles, he would do it.—In like manner, when he promised, in the second mentioned passage, that whatsoever they should ask the Father in his name, he would give it them; and then said to them, 'Ask and ye shall receive, that your joy may be full;' it cannot be doubted, that the things he directed them to ask of the Father, were miracles for the manifestation of his character as the Son of God, and for the successful propagation of the gospel, whereby their joy as his apostles would be rendered complete.—These declarations and promises were the foundations of the boldness which the persons of whom John speaks 'had with the Father, that if they asked any thing according to his will, he would hearken to them.' That John is speaking of their boldness in asking miracles, is evident from ver. 16. where he saith, 'Let him ask God, and he will grant to him life for those who sin not unto death.' Tillotson being sensible that the boldness in asking of which John speaks, was boldness in asking miracles, supposes that this is to be understood of the apostles alone. But that this boldness belonged also to such of the disciples as, in the first age, were endowed with the gift of healing diseases miraculously, is evident from Mark xvi. 17. 'These signs shall follow them that believe, &c. 18. They shall lay their hands on the sick, and they shall recover.'

Ver. 16.—1. If any one see his brother sinning a sin not unto death, let him ask God, and he will grant to him life for those who sin not unto death.—According to Benson, 'the sin not unto death,' of which John speaks, is any single sin which a good man commits through infirmity, or surprise. According to Doddridge, it is any sin whatever, except that which Christ himself declared unpardonable. But as no sin will be pardoned which is not sincerely repented of, the circumstance by which the sinner for whom life might be asked, is distinguished from those for whom life might not be asked of God, namely, that his sin is 'not a sin unto death,' implies that he hath repented of his sin. In this persuasion, the learned persons above mentioned give it as their opinion, that John here authorizes any pious person whatever to ask of God eternal life for all penitent sinners, excepting those who have sinned against the Holy Ghost; and assures him, that, in answer to his prayer, God will grant to him eternal life for such sinners. But their opinion is liable to two great objections:—1. No ordinary Christian, however pious, can know certainly whether the person, for whom he asketh life, hath sincerely repented of his sins; and yet, unless he certainly knows this, he is not warranted to ask life for him; far less to ask it with the boldness mentioned in the 14th verse. 2. Although any pious person, as an exercise of his own benevolence, may pray for eternal life to his brother, the scripture gives no one ground to think, that his asking eternal life for his brother hath any influence in procuring that blessing for him. As little doth right reason warrant such an expectation. Nevertheless in this verse, according to Benson

not unto death, let him ask? GOD, and he will grant to him life for those who sin not unto death.¹ There is a sin unto death.² I do not

and Doddridge, it is expressly promised, that any one who seeth his brother sinning a sin not unto death, and asketh of God eternal life for him, shall certainly have it granted to him; as if, without such a prayer, the sinner's own repentance would not procure him that favour from the mercy of God. See note 3.—We may therefore believe, that, in this passage, John speaks of persons and things very different from those which the authors now mentioned had in their eye. What these were will appear, if we attend to the following particulars.

Because it was necessary to the successful propagation of the gospel, that its professors should in the first age be remarkably holy, God so ordered it, that the open miscarriages of individuals were often punished with visible temporal judgments. So Paul told the Corinthians, who had been guilty of great irregularities in the celebration of the Lord's Supper, 1 Cor. xi. 30. 'For this cause many of you are sick, and some are dead.' These judgments being public, had no doubt a great influence in restraining the first Christians from sin.—On the other hand, to encourage those to repent who by their sins had brought on themselves mortal diseases, there were in the first age persons, who being endowed with the gift of healing diseases miraculously, (1 Cor. xii. 9.), were moved by the Holy Ghost to heal the sick, who had repented of the sins which had brought on them the diseases under which they were labouring. We may therefore believe, that when John directed any one, who saw his brother sinning a sin not unto death, to ask God to give him life, he did not mean any ordinary Christian, but any spiritual man who was endowed with the gift of healing diseases; and that the brother for whom the spiritual man was to ask life, was not every brother who had sinned, but the brother only who had been punished for his sin with some mortal disease, but who having repented of his sin, it was not a sin unto death: and that the life to be asked for such a brother, was not eternal life, but a miraculous recovery from the mortal disease under which he was labouring.

According to this view of matters, John, in the passage before us, treating briefly of the subject concerning which James hath treated more at large, chap. v. 14. 'Is any sick among you? Let him send for the elders of the church, and let them pray over him, having anointed him with oil in the name of the Lord: 15. And the prayer of faith will save the sick person, and the Lord will raise him up; (xvi. Ess. iv. 212.) and so, although he hath committed sins, they shall be forgiven him. 16. Confess your faults one to another, and pray for one another that ye may be healed. The inwrought prayer of the righteous man availeth much.'—Now if John, in the passage before us, is treating of the subject which James hath handled in the above verse, the 'any one, who seeth his brother sinning a sin not unto death,' of whom John speaks, was any elder of the church endowed with the gift of healing diseases miraculously; and the asking prescribed by John, is what James calls 'the prayer of faith,' see note 2.; and the life to be obtained by such asking, was a miraculous recovery of the sick sinner from the mortal disease under which he was labouring; called also, the raising him up, namely to health, as is plain from James v. 16.

2. Let him ask of God.—In the original it is, 'he shall ask.' But the future of the indicative is often put in scripture for the imperative.—This asking James hath termed 'the inwrought prayer of the righteous man,' because the elder was inwardly moved by the Holy Ghost to pray for the miraculous recovery of the sick person: Also he termed it 'the prayer of faith,' because the elder, feeling himself moved by the Holy Ghost to pray, prayed in the full assurance that the Lord would raise the sick person up to health. See note 3. In this passage, therefore, St. John directed the spiritual men, who had the gift of healing diseases miraculously, to exercise that gift only in behalf of those who had sincerely repented of the sins which had brought on them the diseases under which they were labouring. For the spiritual men could know with certainty the truth of the sick sinner's repentance, either by the gift of discerning spirits with which they were endowed, or, if any spiritual man had not that gift, he must have known it by feeling himself inwardly moved to pray for the sick sinner's recovery.—The anointing of the sick with oil, though not mentioned by John, was fitly prescribed by James; not however on account of any efficacy which it had, as a natural remedy, to procure health for the sick, but merely as an outward sign to the sick person himself, and to those who were present, that a miracle of healing was to be wrought. For the same purpose the twelve, when sent forth by Christ to heal diseases miraculously, anointed the sick persons with oil whom they were to recover. For, although that rite is not mentioned by any of the evangelists who have given an account of their commission, Mark, who hath described the success with which they executed their commission, tells us, chap. vi. 13. 'They anointed with oil many that were sick, and healed them.'

3. He will grant to him life.—The life which was to be asked for those 'who sinned not unto death,' and which God was to grant, could not be eternal life, because nowhere in scripture is eternal life promised to be given to any sinner, at the asking of another. Besides, right reason teaches, that eternal life should not be granted to any sinner, merely because another asks it for him: nay, that the prayers of the whole world united will not procure eternal life for an impenitent sinner.—On the other hand, if a sinner truly repents of his sin, he will assuredly obtain eternal life through the intercession of Christ, whether any of his fellow men ask it for him or not. Since then, one person's asking God to grant eternal life to another, hath no influence to procure that favour, the life which was to be asked for the person who had not sinned unto death, and which God promised to grant, must have been temporal life only; consequently, John's direction, 'Let him ask God, and he will grant to him life,' is equivalent to that of James, 'Let them pray over

on his Son, if any one endowed with spiritual gifts is sensible that his brother hath committed a sin which is not to be punished with bodily death, because he hath repented, or is in a disposition to n

raise him up; and so, although he hath committed sins, they shall be forgiven him; that is, although he hath committed sins which have occasioned him to be punished with a mortal disease, he shall be delivered from that punishment. In calling a miraculous recovery from a mortal disease, which had been inflicted as the punishment of sins, the forgiving of sins, James hath followed his Master, who called the recovery of the sick of the palsy 'the forgiving of his sins,' Matt. ix. 2–5. In like manner the Psalmist represents 'the healing of all his diseases, as the forgiving of all his iniquities.'

4. For those who sin not unto death.—Here the relative τοις plural, notwithstanding the antecedent ἀδελφόν is singular. But the number of the relative is changed, to shew that the promise was not restricted to any particular person who had not sinned unto death, but extended to all of that description. See Ess. iv. 22.—For an account of sin not unto death, see note 1. on ver. 16.

In this 16th verse the apostle, according to the Bible translation directed any one who saw his brother sinning a sin not unto death to ask life for him from God at the very time he was sinning the sin; and assured him that God would at his request grant life to such a sinner. But this is evidently a great impropriety; while however will be removed by translating the clause in the past tense agreeably to the import of the word ἀμαρτανωντα, considered as the participle, not of the present but of the imperfect of the indicative, thus: 'If any one see his brother hath sinned a sin not unto death, let him ask God,' &c. According to this translation, the prayer for life to the sinner was to be made, not while he was sinning, but after he had sinned, and had repented.—I have no doubt that the translation ought to run in the past time; yet I have ventured to make the alteration in the new translation.

It is now time to inform the unlearned reader, that on this 16th verse of the fifth chapter of John's First Epistle, taken in conjunction with the parallel passage transcribed from the epistle of James note 1. the Papists have built what they call the sacrament of extreme unction, which the priests of their communion dispense by anointing persons, by anointing them with consecrated oil, accompanied with a prayer for the pardon of their sins, and with an authoritative declaration importing that their sins are completely pardoned. But, to shew that that rite is no sacrament, and that by no means produceth the excellent effects attributed to it by the Papists, I submit the following arguments to the intelligent reader's consideration.

1. If the anointing with oil prescribed by James, and the prayer of the elder which accompanied that anointing, be a sacrament, which the graces of pardon and salvation are really annexed, ought not to be confined to the sick and dying, but, agreeably to the nature of a sacrament, all who profess to believe the gospel have a right to partake of it. Nevertheless, by the apostolic injunction, it is appointed only for the sick; and, by the practice of the Papists, it is ministered only to such of the sick as are at the point of death. Wherefore, since those who are in health are precluded from this rite, and multitudes of them die without being in a condition to receive it, it cannot be a sacrament instituted for conferring pardon and salvation on those who die in a sick-bed, since those who are cut off in health are, by the apostle's injunction, excluded from these great graces; but it must have been appointed for some such purpose as that which hath been already explained.

2. This pretended sacrament being built on the passages of scripture mentioned ver. 6. note 1. it should be dispensed as directed in these passages; and being so dispensed, it should be followed with the effects there described; that is to say, it should be dispensed only to the sick, and the sick immediately on receiving it ought to have their sins pardoned, without any regard to their character or temper of mind at the time. The reason is, to the forgiving of the sins of the sick, nothing is required in the above-mentioned passages, but that they be anointed with oil in the name of the Lord, and that the elder pray over them the prayer of faith; that is, pray in the full assurance that their sins shall be forgiven them.—If the Papist reply, that to the forgiveness of the sick person's sins repentance is necessary, the answer is, That in so far as the pardon of sin depends on the repentance of the sick, the prayer of the elder and authoritative declaration of pardon, have no influence in procuring for the sick that grace. Perhaps we shall be told, that anointing and prayer being expressly required, they are equally necessary to the pardon of the sick sinner as repentance, both being implied conditions. Be it so. But in that case, no person, who hath the sacrament of extreme unction in his power and neglects it, can be saved. This however, it is to be presumed, no charitable Papist will venture to affirm.

3. If the elder's anointing the sick with oil, and his praying over them the prayer of faith, be a sacrament, the person to whom it is dispensed must not only receive the eternal pardon of all his sins, but he must also be immediately raised up to health by the Lord; for that grace is as expressly promised, James v. 15. to follow the anointing of the sick with oil and the praying over him, as the forgiveness of the sins which he hath committed. To avoid this consequence, the Papists affirm, that the raising up of the sick to health is conditional, depending on its being expedient for the glory of God, and for the good of the sick person himself. But to this it is answered, as before, That to the raising up of the sick nothing is required but anointing and prayer. Granting, however, for argument's sake, that expediency as well as repentance is tacitly implied as the condition on which the sick are to be raised up to health, the Papists ought to shew how it hath come to pass, that, of the multitudes to whom their sacrament of unction and prayer hath been dispensed in their dying moments, so few have been raised up to health by the Lord. Hath this happened, because hitherto the Lord hath not seen it expedient to raise up many of them to health, notwithstanding

y concerning it, that he should ask.⁶

17 All unrighteousness is sin;¹ (καὶ, 205.) *yet* there is a sin not unto death.

18 We know, that *whoever hath been begotten of God doth not sin*, (ἀλλὰ, 78.) *because he who is begotten of God (τὸν) guardeth himself, and the wicked one doth not lay hold on him.*¹

19 We know that we are *BEGOTTEN* of God.¹ (καὶ, 205.) *But* the whole world lieth (ἐν, 175.) *under the wicked one.*²

20 (καὶ, 104.) *Moreover*, we know that the Son of God (ὁ υἱός) hath come, and hath given us understanding, that we might know the true God;¹ (καὶ, 212.) *and so* we are (ἐν, 175.) *under the true GOD, (ὁ) under his Son Jesus Christ. This is the true God,² the eternal life.*

[That grace is as expressly promised to follow the anointing of the sick, and the elder's prayer for their recovery, as the forgiveness of their sins? Or, hath this happened, because of those to whom their sacrament of extreme unction hath been dispensed, who have been sincere penitents? I suppose the Papists will affirm either of these, as they would be a great dishonour to their church. Therefore, till they produce some satisfactory reason for God's raising up the sick now, as anciently, according to his promise, or they have been anointed and prayed for by the priest, we must believe that these rites are a sacrament to which the graces of pardon and salvation are not annexed.

The foregoing three arguments demonstrate, that the anointing the sick with oil, and the praying for their recovery, were not pointed as a permanent office in the church, which every priest might perform, and every professing Christian who is sick may demand as the effectual means of procuring the plenary pardon of his sins. These rites were peculiar to the first age, being appointed, as for procuring an eternal pardon of sins to the sick, but a miraculous recovery from some mortal disease which had been inflicted on them as the temporal punishment of their sins. And no person could minister these rites with efficacy, except those who did the gift of healing diseases miraculously. The directions therefore which the apostles have given concerning these rites, were not intended for the instruction of the ministers of religion in every age, but merely to teach those who in the first age were endowed with the gift of healing diseases miraculously, in what cases and for what ends they were to exercise that gift. See the preceding note 2. Here a saying, which Bengellus hath quoted from Whitaker, may be introduced as a fit conclusion of this important controversy. Let them," saith he, "anoint with oil who can procure health for the sick, and let those who cannot, abstain from the vain symbol." There is a sin unto death;—From the account of 'the sin not unto death,' given in note 1. the reader will easily perceive that the sin unto death, is a sin obstinately continued in, or at least not ritually repented of, the punishment of which is therefore to wit the sinner's death. This the spiritual man knowing, by his coming inwardly moved of the Holy Ghost to pray for his recovery, the apostle in the subsequent clause forbade him, in such a case, to ask it of God.

I do not say concerning it, that he should ask;—Doddridge, who understands this of our praying for repentance and pardon in behalf of obstinate sinners, thinks the apostle's meaning is, 'I do not say that he should pray with a full assurance of being heard.' But there is neither precept nor example in scripture, authorizing us to pray for pardon to obstinate sinners, the only thing we can pray for in their behalf is, that God would grant them repentance. And he heareth us in that request, their pardon will follow.—On this object, Doddridge's reflection is both pious and benevolent. "Let them," saith he, "too soon pronounce the case of a sinner hopeless; but rather subject ourselves to the trouble of some fruitless attempts to reclaim him, than omit anything where there may be a possibility of succeeding."

Ver. 17. All unrighteousness is sin;—By unrighteousness the apostle means, every thing by which our neighbour is injured; and by a violation of the law of God. See chap. iii. 4.—Perhaps by making this observation here, the apostle intended to intimate to the sick man, that to render his repentance sincere, restitution must be made to every one whom he hath injured by his unrighteousness; which case his sin, as the apostle adds, will not be unto death.

Ver. 18. And the wicked one doth not hold him;—namely, in subjection; for ἔχειν signifies to hold fast, as well as to touch. Thus John xx. 17. Με μὴ ἅπτου, 'Hold me not; for I do not yet ascend to thy Father.' Moreover, to touch signifies to hurt, John ix. 19. 2 Sam. iv. 10. 1 Chron. xvi. 22. and even to destroy, Job i. 11.—The Syriac version of this clause is, 'Malus, non appropinquat ei.'—The devil reaped the evil or wicked one, by way of eminence, because he entertains the greatest malice towards mankind, and is indefatigable in his endeavours to ruin as many of them as he can.

Ver. 19.—1. We know that we are begotten of God;—In the original, 'as we know that we are' is τὸν Θεόν. But the expression

pent, let him pray to God, and he will grant, at his request, recovery to those who have not sinned to death. There is a sin which will be punished with death, because the sinner is impenitent. I do not say concerning it, that the spiritual man should ask God to recover such a person by miracle.

17 Every unrighteous action is sin, and merits death; but there are sins which, because they are not committed presumptuously, nor continued in, will not be punished with temporal death.

18 We know, that whoever hath been begotten of God (chap. ii. 29. note) doth not sin habitually, (chap. ii. 6. note 1.), because he who is begotten of God guardeth himself, and the devil doth not lay hold on him so as to enslave him: For such an one, when sick, ye may pray in the hope of being heard.

19 By keeping ourselves from habitual sin, we know that we are begotten of God. But the whole world of idolaters and infidels lieth under the dominion of the devil. See Col. i. 13. notes.

20 Moreover, we know that the Son of God hath come in the flesh to destroy the works and power of the devil, (chap. iii. 8.), and hath given us his disciples understanding, that we might know the true God; and so we are subject to the true God, by being subject to his Son Jesus Christ. This is the true God, and the eternal life, which God hath promised to all them who know him, John xvii. 3.

being elliptical, must be completed from ver. 18. by supplying τὸν υἱόν, as I have done in the translation. See chap. iii. 12. note 1.

2. But the whole world lieth under the wicked one;—Here, as in chap. ii. 16. note 1. the world signifies not the material fabric of the world, but the wicked men of the world. Wherefore, the whole world denotes all the idolaters, infidels, and wicked men of the world, who having made themselves the subjects of the devil, it may be said of them, that (ἐν τῷ πονηρῷ καί τῳ) 'they lie under the wicked one;' they are under his dominion: just as it is said of believers in the next verse, that 'they are (ἐν τῷ ἀληθίνῳ, ἐν τῷ υἱῳ) in or under the true God by being under his Son;' see 1 Thess. i. 1. note.—The power of the devil in this lower world, and over its inhabitants, is often spoken of in scripture. Thus, Eph. ii. 2. he is called 'the prince of the power of the air, the spirit which now inwardly worketh in the children of disobedience.'—2 Cor. iv. 4. He is called 'the god of this world,' and is said to 'blind the minds of the unbelievers.'—1 Pet. v. 8. He is called our adversary, and is said to be 'going about as a roaring lion, seeking whom he may swallow up.'—Further, wicked men are said, 2 Tim. ii. 26. to be 'held in the snare of the devil.'—And, Eph. vi. 11. he is said to use crafty methods for the destruction of mankind.—And, 2 Cor. xi. 3. he is said to have 'beguiled Eve by his subtilty.'—And, Col. i. 13. believers are said to be 'delivered from the power of darkness, and translated into the kingdom of his beloved Son.' See the notes on 2 Cor. iv. 4. and on Eph. ii. 2.—Because Homer uses the word καί τῳ to denote the bodies of men lying on the ground slain, Doddridge thinks the apostle, by using that word here, represents the wicked men of the world as lying slain by the devil, to give us an affecting idea of the miserable and helpless state of mankind fallen by the stroke of that malicious merciless enemy.

Ver. 20.—1. Hath given us understanding, that we might know the true God;—In the translation of this clause I have supplied the word God from the end of the verse, not only because it is found in the Alexandrian MS., and in the Vulgate version, but because the sense of the passage requires it. In the Vulgate, this verse is translated as follows: 'Et dedit nobis sensum ut cognoscamus verum Deum, et simus in vero filio ejus: Hic est verus Deus, et vita eterna.'—And hath given us understanding, that we might know the true God, and might be in his true Son. This is the true God, and life eternal.' It seems the copy from which the Vulgate translation was made, read here, τὸν ἀληθινόν Θεόν, καὶ ὡς ἐν τῷ ἀληθίνῳ υἱῳ αὐτοῦ.

2. This is the true God;—Because the person last mentioned to what goes before is Jesus Christ, many commentators and theologians contend, that the demonstrative pronoun ὁυτος stands here for Jesus Christ, and that he is the person who is called the true God. But as pronouns often denote the remote antecedent, when the circumstances of the case require them to be so understood, (Ess. iv. 63.), others are of opinion that ὁυτος, in this passage, refers, not to Jesus Christ the near antecedent, but to τὸν ἀληθινόν, the true one, or true God, whom the Son of God had given the Christians understanding to know. And this opinion they think probable, because, if the apostle by ὁυτος means Jesus Christ, he maketh him the true God, notwithstanding in the sentence which immediately precedes ὁυτος, he distinguisheth the true one from his Son Jesus Christ: καὶ ὡς ἐν τῷ ἀληθίνῳ, ἐν τῷ υἱῳ αὐτοῦ Ἰησοῦ Χριστῷ: 'And we are under the true one, under his Son Jesus Christ.' Now, although our translators have destroyed that distinction, and have made Jesus Christ the true God, by inserting the word even, in their translation, between the two clauses of the sentence in this manner, 'And we are in him that is true, even in his Son Jesus Christ;' yet as they have inserted that word without the authority of any ancient MS., the critics who make ὁυτος refer, not to Jesus Christ, but to τὸν ἀληθινόν, think their opinion ought to have no weight in a matter of such importance.—Glossius, Philolog. Sacra. p. 714. tells us that Athanasius, in the council of Nice, disputing against Arius, called this text of John a written demonstration; and added, That as Christ said of the Father, John xvii. 3. 'This is life eternal, that they might know thee, the only true God;' so John said of the Son, 'This is the true God and eternal life.' And that Arius then succeeded in this written demonstration, and confessed that the Son of God

21 Little children, keep yourselves from idols.¹ Amen.

21 *Dear children, keep yourselves from worshipping false gods and images. Now, to shew my sincerity in this, and in all the things I have written to you, I conclude the whole with an Amen.*

to be the true God. For these facts Glassius appeals to Athanasij Opus. tom. 3. p. 705.

Ver. 21. Little children, keep yourselves from idols.]—For the meaning of the word *idols*, see 1 Cor. viii. 4. note 2.—The apostle cautioned his disciples against going with the heathens into the temples of their idol gods, to eat of their feasts upon the sacrifices which they offered to these gods, and against being present at

any act of worship which they paid to them, because, by being present at the worship of idols, they participated in that worship; as is plain from what St. Paul hath written on that subject, 1 Cor. viii. and x.—The exhortation to the brethren to keep themselves from idols, sheweth that this epistle was intended for the converted Gentiles everywhere, as well as for the Jews in Judea, to whom I suppose it was first sent.

II. JOHN.

PREFACE.

SECT. 1.—Of the Authenticity of John's Three Epistles.

THE internal evidence of the authenticity of the three epistles commonly ascribed to John, having been explained in the Preface to the First Epistle, sect. 2., this section shall be employed in setting before the reader what is called the external evidence, arising from the testimony of contemporary and of succeeding authors, who speak of these epistles as written by John the apostle.

Lardner on the Canon, vol. iii. p. 262. hath shewed, That the first epistle of John is referred to by Polycarp, and by the martyrs of Lyons;—That his first and second epistles are quoted by Irenæus, and were received by Clemens of Alexandria;—That Origen saith, "John beside the Gospel and Revelation, hath left us an epistle of a few lines: Grant also a second and third: For all do not allow these to be genuine;"—That Dionysius of Alexandria received John's first epistle, which he calls his *Catholic Epistle*, and likewise mentions the other two as ascribed to him;—That the first epistle was received by Cyprian;—And that the second is cited by Alexander, bishop of Alexandria.

Eusebius's testimony to the first epistle of John hath been already mentioned in his own words; Pref. to James, sect. 2. paragr. 2. In bearing that testimony, Eusebius insinuateth that some ascribed the second and third epistles to another person of the name of John, called the *Elder*, of whom he speaks, lib. iii. c. 39.—Jerome likewise hath mentioned this John in his catalogue. And Grotius, on a circumstance mentioned by Bede, in a passage to be produced immediately, hath ascribed the second and third epistles to him, in opposition to the testimony of the earliest and best Christian writers.

All the three epistles were received by Athanasius, by Cyril of Jerusalem, by the Council of Laodicea, by Epiphanius, and by Jerome. But the second and third were doubted by some in Jerome's time.—All the three were received by Ruffin, by the third council of Carthage, by Augustine, and by all those authors who received the same Canon of the New Testament which we do.—All the three are in the Alexandrian MS. and in the catalogue of Gregory Nazianzen, and of Amphilochius, who observes that some received only one of them.—The Syrian churches received only the first. See Pref. to James, sect. 2. paragr. 3. Nor did Chrysostom receive any other.

Bede, in the beginning of the eighth century, wrote thus in his exposition of the second epistle: "Some have thought this and the following epistle not to have been written by John the apostle, but by another, a presbyter of the same name, whose sepulchre is still seen at Ephesus; whom also Papias mentions in his writings. But now it is the general consent of the church, that John the apostle wrote also these two epistles, forasmuch as there is a great agreement of the doctrine and style between these and his first epistle. And there is also a like zeal against heretics."

Mill, in his Prolegomena, No. 153, observes, that the second and third epistles of John resemble the first in sentiment, phraseology, and manner of expressing things.—The resemblance in the sentiments and phraseology may be seen by comparing 2 Epistle ver. 5. with 1 Epistle ii. 8.—and ver. 6. with 1 Epistle v. 3.—and ver. 7. with 1 Epistle v. 5.—and 3 Epistle ver. 12. with John xix. 35.—Of John's peculiar manner of expressing things, 2 Epistle ver. 7. and 3 Epistle ver. 11. are examples.—Mill farther observes, that of the 2d Epistle which consists only of 13 verses, 8 may be found in the first, either in sense or in expression. See Whitby's Pref. to 2 John.

The title of *elder*, which the writer of the second and third epistles hath taken, is no reason for thinking that they were not written by John the apostle. For *elder* denotes that the person so called was of long standing in the Christian faith, and had persevered through a long course of years in that faith, notwithstanding the many persecutions to which all who professed the gospel were exposed in the first age. It was therefore an appellation of great dignity, and entitled the person to whom it belonged to the highest respect from all the disciples of Christ. For which reason it was assumed by the apostle Peter, 1 Pet. v. 1.—Heuman gives it as his opinion, that in the title of *elder* there is a reference to John's great age when he wrote these epistles, and that he was a well known by the title of *elder* as by his proper name so that *elder* was the same as if he had said the *aged apostle*.—The circumstance that the writer of these epistles hath not mentioned his own name, is agreeable to John's manner, who neither hath mentioned his name in his gospel, nor in the first epistle, which is unquestionably his. Besides, it may have been a point of prudence in the writer of these epistles to conceal himself, under the appellation of the *elder*, from his enemies, into whose hands these epistles might come.

Beausobre and L'Enfant, in their preface to the second and third epistles, take notice that the writer of the third epistle speaks with an authority which the bishop of a particular church could not pretend to, "and which did not suit *John the presbyter*, even supposing him to have been bishop of the church of Ephesus, as the pretended Apostolical Constitutions say he was appointed by John the apostle. For if Diotrophes was bishop of one of the churches of Asia, as is reckoned, the bishop of Ephesus had no right to say to him, as the writer of this epistle doth, ver. 10. 'If I come, I will remember his deeds which he does.' That language, and the visits made to the churches, denote a man who had a more general jurisdiction than that of a bishop, and can only suit St. John the apostle." This threatening, therefore, is an internal proof that the third epistle belongs to John, who, by his miraculous powers as an apostle, was able to punish Diotrophes for his insolent carriage toward the members of his church, and toward the apostle himself.

SECT. II.—*Of the Person to whom John wrote his Second Epistle.*

THE inscription of this epistle is *Εκλεκτῇ κυρίῃ*; which hath been translated and interpreted differently, both by the ancients and the moderns.—Some, fancying *Eclecta* to be a proper name, have translated the inscription thus; 'To the Lady Eclecta.' Accordingly, in the Adumbrations of Clemens Alexandr. this epistle is said to have been written to a Babylonian woman, or virgin, named Eclecta.—Among the moderns, Wolf and Wetstein are of the same opinion as to the name of this woman. But Leaman and Benson contend that her name was *Kyria*, *kyria*, and translate the inscription thus: 'To the elect lady.'—Oecumenius in his prologue saith, "He calls *et Elect*, either from her name, or on account of the excellence of her virtue." And in his commentary on the beginning of the epistle he saith, "John did not scruple to write to a faithful woman, forasmuch as in Christ Jesus there is neither male nor female."—On the other hand, Cassiodorus, among the ancients, thought a particular church was meant by the apostle; and of the moderns, Whitby and Whiston were of the same opinion; or they say, this epistle was not written to a particular lady, but to a particular church: And Whiston mentions the church of Philadelphia; but Whitby that of Jerusalem, the mother of all the churches. Our English translation expresses the commonly received opinion concerning this matter; which Mill also, and Wall, and Wolf, and Le Clerc and Lardner, have adopted.—Beza too was of the same opinion, for in his note on the inscription he thus writes: "Some think Eclecta a proper name, which I do not approve, because in that case the order of the words would have been *Κυρίῃ Εκλεκτῇ*, 'To the Lady Eclecta.' Others think this name denotes the Christian church in general. But that is disproved, first, by its being a manner of speaking altogether unusual; secondly, by the apostle's expressly promising, in the last two verses, to come to her and her children; thirdly, by sending to her the salutation of her sister, whom also she calls Eclecta. I therefore think this epistle was inscribed to a woman of eminence, of whom there were some here and there who supported the church with their wealth; and that he called her *Elect*, that is *excellent*, and gave her the title of *kyria*, *Lady*, just as Luke gave to Theophilus, and Paul gave to Festus, the title of *κατ'ἄριστον*, *most excellent*. For the Christian religion doth not forbid such honourable titles to be given, when they are due."

It is supposed, that the writer of this letter did not mention the name of the lady to whom it was sent, lest the enemies of the gospel into whose hands it came, finding her pointed out as a person of eminence among the Christians, might have given her trouble. But the same reason should have hindered the writer of the third epistle from mentioning the name of *Caius* in its inscription. Benson therefore thinks *Kyria* the name of the woman to whom the second of these epistles was written: and in support of his opinion observes, that the authors of the second Syriac, and of the Arabic versions of this epistle, understood *Kyria* to be her name; for they have inserted the word *Kyria* in their versions, without translating it.

It is not known where this lady lived; but from the apostle's proposing to visit her soon, it is conjectured that she lived not far from Ephesus, where the apostle abode when he wrote to her.

SECT. III.—*Of John's Design in writing his Second Epistle.*

THE Continuator of Estius's commentary saith, that any one who compares ver. 7. of this epistle with what is written in the first letter, and with what Tertullian hath said De Preascript. c. 46., and Epiphanius Heres. 24.,

will be sensible that this short epistle was written to confute the errors of Basilides and his followers, who affirmed that Christ was not a real man, but only a man in appearance; consequently, that he neither did nor suffered what he appeared to do and suffer.

In the preface to the first epistle, sect. 3. it was observed, that in the latter end of the first age many false teachers, the disciples of Basilides, were going about disseminating his doctrine concerning the person of Christ. Wherefore, as that doctrine overturned the whole scheme of the gospel, and in particular annihilated the atonement which Christ is said in the gospel to have made for the sin of the world by his death, robbed Christians of their best hopes, and turned the whole of their faith into a dream or illusion, John did not content himself with condemning that pernicious doctrine in his first epistle, but judged it necessary, in a more particular manner, to put this lady and her children on their guard against the deceivers who taught it. He therefore said to them, ver. 7. If any teacher come to you, who doth not hold the true doctrine concerning the person of Christ, do not receive him into your house, neither wish him health and prosperity; lest, by seeming to encourage him in his errors, ye become partakers in his evil deeds.

Some readers, not attending to the circumstances in which this lady was, may, perhaps, from the apostle's advice to her, conclude that he was of an evil disposition himself, and encouraged in his disciples an intolerant spirit toward those who differed from them in opinion concerning matters of religion. But those who thus reason ought to consider, that the person to whom the apostle gave this advice was a woman, whose benevolent disposition laid her open to be imposed on by cunning deceivers. They ought also to call to mind the black picture which the apostle Paul, in his second to Timothy, chap. iii. 6, 7. and his epistle to Titus, chap. i. 10, 12. hath given of the ancient heretical teachers; together with what the Fathers have written concerning their base arts, their impiety, their monstrous tenets, their hypocrisy, their covetousness, and their debauchery. For, if they attend to these things, they will be sensible that the apostle's directions to this lady and her children were by no means too severe; especially as these heretical teachers pretended to be inspired; nay, to possess an higher degree of inspiration than even the apostles themselves were endowed with.—Besides, John's direction to this lady and her children are not inconsistent with the precepts of the other apostles, who have commanded us meekly to bear with those who err, and in the spirit of meekness to reclaim them: for the persons they had in view in these precepts were not false teachers, who disseminated their corrupt doctrines and who erred from corruption of heart, but persons who erred through weakness of understanding and ignorance. This is plain from Paul's ordering Titus to rebuke the false teachers in Crete with a cutting sharpness; and from his commanding Timothy to shun the company of obstinate heretics. And as John's advice to this lady is not inconsistent with the precepts of his brethren, so neither do they contradict his own precepts, earnestly and repeatedly delivered in his first epistle, to love and to do good to the worst of men. They are only advices to this lady and her children, not to expose themselves to the danger of being seduced by false teachers, and not to aid them in spreading their errors.—His advice, therefore, ought to be attended to by those who, either from piety or benevolence, are disposed to shew hospitality to teachers, of whose character and tenets they are ignorant; because such, notwithstanding their shew of godliness, and their plausible discourse, may be deceivers: in which case, the persons who entertain them in their houses, or who give them money, certainly become partakers of their evil deeds, as the apostle in this epistle hath expressly declared.

View and Illustration of the Matters contained in John's Second Epistle.

THE apostle, after addressing this letter to a woman of distinction and her children, and expressing a great affection to them on account of their adhering to the truth of the gospel, ver. 1.—declared that he was moved thus to love them, by the gospel itself, ver. 2.—And as a testimony of his love, he gave them his apostolical benediction, ver. 3.—Then told this lady, that he felt the greatest joy when he found some of her children, with whom he had conversed, perhaps at Ephesus, walking in the truth; that is, holding the true doctrine of the gospel, and behaving suitably to that doctrine, ver. 4.—From this he took occasion to exhort them, to love all the sincere disciples of Christ, and to do them good offices, according to the commandment which Christ gave to his apostles at the beginning, ver. 5.—and to express their love to Christ by obeying all his commandments; particularly the commandment they had heard from the beginning, that they should love one another sincerely with a pure spiritual love, ver. 6.—Next he told this excellent lady, that his joy on account of her children's walking in the true doctrine of the gospel concerning the person of Christ, was the greater, that many false teachers were going about, who denied that Jesus Christ had come in the flesh. Each of these, he told her, was the deceiver and the antichrist foretold by our Lord to come. This account of the false teachers the apostle gave, lest the lady and her children, deceived by their plausible speeches, and their shew of extraordinary piety, might have been disposed to shew them kindness, supposing them to be the servants of Christ, ver. 7.—He, therefore, desired them to be on their

guard against such teachers, for this among other reasons, that if they should be drawn away by them, he would lose the reward which he expected for his having, not only faithfully, but successfully, taught them the true doctrine of the gospel: For he wished that his reward might be complete, through their continuing in the belief and practice of the truth, ver. 8.—Moreover he told them, that the teacher who doth not abide in the true doctrine concerning Christ, doth not acknowledge the truth of God's testimony concerning his Son. But the teacher who continueth to hold that doctrine, acknowledges the Son's testimony concerning himself, as well as the Father's, ver. 9.—Wherefore, if any teacher came to them, and did not bring the true doctrine concerning Christ, he forbade them to receive him into their house, or so much as to give him the common salutation or wish of health, ver. 10.—Because the person who gives any encouragement to false teachers, though it be done inconsiderately, is in some sort accessory to the mischiefs which his pernicious doctrine may occasion, ver. 11.—He then told them, that he had many other things to say to them concerning these impostors, but he would not commit them to writing, because he hoped to come soon and converse with them personally, in a more free manner than he could do by letter, that their mutual joy might be complete, ver. 12.—And so concluded with giving this lady the salutation of the children of her sister, to whom likewise he gives the appellation of *elect*, on account of the excellence of her character, ver. 13.

NEW TRANSLATION.

VER. 1. The elder¹ to the elect lady² and her children,³ whom I love⁴ sincerely:⁵ And not I only, but all also who know the truth.

2 ($\Delta\alpha$) WE LOVE YOU through the truth¹ which abideth (ω , 172.) among us, and shall be with us for ever.²

3 Grace, mercy, AND peace, be with you, from God the Father, and from the Lord Jesus Christ, the Son of the Father, (ω , 162.) with truth and love.¹

4 I rejoiced greatly ($\epsilon\gamma\iota$, 259.) when I found SOME of thy children¹ walking in truth,² as we received commandment from the Father.

COMMENTARY.

VER. 1. I the aged apostle of Christ to the excellent lady and her children, whom I love in truth; and not I only, but all also who know the true doctrine of the gospel, love her and her children sincerely.

2 This love I and all who know the truth bear to you, through the influence of the gospel which abideth among us, and shall be continued with us to the end of the world.

3 Grace, mercy, and peace, ($\omega\alpha\iota$, the future for the imperative, Esa. iv. 13.), be with you, from God the Father of all, and from Jesus Christ the Son of the Father, together with the possession of truth, and of love to God and to man.

4 I rejoiced greatly when I found some of thy children, with whom I conversed lately, holding the doctrines and observing the precepts of the gospel, as these were preached by us according to the commandment which we received from the Father.

Ver. 1.—The elder.]—For the import of this title, see Pref. sect. 1. penult. paragr.

2. To the elect lady.]—The apostle gave to this lady the appellation of *elect* or *excellent*, (see Ess. iv. 41.), not only on account of her virtues, but, as Estius observes, because she was distinguished by her birth and opulence; and to shew his respect for her on account of her beneficence to the poor, and to strangers. See ver. 13. note, and Pref. sect. 2.

3. And her children.]—There is no mention made by the apostle of this lady's husband, either because he was dead, or because he was not a Christian.

4. Whom I love.]—The pronoun $\acute{\omicron}\upsilon\varsigma$, though the antecedents $\alpha\upsilon\tau\eta$ and $\tau\alpha\upsilon\tau\alpha$ be, the one in the feminine gender, and the other in the masculine, is put in the masculine, because, according to the usage of the Greek language, the masculine gender comprehends both the masculine and the feminine. See Ess. iv. 60.

5. Sincerely.]—The sincerity and purity of his love to this lady, the apostle shewed on the present occasion, by his earnestness to guard her and her children against being deceived by the false teachers who were then going about among the disciples of Christ. See ver. 7.—If $\epsilon\gamma\iota$ $\alpha\lambda\lambda\epsilon\tau\iota\mu\iota$ is translated *in truth*, John's meaning may be, whom I love on account of their adherence to the true doctrine of the gospel. Accordingly he adds, 'And not I only, but all also who know the truth.'

Ver. 2.—1. Through the truth.]—As the apostle is here explaining the principle from which his love to this lady and her children proceeded, I have translated the preposition $\delta\iota\alpha$ by the word *through*, to mark that principle: His love to these excellent persons proceeded from the influence which the true doctrine of the gospel had on his mind, to make him love all the real disciples of Christ.

2. And shall be with us for ever.]—John mentioned the continuance of the Christian religion in the world for ever as a proof of its excellence, and of God's care to support it, notwithstanding the attempts of infidels to destroy it; for these considerations must have been a great encouragement to all in the first age who had received the gospel, to maintain it, although by so doing they exposed themselves to much persecution.

Ver. 3. And from Jesus Christ the Son of the Father, with truth and love.]—Whitby, supposing the clause $\epsilon\kappa\ \alpha\lambda\theta\epsilon\iota\alpha\ \kappa\alpha\iota\ \alpha\gamma\alpha\pi\eta$ to be an Hebraism, connects it with 'the Son of the Father,' and translates the passage thus: 'From Jesus Christ the true and beloved Son of the Father.' But others construe the passage in this manner: 'Grace, mercy, and peace, with truth and love, be with you from God the Father, and from Jesus Christ the Son of the Father. This construction, I think, should be followed.

Ver. 4.—1. I rejoiced greatly when I found some of thy children.]—So $\epsilon\upsilon\epsilon\chi\epsilon\iota\ \epsilon\kappa\ \tau\omega\upsilon\ \tau\epsilon\chi\nu\omega\upsilon\ \sigma\omega\upsilon$ signifies. From this expression Estius inferred that some of this lady's children were not Christians. But I rather suppose with Grotius, that John speaks of such of her children as in the course of their affairs had come to the place where he was; and that, having conversed with them, he had found them sound, both in the faith and in the practice of the gospel. After they returned home, the apostle inscribed this letter to them, as well as to their mother, and by the commendation which he bestowed on them in it, he no doubt encouraged them much to persevere in the truth.

2. Walking in truth.]—As walking denotes in scripture the course of a man's behaviour, Ess. iv. 59. 'walking in truth' may signify, not only that these young persons maintained the true doctrine of the gospel concerning the person of Christ, ver. 7. but that their con-

5 And now I beseech thee, lady,¹ not as writing to thee a new commandment,² but that which we had from the beginning, that we love one another.³

6 And this is the love, that we walk according to his commandments.⁴ This is the commandment,⁵ even as ye have heard from the beginning, that ye may walk in it.⁶

7 (Οτι, 256.) For many deceivers are entered into the world, who do not confess Jesus Christ did come in the flesh. This is the deceiver and the antichrist.⁷

8 Look to yourselves,⁸ that we⁹ may not lose the things which we have wrought; but may receive a full reward.⁹

9 Whosoever (ωραζων) goeth beyond, and doth not abide in the doctrine of Christ,¹⁰ acknowledgeth not God. He who abideth in the doctrine of Christ, the same acknowledgeth both the Father and the Son. (See 1 John v. 12. note.)

10 If any one come to you, and do not bring this doctrine,¹¹ do not receive him into your

5 And now I beseech thee, lady, not as writing to thee a new commandment—a commandment which thou never hearest before—but that commandment which we apostles had from our Master from the beginning, and which we have all along preached, that we love one another.

6 Moreover, this is the love of God, that we walk according to his commandments, 1 John v. 3. This is the great commandment of God, that ye believe in him whom he hath sent, (John vi. 29.), even as ye have heard from the beginning, in order that ye may constantly obey it. See 1 John ii. 5. note 1.

7 I put you in mind of God's commandment to believe on Jesus Christ, whom God sent into the world in the flesh, because many deceivers are entered into the world, who do not confess that Jesus Christ did come in the flesh, and who refuse to obey him. Every teacher of this sort is the false prophet and the antichrist foretold by our Lord to come.

8 Keep yourselves from these deceivers, that we who have converted you may not, by your following them, lose our labour, but, by presenting you faultless at the day of judgment, may receive our reward complete.

9 Whosoever goeth beyond, and doth not abide in the doctrine taught by Christ and his apostles, (see 1 John ii. 23. note), acknowledgeth not God. He who closely adheres to the doctrines taught by Christ and his apostles, the same acknowledgeth the authority both of the Father and of the Son, who have confirmed that doctrine in the most ample manner.

10 If any teacher come to you, and do not bring this doctrine, that Jesus Christ the Son of God did come in the flesh to save

version was in all respects suitable to the gospel. In this joy the apostle manifested the disposition of a faithful minister of Christ: for such derive their greatest happiness from the faith and holiness of their disciples. John spoke in the same manner concerning Caius, 3 Epist. ver. 3.; and Paul concerning his converts, Philip. iv. 1.; 1 Thess. iii. 9.

Ver. 5.—1. Now I beseech thee, lady.]—This sort of address suited a particular person better than a whole church consisting of many individuals, to which, in the opinion of some, this letter was directed. See pref. sect 2.

2. Not as writing to thee a new commandment.]—The apostle doth not speak of a new commandment, in the sense in which our Lord uses that phrase, when he said to his disciples, John viii. 34. 'A new commandment I give to you, that ye love one another: as I have loved you, that ye also love one another.' See 1 John ii. 8. note 1. But his meaning is, either that the commandment to love one another, which he gave to this lady, was not a commandment which had never been delivered to the church before; or that it was not a commandment peculiar to the gospel. The first of these I take to be the apostle's meaning; as he tells this lady, that the disciples of Christ had had this commandment delivered to them from the beginning.

3. But that which we had from the beginning, that we love one another.]—In inculcating this commandment so frequently and so earnestly in all his writings, John shewed himself not only a faithful apostle of Christ, but a person of an excellent heart. His own breast being full of love to mankind, he wished to promote that amiable disposition in all the disciples of Jesus. See the conclusion at the end of this epistle.

Ver. 6.—1. This is the love, that we walk according to his commandments.]—Most commentators think John is here describing the love mentioned in the preceding verse, namely, the love which Christians owe to each other. But since he tells us, that the love of which he now speaketh consists in the keeping of God's commandments, he must mean the love of God: for he delivers the same sentiment, 1 John v. 3. 'This is the love of God, that we keep his commandments.'

2. This is the commandment;—that is, the commandment by way of eminence. Wherefore, though the apostle doth not tell us what this commandment is, yet by calling it the commandment, he certainly directeth us to God's great commandment to obey his beloved Son Jesus Christ, whom he sent into the world made flesh, to save sinners. To this interpretation, the reason assigned by the apostle in the next verse, for putting the disciples in mind of God's commandment, agreeth; for 'many deceivers are entered into the world,' &c.

3. Even as ye have heard from the beginning, that ye may walk in it.]—The apostle having, from the beginning of the gospel, declared it to be God's commandment to obey Christ, John might well tell his disciples, that 'they had heard it preached from the beginning in order that they might constantly obey it.'

Ver. 7.—1. Who do not confess Jesus Christ did come in the flesh.]—Εχρηστων being the participle of the imperfect of the indicative, is rightly translated did come; for Jesus Christ was not on earth in the flesh when John wrote this, as the translation in our Bible, is come, imports. Had had come in the flesh, but was gone. For which reason no translation of this clause, which representeth Jesus Christ as then present, can be just. Beza, in his note on εχρηστων, after observing that it is not the participle of the present, but of the imperfect tense, tells us, that this participle is used in

innumerable places for the aorist; and gives us an example, 3 John ver. 3. where εχρηστων is put for ελθοντων, and is rendered accordingly, even by our translators, 'when the brethren came.'—In the Vulgate version of the verse under our consideration, εχρηστων is rightly translated venisse.

2. This is the deceiver, and the antichrist.]—Notwithstanding these appellations are in the singular number, they do not denote any particular false teacher, but a number of such; as is plain from the precedent clause, where it is said, 'many deceivers are entered into the world.' Perhaps the apostle used the singular number emphatically, to lead this lady to recollect our Lord's prediction concerning the false teachers who were to arise. See 1 John ii. 18. note 3. iv. 3. note 2.

Ver. 8.—1. Look to yourselves.]—Βλεπειτε, look attentively to yourselves, and to those around you, that they may not by any crafty methods seduce you into the paths of error and vice.

2. That we may not lose the things which we have wrought.]—Five of Stephen's MSS., the Alexandrian and other MSS., the Vulgate, the second Syriac, and the Ethiopic versions, for απολισμην εμεγαλας read here απολυσθη εμεγαλας, 'that ye may not lose the things which ye have wrought.' Grotius saith, this agrees better than the common reading with what goeth before.

3. But may receive a full reward.]—The elect lady and her children were to take heed to themselves, for this, among other reasons, that the apostles who had converted them might not lose that part of their reward which is promised to them who turn others to righteousness, Dan. xii. 3. And even although no particular reward were promised to those who are instrumental in converting others, certainly, by the apostasy of their disciples, such will lose the joy which their perseverance in faith and holiness would give them; see Heb. xiii. 17.—The person who was to receive a full reward, in consequence of this lady and her children's looking to themselves, is the apostle; for if the others apostatized, they would receive no reward at all.

Ver. 9. Whosoever goeth beyond, and doth not abide in the doctrine of Christ.]—Παραβαιων. This word signifies to pass over, in any direction, the bounds which are prescribed to a person. Now, as the doctrine of Christ is contained within certain limits, he who teacheth a different doctrine goeth beyond these limits. And to make this plain the apostle adds, 'And doth not abide in the doctrine of Christ.' Wherefore, the person who either neglecteth to teach any part of the doctrine of Christ, or who teacheth what is not the doctrine of Christ, is equally culpable, and doth not acknowledge God.—The doctrine of Christ which the apostle had in his view here, I suppose, is the doctrine concerning Christ, that he is the Son of God sent into the world made flesh to save mankind; see 1 John ii. 23.

Ver. 10.—1. If any one come to you, and doth not bring this doctrine,]—namely, the doctrine mentioned in the preceding verse. Here more is meant than is expressed. For the apostle, in this soft expression, condemned those who brought or taught a contrary doctrine.—From this precept it appears, that when those who profess to be the disciples of Christ, came to any place where they were not known to the brethren who resided there, nor were recommended to them by some with whom they were acquainted, they made themselves known to them as the real disciples of Christ, by declaring their faith. It is necessary to call the reader's attention to this custom, because it shews the propriety of the apostle's advice to this pious lady and her children. See the following note.

house,² nor wish him happiness.³

11 For he who *wisheth him happiness, partaketh in his deeds, which ARE evil.*

12 Having many things to write to you,¹ I did not incline TO COMMUNICATE THEM by paper and ink;² (αλλὰ) because I hope to come to you, and speak face to face, that our joy may be made complete.

13 The children of thy elect¹ sister salute thee.² Amen.

2. Do not receive him into your house.]—In the eastern countries, where there were no inns for the entertainment of travellers as with us, to receive and entertain strangers in one's house was considered, either as a duty which friends mutually owed to each other, or as the beginning of a lasting friendship. But after the inhabitants of these countries became Christians, they exercised hospitality to their stranger brethren from a still nobler principle, especially when these strangers were employed in spreading the gospel. For in that case, love to Christ and a regard to his religion strongly moved them to these kind offices; see Rom. xii. 8. note 5.—From the example of Apollos, mentioned Acts xviii. 27. and from what is insinuated 2 Cor. iii. 1. concerning the false teachers who had come from Judea to Corinth, it appears, that when the brethren had occasion to go to any church where they were not known, they carried letters of recommendation from persons who were acquainted with some of the members of that church, who, on the credit of these letters, received and entertained them. Or, if these strangers had no recommendatory letters, they made themselves known as sincere disciples of Christ, by declaring their faith to the bishop and elders of the church to which they came, as is insinuated in the first clause of the verse under consideration. These customs were prudently established in the first age, to prevent the churches from being deceived by the heretical teachers, who very early went about disseminating their errors.—The lady to whom the apostle wrote this letter being rich, and of a very benevolent disposition, perhaps living also in a place where the Christians were too few, or too poor, to have a fund for the entertainment of strangers, she might think herself under the more obligation to pay attention to the wants of those strangers who went about preaching the gospel. Wherefore, to prevent her from being deceived by impostors, the apostle directed her to require these teachers to give an account of the doctrines which they taught; and if she found that they did not hold the true doctrine concerning the person of Christ, he advised her not to receive them into her house, nor even to give them the common salutation of wishing them health and happiness. For, among the Christians of that age, this wish was not a mere compliment, as with us, but an expression of real good-will. The apostle's advice, therefore, was perfectly proper, because they who entertained, or otherwise shewed respect to false teachers, enabled

mankind, do not receive him into your house, nor express your approbation of him by giving him the common salutation.

11 For he who giveth him the common salutation, thereby expresseth his approbation of his conduct, and partaketh in the evils which his corrupt doctrine may occasion.

12 Having many things to write to you concerning those deceivers who call themselves inspired teachers, I did not incline to communicate them by paper and ink; because I hope to come to you soon, and to speak to you freely face to face concerning these deceivers, that our mutual joy may be made complete.

13 The children of thy excellent sister, who are now with me, desire me in their name to wish thee health and happiness in token of their love. Amen.

them the more effectually to spread their erroneous doctrine, to the ruin of those whom they deceived; consequently, as the apostle observes, they became partakers in their evil deeds. See Preface, sect. 3. last paragraph.

3. Nor wish him happiness.]—Χαίρειν αὐτῷ μὴ λήγῃ. The Greeks usually began their letters to each other with a wish of health and happiness, which they expressed by the word χαίρειν. Also, with it, they saluted one another at meeting. Wherefore the apostle's meaning is, as in the commentary, Do not express either good-will to a false teacher, or approbation of his behaviour, by giving him the common salutation.

Ver. 12.—1. Having many things to write to you.]—The apostle, I suppose, meant many things concerning the characters and actions of the false teachers: Perhaps also he wished to mention the names of the false teachers whom he had in view. But these things he did not think it proper to write in a letter; especially as he proposed to visit this lady and her children soon, and to converse with them personally.

2. I did not incline to communicate them by paper and ink.]—Διὰ χαρτῶν. From this Bengelius conjectures, that in writing this letter John made use of paper, not parchment.

Ver. 13.—1. The children of thy elect sister.]—The word elect here, as in ver. 1. and some other passages of scripture, doth not signify chosen from eternity to salvation. For the apostle could not know that the lady's sister was so elected, unless the matter had been made known to him by a particular revelation, which is not alleged to have been the case by any who so interpret election. But it signifies a person of an excellent character; such by the Hebrews being called elect persons, Ess. iv. 41.

2. Salute thee.]—Ασπάζεσθαι. The salutations which the Christians in the first age gave to each other, were not of the same kind with the salutations of unbelievers, which were wishes of temporal health and felicity only, but they were wishes of health and happiness to their souls, and expressions of the most sincere love. See 3 John ver. 2.—The apostle sent this lady the salutation of the children of her excellent sister, to intimate to her, that they were all Christians, and that they persevered in the true doctrine of the gospel. Probably they and their mother lived in the city, or place of the country, where the apostle had his residence.

CONCLUSION.

THE frequency and earnestness with which St. John hath inculcated mutual love, his declaring that it is the only sure proof of our love to God, and his assuring us that it banisheth from the mind of the person who possesses it all fear of the judgment, may justly make us solicitous to form a just idea of so excellent a quality, and raise in us a sincere endeavour to acquire it. I therefore observe, that since the love which the gospel enjoins is a duty which is due from all to all, it cannot be that which is called the love of esteem, because of that none but the virtuous can be the objects; neither can it be the love of gratitude, since gratitude is due only to benefactors: but it must be the love of benevolence; an affection which all may exercise toward all: only it is more especially due to the good. Yet every kind of benevolence will not mark a person as a real disciple of Christ, nor banish from one's mind all fear of the judgment, because some may be benevolent naturally, and others may do beneficent actions merely to gain applause, or to promote some worldly purpose. Whereas the benevolence peculiar to the real disciples of Christ, is that alone which proceeds from love to God, and from a regard to his will. So John hath told us, chap. v. 2. By this we know that we love the children of God in a right manner, when we love God, and from that principle keep his commandments, particularly his commandment to love one another: Not, however, in word or in tongue only, but in truth and in deed, by doing them good according to our power. If so, our love to each other is to be judged of and measured, not so much by the warmth of our affection, for that depends on one's natural temper, as by our doing good to others from a regard to the commandment or will of God.—That true Christian love consists in beneficence, John hath taught us, by telling us, that as the love of God to us consists in his doing us good continually, so our love to one another consisteth in doing them good, even to the laying down our lives for them, 1 Epist. iii. 16.—According to this view of love, persons whose natural temper does not admit of great warmth of affection, but who, from an habitual regard to the will of God, do all the good they can to others, really possess a greater degree of the love which Christ hath enjoined, than those persons who, having warmer affections, are moved to do acts of beneficence merely from natural disposition, without any regard to the will of God.

If the love which Christ hath enjoined consists in beneficence, how fortunate are those to whom God hath given the means of doing good, not only to their own relations and friends, but to the poor and needy who apply to them; and how cogent are the obligations which God hath laid on the great, the powerful, and the rich, to be general benefactors to mankind, by doing good and communicating. Being thus imitators of God in his greatest attribute,

they do what is more acceptable to him than sacrifice, according to the saying of the heathen poet Menander translated in *Adventurer*, No. 185. "He that offers in sacrifice, O Pamphilus, a multitude of bulls and of goats, of golden vestments, or purple garments, or figures of ivory, or precious gems, and imagines by this to conciliate the favour of God, is grossly mistaken, and has no solid understanding. For he that would sacrifice with success, ought to be (χρηστικὸν) *beneficent*, no corrupter of virgins, no adulterer, no robber or murderer for the sake of lucre. Covet not, O Pamphilus, even the thread of another man's needle; for God, who is near thee, perpetually beholds thy actions."

Temperance, and justice, and purity are here inculcated in the strongest manner, and upon the most powerful motive, the Omniscience of the Deity; at the same time, superstition and the idolatry of the heathen are artfully ridiculed. I know not among the ancients any passage that contains such exalted and spiritualized thoughts of religion.

III. JOHN.

PREFACE.

SECT. I.—*Of the Authenticity of the Third Epistle of John.*

FOR the proofs of the authenticity of this epistle, see Pref. 2 John, sect. 1. To which may be added, that, in the third epistle, we find some sentiments and expressions which are used in the second. Compare ver. 4. with 2d epistle, ver. 4., and ver. 13, 14. with 2d epistle, ver. 12.

SECT. II.—*Of the Persons to whom this Epistle was written.*

THIS short letter is inscribed to a person named *Gaius*, or, according to the Latin orthography, *Caius*; a common name, especially among the Romans. In the history of the Acts, and in the epistles, we meet with five persons of this name.—1. There is a Caius who was with St. Paul in Ephesus during the riot of Demetrius, and who is called 'a man of Macedonia,' and 'Paul's companion in travel,' Acts xix. 29.—2. A Caius is mentioned Acts xx. 4. called Caius of Derbe, which was a city of Lycaonia or Isauria. Probably he was a person different from the Macedonian Caius, though like him he was Paul's assistant in preaching the gospel. Caius of Derbe accompanied Paul to Jerusalem with the collection for the saints. Probably, therefore, he was chosen by the churches of Lycaonia their messenger for that effect.—3. Paul, writing from Corinth to the church of Rome, speaks of a Caius with whom he lodged, Rom. xvi. 23. who was a very benevolent person, and in opulent circumstances: for the apostle called him *his host*, and the host of the whole church of Corinth. Wherefore, as the Caius to whom John wrote his 3d epistle, was in like manner a very benevolent person, and in good circumstances, Bede, and after him Lightfoot, conjectured that he was the Caius who, in Paul's epistle to the Romans, sent his salutation to the church at Rome.—4. The same apostle mentions his having baptized one of the name of Caius at Corinth, 1 Cor. i. 14. Probably he was the person whom in his epistle to the Romans, which was written from Corinth, Paul calls *his host* and *the host of the church*.—5. There was a Caius to whom John wrote this third epistle. Him Estius and Heuman thought a different person from all those above mentioned, because the apostle, by numbering him among his children, ver. 4. hath insinuated that he was his convert, which they suppose he could not say of any of the Caius's mentioned above.

In the ancient history of the church, we meet with three persons of the name of Caius. One of them a

bishop of Ephesus, another of Thessalonica, and a third of Pergamos; all about this time.—Whiston and Mill have said, that the bishop of Pergamos was the Caius to whom John wrote his third epistle. But, as Lardner observes, they said this on the testimony of the pretended Apostolical Constitutions, which in the present affair are of no authority at all. Besides, from the epistle itself it is evident, that Caius, to whom it was written, was at that time a person in a private station.

Lardner's account of Caius is, that "he was an eminent Christian, who lived in some city of Asia not far from Ephesus, where St. John chiefly resided after his leaving Judea. For, ver. 14. the apostle speaks of shortly coming to him; which he could not well have done if Caius lived at Corinth, or any other remote place." Canon, vol. iii. p. 293.

Caius being neither a bishop nor a deacon, but a private member of some church of which the apostle took the inspection, his hospitality to the brethren, and to the strangers who came to him, is a proof that he possessed some substance, and that he was of a very benevolent disposition. Grotius thought Caius a good Christian, who lived in one of the churches or cities mentioned in the Revelation. However, as John hath not suggested any circumstance by which we can distinguish his Caius from others of the same name, it is impossible to say with any certainty who he was, or where he lived.

SECT. III.—*Of the Apostle's Design in writing his Third Epistle, and of the Persons who are mentioned in it by name.*

It doth not seem to have been John's design in writing to Caius, either to guard him against the attempts of the heretical teachers who were gone abroad, or to condemn the errors which they were at great pains to propagate; but only, in the first place, to praise Caius for having shewed kindness to some brethren and strangers, who, in journeying among the Gentiles, had come to the place where Caius resided; and to encourage him to shew them the like kindness, when they should come to him again in the course of their second journey.—In the next place, he wrote this letter for the purpose of rebuking and restraining one Diotrephes, who had arrogantly assumed to himself the chief direction of the affairs of the church of which Caius was a member; and who had refused to assist the brethren and strangers above mentioned; and even had hindered those from receiving and entertaining them who were desirous to do it.—In the third place, the apostle wrote this letter to commend an excellent person named Demetrius, who, in disposition

and behaviour, being the reverse of Diotrophes, the apostle proposed him as a pattern whom Caius and the rest were to imitate.

Commentators are not agreed in their accounts of the *brethren* and the *strangers*, to whom Caius shewed kindness as they passed through his city. Grotius and Lampe thought these strangers were believing Jews, who had been driven out of Palestine by their unbelieving brethren, or who had been forced away by the calamities brought on that country during the Jewish war, and had come into Asia in hopes of obtaining assistance from the Christians in that province, or perhaps of obtaining a settlement among them. Grotius supposes Diotrophes would not receive these *strangers*, nor even the *brethren*, that is, the Christians who were of his acquaintance, because they joined the rites of the law with the gospel. This, likewise, was the opinion of Le Clerc and Beausobre. Wherefore, according to these authors, Diotrophes was a Gentile convert, and zealous for the freedom of the Gentiles from the yoke of the law. But Mosheim rejects their opinion, as having no foundation in antiquity. Others think these strangers were Gentile converts, whom Diotrophes, a Jew zealous of the law, would not receive, because they did not observe the rites of Moses. That opinion Benson adopted, founding it on this circumstance, that Diotrophes 'did not receive John;' that is, did not acknowledge his authority as an apostle. For he thinks none but the Judaizing teachers denied the authority of the apostles.

The brethren who were hospitably entertained by Caius, were some believers who had gone from Ephesus to the church where Caius abode; for they are said to have praised his liberality, in the presence of the church over which John presided. Probably they belonged to that church as members.—Further, since the apostle desired Caius to help these brethren and strangers forward on their journey, it implieth that they had gone forth, or were going forth, on a second journey among the Gentiles, in which they proposed to visit Caius again. Estius conjectures, that John sent this letter to Caius by them.

The account given, ver. 7. of the purpose for which the brethren and strangers went forth to the Gentiles, inclines me to think they were preachers: 'For his name's sake they went forth.' Bede however informs us, that anciently two interpretations were given of these words. The first was, 'For his name's sake they went forth to preach the gospel;' the second, 'For the faith and profession of the holy name of Christ, they were expelled from their native country.' Heuman adopts the latter interpretation, and often calls these strangers *exiles*; and saith they were Gentiles. But, as the *brethren* are distinguished from the *strangers*, and as it is said that they bare witness to Caius's love before the church, it is reasonable to think these brethren were members of the church over which St. John presided.—And with respect to the strangers, without determining in this place whether they were exiles from their own country or not, I suppose, that, having come to the place where the brethren of whom the apostle speaks dwelled, they joined them in their journey, which I think was undertaken for the sake of preaching Christ to the Gentiles. If I am right in this conjecture, the strangers as well as the brethren were preachers, as above observed. For, if they were only persons in want, it was no commendation of them, 'that they went forth taking nothing of the Gentiles;' because, standing in need of alms, it was their duty, not only to receive but even to ask alms, for the support of their life, from the unbelieving Gentiles; especially as, in many places, there may have been no Christians to whom they could apply for relief. Whereas, if they were preachers, they were greatly to be praised,

when, in imitation of the apostle Paul, they supported themselves by their own labour, and took nothing from their Gentile converts on the score of maintenance, lest it might have marred the success of their preaching. In short, if these brethren and strangers had not been preachers, the apostle could not with propriety have said, ver. 8. 'We therefore ought to receive such, that we may be joint labourers in the truth.' For the terms *labourers* and *joint labourers* are always, in the apostolical writings, applied to preachers of the gospel, or to those who in some way or other assisted the preachers of the gospel. These things Lardner did not attend to when he said, "I see nothing that should lead us to think preachers are spoken of, but only persons in want."

Commentators are no less divided concerning the character and office of Diotrophes.—Erasmus in his paraphrase saith, Diotrophes was the author of a new sect. This likewise was Bede's opinion. But, as other learned men have well argued, if Diotrophes had been a corrupter of the Christian doctrine, the apostle without doubt would have cautioned Caius, and all the members of his church, to have avoided him, as he desired the elect lady to avoid the false teachers of whom he wrote in his letter to her. But this, as Lamy observeth, he did not do. He only reproved the pride of Diotrophes, his contempt of the apostle's authority, but especially his ordering the members of his church not to shew kindness to the brethren and the strangers who applied to them for relief.

It is the opinion of many, that Diotrophes was a bishop in the church where he resided, and of which Caius was a member. In support of their opinion they observe, first, That he is said to have hindered those from receiving the brethren and the strangers, who were willing to shew them kindness; and to have cast them out of the church, who, contrary to his orders, continued to entertain them. Next, they take notice that the apostle said to Caius, ver. 9. 'I would have written to the church; but Diotrophes, who loveth to rule them, doth not receive us.' The apostles wrote most of their letters to the *churches*, that is, to the whole body of Christians living in a particular place, and sent them to the bishops and elders of these churches, to be by them read in the public assemblies for the instruction of their people. But, as Diotrophes did not acknowledge John's authority, he had reason to fear, that if he had written to the church, and had sent his letter to Diotrophes to be read by him publicly to the brethren, he would have suppressed it by virtue of his episcopal authority; or, if it had been read to the church without his consent, he would have rendered it ineffectual by means of his adherents.

Heuman thought that Diotrophes was a deacon; and that, having the charge of the church's stock, he had it in his power to refuse relief to the brethren and strangers who applied to him; and that by so doing he cast them out of the church, that is, obliged them to depart. But Lardner, who supposeth Diotrophes to have been a bishop, argueth, that as he loved to rule every thing in his church according to his own pleasure, his office as bishop enabled him to restrain the deacons from employing any part of the church's stock in relieving the brethren and the strangers.

Demetrius, who is so highly praised by the apostle in this letter, is thought to have held some sacred office in the church of which Caius was a member. But Benson rejects this opinion, because, on that supposition, Caius must have known him so well as to need no information concerning his character from the apostle. Benson therefore believed him to be the bearer of this letter, and one of the brethren who went out to preach to the Gentiles. But whoever Demetrius was, his character and

behaviour were the reverse of the character and behaviour of Diotrephes. For the apostle speaks of him as one who was esteemed of all men, and whose behaviour in every respect was conformable to the gospel; in short, one to whom the apostle himself bore the most honourable testimony. This high character of Demetrius, John wrote to Caius, that he and all the members of the church might imitate him rather than Diotrephes, whose arrogance, uncharitableness, and contempt of the apostle's authority, were so great, that he threatened to punish him for these enormities when he visited Caius; which he promised to do soon, that he might have an opportunity of speaking with Caius face to face concerning that imperious man.

SECT. IV.—*Of the Date of the Second and Third Epistles of John.*

Of the time of writing the second and third epistles of John, nothing, as Lardner observes, can be said with

certainty. But he tells us, "Mill places them about the same time with the first; that is, in the year 91 or 92. Whiston supposeth that they were all three written about the year 82 or 83. I imagine that St. John was somewhat advanced in age, and that he had resided a good while in Asia before he wrote any of these epistles; consequently I am disposed to think that these two were not writ sooner than the first. And as it was before argued, that the first epistle was written about the year 80, these two may be reckoned to have been writ between the years 80 and 90." Thus far Lardner, Can. vol. iii. p. 313.

In the preface to the first epistle, I have attempted to shew from the epistle itself, that it was written about the time of the destruction of Jerusalem: But there is nothing in the second and third epistles leading us to think they were written so early. We may therefore fix their date as late as Lardner hath done; or even later, when John was so old as with much propriety to take the title of *the elder*, or aged apostle, by way of eminence.

View and Illustration of the Matters contained in this Epistle.

To encourage Caius to persevere in that virtuous course by which he had obtained the love of all who knew him, John, in the inscription of this letter, declared his own love to him, on account of the uncommon goodness of his character and actions, ver. 1.—and prayed to God to prosper him in his spiritual concerns, ver. 2.—and told him what joy it gave him, when the brethren who had been assisted by him, brought him the welcome news of his perseverance in the true doctrine of the gospel, ver. 3.—because the apostle's greatest joy was to hear that his disciples walked in the truth, ver. 4.—Next, he praised Caius as acting agreeably to the gospel, when he shewed kindness to the brethren and to the strangers who had applied to him for succour in their straits, ver. 5.—And to encourage him to persevere in these charitable Christian offices, he told Caius, that the brethren and strangers, when they returned, bore an honourable testimony to his love publicly before the church over which John presided. And as they were, at the time this letter was written, making a second journey among the Gentiles, he told them, if he helped them forward a second time, in a manner worthy of God whom they served, by succouring them he would still do a good work acceptable to God, ver. 6.—because these brethren and strangers, for the sake of publishing the name of Christ and the doctrine of the gospel among the Gentiles, were gone forth, as formerly, with a resolution of taking nothing on the score of maintenance from the Gentiles, notwithstanding they greatly benefited the Gentiles by preaching the gospel to them, ver. 7.—For which cause, all who had the furtherance of the gospel at heart, he told him, were bound to shew such persons kindness, that they might be joint labourers with them in spreading and establishing the truth, ver. 8.

Next, he told Caius, that he would have written the same exhortation to the church of which he was a member; but he had abstained from writing, because Diotrephes, who ruled every thing in that church according to his own humour, did not acknowledge his apostolical authority: thereby insinuating, that Diotrephes probably would have suppressed any letter which the apostle might

write, ver. 9.—He added, that because Diotrephes did not acknowledge his authority, he would, when he came among them, put him in mind of his deeds; his prating against the apostle with malicious words, his not receiving the brethren and the strangers who had applied to him in their straits for relief, his hindering the members of his church from assisting them, who were disposed to do it, and his casting those out of the church who had persevered in assisting them, contrary to his arbitrary orders. By this, I think, the apostle threatened to exercise his miraculous power in punishing Diotrephes for his evil deeds, ver. 10.—But, beloved, said he, do not imitate what is evil in Diotrephes, but what is good in Demetrius, one of your own church: For he who doth good actions is begotten of God; but he who doth evil actions hath not seen God—he hath no right knowledge of God, ver. 11.—He then told Caius, that Demetrius was every way worthy of being imitated, because he was praised not only by all good men, but by the gospel itself, his temper and actions being conformable to the precepts of the gospel in every respect. To these honourable testimonies John added his own approbation of Demetrius's character, which Caius knew to be a true testimony, because he knew that the apostle never praised any person from flattery, ver. 12.—He told him farther, that he had many things to write to him concerning the unchristian temper and conduct of Diotrephes; but he would not commit them to paper, lest his letter, falling into other hands, might be shewed to that imperious man, and enrage him against Caius, ver. 13.—But he hoped to visit Caius soon, and then would speak to him mouth to mouth freely concerning Diotrephes. In the mean time, to testify his esteem of Caius, he gave him his apostolical benediction, together with the salutation of all the faithful who were with him; and whom he named *the friends*, because they were the friends of Christ, and lived in strict friendship with each other. Lastly, he desired Caius in his name to wish health and happiness to all the faithful in his church, whom he termed *the friends*, because they also were the friends of Christ, and lived in the strictest friendship with each other, ver. 14.

NEW TRANSLATION.

VER. 1. The elder¹ to Caius the beloved, whom I love in truth.²

VER. 1.—The elder.]—This appellation signifies the aged apostle. See Pref. to 2 John, sect. 1. penult para.

COMMENTARY.

VER. 1.—The elder to Caius the beloved of all who know him, whom I also love most sincerely.

2. To Caius (see Pref. sect. 2.) the beloved, whom I love in truth.]—See 2 John, ver. 1. note 5.

2 Beloved, I pray that (περί, 279.) *with respect to all things,*¹ thou mayest prosper² and be in health, even as thy soul prospereth.³

3 For I rejoiced greatly¹ when the brethren² came and bare witness to thy truth,³ even as thou walkest in truth.

4 I have no greater joys than those WHICH I HAVE¹ (ἵνα, 199.) when I hear² my children³ are walking in truth.

5 Beloved, thou dost faithfully¹ what thou performest for the brethren, and for the strangers.²

6 (Οἱ, 67.) These have borne testimony to thy (ἀγαπῇ) love in the presence of the church;¹ whom if thou help forward on their journey² in a manner worthy of God, thou wilt do well;

7 Because for his name's sake they went forth,¹ receiving nothing from the Gentiles.²

Ver. 2.—1. Beloved, I pray that with respect to all things thou mayest prosper.]—In the Greek it is, περί παντων ευχόμεαι σε ευδοκῆσαι, which in our Bible is rendered, 'I wish above all things that thou mayest prosper.' Beza's translation is, 'Deum oro de omnibus rebus—I pray God concerning all things,' things temporal as well as things spiritual, 'that thou mayest prosper.' In this translation Beza is followed by Estius and Erasmus Schnidius. Doddridge's translation is, 'Beloved, I pray that in respect of all things.'

2. Thou mayest prosper.]—Ευδοκῆσαι signifies to go on safely and successfully in a journey. Hence it signifies to be prosperous in general.

3. And be in health, even as thy soul prospereth.]—From John's using the word ὑγιαίνεις, some conjecture that Caius was of a sickly constitution of body; and from his wishing him prosperity, they fancy that Caius had sustained considerable worldly losses. But I see no reason for either of these conjectures. His worldly affairs, at the time John wrote to him, were such as enabled him to lodge and entertain the brethren and strangers who applied to him for relief. Perhaps also he gave them money to defray the expenses of their journey among the Gentiles. But be this as it may, it is evident that Caius had made himself remarkable among the Christians in that part of the world for his many virtues. For the apostle made his proficiency in the Christian graces the measure of that temporal prosperity and health which he wished to him, not for his own sake alone, but for the benefit of the church. Wherefore, in the apostle's wish there was a delicate insinuation, that if Caius's riches, of which he had made so good a use, and his bodily health, were in proportion to his virtues, they would be very great, and the continuance of his life and health would be a singular blessing to the church.

Ver. 3.—1. For I rejoiced greatly.]—The connexion in which this verse stands with ver. 2. where the apostle told Caius that he prayed for him, teacheth us, that the most proper expression of our joy for the happiness and virtue of our friends, is to give thanks to God for the same, and to pray that these blessings may be continued to them.

2. When the brethren came.]—That ἐπεσπόμενοι is rightly rendered *came*, see proved 2 John ver. 7. note 1.—The brethren here spoken of seem to have been those mentioned ver. 5. who, having been sent by the apostle either to convert the Gentiles or to water the Gentile churches already planted, had been hospitably entertained by Caius, and perhaps assisted by him with money; and who, on their return to the apostle, had, in a meeting of the church over which he presided, given an account of Caius's perseverance in the true faith, and declared the great kindness which he had shewed to them, ver. 6. which was the more acceptable to them, as they had generously resolved to take nothing for their maintenance from the Gentiles to whom they preached the gospel.

3. And bare witness to thy truth.]—The apostle emphatically terms Caius's joining works of charity with faith in the doctrines of the gospel *his truth*. For there is no true faith without good works; it always produces good works: neither are any works good but such as proceed from faith. The two joined constitute the truth of religion.

Ver. 4.—1. I have no greater joys than those which I have.]—In the new translation of this clause I have supplied the words *which I have*; because the plural demonstrative pronoun ταύτων, construed as it must be with μετὰ τὴν ἐκείνων χάριν, cannot be translated without the addition of these words.—Rich. Baxter's note on this verse is good:—"True ministers rejoice more for the welfare of men's souls, than in their procuring wealth and worldly honours."—See 2 John ver. 4. note 2.

2. When I hear.]—So ἵνα ακούω must be translated. This use of ἵνα is thought by some a peculiarity in John's style. See, however, Ess. iv. 199.

3. My children.]—I think John, by reckoning Caius in the number of his children, means to tell us that Caius was converted by him. Others, however, are of opinion, that the apostle gave to

2 Beloved, having the highest opinion of thy faith and love, I pray to God that *with respect to all things thou mayest prosper, and be in health to as great a degree as thy soul prospereth in faith, and love, and every virtue.*

3 For I rejoiced greatly when the brethren, who went to the church of which thou art a member, came back, and informed me of thy holding the true faith of the gospel, and of thy walking agreeably to that true faith.

4 I have no greater joys than those which I have when I hear my disciples are walking in the true faith of the gospel.

5 Beloved, thou dost agreeably to the faith which thou professest what thou performest for the brethren who are gone forth to preach the gospel, and for the strangers who assist them in that good work.

6 These brethren and strangers have borne an honourable testimony to thy benevolence in the presence of the church here, whom if thou help forward on their second journey, by entertaining them and supplying them with necessities, in a manner worthy of God, who reckons what is done to his distressed servants as done to himself, thou wilt do well;

7 Because, for making the name of Christ as the Son of God known among the Gentiles, they went forth, and received nothing on the score of maintenance from the Gentiles to whom they preached, that their preaching might be the more acceptable.

those who were under his inspection the appellation of τέκνα υἱοῦ, *my children*, to express his tender affection to them, and his concern for their welfare. And in support of their opinion they observe, that the term *children* is used to express affection, 1 John ii. But the terms used in that chapter are τέκνα μου, *my little children*, and παῖδες, *young children*, which strongly express affection. See 1 John ii. 1. note 1.; whereas here, τέκνα υἱοῦ, *my children*, denotes simply the relation of children to their father.

Ver. 5.—1. Beloved, thou dost faithfully.]—Πιστὸν ποιεῖς, 'Thou dost a faithful thing;' a thing becoming a faithful person; or one who is a real believer.

2. What thou performest for the brethren, and for the strangers.]—As the brethren are here distinguished from the strangers, the brethren, I suppose, were members of the church over which John presided. Accordingly it is said of them, ver. 7. that they went forth from the place of their residence, which I suppose was Ephesus, or some other city of Asia where John abode, to publish the name of Christ as the Son of God to the Gentiles in those parts. And, at their return from their first journey, they bare witness to the faith and love of Caius in the presence of the church from which they went forth. But the strangers were poor Christians, who, as Heuman supposes, having been driven from their habitation by their persecutors, had come to the city where Caius dwelt, in the hope of finding relief; and happening to meet the brethren there, they joined them in their first journey among the Gentiles.—To shew how unfaithfully the Papists have translated the scriptures, Benson takes notice, that, to give countenance to their pilgrimages, they have in some of their versions of this passage translated the clause καὶ εἰς τοὺς ἐθνούς, *and to pilgrims*. With the same view they have translated ἐξενδοχῆσαι, 1 Tim. v. 10. 'If she hath lodged pilgrims.' See another instance, James v. 11. note.—These examples shew of what importance toward the faithful translation of the sacred oracles it is, to give the true literal meaning of the word, as far as it can be done with propriety.

Ver. 6.—1. These have borne testimony to thy love in the presence, &c.]—Since the apostle represents the strangers as joining the brethren in bearing witness to Caius's love before the church from which the brethren went forth to the Gentiles; also, since in ver. 7. these strangers are represented as having gone forth with the brethren to the Gentiles, it is probable, as was observed in note 2. on ver. 5. that these strangers met the brethren in the city or place where Caius lived, and joined them in their journey to the Gentiles; and accompanied them when they returned to the church from which they had come.

2. Whom if thou help forward on their journey.]—These brethren and strangers, it seemeth, proposed to undertake a second journey, or had undertaken it, for the purpose of preaching to the Gentiles. The apostle, therefore, requested Caius still to assist them in executing their pious resolution, by entertaining them. For, in the language of scripture, to help forward on a journey signifies, not only to accompany a person on a part of his journey Acts xxi. 5. but also to furnish him with necessities for his journey, Tit. iii. 13.

Ver. 7.—1. Because for his name's sake they went forth.]—For the different interpretation of these words given by the ancient commentators, see Pref. sect. 3. par. 4.—I think these brethren and strangers were preachers, who had gone forth among the Gentiles for the sake of making known to them the name of Christ, that is, his character as the Son of God, and his office as Saviour of the world; because, as was observed, Pref. sect. 3. par. 4. if these strangers had been merely persons in want, there was no reason for their not receiving assistance from the Gentiles, whether converted or unconverted.

2. Receiving nothing from the Gentiles.]—It is not clear whether the apostle meant the converted or the unconverted Gentiles, or both. I am of opinion that he meant both; because, if the brethren and the strangers were preachers, they may have prudently resolved

8 We, therefore, ought to entertain¹ such, that we may be joint labourers in the truth.

9 (Ἐγὼ γὰρ, supply *an*) I would have written¹ to the church; but Diotrephes,² who loveth to rule them, doth not receive us.³

10 For this cause, when I come, I will bring his deeds to remembrance which he practiseth, prating against us with malicious words; and, not content therewith, he doth not himself receive the brethren, and forbiddeth them who would, and casteth *τους* out of the church.²

11 Beloved, do not thou imitate what is evil, but what is good.¹ He who doth good is of God; but he who doth evil hath not seen God.²

12 Testimony is borne to Demetrius by all men,¹ and by the truth itself. And we also bear testimony; and ye know that our testimony is true.²

13 I have many things to write:¹ But I do not incline to write *THEM* to thee with pen and

8 We, therefore, who do not undertake expensive journeys for the sake of preaching the gospel, ought to entertain in our houses those who do so, that in this manner we may be joint labourers with them in spreading the gospel.

9 I would have written the same exhortation to the church of which thou art a member; but Diotrephes, who loveth to rule them according to his own humour, doth not acknowledge my authority as an apostle of Christ.

10 For this cause, when I come, I will bring his deeds to his remembrance—I will punish him for his deeds—which he practiseth, prating against me with calumnious speeches, as if I were no apostle, but had assumed that office; and not content therewith, he doth not himself shew kindness to the brethren in their journey to the Gentiles, and forbiddeth them who are disposed to entertain them; and casteth them out of the church, when they do so contrary to his orders.

11 Beloved, do not thou imitate what is evil in the behaviour of Diotrephes, but imitate rather what is good in the behaviour of Demetrius, knowing that he who doth good works is begotten of God, but he who behaveth uncharitably to the servants of Christ in their straits, hath no right knowledge of God, 1 John iii. 10.

12 Praise is bestowed on Demetrius by all who know him, on account of his benevolence, his meekness, and his humility; and by the gospel itself, his temper and conduct being conformable to its precepts. And I also praise him highly; and ye know that my praise is always well-founded.

13 I have many things to write concerning the affairs of your church, and concerning Diotrephes: But I do not incline to write

to receive neither entertainment nor money from the Gentiles, lest it might have marred the success of their preaching among them, when they found the reception of the gospel attended with expense. This at least was the consideration which determined the apostle Paul to preach the gospel gratis.—The commentators who think these brethren and strangers were simply poor Christians, who had been driven from their homes by their persecutors, suppose that they received nothing from the unconverted Gentiles, lest it might have given them occasion to say that there was no charity among the Christians.

Ver. 8. We, therefore, ought to entertain such.]—See Luke xv. 27. Gal. iv. 5. where *προσλαμβάνειν* signifies simply to receive, which, in the language of the New Testament, means to lodge and entertain a person in one's house; to keep company with him, as one whom we esteem. Wherefore, the apostle's sentiment in this precept is, that such of the brethren as had not devoted themselves to the preaching of the gospel, but followed their ordinary occupations at home, were bound to contribute according to their ability toward the maintenance of those who went about preaching the gospel. And to render his exhortation the more acceptable to them, he included himself in the exhortation: 'We ought to entertain such.' Benson thinks Caius was a Jewish Christian, and that the apostle's exhortation was directed particularly to Jewish believers, who, if they contributed towards the support of those who preached the gospel to the Gentiles, would thereby shew their earnest desire of the conversion of the Gentiles.

Ver. 9.—I would have written to the church.]—Ἐγὼ γὰρ τῇ ἐκκλησίᾳ. Six or seven MSS. read here *ἐγὼ γὰρ αὐτῇ*, which is followed by the Vulgate *scripsissem*. The second Syriac likewise, and the Coptic versions, follow that reading, which I suppose is genuine; because, if the common reading is retained, the particle *αὐτῇ* must be supplied; as is plain from what follows, where the apostle, in apology for not writing to the church, adds, 'But Diotrephes, who loveth to rule them, doth not receive us; doth not acknowledge me as an apostle. The letters which the apostles wrote to the churches were all sent to the bishops and elders in these churches, to be by them read to the people in their public assemblies. See Ess. ii. If Diotrephes was a bishop, or elder, of the church to which John would have written, he might suspect that that imperious arrogant man would have suppressed his letter; consequently, to have written to a church of which he had usurped the sole government, would have answered no good purpose. The translation of this clause of our English Bible represents the apostle as saying, that he had written a letter, which is now lost. This to some may appear a difficulty. But the translation I have given, which is supported by several MSS., and by the Vulgate version, obviates that difficulty.

2. But Diotrephes, who loveth to rule them.]—namely, who are members of his church. From Diotrephes's loving to rule the church of which Caius was a member, many have supposed him to have been the bishop of that church. Besides, they think if he had been a private person only, he could not have hindered any letter which the apostle might have written to that church from being read in it, and from having its due effect. See the Preface to this epistle, sect. 3. par. 3. from the end.

3. Doth not receive us.]—On this circumstance Benson founds his opinion, that Diotrephes was a bigoted Judaizing teacher. For he thinks the persons who denied John's authority as an apostle were the Judaizers only, and not the Gentile teachers.

Ver. 10.—I will bring his deeds to remembrance which he prac-

tiseth.]—ὑπομνήσω properly signifies to bring another to the remembrance of a thing, and it is so translated Jude ver. 5. In thus speaking, the writer of this epistle shewed himself to be Diotrephes's superior. It is therefore highly probable, that the writer of the third epistle of John was not the person called by the ancients John the presbyter, but John the apostle. Heuman and Lardner are of opinion, that the apostle only meant that he would put Diotrephes in mind of his evil deeds, and endeavour to persuade him to repent of them by mild admonitions. But there is no occasion to give a mild sense to the apostle's words. For, allowing that John threatened to punish Diotrephes for his insolence in prating against him with malicious words, and for his uncharitableness in refusing to entertain and assist the brethren and the strangers, his threatening did not proceed from resentment, but from zeal for the interests of religion, in which he is to be commended; because, as Whitby remarks on this verse, 'Private offences against ourselves must be forgiven and forgotten; but when the offence is an impediment to the faith, and very prejudicial to the church, it is to be opposed and publicly reprov'd.'

2. He doth not himself receive the brethren, and forbiddeth them who would, and casteth them out, &c.]—Because Caius, who shew'd great kindness to the brethren and the strangers, doth not seem to have been cast out of the church by Diotrephes, Heuman contends, that the persons who were cast out of the church were not those who shew'd kindness to the brethren and to the strangers, but the brethren and strangers themselves, whom he obliged to leave the church, by denying them relief himself, and by hindering others from relieving them. In support of this interpretation it is but fair to observe, that the relative pronoun often expresseth not the near, but the remote antecedent, Ess. iv. 63. Yet I doubt that Heuman's interpretation doth not give the true meaning of the passage. Some commentators, by Diotrephes's casting the persons spoken of out of the church, understand his excommunicating them; a sense of the phrase which is suitable to Diotrephes's insolent and arrogant disposition, and agreeable to the supposition, that the persons whom he cast out of the church were those who relieved the brethren and the strangers.

Ver. 11.—1. Beloved, do not thou imitate what is evil, but what is good.]—Having reprobated the temper and behaviour of Diotrephes, the apostle naturally cautioned Caius against the pernicious influence of his bad example; and exhorted him to imitate another member of his own church, named Demetrius, who in character and conduct was the direct reverse of Diotrephes, and therefore was highly praised by all good men, and among the rest by the apostle himself.

2. He who doth good is of God.]—Ἐκ τοῦ Θεοῦ ἐστίν, 'Is begotten of God;' for so this phrase signifies, 1 John iii. 10. See 1 John iii. 12. note 1.

Ver. 12.—1. Testimony is borne to Demetrius by all men.]—By bearing testimony to a person, the Jews meant the praising of him for his good qualities and actions. Thus it is said of Jesus, Luke iv. 22. 'All bare him witness,' that is, praised him. In like manner, Paul speaking of David, saith, Acts xii. 22. 'To whom God bare witness, saying, I have found David,' &c.—See what is said concerning Demetrius, Pref. sect. 3. last paragr.

2. And ye know that our witness is true.]—This expression is twice used by John in his gospel, chap. xix. 35. xxi. 24. which is a clear internal evidence that this epistle was written, not by John the presbyter, but by John the apostle.

Ver. 13. I have many things to write, &c.]—John said the same

ink.

14 *For I hope straightway to see thee, (xii, 212) and so we shall speak face to face.*¹ Peace *be* to thee. *The friends HERE salute thee.*² *Salute the friends by name.*³

them to thee with pen and ink, lest my letter should fall into hands who might make an improper use of it.

14 Besides, it is needless to write these things, *for I hope soon to see thee; and so we shall speak face to face* freely concerning them. *Peace be to thee*, which is my apostolical benediction. *The Christians with me wish thee health and happiness.* In my name *wish health and happiness to the Christians with thee, as if I named them particularly.*

to the elect lady and her children, 2 Epist. ver. 12. See the note on that verse.

Ver. 14.—1. *I hope straightway to see thee.*—Lardner conjectures that John did actually visit Caius, and adds, "I please myself with the supposition that his journey was not in vain. I imagine that Diotrephes submitted and acquiesced in the advices and admonitions of the apostle. Of this I have no assurance. However, I may add, neither doth any one else know the contrary." Canon, vol. iii. p. 312.

2. *The friends here salute thee.*—Our translators have inserted the word *our* in this clause without any authority.—Οφθαλμοί, the

friends. This appellation is singular, being nowhere else found in scripture. But it applieth excellently to the primitive Christians, as it denoteth in the strongest manner the love which, in the first age, subsisted among the true disciples of Christ. Let it not then be pretended, that the gospel does not recommend private friendship.

3. *Salute the friends by name.*—The apostle, by sending a salutation to the faithful disciples of Christ, who were in the church of which John was a member, and who were living together in great love, shewed his affection for them, and encouraged them to persevere in the truth.

JUDE.

PREFACE.

SECT. I.—*The History of Jude the Apostle, and Brother of James.*

IN the catalogue which Luke gives of the apostles, chap. vi. 14, 15. James the son of Alphaeus, Simon called Zelotes, and Judas the brother of James, are mentioned. In the catalogue, Acts i. 13. we have the same persons named, and in the same order. But in the catalogue, Matt. x. 3. in the place of Judas there is Lebbeus, whose surname was Thaddeus; and in Mark iii. 19. Thaddeus simply. Wherefore, as all the evangelists agree that there were only twelve apostles, we must suppose that Judas the brother of James was surnamed Lebbeus and Thaddeus.—The appellation of *the brother of James* was given to Judas, probably because James was the elder brother, and because, after our Lord's ascension, James became a person of considerable note among the apostles, and was highly esteemed by the Jewish believers.

In the Preface to the epistle of James, sect. 1. we have shewn, that James the son of Alphaeus was our Lord's brother or cousin-german. From this it follows, that Judas the brother of James stood in the same relation to Christ. Accordingly we find James and Jesus, and Simon and Judas, expressly called the brethren of Jesus, Matt. xiii. 55. Mark vi. 3.—We have no account of the time and manner in which Judas the brother of Jesus became Christ's disciple. But the history of his election to the apostleship is given Luke vi. 13. Perhaps, like some others of the apostles, he was originally a follower of the Baptist, on whose testimony to Jesus he believed him to be the Messiah.

None of the evangelists have said any thing of Judas after he became an apostle except John, who tells us, that when our Lord spoke what is recorded John xiv. 21. 'Judas saith to him,—22. Lord, how is it that thou wilt manifest thyself to us, and not to the world? 23. Jesus answered and said to him, If a man love me, he will keep my words, and my Father will love him, and we will come to him and make our abode with him;' meaning, that after his resurrection he would shew himself alive to his apostles; and that he and his Father, by the spiritual gifts bestowed on them, would make their abode with them; that is, would shew that they were

present with them in all their ministrations. Accordingly, Judas the apostle was one of those to whom Jesus appeared, at different times, after his resurrection. He was also one of the 120 upon whom the Holy Ghost descended in the visible shape of flames of fire, on the memorable day of Pentecost.—Being therefore an eye-witness, and endowed with the Holy Ghost, he no doubt, as Lardner remarks, joined his brethren apostles in witnessing their Master's resurrection from the dead, and shared with them in the reproaches and sufferings which befell them on that account.

Lardner conjectures, that Judas the apostle was an husbandman before he became Christ's disciple; founding his conjecture on a passage of the Apostolical Constitutions, where the apostles are made to say, "Some of us are fishermen, others tent-makers, others husbandmen." He adds, "undoubtedly several of the apostles were fishermen: But by the latter part of the sentence no more may be meant, than that there was among them one tent-maker, even Paul; and one husbandman, intending perhaps St. Jude. For Hegesippus, as quoted by Eusebius, writes, "That when Domitian made inquiries after the posterity of David, some grandsons of Jude, called the Lord's brother, were brought before him. Being asked concerning their possessions and substance, they assured him, that they had only so many acres of land, out of the improvement of which they both paid him tribute and maintained themselves with their own hard labour. The truth of what they said was confirmed by the callousness of their hands," &c. On this passage Lardner's remarks are, "Hence some may argue, that St. Jude himself had been an husbandman; and from this account, if it may be relied upon, we learn that this apostle was married and had children." Lardner on the Canon, vol. iii. chap. xxi. p. 325.

If Judas the apostle was the same person with Judas the author of the epistle, he lived to a great age. And his life being thus prolonged, we may suppose that, after preaching the gospel and confirming it by miracles, he went into other countries for the same purpose. Lardner tells us, some have said that Jude preached in Arabia, Syria, Mesopotamia, and Persia; and that he suffered martyrdom in the last mentioned country. But these things are not supported by any well-attested history. With respect to his being a martyr, it may be doubted;

because none of the ancients have mentioned his having suffered martyrdom. It is therefore generally believed that he died a natural death.—Jerome, in his Commentary on Matt. x. 35. says, "That the apostle Thaddeus, called by the evangelist Luke *Judas the brother of James*, was sent to Edessa, to Agbarus king of Osro'ne."—Eusebius, Eccl. Hist. lib. i. c. 13. says, Thomas, one of the twelve, sent to Edessa Thaddeus, one of Christ's seventy disciples, to preach the gospel in these countries.

SECT. II.—*Shewing that the Epistle of Jude was written by Judas the Apostle, consequently that it is an inspired Writing.*

I. IN the inscription of this epistle, the writer styles himself *Ἰουδᾶς Ἰησοῦ Χριστοῦ δούλος, ἀδελφὸς τοῦ Ἰακώβου*, 'Judas, a servant of Jesus Christ, and brother of James.' By these two characters, the author of this epistle hath shewed himself to be an apostle. For, 1. His name *Judas* is precisely the same with that of the apostle Judas. 2. His designation is the same, *and brother of James*.—If it be objected, that Judas, the writer of the epistle, hath not called himself an apostle, but only a *servant of Jesus Christ*, the answer is, First, As there was another apostle named Judas, to have called himself an *apostle* was no distinction at all; whereas, by styling himself *the brother of James*, he hath made himself known to all who are acquainted with the catalogues of the apostles given by the evangelists, to be a different person from Judas the traitor, and hath as effectually declared himself to be an apostle, as if he had expressly assumed that title. Besides, by calling himself the brother of James, he hath asserted his relation to Christ as his cousin-german, (see Pref. to James, sect. 1. paragr. 1.), and thereby hath secured to himself whatever respect was due to him on account of that honourable relation.—Secondly, Some others, who were undoubtedly apostles, have in their epistles omitted to take that title, and have called themselves simply *servants of Jesus Christ*. Thus, in Paul's epistle to the Philippians, chap. i. 1. we have 'Paul and Timothy, servants of Jesus Christ;' and in the Epistle to Philemon, 'Paul a prisoner for Jesus Christ,' without any addition: also, in the inscription of the epistles to the Thessalonians, we have 'Paul and Silvanus and Timothy to the church of the Thessalonians,' without any designation whatever. In like manner, James in his epistle, chap. i. 1. calls himself simply 'a servant of Jesus Christ.' Yet no one, on account of the omission of the word *apostle* in these epistles, ever doubted of the apostleship either of Paul or of James. Farther, in the first epistle of John, the writer, neither in the inscription nor in any other part of his letters, hath called himself an apostle, or so much as mentioned his own name; yet, by his manner of writing, he hath made himself known so fully, that his epistle, from the very first, hath been universally acknowledged as John's, and respected as a writing divinely inspired. Why then should Judas be thought no apostle, or his epistle be reckoned an uninspired writing, merely because he hath not called himself an apostle, but only a servant of Jesus Christ?

If, in this epistle, there had been any thing inconsistent with the true Christian doctrine, or any thing tending to reconcile the practice of sin with the hope of salvation, there would have been the justest reason for calling the apostleship of its author in question. But, instead of this, its professed design, as shall be shewed by and by, was to condemn the erroneous doctrines, which in the first age were propagated by corrupt teachers, for the purpose of encouraging their disciples in their licentious courses; and to make those to whom this letter was written, sensible of the obligation which their Christian

profession laid on them resolutely to maintain the faith, and constantly to follow the holy practice enjoined by the gospel.

Grotius, however, fancying that the author of this epistle was not Judas the apostle, but another person of the same name, who lived in the time of the emperor Adrian, and who was the fifteenth bishop of Jerusalem, hath boldly affirmed, that the words *and brother of James* are an interpolation; and that the true reading is, 'Judas, a servant of Jesus Christ, to them who are sanctified,' &c. But as he hath not produced so much as a shadow of authority from any ancient MS. or from the Fathers, in support of his emendation, it deserves not the least regard, and should not have been mentioned, had it not been to make the reader sensible, how little the opinion of the greatest critics is to be regarded when they have a favourite notion to maintain, or wish to make themselves conspicuous by the novelty or singularity of their pretended discoveries.

From the inscription, therefore, of this epistle, I think it certain that it was written by Judas the apostle; and that it is an inspired writing of equal authority with the epistles of the other apostles, which by all are acknowledged to be inspired and canonical.

II. The genuineness of this epistle is established likewise by the matters contained in it, which in every respect are suitable to the character of an inspired apostle of Christ. For, as was already observed, the writer's design in it was to characterize and condemn the heretical teachers, who, in that age, endeavoured by a variety of base arts to make disciples; and to reprobate the impious doctrines which they taught for the sake of advantage; and to enforce the practice of holiness on all who professed the gospel. In short, there is no error taught, nor evil practice enjoined, for the sake of which any impostor could be moved to impose a forgery of this kind on the world.

To invalidate this branch of the proof of the authenticity of the epistle of Jude, it hath been objected, both anciently and in modern times, that the writer of it hath quoted the apocryphal book entitled *Enoch*, and thereby hath put that book on an equality with the canonical books of the Old Testament. But to this objection learned men have replied, that it is by no means certain that Jude quoted any book whatever: He only says, ver. 14. 'Now Enoch, the seventh from Adam, prophesied even concerning these men, saying, Behold the Lord cometh with his holy myriads,' &c.—Besides, we have no good evidence, that in Jude's time there was any book extant entitled *Enoch* or *Enoch's Prophecy*. In the second and third centuries, indeed, a book with that title was handed about among the Christians. But it seems to have been forged on occasion of the mention that is made of Enoch's prophecy in the epistle of Jude; and was universally rejected as a manifest forgery.—In the apostolical writings there are a variety of ancient facts mentioned or alluded to, which are not recorded in the Jewish scriptures; such as, The sin and punishment of the evil angels, 2 Pet. ii. 4. and their confinement in everlasting chains under darkness to the judgment of the great day, Jude, ver. 6.—The prophecy of Enoch concerning the judgment and punishment of the wicked, Jude, ver. 14.—Noah's preaching righteousness to the antediluvians, 2 Pet. ii. 5.—Abraham's seeing Christ's day and being glad, mentioned by Christ himself, John viii. 55.—Lot's being vexed with the filthy discourse of the wicked Sodomites, 2 Pet. ii. 7.—The emblematical purpose for which Moses slew the Egyptian who strove with the Israelites, Acts vii. 25.—The names of Pharaoh's magicians who contended with Moses, 2 Tim. iii. 8.—Moses' exclamation on the mount, when terrified by what he saw, Heb. xii. 21.—The emblematical meaning of the

tabernacles and of their services, Heb. ix. 8, 9.—All which ancient facts are mentioned by the inspired writers, as things universally known and acknowledged.—It is no objection to the truth of these things, that they are not recorded in the books of the Old Testament. For it is reasonable to believe, that the writers of these books have not recorded all the revelations which God made to mankind in ancient times; nor all the circumstances of the revelations which they have recorded. As little have they related all the interesting incidents of the lives of the persons whose history they have given. This is certain with respect to Moses. For he hath omitted the revelation by which sacrifice was appointed; and yet that it was appointed of God is evident from Moses himself, who tells us, that *God had respect to Abel and to his offering*. Likewise, he hath omitted the discovery which was made to Abraham, of the purpose for which God ordered him to sacrifice his son. Yet, that such a discovery was made to him we learn from Christ himself, who tells us, that Abraham saw his day, and was glad.—Wherefore, the revelations and facts mentioned in the New Testament may all have happened; and, though not recorded in the Old, may have been preserved by tradition. Nay, it is reasonable to think, that at the time the ancient revelations were made, somewhat of their meaning was also discovered, whereby posterity were led to agree in their interpretation of these very obscure oracles. On any other supposition, that uniformity of interpretation which took place from the beginning, can hardly be accounted for.

Allowing, then, that there were revelations anciently made to mankind which are not recorded, and that the revelations which are recorded were accompanied with some explications not mentioned, it is natural to think, that these things would be verbally published to the ancients, who, considering them as matters of importance, would lay them up in their memory, and rehearse them to their children; and they in like manner relating them to their descendants, they were preserved by uninterrupted tradition. Further, these traditional revelations, and explications of revelations, after the art of writing became common, may have been inserted in books as ancient traditions which were well authenticated. And the Spirit of God, who inspired the evangelists and apostles, may have directed them to mention these traditions in their writings, and to allude to them, to make us sensible that many important matters, anciently made known by revelation, have been preserved by tradition. And more especially, that the persuasion, which history assureth us hath prevailed in all ages and countries from the most early times, concerning the placability of the Deity, the acceptableness of sacrifice, the existence of the soul after death, the resurrection of the body, the rewards and punishments of the life to come, with other matters of a like kind, was founded on revelations concerning these things which were made to mankind in the first age, and handed down by tradition. The truth is, these things being matters which by the utmost effort of their natural faculties men could not discover, the knowledge and belief of them which prevailed among all nations, whether barbarous or civilized, cannot be accounted for except on the supposition of their being originally discovered by revelation, and spread among all nations by tradition.—Wherefore, in no age or country have mankind been left entirely to the guidance of the light of nature, but have enjoyed the benefit of revelation in a greater or in a less degree.

But to return to the objection formerly mentioned, by which some endeavour to disprove the authenticity of Jude's epistle, founded on the mention which is made in it of Enoch's prophecy. Allowing for a moment, that there was such a book extant in the apostle's days as

that entitled *Enoch, or the prophecy of Enoch*, and that Jude quoted from it the prophecy under consideration, such a quotation would not lessen the authority of his epistle as an inspired writing, any more than the quotations from the heathen poet Aratus, Acts xvii. 28. and from Menander, 1 Cor. xv. 33. and from Epimenides, Tit. i. 12. have lessened the authority of the history of the Acts, and of Paul's epistles, where these quotations are found. The reason is, if the things contained in these quotations were true in themselves, they might be mentioned by an inspired writer, without giving authority to the poems from which they were taken. In like manner, if the prophecy ascribed to Enoch, concerning the future judgment and punishment of the wicked, was agreeable to the other declarations of God concerning that event, Jude might cite it; because Enoch, who like Noah was a preacher of righteousness, may actually have delivered such a prophecy, though it be not recorded in the Old Testament; and because his quoting it did not establish the authority of the book from which he took it, if he took it from any book extant in his time.

Having thus cleared the internal evidence of the epistle of Jude from the objections which have been raised against it, I shall now set before the reader the external evidence by which the authenticity of that writing is proved.—For this purpose I observe, that although the epistle of Jude was doubted of by some in the early ages, yet, as soon as it was understood that its author was Judas the brother of James, mentioned in the catalogue of the apostles, it was generally received as an apostolical inspired writing, and read publicly in the churches as such. The evidence of these important and decisive facts I shall set before the reader, as collected and arranged by the learned and impartial Lardner

And first of all, Lardner acknowledgeth that the epistle of Jude is nowhere quoted by Irenæus, who wrote about the year 178; but that Eusebius, giving an account of the works of Clem. Alexandr. who flourished about the year 194, saith, Eccles. Hist. lib. vi. c. 14. initio, "In his Institutions he hath given explications of all the Canonical Scriptures, not omitting those which are contradicted; I mean the epistle of Jude, and the other catholic epistles." Clement's Institutions are lost; but we have a small treatise in Latin, called *Adumbrations*, supposed to be translated from the Institutions. In these *Adumbrations* there are remarks upon almost every verse of the epistle of Jude except the last. There likewise is the following observation: "Jude, who wrote a catholic epistle, does not style himself at the beginning of it *Brother of the Lord*, though he was related to him, but *Jude, the servant of Jesus Christ, and brother of James*." From this it appears, that Clement thought the writer of the epistle under consideration one of them who are called the Lord's brethren, Matt. xiii. 55. and an apostle.—Farther, verses 5, 6. and 11. of the epistle of Jude, are quoted by Clement in his *Pedagogus*, or Instructor. Moreover, in his *Stromata* or Miscellanies he quotes Jude from ver. 8. to ver. 16.—These are sufficient proofs of the antiquity of this epistle, and that it was written by Judas, one of the twelve apostles of Christ.

Tertullian, who flourished about the year 200, hath one very express quotation from Jude's epistle, in his treatise *De Cultu Famin.* namely this: "Hence it is that Enoch is quoted by the apostle Jude."

Origen, about the year 230, mentions the epistle of Jude in various passages of his writings; particularly in his commentaries on St. Matthew, having cited chap. xiii. 53. 56. he saith, "Jude wrote an epistle in few lines indeed, but full of the powerful words of the heavenly grace, who at the beginning says, *Jude, the servant of Jesus Christ, and brother of James*." And in the same commentaries on St. Matthew, having quoted 1 Pet. i. 12. he says, "If

any one receives also the epistle of *Jude*, let him consider what will follow from what is there said, *And the angels who kept not their first estate,*" &c. Wherefore, notwithstanding in Origen's time some doubted of, or denied the authority of this epistle, he himself without hesitation quoted it as written by *Jude*, one of the Lord's brethren, consequently by an apostle.

In the writings of Cyprian, who flourished about the year 284, no notice is taken of *Jude's* epistle. But it is quoted by the anonymous author against the Novatian heretic, who wrote about the year 255. However, he does not name *Jude*. His words are, "As it is written, *Behold he cometh with ten thousands of his angels to execute judgment upon all*; and what follows." He means the 14th and 15th verses of the epistle.

Eusebius, who flourished about the year 315, hath mentioned *Jude's* epistle. See the passage in the Pref. to *James*, sect. 2. paragr. 2. From that passage it appears, that in the time of Eusebius *Jude's* epistle was generally received, though not by all.

After the time of Eusebius, seven Catholic epistles were generally received by all Christians, Greeks and Latins. *Jude's* epistle therefore, as well as the rest, was received by Athanasius, Cyril of Jerusalem, Epiphanius, Didymus of Alexandria, Jerome, Ruffin, the third council of Carthage, Augustine, Isidore of Pelusium, Cyril of Alexandria, and others. But it was not received by the Syrians. Lardner adds, that he found this epistle oftener quoted by writers who lived about the time of Eusebius, than the epistle of *James*.

Lucifer of Cagliari in Sardinia, about the year 354, hath quoted almost the whole of *Jude's* epistle. He quotes it expressly as written by the excellent apostle *Jude*, brother of the apostle *James*.

Epiphanius, about the year 368, in his *Heresy of the Gnostics*, "cites the catholic epistle of the apostle *Jude*, brother of *James* and of the Lord, written by inspiration."

Jerome, in his Catalogue of ecclesiastical writers, Art. *Jude*, says, "*Jude* the brother of *James* left a short epistle, which is one of the seven called Catholic. But, because of a quotation from a book of *Enoch*, which is apocryphal, it is rejected by many. However at length it hath obtained authority, and is reckoned among the Sacred Scriptures."

SECT. III.—Of the Persons to whom the Epistle of *Jude* was directed, and of the Time when it was written.

I. ESTIUS and WITSIUS were of opinion that *Jude* wrote to Christians everywhere, but especially to the converted Jews.—HAMMOND thought this epistle was directed to Jewish Christians alone; and with a design to secure them against the errors of the Gnostics.—BENSON also thought it was written to Jewish believers; especially to those of the western dispersion. For, according to him, *Jude* wrote to the very persons to whom *Peter* wrote his epistles. But I agree with Lardner in thinking, that the inscription of this letter leads us to believe, that it was written to all, without distinction, who had embraced the gospel. For it runs in this manner, ver. 1. 'To the sanctified by God the Father, and to the preserved by Jesus Christ, to the called.—3. Beloved, making all haste to write to you concerning the common salvation, I thought it necessary to write to you, exhorting you strenuously to contend for the faith formerly delivered to the saints.'

The only reason which hath induced commentators to suppose that *Jude* wrote to the Jewish believers alone, is, that he makes use of arguments and examples taken from the sacred books of the Jews. But the apostle *Paul* followed the same course in writing to the Gentiles; and both apostles did so with propriety, not only because all

who embraced the gospel acknowledged the authority of the Jewish scriptures, but because it was of the greatest importance to make the Gentiles sensible, that the gospel was consonant to the ancient revelation.

II. Learned men, as Lardner observes, have differed in their opinion with respect to the time when *Jude* wrote his epistle. Mill hath fixed it to A. D. 90; for he saith, "It is certain this epistle was written after the death of *Peter*, but before the year 95, when the descendants of this *Jude* were suspected by Domitian, because they were of the family of David." See Pref. to *Jude*, sect. 1. paragr. 4. "For otherwise the suspicion would have reached to *Jude* himself, if he had been alive, as much as to his descendants."—But Dodwell, who is followed by Cave, is of opinion that *Jude* wrote his epistle soon after the destruction of Jerusalem, in the year 70, or in 71. L'Enfant and Beausobre thought it might be written between the years 70 and 75. Estius and Witsius supposed it was written in the latter part of the apostolical age, when *Jude* was very old, and when few or perhaps none of the apostles were alive but himself. Oecumenius, in his note on ver. 17. 'Beloved, remember ye the words which were before spoken by the apostles of our Lord Jesus Christ,' saith, "*Jude* means *Peter* in his second epistle, and *Paul* in almost all his epistles;" and adds, "Hence it is evident that *Jude* wrote late after the decease of the apostles."—I agree with Oecumenius in thinking, that by the words *before spoken by the apostles*, *Jude* meant the words committed to writing; because it is not to be supposed that all, or even many of those into whose hands *Jude's* epistle might come, had heard the apostles preach. This epistle therefore was written when the writings of the apostles and evangelists were generally dispersed; that is to say, towards the end of the first age.—The same thing appears from ver. 3. 'I thought it necessary to write to you, exhorting you strenuously to contend for the faith formerly delivered to the saints.' For these expressions, I think, imply, that some considerable time had elapsed since the whole scheme of the Christian doctrine had been published to the world, and after the persons to whom *Jude* wrote had been instructed in it.

Upon the whole, although the precise date of this epistle cannot be determined, it is highly probable that it was written in the latter part of the apostolical age; and not long before *Jude's* death. See however the following sect. paragr. 3.

SECT. IV.—Of the Occasion on which the Epistle of *Jude* was written.

IN the latter part of the apostolical age many false teachers had arisen, and were going about speaking perverse things to draw away disciples after them, as St. *Paul* had foretold to the elders of Ephesus, Acts xx. 30. See Pref. to 1 *John*, sect. 3. In drawing disciples after them, these teachers had nothing in view but to increase their own gains, that they might have wherewithal to spend upon their lusts. For the first Christians having a great affection for their teachers, willingly and liberally contributed towards their maintenance. The false teachers therefore, to draw the vicious part of mankind after them, perverting *Paul's* doctrine of justification by faith without the works of law, resolved the whole of Christianity into the speculative belief and outward profession of the gospel. See Pref. to *James*, sect. 4. And, having thus cancelled the obligations of morality, they taught their disciples to live in all manner of licentiousness; and at the same time flattered them with the hope of the favour of God, and of obtaining eternal life.

One of the perverse things which these corrupt teachers spake for the purpose of alluring the wicked was

that God is so good that he will not punish men for indulging those natural appetites which he himself hath implanted in their nature, nor be displeased with them for committing a few sins which can do him no harm, but which are necessary to their present happiness. Wherefore, to shew the impiety and falsehood of that doctrine, and to secure the disciples from being seduced by it, the apostle Jude wrote this epistle, in which, by facts recorded in the Jewish scriptures, he proved, that as God had already punished the angels who sinned, notwithstanding their dignity, and the antediluvians notwithstanding their numbers, so he will at length most assuredly punish all obstinate sinners in the severest manner.

Estius hath observed, that the subject of Jude's epistle is the same with that of Peter's second epistle; and hath accounted for the likeness of the two epistles by supposing, that Jude had read Peter's epistle before he wrote his own: and that he imitated it; in some places abridging Peter's sentiments, and in others enlarging upon them, and often using his very words. As an example, he mentions Jude, ver. 17, 18. where he thinks Jude copied 2 Pet. iii. 3. In this opinion Estius is followed by Benson, who, in his Pref. to Jude, sect. 3. thus writes: "Upon comparing the two epistles, it appears not only that St. Peter and St. Jude had translated some passages from the same ancient Hebrew author; (in this Benson follows Bishop Sherlock, Dissert. on 2 Pet.); but it seems highly probable that St. Jude had also seen and read the second epistle of St. Peter."—But Lardner saith, Canon, vol. iii. p. 353. it

seems very unlikely that St. Jude should write so similar an epistle if he had seen Peter's. In that case, St. Jude would not have thought it needful for him to write at all. If he had formed a design of writing, and had met with an epistle of one of the apostles very suitable to his own thoughts and intentions, I think he would have forbore to write. Indeed, the great agreement in subject and design between these two epistles, affords a strong argument that they were writ about the same time. As therefore I have placed the second epistle of St. Peter in the year 64, I am induced to place this epistle of St. Jude in the same year, or soon after, in 65 or 66. For there was exactly the same state of things in the Christian church, or in some part of it, when both these epistles were writ." Thus far Lardner.

But I incline to be of their opinion, who, on account of the sameness both of sentiment and language found in the two epistles, think that Jude wrote his epistle after he had seen Peter's, and that he copied it in several passages. For the Spirit may have directed him to write on the same subject with Peter, and even in the words which Peter used, to give the greater authority to both epistles; and that the condemnation of the false teachers, and the exhortations which the two apostles addressed to the faithful in their time, might have the more weight with them, and with Christians in succeeding ages, when they found these things delivered by both, precisely in the same terms.

View and Illustration of the Matters contained in the Epistle of Jude.

AFTER inscribing his letter to all who were sanctified, and preserved, and called, Jude, after the example of his brethren apostles, gave to the faithful his apostolical benediction, ver. 1, 2.—Then told them that he judged it necessary, in the then state of the church, to exhort them strenuously to contend for the faith formerly delivered to the holy apostles and prophets, and by them to the disciples of Christ, ver. 3.—because certain ungodly men, under the mask of being inspired, had come in among the faithful, and, from the goodness of God in pardoning men's sins as published in the gospel, had inferred that God would not punish sinners; and, by thus perverting the mercy of God, had encouraged their disciples in all manner of lascivious practices. Moreover, when in danger of suffering for their faith, they had not scrupled to deny both God and Christ; vainly fancying that God would not punish them for so doing, ver. 4.—But, to shew how ill-founded the doctrine of these deceivers was, Jude put the faithful in mind, how God, having saved the people of Israel from Egypt, afterwards utterly destroyed the whole of them in the wilderness for their sin of unbelief, except Caleb and Joshua, ver. 5.—and, how he bound the rebellious angels with everlasting chains, under darkness, in order to their being punished at the judgment of the great day, ver. 6.—Moreover he told them, seeing the inhabitants of Sodom and Gomorrah and of the neighbouring cities, who had given themselves up to unnatural lusts as the false teachers likewise did, are, in the punishment which was inflicted on them, set forth as an everlasting example of God's just indignation against such crimes, ver. 7.—so, in like manner, said he, these wicked teachers and their disciples shall assuredly be punished, who having lost all sense of virtue, defiled their bodies with unnatural lusts, and despised the office of magistrates, and reviled those who exercised it, because they punished them for their misdeeds, ver. 8.—With this insolence of the heretical teachers towards the heathen magistrates, the apostle contrasted the behaviour of the archangel Michael towards the devil. For, as the pro-

phet Zechariah informs us, that great and holy angel, when, contending with the devil who opposed him in his benevolent designs towards the Jews, he disputed about restoring the Jewish church and state, he did not attempt to revile even that apostate spirit, but said to him mildly, The Lord rebuke thee, Satan, ver. 9.—Whereas the wicked teachers who are now gone abroad, speak evil of magistrates, the origin and end of whose office they do not understand; and corrupt themselves by the only knowledge they possess, namely, that knowledge of the use of their body which is suggested to them by their natural appetites, and which they have in common with brute beasts, ver. 10.—The apostle, therefore, declared the misery which was awaiting these impious teachers, whose wickedness in slaying the souls of men by their false doctrine he compared to that of Cain, who slew his brother; and whose excessive love of money he compared to that of Balaam, who, to obtain the hire which Balak promised him, attempted to curse the Israelites contrary to his conscience; and whose miserable end, for opposing Christ and his apostles, he compared to that of Korah and his companions for opposing Moses and Aaron, ver. 11.

These wicked teachers, the apostle told the faithful, were spots in their love-feasts, being guilty of gluttony and drunkenness; so that, even if they had taught true doctrine, they would have rendered it ineffectual by their bad example. For which reason he compared them to clouds without water, and to trees absolutely dead, ver. 12.—And because by their wicked practices they disgraced themselves, he called them 'raging waves of the sea, foaming out their own shame;' and *meteors* which were to be extinguished for ever, ver. 13.—Further, to terrify these wicked men, he declared, that Enoch prophesied, not to the antediluvians only, but to them also, when he said, Behold the Lord cometh with ten thousands of his holy angels, ver. 14.—to inflict condign punishment on all the ungodly, both for their impious speeches and for their wicked practices, ver. 15.—And that the faithful might be at no loss to know them, he

mer named it as a trait in their character, that they murmured against God, and complained of the unequal distribution of the good things of this life, as if their share of them was not proportioned to their merits; for they wished to indulge all their own lusts without restraint. And to persuade their disciples to supply them with money for that end, they spake in the most pompous manner in their own praise; and pretended to have the utmost respect for the rich, and flattered them with the hope of salvation, without any regard to their character and actions, ver. 16.—Now, that the success of these impostors might not occasion too much grief to the faithful, Jude, by observing that their rise and progress had been foretold, insinuated that they were permitted in the church for wise purposes. 'But, beloved,' said he, 'remember the words which were before spoken by the apostles,' ver. 17.—How they foretold that, after the destruction of the Jewish commonwealth, scoffers were to arise in the church, who, ridiculing the holy precepts of the gospel, would follow the direction of their own ungodly lusts, ver. 18.—and at the same time would separate themselves from the real disciples of Christ, on pretence that they were ignorant of the true doctrine of the gospel, and void of the Spirit. Whereas they themselves were mere animal men, utterly deserted of the Spirit of God, ver. 19.—But the faithful, shunning to associate with these impostors, were to build one another firmly on their most holy faith, by pious conference. And by praying in their public assemblies with the Holy Spirit, which neither the false teachers nor their disciples could do, ver. 20.—they were to keep one another effectually in the love of God; because such prayers, dictated by the Spirit, would be an evidence to them of

God's presence in their assemblies; and, being conscious of their loving God, they would on good ground expect the mercy of our Lord Jesus Christ exercised towards them in the pardon of their sins, accompanied with eternal life, ver. 21.—And as their love to God would lead them to attempt the reformation of those who erred, whether they were teachers or private Christians, the apostle desired them to make a distinction in their manner of treating them. They were to exercise compassion towards those who erred through ignorance and weakness; that is, they were to instruct and reclaim such by the gentle method of persuasion, ver. 22.—But the false teachers, who erred wilfully through corruption of heart, they were to save from destruction by the power of terror, reproving them sharply, and censuring them severely, that they might snatch them out of the fire of the wrath of God, which was ready to devour them. But in doing them this friendly office, they were to shun all familiarity with them, as carefully as they would shun touching a garment spotted by the flesh of a person who had a plague-sore, lest they should be infected by their vicious conversation, ver. 23.

Having thus finished what he judged necessary for their instruction and direction, the apostle encouraged the faithful to persevere in the true doctrine and practice of the gospel, by a solemn ascription of praise to him who was both able and willing to keep them from falling into error, and to present them faultless in conduct at the day of judgment, with exceeding joy to themselves, ver. 24.—even to the only wise God our Saviour, whose glory as God and Saviour will last through all ages. Then, to shew his firm persuasion of all the things which he had written, the apostle concluded his epistle, with an *Amen*, ver. 25.

NEW TRANSLATION.

VER. 1. Jude, a servant of Jesus Christ, and brother of James,¹ to them who are sanctified by God the Father, and to the preserved *BY* Jesus Christ,² to the called;³

2 May mercy, and peace, and love, be multiplied to you.¹

3 Beloved, making all haste¹ to write to you concerning the common salvation,² I thought it necessary to write to you, exhorting you strenuously to contend³ for the faith⁴ (ἀρετή) formerly⁵ delivered to the saints.⁶

Ver. 1.—1. Jude, a servant of Jesus Christ, and brother of James.]—For the history of Jude, see Pref. sect. 1. and sect 2. where it is shewed, that by this designation Jude declared himself an apostle. Jude might have called himself the brother of Jesus Christ, rather than the brother of James. But he avoided that designation in the inscription of a letter which he wrote in the character of an apostle, to shew, that whatever respect as a man he might deserve on account of his relation to Christ, he derived no authority from it as an apostle, nor indeed claimed any.

2. The preserved by Jesus Christ.]—The preposition *by*, by which the Greek datives are governed, is often wanting, especially when it is expressed in a preceding clause, as in the present verse, where we have *ὑποτάσσεται τῷ Ἰησοῦ Χριστῷ*. But in translating these datives into English, it is generally necessary to supply the preposition, as I have done in translating *ὑποτάσσεται τῷ Ἰησοῦ Χριστῷ*, 'and to the preserved by Jesus Christ.'

3. To the called.]—This designation may denote those who are called to believe the gospel by the preaching of the word, and who, having obeyed that call, make an outward profession of the gospel; or it may denote those who, on account of their possessing faith and holiness like Abraham, are called his seed. See Rom. viii. 30. note 1.

Ver. 2. May mercy, and peace, and love, be multiplied to you.]—Eustatius saith, this is *sancta et vere apostolica salutatio*, a holy and truly apostolical salutation; and observeth, that from this, and the benedictions in the two epistles of Peter, we learn, that the benedictions in Paul's epistles are to be completed by adding the word *multiplied*.

Ver. 3.—1. Beloved, making all haste.]—So *κατασπεύδων* *κατασπεύδων* literally signifies—Jude, being informed of the assiduity, and

COMMENTARY.

VER. 1. Jude, a servant of Jesus Christ, and brother of James, to them who are separated from the idolatrous world by their faith in the true God, the Father of all, and to them who are preserved by Jesus Christ from the corrupt practices of idolaters, and from the errors disseminated by false teachers, even to all the called seed of Abraham;

2 May pardon of sin, and happiness, temporal and eternal (see Rom. i. 7. note 4.), and love to God and man, abound to you.

3 Beloved, making all haste to write to you concerning the common salvation, instead of spending time in explaining the nature of that salvation, and shewing that it is common to Jews and Gentiles, or in proving any of the doctrines of the gospel, I thought it more necessary to write to you, exhorting you strenuously to contend for the faith formerly delivered to the holy prophets and apostles of Christ, and by them published to the world.

perhaps the success, with which the false teachers were spreading their pernicious errors, found it necessary to write this letter to the faithful without delay.

2. To write to you concerning the common salvation.]—The salvation preached in the gospel is called *common*, because it belongs equally to all who believe—to the Gentiles as well as to the Jews; to men of all nations and conditions. For the same reason Paul termed the belief of the gospel the *common faith*, Tit. i. 4. because an opportunity of believing it was afforded to all.

3. I thought it necessary to write to you, exhorting you strenuously to contend.]—In the circumstances in which the faithful were when Jude wrote this letter, an exhortation to hold fast and maintain the true doctrine of the gospel, against the false teachers, was more necessary and profitable for the disciples than explications of the particular doctrines of the gospel.—By *strenuously contending for the faith*, the apostle did not mean contending for it with fire and sword; but their endeavouring, in the spirit of meekness and love, to establish the true doctrine of the gospel by arguments drawn, not only from the Jewish scriptures, but especially from the writings of the evangelists and apostles, which were all, or most of them, published when Jude wrote this letter.—In the same manner they were strongly to oppose and confute the errors of the false teachers.—The word *κατασπεύδων* properly signifies to strive as in the Olympic games; that is, with their whole force.

4. For the faith.]—Here *faith*, by an usual metonymy, is put for the objects of faith; namely, the doctrines and precepts of the gospel; both being equally the objects of men's faith, and both being in the apostle's view when he wrote this, as is plain from the epistle itself.

5. Formerly.]—So I translate *ἀρχαίως*, because it is used in that

4 For certain men have¹ come in *privily*,² who long ago have been before-written³ to this very punishment; ¹ ungodly men, perverting the grace of our God to lasciviousness,⁵ and denying the only Lord God, and our Lord Jesus Christ.⁶

5 I will therefore put you in remembrance,¹ though ye (*ἀπὸ*) formerly knew this, that the Lord having saved the people² out of the land of Egypt, afterward destroyed them who did not believe.³

6 (1.) Also the angels who kept not their own office,¹ but left their proper habitation,² he

sense, ver. 5. and 1 Pet. iii. 20.—Estius and Beza adopt the common translation, supposing the meaning of 'once delivered to the saints' to be, that the faith spoken of was delivered to the saints once for all, and is never to be changed; nothing is to be added to it, and nothing taken from it.

6. Delivered to the saints.—By the saints Jude means, the holy apostles and prophets of Christ who consigned to writing the faith, that is, the things which men are to believe and do, according as they were revealed to them by the Spirit. In this sense the word *saints* is used, Eph. iii. 5. Col. i. 26.—Hence it is evident, that the faith for which Christians are to contend strenuously, is that alone which is contained in the writings of the evangelists, apostles, and ancient Jewish prophets. Now, as they have expressed the things which were revealed to them in words dictated by the Spirit, (1 Cor. ii. 13 note 1.), we are to contend, not only for the things contained in their writings, but also for that form of words in which they have expressed these things, lest by contending for forms invented and established by human authority, as better fitted to express the truth than the words of inspiration, we fall into error. See 2 Tim. i. 13. note 2.—Jude's exhortation ought in a particular manner to be attended to by the ministers of the gospel, whose duty more especially it is to preserve their people from error, both in opinion and practice.

Ver. 4.—For certain men have come in.—The ungodly teachers here described seem to have been the Nicolaitans, mentioned Rev. ii. 6. whose doctrine Christ himself declared to be hateful to him. Perhaps the Gnostics and Carpocratians, the successors of the Nicolaitans, were also meant. See Preface to Colossians, sect. 2. par. 3. from the end, and Preface to 1 John, sect. 3. at the end.—We are told that the Nicolaitans maintained that marriage was a human invention not binding on Christians, on which account they had women in common, and practised unnatural lusts, as is plain from Jude's account of them. See ver. 7. note 2. ver. 10. note. Farther, they hardened themselves against the fear of punishment in a future state for these crimes, by extolling the goodness and mercy of God, which thus they perverted to lasciviousness.

2. Come in *privily*.—*ἰσχυροῦς*. Though the false teachers went about openly making disciples, they are said to have come in, or established themselves *privily*, because, under the pretence of teaching by inspiration, they rendered the faithful inattentive to the consequences of their pernicious doctrine.

3. Who long ago have been before-written.—*ἡγεγεμενός* is *ἡγεγεμενός*. Jude means, that these wicked teachers had their punishment before-written, that is, foretold, in what is written concerning the wicked Sodomites and rebellious Israelites, whose crimes were the same with theirs; and whose punishment was not only a proof of God's resolution to punish sinners, but an example of the punishment which he will inflict on them.—Others think the apostle alludes here to the prophecy of Enoch, ver. 14. in which the utter destruction of the ungodly is foretold.—Others, that in the word *ἡγεγεμενός* there is an allusion to the ancient custom of writing laws or tables, which were hung up in public places, that the people might know the punishment annexed to the breaking of the laws. If this is the allusion, the apostle's meaning will be, that the wicked teachers of whom he is speaking were, by the divine law, condemned to severe punishment from the beginning.

4. To this very punishment.—So *κεῖμα* signifies, Rom. xiii. 2. Jude not having mentioned any punishment hitherto, his meaning must be the very punishment he was going to describe; namely, the punishment inflicted on the wicked Sodomites.—The apostle, on this occasion, mentioned the punishment of the rebellious Israelites, and of the angels who sinned, and of the wicked Sodomites, not only to terrify the false teachers by shewing them the greatness and certainty of the punishment which awaited them, but to make the faithful sensible that, although wicked teachers are allowed to enter and remain awhile in the church, for purposes known to God, they are to be destroyed both here and hereafter.

5. Ungodly men, perverting the grace of our God to lasciviousness.—The 'grace of God,' which these wicked teachers perverted to lasciviousness, may be either the goodness of God, which they affirmed to be so great that he will not punish man for any sin whatever; or it may be the gospel itself, called 'the grace of God,' Tit. ii. 11. For these ungodly men interpreted the gospel doctrine of justification by faith without the works of the law, in such a manner as to free believers from all obligation to obey the law of God; and taught them, that they might commit the worst actions without

4 For certain false teachers have come in to the church *privily*, that is, under the mask of being inspired, who long ago, in what is written concerning the lascivious Sodomites, and the rebellious Israelites, have been foretold as to suffer this very punishment which I am going to describe; *ungodly men*, who, pretending that God is so good that he will not punish sinners, pervert the grace of our God, in pardoning sinners, to an encouragement to lasciviousness; and deny the only Lord God, and our Lord Jesus Christ, in order to avoid persecution.

5 I will therefore, to prevent you from listening to these wicked teachers, put you in remembrance, although ye formerly knew this, that the Lord having saved the people of Israel out of the land of Egypt, afterward destroyed them in the wilderness, because they did not believe his promises, and refused to go into Canaan, Numb. xiv. xxvi. Heb. iii. 18, 19.

6 Also the angels who kept not their own office, the office which was originally allotted to them, but left their proper station, by in-

being liable to punishment, if they possessed faith; by which they meant, the speculative belief and outward profession of the gospel.

6. Denying the only Lord God, and our Lord Jesus Christ.—*καὶ τὸν μόνον θεογονὸν θεὸν καὶ κυρίον ἡμῶν ἰησοῦν χριστὸν ἀρνούμενοι*. This sentence may be translated various ways, all equally literal:—1. 'And denying the only Lord God, even our Lord Jesus Christ.' According to this translation one person only is spoken of here, namely, our Lord Jesus Christ, who is called the *only Lord God*. 2. 'Denying both the only Lord God, and our Lord Jesus Christ.' According to the translation two persons are distinctly spoken of, namely, the *only Lord God*, or God the Father, and our Lord Jesus Christ, his Son. 3. 'And denying the only Lord God, and our Lord Jesus Christ.' This, which is the translation in our English Bible, and which in sense is not different from the second rendering, I have adopted, not only because, according to it, two persons are spoken of as denied, namely, the *only Lord God*, and our Lord Jesus Christ, but because it represents Jude's sentiment as precisely the same with John's, 1 Epist. ii. 22. 'He is the antichrist who denieth the Father and the Son.' By declaring that those ungodly teachers denied both the Father and the Son, the apostle shewed to what a pitch of impiety they had proceeded. Because the article is prefixed only to *μόνον θεόν*, and not repeated before *κύριον ἡμῶν ἰησοῦν χριστὸν*, Beza is of opinion that these epithets, *θεογονόν*, *κύριον*, and *ἡμῶν*, belong all to Jesus Christ. But the want of the article is too slight a foundation to build so important a doctrine on. For in the following passages, John xvi. 3. Eph. v. 5. 1 Tim. v. 21. vi. 13. 2 Pet. i. 1, 2. God and Jesus Christ are mentioned jointly, with the article prefixed to one of them only. Yet every reader must be sensible that they are not one, but two distinct persons. Besides, *θεογονός* is a title not commonly given to Jesus Christ, whose proper title is *κύριος*. See, however, 2 Pet. ii. 1. note 3.—Jude's meaning in this passage is, that the ungodly teachers of whom he wrote, in order to avoid persecution, denied the only Lord and God of the universe, by acknowledging and worshipping the heathen deities. Also they denied the Lord Jesus Christ, by denying that they were his disciples.

In the Complutensian edition of the Greek Testament, by omitting the first *καὶ*, and placing *θεόν* before the second *καὶ*, and *δενύοντες* after it, and by inserting the article before *κύριον*, the whole clause stands in this manner, *τὸν μόνον θεὸν καὶ θεογονόν, τὸν κύριον ἡμῶν ἰησοῦν χριστὸν ἀρνούμενοι*, 'Denying the only God and Lord, Jesus Christ our Lord.' But the MSS. and versions on which the Spanish divines formed this reading, are not of sufficient authority to establish it, especially as it excludes the Father from being God and Lord.

Ver. 5.—1. I will therefore put you in remembrance, &c.]—On this and what follows Oecumenius observes, that by proposing these examples of the destruction of sinners from the Old Testament history, the apostle designed to shew, that the God of the Old Testament is the same with the God of the New, in opposition to those heretics who denied this, namely, the Manicheans: who to prove, that the goodness of God will not hinder him from punishing the wicked under the new dispensation, any more than it hindered him from punishing them under the old. In this passage Jude hath mentioned two of the instances of the divine vengeance against atrocious sinners which Peter took notice of, 2 Epist. ii. 4, 5; and in place of the third instance, the destruction of the old world, he hath introduced the destruction of the rebellious Israelites in the wilderness.

2. That the Lord having saved the people.]—Some MSS. and versions read here *ἰησοῦν*, Jesus having saved. Two of Stephen's MSS. read *θεός*, God; which expresses the true meaning of the passage. But the common reading is best supported.

3. Afterwards destroyed them who did not believe.]—Jude doth not mention the various sins committed by the Israelites in the wilderness; such as their rebellion in refusing to go into Canaan, their idolatry in worshipping the golden calf, their fornication with the Midianitish women, their frequent murmurings; but he sums up the whole in their *unbelief*, because it was the source of all their sins.

Ver. 6.—1. Also the angels who kept not (τὰν ἰαυτῶν ἀρχῶν) their own office.]—So the word *αρχή* signifies, Luke xx. 20. 'Deliver him to the power and authority of the governor.' (τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ) to the power and authority of the governor. The apostle's meaning is, that these superior beings did not keep their original office, but forfeited it by some misbehaviour. Hence they are called, 2 Pet. ii. 4. 'The angels who sinned.'—The common

hath reserved in everlasting chains, under darkness,² unto the judgment of the great day.¹

7 (Πα. Parkh.) *As Sodom and Gomorrah, and the cities around them,¹ which in a manner like to these² had habitually committed whoredom,³ and gone after other flesh, are set forth an example,⁴ having undergone the punishment of an eternal fire,*

8 (Ομοι: μω τοι, 294.) *In like manner, indeed, these also SHALL BE PUNISHED.¹ Being cast into a deep sleep,² they defile the flesh, and despise (αυιουται) government, and revile (δξις) dignities.³*

9 (Δε) *But Michael the archangel,¹ when, contending with the devil, he disputed about the body of Moses,² did not attempt³ to bring*

truding into the offices and stations of the angels who were greater than they, God hath driven out of heaven, notwithstanding their numbers and power; and hath kept them, ever since, in everlasting chains of confinement under darkness, unto the judgment of the great day, to be punished.

7 Further, seeing Sodom and Gomorrah, and the cities around them, which in a manner like to these wicked teachers had habitually committed whoredom and bestiality, are publicly set forth as an example of that terrible punishment which is to be inflicted on the ungodly after the general judgment; having from the immediate hand of God undergone the punishment of an eternal fire—a fire whose effects will remain while the world remains;

8 In like manner, indeed, those ungodly men shall be punished with eternal fire. Being cast into a deep spiritual sleep through the intoxication of sin, they, under the pretence of Christian liberty and a superior illumination, defile their body, like the Sodomites, with libidinous practices, and despise every kind of government, and revile magistrates when they punish them for their lewd practices.

9 But how different was the conduct of Michael the archangel, when, contending with the devil, he disputed about the restoration of the Jewish church and state by Joshua the high-priest, Zech. iii. 1.

translation of this clause, viz. 'who kept not their first estate,' expresseth its meaning very well; but it is a paraphrase, and not a translation.—Hunt, in his Dissertation on the fall of man, saith, the office of the angels who sinned was to attend the visible manifestation of the divine presence in paradise, and to minister to mankind. But this is to be wise above what is written. See note 4.

2. But left their proper habitation.] Ουκ ανηκεν denotes the place in which God appointed the angels who sinned to execute the offices and functions which he had assigned to them. According to Hunt, their habitation was this earth. It is of more importance to observe, that by saying, The angels kept not their own office, but left their proper habitation, the apostle insinuates that they attempted to raise themselves to a higher station than that which God had allotted to them; consequently, that the sin for which they are to be punished was pride and rebellion.

3. He hath reserved in everlasting chains, under darkness.] *Eterlasting chains* is a metaphorical expression, which denotes a perpetual confinement, which it is no more in their power to escape from, than a man who is strongly bound with iron chains can break them. See the explication of the phrase *under darkness*, given 2 Pet. ii. 4. note 3.

4. Unto the judgment of the great day.]—This *great day* is elsewhere called *the day of the Lord*, and *that day*, emphatically. In our Lord's description of the general judgment, Matt. xxv. 41. he tells us, that the wicked are to 'depart into everlasting fire, prepared for the devil and his angels.' This implies that these wicked spirits are to be punished with the wicked of mankind. Hunt, in his Dissertation referred to in note 1. on this verse, saith, Upon the supposition that the fallen angels belong to our system, their punishment with the wicked of our species will appear the more congruous. If the angels who sinned were originally appointed to minister to mankind, as Hunt imagines, and were discontented with this earth in its paradisaical state as an habitation, the atmosphere which surrounds the earth in its present altered state, is very properly made the prison-house in which they are confined till the general judgment.

Ver. 7.—1. And the cities around them.]—These cities were Admah and Zeboim. The four are mentioned Deut. xxix. 23.—Zoar, the fifth city in the plain of Sodom, was spared at the request of Lot, for a place of refuge to him and his family.

2. Which in a manner like to these.]—Τον ὁμοιωσαντες, τοις παπαις. I have followed our translators in completing the construction of this clause, by supplying the preposition *κατα*, which the sense likewise requires—*like to these*. The relative *τοις*, being masculine, may refer to the ungodly teachers mentioned ver. 4.; or, though *παπαις* be a feminine word, yet, as it signifies the inhabitants of a city as well as the city itself, the relative *τοις* may very properly be in the masculine gender, to denote the inhabitants of the other cities of the plain. See Ess. iv. 64.—I make these observations, because some commentators suppose *τοις* stands for the angels who left their proper habitation, as if their sin had been lewdness; which is a very false idea.

3. Had habitually committed whoredom.]—This is the literal signification of the compound word *πορνειουσαι*; because *ει* increases the signification of the word with which it is compounded. In the language of scripture, *πορνειω* signifies to commit any sort of whoredom or uncleanness, and among the rest *sodomy*. See 1 Cor. v. 1. note 1. and Parkhurst in voc. *πορνειουσαι*. Estius saith the preposition *κατα* in this compounded word denotes the Sodomites committing whoredom out of the order of nature. They committed the unnatural crime which hath taken its name from them.

4. Are set forth (δειγνυμαι) an example.]—See 2 Pet. iii. 6. The burning of the cities of the plain being represented here as an example or type of that punishment by fire which at the general judgment God will inflict on the wicked, the consideration thereof should terrify the ungodly of every description, and bring them to repentance. For when God is about to punish them in that dreadful manner, will they be able to flee from him, or resist him?

Ver. 8.—1. In like manner, indeed, these also shall be punished.]

—I put a full point after the words *κατα τοις*; and to finish the sentence, I supply the words *shall be punished*, from the end of the foregoing verse, with which this clause is connected in the sense, being the addition to the clause in the beginning of ver. 7.—Ος Σοδομα καὶ Γομορρα, 'Since, or as Sodom and Gomorrah are set forth as an example,' &c. ver. 8. ὁμοιωσαντες, 'in like manner certainly these also shall be punished.'—In the next clause of this 8th verse a new sentiment is introduced, which therefore should have been made the beginning of the verse.

2. Being cast into a deep sleep.]—This is the proper literal translation of the word *κατακοιμησεν*, as Beza hath shewed. Besides, in other passages of scripture, the wicked are represented as fast asleep. See Rom. xiii. 11. 1 Thess. v. 6.

3. And despise government, (see 2 Pet. ii. 10. note 2.), and revile dignities.]—Δξισ δι εξουσιων, literally they revile glories, that is, those who possess the glory of the magistrate's office. This must be the meaning of *δξις*, as distinguished from *κυριουτητα*, government. The Jews, fancying it sinful to obey the heathen magistrates, despised both them and their office. The ungodly teachers of whom Jude speaks carried the matter still farther; they reviled all magistrates whatever, as enemies to the natural liberty of mankind.

Ver. 9.—1. But Michael the archangel.]—Michael is mentioned Dan. x. 13. 21. xii. 1. as standing up in defence of the children of Daniel's people. Because it is said, Rev. xii. 7. that 'Michael and his angels fought against the dragon and his angels,' Estius conjectures that Michael is the chief or prince of all the angels. But this argument is not conclusive. Because the book of Daniel is the first sacred writing in which proper names are given to particular angels, some have fancied, that during the Babylonish captivity the Jews invented these names, or learned them from the Chaldeans. But this seems an unfounded conjecture. For the angel who appeared to Zacharias, Luke i. 19. called himself *Gabriel*, which shews that that name was not of Chaldean invention.

2. When, contending with the devil, he disputed about the body of Moses.]—In the passages of Daniel's prophecy quoted in the preceding note, Michael is spoken of as one of the chief angels who took care of the Israelites as a nation. He may therefore have been the angel of the Lord, before whom Joshua the high-priest is said, Zech. iii. 1. to have stood, 'Satan being at his right hand to resist him,' namely, in his design of restoring the Jewish church and state, called by Jude *the body of Moses*, just as the Christian church is called by Paul *the body of Christ*. Zechariah adds, 'And the Lord,' that is, the angel of the Lord, as is plain from ver. 1. 'said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee.' Le Clerc gives a different interpretation of this passage. By *Satan* in Zechariah's vision, and *Δαβελ*; in Jude's epistle, he understands Taimai and Shetharbozai, the king of Persia's lieutenants, who opposed the restoration of Jerusalem, and who on that account might be called Satan, or the adversary of the Jews, in the same manner that Peter was called Satan by his Master for opposing his suffering at Jerusalem. According to this interpretation, Jude's meaning is, that the angel in Zechariah's vision brought no reviling accusation against the adversaries of the Jews, but reproved them with modesty on account of their being magistrates. This Jude mentioned to shew the ungodly teachers who reviled the Roman magistrates, that they were culpable in doing what the angels, who, as Peter, observeth 2 Ep. ii. 11. are greater in power than they, did not attempt to do.

Beza, Estius, Tillotson, and others, by *the body of Moses*, about which the devil contended with Michael, understand his dead body, which they suppose the devil contended should be buried publicly, on pretence of doing honour to Moses; but that his intention was to give the Israelites an opportunity of raising his body and worshipping it: That Michael, knowing this, rebuked the devil in the words mentioned by Jude; and to prevent the Israelites from committing idolatry, buried Moses's body so privately, that none of the Israelites ever knew where his sepulchre was. Vitrina, instead of *the body of Moses*, proposes to read *the body of Joshua*; but without any authority whatever. The first mentioned account of this

against him a *reviling* accusation,⁴ but said, 'The Lord rebuke thee.'

10 (Δα, 100.) *Yet these MEN revile those things which indeed they do not know. But what things they know naturally as animals void of reason,¹ by these they destroy themselves.*

11 *Wo IS¹ to them; for they have gone in the way of Cain, and have run far² in the error of Balaam's hire, and have perished³ in the rebellion of Korah.⁴*

12 *These MEN are spots¹ in your love-feasts;² when they feast with you,³ feeding themselves without fear.⁴ They are clouds without water,⁵ carried about of winds;⁶*

transaction, which was given long ago by Ephraim the Syrian, (see Lardner, Canon, iii. c. 21. p. 345, 346.) is now adopted by many.

3. Did not attempt to bring against him.]—In the common English translation it is *durst not bring*, as if Michael had been afraid of the devil, which certainly is an improper idea. The translation of *οὐκ ἐτόλμας* which I have given, is supported by Blackwall, *Sacr. Classica*, vol. ii. p. 155—Tillotson's remark (Posthum. Sermon. 31.) on this verse, deserves a place here:—Michael's "duty restrained him, and probably his discretion too. As he durst not offend God in doing a thing so much beneath the dignity and perfection of his nature, so he could not but think that the devil would have been too hard for him at railing, a thing to which, as the angels have no disposition, so I believe they have no talent, no faculty at it:—the cool consideration whereof should make all men, especially those who call themselves divines, and especially in controversies about religion, ashamed and afraid of this manner of disputing."

4. A reviling accusation.]—*Κρίσιν ἐπιτιμῶντι βλασφημίας*, literally, 'to bring against him a sentence of reviling;' a form of expression founded on this, that whoever reviles or speaks evil of another, doth in effect judge and condemn him. Doddridge thinks the translation might run, 'did not venture to pass a judgment upon his blasphemy,' but referred him to the judgment of God by saying, 'The Lord rebuke thee.' But this translation requires the addition of two words not in the text, and without any necessity. That author, in his note on the passage, saith, "If the angels do not rail even against the devil, how much less ought we against men in authority, even supposing them in some things to behave amiss? Wherefore, to do it when they behave well, must be a wickedness much more aggravated."

Ver. 10. What things they know naturally as animals void of reason, by these they destroy themselves.]—Here Jude insinuates, that these ungodly teachers, notwithstanding they made high pretensions to knowledge, had no knowledge, at least concerning the use of their body, but what they derived from natural instinct as brute animals: that they made their lusts the only rule of their actions; that they coupled with women promiscuously like the brute beasts; and that, instead of using the knowledge they derived from instinct rightly, they thereby destroyed both their soul and their body.—In this passage the apostle strongly condemned the lascivious practices of the Nicolaitans, and of all the ungodly teachers who defended the promiscuous use of women; and confuted the argument taken from natural appetite, by which they vindicated their common whoredoms. If these teachers had had any true knowledge, they would have known, that reason is given to enable men to restrain the excesses of their natural appetites, and to lead them to the right use of the members of their body, as well as of the faculties of their mind.

Ver. 11.—1. Wo is to them.]—The substantive verb wanting in this sentence may be taken either from the present of the indicative, or from the present of the optative mood. In the second way, *οὐκ ἐστὶν* must be translated as in our Bible, 'Wo be to them,' and is a curse. But in the first way it should be translated as I have done, 'Wo is to them,' and is only a declaration of the misery which was to come on them. Accordingly the phrase is thus used by our Lord, Matt. xxiv. 19. 'Wo unto them who are with child, and to them who give suck in those days.' For certainly this is no wish of punishment, since to be with child, and to give suck in those days, was no crime. But it was a declaration of the misery which was coming on persons in that helpless condition. See Luke vi. 24. for another example of this use of *οὐκ ἐστὶν*.

2. And have run far in the error of Balaam's hire.]—The word *ἐκτρέψαντες*, which I have translated *have run far*, literally signifies *effusi sunt, vagantur*, in allusion to the running of liquors, which follow no certain course when they are poured out. The apostle's meaning is, They have gone far in the sin which Balaam committed for hire, when he counselled Balak to tempt the Israelites to commit fornication and idolatry. The ungodly teachers, in the first age, strongly actuated by Balaam's passion for riches, drew money from their disciples, by allowing them to indulge their lusts without restraint. Hence what is here called *the error of Balaam's hire*, is called, Rev. ii. 14. *his doctrine*; and 2 Pet. ii. 15. *his way*.

Though that malicious spirit was clothed with no authority of office he did not attempt to bring against him a reviling accusation, but mildly said, *The Lord rebuke thee, Satan*.

10 *Yet these ungodly teachers, notwithstanding their pretensions to superior illumination and knowledge, revile laws and magistrates, whose origin and usefulness, indeed, they do not know. But the use of the members of their body, which they know only by instinct, as animals void of reason, by perverting these to gluttony, drunkenness, and lust, they destroy both their soul and their body.*

11 *Wo is their portion; for, in destroying the souls of their brethren by their false doctrine, they have followed Cain in the murder of his brother; and, by misrepresenting the oracles of God for the sake of gain, they have run far in the error which Balaam followed for hire; and, on pretence of superior illumination, opposing the apostles of Christ, they shall perish, as the men who perished in the rebellion of Korah.*

12 *These ungodly teachers are a disgrace to your love-feasts; when they feast with you, eating and drinking to excess, without any dread of the baneful consequences of their intemperance, or of the punishment which God will inflict upon gluttons and drunkards. They*

And the ungodly teachers are there said to *have followed* in it. See notes 1, 2. on that passage of Peter.

3. And have perished.]—Here, as in many passages of scripture, a thing is said to have happened, which was only to happen. This manner of expression was used to shew the absolute certainty of the thing spoken of. *Have perished*, therefore, means, *shall certainly perish*. See *Ess.* iv. 10. 2.

4. In the rebellion of Korah.]—Literally, *ἀντιλογία* signifies *contradiction*. But when princes and magistrates are contradicted, it is rebellion. Wherefore *ἀντιλογία* here may very properly be translated *rebellion*; and *λαόν ἀντιλογόντα*, Rom. x. 21. *a rebelling people*.—By declaring that the ungodly teachers were to perish in the rebellion of Korah, Jude insinuated that these men, by opposing the apostles of Christ, were guilty of a rebellion similar to that of Korah and his companions, who opposed Moses and Aaron, on pretence that they were no more commissioned by God, the one to be a prince, and the other a priest, than the rest of the congregation, who were all holy, Numb. xvi. 3. 13.—By comparing the ungodly teachers to Cain, to Balaam, and to Korah, Jude hath represented them as guilty of murder, covetousness, and ambition.

Ver. 12.—1. These men are (σπίλας) spots.]—The word *σπίλας*, properly signifies *spots in the sea*, which, when they rise above its surface, appear like spots. For this reason, and because in the parallel passage, 2 Pet. ii. 13. the ungodly teachers are called *σπίλοι καὶ μωροί*, spots, and causes of reproach, Beza hath translated the word *σπίλας*, spots, in which he followed the Vulgate, which hath *macula*.—Jude's meaning is, that the excesses which the ungodly teachers were guilty of in their love-feasts, brought disgrace on the whole body of Christians.

2. In your love-feasts.]—*Ἀγάπαις*. Commentators are not agreed about the meaning of this word. Some think Jude is speaking of the ancient *love suppers*, which Tertullian hath described, *Apolog.* c. 39. and which do not seem to have been accompanied with the eucharist.—Others think they were those suppers which the first Christians ate previous to their eating the Lord's supper, and of which St. Paul hath spoken, 1 Cor. xi. 21. But being afterwards perverted to the purposes of carnal love by the ungodly teachers, 2 Pet. ii. 14. they were in time disused. The love suppers, however, which Tertullian describes, were continued in the church to the middle of the fourth century, when they were prohibited to be kept in the churches.—As Benson observes, "they were called *love-feasts* or suppers, because the richer Christians brought in a variety of provisions to feed the poor, the fatherless, the widows, and strangers, and ate with them to shew their love to them."

3. When they feast with you.]—For the meaning of *συνευχόμενοι*, see 2 Pet. ii. 13. note 3.—In the common edition of the Greek Testament, the word *μὴ* is wanting. But several MSS. have it, for which reason our translators have adopted it.

4. Feeding themselves without fear.]—*Πομαίνοντες*. This word is emphatical, containing an allusion to the name given to the ministers of religion, both under the old and the new dispensation. These were called *ποιμνεις*, *shepherds* or *feeders*, because their office was to feed the people with the spiritual food of true doctrine. The false teachers, instead of feeding the people in that manner, fed themselves with meat and drink to excess, without any fear of punishment from God, or of disgrace from the world. I suppose Jude had in his eye here, Ezek. xxxiv. 2. 'Wo be to the shepherds of Israel that do feed themselves: Should not the shepherds feed the flocks?'

5. They are clouds without water.]—The propriety of the comparison by which Jude in this passage, and Peter, 2 Epist. ii. 17. have shewed the emptiness and unprofitableness of the false teachers of their time, will display itself in vivid colours when it is recollected, that in scripture good doctrine and sound knowledge are often represented by *water*, because sound doctrine beautifies and invigorates the mind, as effectually as rain, in the hot eastern climes, renders the earth verdant and fruitful. Deut. xxii. 2. 'My doctrine shall drop as the rain,' &c.

6. Carried about of winds.]—False doctrine is compared to *wind*, Eph. iv. 14. on account of its variability. Having no foundation in truth, it is changed as it suits the passions and interests of men. The teachers of false doctrine, therefore, may fitly be compared to

withered autumnal trees' without fruit; twice dead; rooted out;

13 Raging waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness for ever is reserved.

14 Now Enoch, the seventh from Adam, prophesied even (v. 168.) concerning these MEN,² saying, Behold the Lord cometh with his holy myriads³ OF ANGELS,

15 To pass sentence (κατα, 208. 2.) on all, and to convict all the ungodly among them, of all their deeds of ungodliness which they have impiously committed, and of all the hard things which ungodly sinners have spoken against him.²

16 These are murmurers, AND complainers, who walk according to their own lusts; and their mouth speaketh great swelling words.³ (Θαυμάζοντες προσώπα) They admire persons for

'clouds without water, carried about of winds,' because, notwithstanding they give an expectation of good doctrine, they afford none; in which respect they are like clouds which promise rain, but being carried about of winds, distil none. See 2 Pet. ii. 17. note 1.

7. Withered autumnal trees.]—So I translate φθινοπωρίων, because it comes from φθίνω, which, according to Scapula, signifies "senescens autumnus et in hiemem vergens—The decline of autumn drawing towards winter." Or, according to Phavorinus, it signifies νόσος φθίνουσα ὁπωρεῖ, a disease in trees which withers their fruit. This sense of the word Beza hath adopted in his translation, *Arbores autumnales infructuosae*, suggests a beautiful idea. In the eastern countries the finest fruits being produced in autumn, by calling the corrupt teachers autumnal trees, Jude intimated the just expectation which was entertained of their being fruitful in good doctrine; but by adding without fruits, he marked their uselessness, and the disappointment of their disciples.

9. Twice dead; rooted out.]—Here the apostle insinuates, that while these ungodly teachers, who were mostly of the Jewish nation, continued under the Mosaic dispensation, they were dead and unfruitful: And that under the gospel dispensation, though they seemed to flourish for a little while, and promised to bring forth fruit, they had proved as barren as before, having died a second time, and for that reason were justly rooted out. The commentators observe, that there is a striking climax in this description of the false teachers. They were trees stripped of their leaves, and withering: They had no fruit, being barren that season: They were twice dead, having borne no fruit the former year: Lastly, they were rooted out as utterly barren.

Ver. 13.—1. Raging waves of the sea, foaming out their own shame.]—Like the raging sea, these ungodly teachers were turbulent and furious, having no command of their irascible passions; and by their wicked outrageous behaviour among their disciples they shewed their own filthiness, to their great disgrace. Perhaps the apostle alluded here to Isa. lvii. 20. 'The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.'

2. Wandering stars.]—Ἀστὲρες πλανήται. Doddridge, in his note on this verse, observes, That the Jews called their teachers stars; and that the teachers in the Christian church are represented under the emblem of stars, Rev. i. 20. ii. 1. Wherefore, as the planets have irregular motions, being sometimes stationary and sometimes retrograde, he thinks they are proper emblems of teachers who are unsettled in their principles, and irregular in their behaviour.

3. For whom the blackness of darkness for ever is reserved.]—As the ancients knew that the planets are naturally dark bodies, and derive all their light from the sun, it is supposed that Jude compared the false teachers, not to meteors, or ignes fatui, which have no existence after they are extinguished, but to planets properly so called.

Ver. 14.—1. Now Enoch, the seventh from Adam, prophesied.]—See Pref. sect. 2. No. 2. par. 2.—Though Moses hath said nothing concerning Enoch's prophesying, yet, by telling us that he was a person of such piety as to be translated to heaven in the body without dying, he hath warranted us to believe Jude's account of him; namely, that God employed him, as he did Noah, in reforming the wicked of the age in which he lived, and that he inspired him to deliver the prophecy of which Jude speaks. That Enoch was endowed with the spirit of prophecy, Benson saith is apparent from the name which he gave to his son, to wit, Methuselah; which signifies he shall live, and the Lord cometh. Enoch is called 'the seventh from Adam,' to distinguish him from Enoch the son of Cain, Gen. iv. 17. who was only the third from Adam.

2. Prophesied even concerning these men.]—So I translate προσαναγγέλλων, by supplying *even* before τούτους; or without the preposition, thus, 'prophesied also to these men,' as well as to the

are clouds without rain, which intercept the genial rays of the sun and being carried about of winds, render men's habitations gloomy: (see 2 Pet. ii. 17.) They are withered autumnal trees without fruit, although they ought to produce the best: They have died twice; once in the Jewish, and a second time in the Christian vineyard; and are rooted out on that account.

13 They are as unstable in their doctrine, and as turbulent in their manners, as raging waves of the sea, so that they make their own shame apparent to all. Having renounced the true doctrines of the gospel, instead of being the lights of the world, they are wandering meteors, which are quickly to be extinguished in perpetual darkness.

14 Now Enoch, the seventh in descent from Adam, prophesied even concerning these ungodly teachers, when he foretold the destruction of the wicked at the general judgment, saying, Behold the Lord cometh, surrounded with his holy myriads of angels,

15 To pass sentence on all, and to make all the impious and profane among mankind sensible of all the impious actions which they have impiously committed, and of all the impious atheistical scoffing speeches which profane sinners have impiously uttered against Christ, as if he were an impostor who was justly punished with an ignominious death.

16 These ungodly teachers are murmurers against God, and complainers that their lot is not what they deserve, who gratify their own lusts to the utmost; and their mouth speaketh great swelling words in praise of themselves, as the only teachers who free men from the

antediluvians. Though Enoch prophesied immediately to the wicked men of his own age, what he said concerning or to them, was intended for the wicked in every age.

3. Saying, Behold the Lord cometh with his holy myriads of angels.]—So in μυρίασιν ἁγίαις αὐτοῦ must be translated, because ἁγίαις being in the feminine gender, agrees with μυρίασιν as an adjective, consequently the word to be supplied is ἀγγέλων, not ἀγγέλοι. Μορίας, ten thousand, is a definite number. But it is put here in the plural, μυρίασιν, ten thousands, indefinitely, to signify an innumerable multitude.—Ἡδὲ, 2 aor. is come. But in the prophetic style the present is often put for the future, to shew the absolute certainty of the event foretold: The Lord is come, or, as it is in our Bible, the Lord cometh, being the genuine prophetic style, it is no proof, as Benson fancies, that Jude took this prophecy out of some book. If it was preserved by tradition, this is the language in which it must have been preserved.

Ver. 15.—1. To pass sentence on all.]—Ποιῶναι κρίσιν κατα πάντων might have been literally translated to execute punishment on all, if the apostle had not added καὶ καταδικάζειν, and to convict; for punishment cannot justly be inflicted till the offender is convicted. Wherefore the translation in our Bible, where judgment is used in the sense of punishment, is wrong; namely, 'to execute judgment upon all.' The proper, and I may add, the literal translation of ποιῶναι κρίσιν, is, to pass judgment or sentence on all. For all shall be judged, but all shall not be condemned. Enoch's prophecy seems to have been generally known among the Jews. For the first words of it, which in the Hebrew are *Maran-atha*, were used by them with great propriety in that form of excommunication, or cursing, which they pronounced upon irreclaimable offenders, (see 1 Cor. xvi. 22. note), as they put all who were present in mind of God's coming, at the last day, to punish the obstinately impenitent. This same curse the apostle Paul pronounced on all wicked Christians, 1 Cor. xvi. 22.

2. All the hard things which ungodly sinners have spoken against him.]—As Christ is to judge the world, he is the person against whom the ungodly are here said to have spoken hard things; consequently, these hard things consisted in their denying Jesus to be the Son of God; in their calling him a magician, a sinner, and an impostor; and in their affirming that he was justly punished with death.

Ver. 16.—1. These are (ὑποψεύσαι) murmurers, and (μυμψιγοῦντες) complainers.]—They murmured against God on account of the dispensations of his providence, and complained of their condition, fancying that they deserved a better lot: μυμψιγοῦντες literally are persons who complain of their lot, or portion. In this, the ungodly teachers resembled the ancient Israelites, who murmured against God on account of the hardships they were exposed to in the wilderness.

2. Who walk according to their own lusts.]—From this circumstance it is probable, that the corrupt teachers complained not only of their lot, but of the restraints which were laid on them by the laws of the countries where they lived. To this conjecture what followeth agrees: 'Their mouth speaketh great swelling words.'

3. Great swelling words.]—If the interpretation of this clause given in the commentary is not admitted, we may suppose the false teachers spake in an insolent manner against the Roman magistrates for punishing them, and against the laws for prohibiting the vices in which they delighted. For they are said, ver. 8. 'to despise government, and to revile dignities.' Perhaps they thus opposed the heathen magistrates and laws, on pretence of maintaining the cause of the people of God against the tyranny and oppression of the Romans; and spake in a pompous boasting manner of their Christian liberty, which they affirmed consisted in a freedom to gratify their inclinations without control, 2 Pet. ii. 19.—Of these teachers, and of the tumid speeches by which they defended their vices, John hath given insinuations, 1 Epist. iii. 4—11.

the sake of gain.⁴

7 But, beloved, remember ye the words which were before spoken by the apostles of our Lord Jesus Christ ;¹

18 That they said to you, that in the last time there would be scoffers, walking according to their own ungodly lusts.¹

19 These be they who separate themselves from OTHERS ;¹ (ἀνυμνιστῶν) animal MEN,² not having the Spirit.³

20 But ye, beloved, building (ἰαυτεῖς, 65. 1.) one another on your most holy faith,¹ AND praying (ἐν Πνεύματι ᾄζοντες) by the Holy Spirit;²

4. They admire persons for the sake of gain.]—The false teachers of that age greatly admired the rich on account of their riches, thereby feeding their vanity. They flattered them likewise with the hope of salvation ; and by so doing hardened them in their sins. In short, they never opposed the will of their rich disciples in anything : And this servility they shewed towards the rich, merely to draw money from them.

Ver. 17. Remember ye the words which were before spoken by the apostles of our Lord Jesus Christ.]—In ver. 18. Jude cites the words spoken by Peter in particular, concerning the coming of scoffers in the last time. Yet Jude's exhortation being general, it comprehends the words spoken by the other apostles concerning the coming of false teachers : Such as Paul's words, 1 Tim. iv. 1.—5. 2 Tim. iii. and iv. : Nay, it comprehends the words spoken by Jude himself in the preceding part of this epistle. For we have shewed, Pref. sect. 2. that Jude was an apostle, and that he asserted his title to that office by calling himself the brother of James. Dr. Synonds, in his observations upon the expediency of revising the present English version, &c. thinks this clause should be translated, 'Remember ye the words which were formerly spoken by the apostles.'

Ver. 18. That they said to you, that in the last time there would be scoffers, walking according to their own ungodly lusts.]—Though it be allowed that Jude in this verse transcribed 2 Pet. iii. 3. it will not follow, from his using Peter's words, that the two apostles wrote of the same persons. Peter, in the passage quoted by Jude, evidently speaks of scoffers who were to arise in the age in which Christ was to come to judge mankind, and put an end to this mundane system. For he represents them as ridiculing the promise of Christ's coming, as a thing not likely to happen after being so long delayed : Whereas Jude speaks of his scoffers as already come, ver. 4. ; and the account which he gives of them is, that they perverted the grace of God to lasciviousness ; denied God and Christ ; despised government ; reviled dignities ; led most immoral lives ; imitated Cain and Balaam in their wickedness ; and were to share in the punishment of Korah : but said nothing of their scoffing at the promise of Christ's coming ; or indeed of their scoffing at any of the doctrines or promises of the gospel. He calls them scoffers on account of their reviling dignities, and perhaps of their ridiculing those precepts of the gospel which prohibited lasciviousness. If, however, the reader is of opinion that Jude, like Peter, speaks of the scoffers who are to arise about the end of the world, his exhortation to remember the words which Peter spake concerning them was highly proper, because the recollection of Peter's prophecy would put the faithful in every age on their guard against such false teachers as might arise in any future period.

Ver. 19.—1. These be they who separate themselves from others ;]—namely, on account of their pretended great illumination. In the common text it is ἀποσπείζοντες, who separate from. But many MSS. add the word ἰαυτεῖς, a reading which our translators have followed and which is warranted by the Vulgate, where we find, Qui segregant semetipsos. I likewise have followed that reading, and have supplied the word others, because the preposition in ἀποσπείζοντες requires it.—From Rom. xvi. 17. it appears, that the heretical teachers very early began to set up separate assemblies for worship. See Rom. xvi. 17. note 2. Perhaps they founded their practice on Isa. lii. 11.

2. Animal men.]—Some are of opinion that by ἀνυμνιστῶν, animal men, the apostle means those who are governed by the lusts which properly belong to the animal part of the human nature, and who place their whole happiness in sensual enjoyments. Others, by animal men, understand those who in religion admit of nothing as true but what is consonant to their own preconceived opinions, and can be explained upon what they call the principles of reason. In this sense of the word ἀνυμνιστῶν is used 1 Cor. ii. 14. See note 1. there.—I think the apostle calls the false teachers animal men, because they were neither inspired by the Spirit of God, nor guided by right reason.

3. Not having the Spirit.]—The ungodly teachers boasted of having an illumination from the Spirit superior to that of the apostles, and that of the disciples of the apostles. And on this pretence they separated themselves and their disciples from the others. But their

shackles of superstition. They admire and praise persons, not for their good qualities, but for their riches, that they may get money from them for their flattery.

17 But, beloved, to prevent you from giving heed to the vain speeches of these deceivers, continually recollect the words which were spoken prophetically by the apostles of our Lord Jesus Christ ;

18 That they foretold to you, that in the last time, namely after the destruction of the Jewish commonwealth, there would be scoffers in the church, who, ridiculing the strictness of the precepts of the gospel, would walk according to the impulses of their own impure lusts.

19 These be the teachers, who, opposing the apostles as void of the Spirit because they condemn their errors, separate themselves from the true disciples of Christ. But they are what they call us, mere animal men, who neither have the Spirit of God, nor the spirit of right reason.

20 But ye, beloved, by conversation and mutual exhortation, building one another in knowledge and holiness on the foundation of your most holy faith, and praying in your public assemblies by the inspiration of the Holy Ghost, which the false teachers and their disciples cannot do,

boasting was without foundation : these men were truly what they called others, mere animal men, not having the Spirit, either of God or of right reason.

Ver. 20.—1. Building one another on your most holy faith.]—Here faith is put for the objects of faith, namely, the doctrines, precepts, and promises of the gospel. This faith the apostle terms most holy, because its design and tendency is to discourage vice of all kinds, and to make men holy both in mind and body : Whereas the faith of the ungodly teachers, especially those of the Nicolaitan sect, was a most unholy faith, as it encouraged men in all manner of officiousness.

2. And praying by the Holy Spirit.]—From 1 Cor. xiv. 15. Προσκύματι τῷ Πνεύματι, 'I will pray with the Spirit,' ψάλλω τῷ Πνεύματι, 'I will sing with the Spirit,' it appears that the spiritual men in the first age uttered prayers and psalms in their public assemblies by an immediate inspiration of the Holy Ghost. To this exercise of their spiritual gift Jude exhorted the faithful to whom he wrote, not only because they would thereby keep themselves in the love of God, and in the firm expectation of pardon from Christ, as mentioned in the subsequent verse, but because it was a clear proof that they were not animal, but spiritual men : Whereas the ungodly teachers being incapable of praying by inspiration, they were thereby demonstrated to be mere animal men, who had not the Spirit.

Although in this passage Jude speaks only of inspired prayer, it is proper to observe, concerning prayer in general, that it is a duty expressly enjoined by Christ himself, Luke xviii. 1. xxi. 36. and by his apostles, 1 Thess. v. 17. : That it is recommended to us by the example of all the good men whose history is recorded in the scriptures, but chiefly by the example of Christ, who often prayed, not only with his disciples, but by himself in secret : That it is a principal part of the duty which, as the creatures of God, men owe to him, being an expression of the sense which they have of their absolute dependence on him for their being, and every thing they enjoy : That it is not enjoined for the purpose of informing God of our wishes and wants, since our heavenly Father knoweth what things we have need of before we ask him ; neither is it enjoined for the purpose of constraining God by our importunity to grant us our desires, but for inspiring us with the love of virtue and the hatred of vice, in order that God, agreeably to the laws of his moral government, may grant our petitions. For if he interests himself at all in human affairs, the virtuous man must be more the object of his love and care than the vicious ; and his government must be carried on in such a manner as finally to promote such a person's happiness, who therefore may ask of him the things necessary thereto, and reasonably expect to obtain them.

The influence of prayer in restraining men from sin and exciting them to virtue, and in regulating their whole temper and conduct, is excellently described in No. 28. of the Adventurer, as follows : "I know, that concerning the operation and effects of prayer there has been much doubtful disputation, in which innumerable metaphysical subtleties have been introduced, and the understanding has been bewildered in sophistry, and affronted with jargon ;—those who have no other proofs of the fitness and advantage of prayer than are to be found among these speculations, are but little acquainted with the practice."

"He who has acquired an experimental knowledge of this duty, knows that nothing so forcibly restrains from ill, as the remembrance of a recent address to heaven for protection and assistance. After having petitioned for power to resist temptation, there is so great an incongruity in not continuing the struggle, that we blush at the thought, and persevere, lest we lose all reverence for ourselves. After fervently devoting ourselves to God, we start with horror at immediate apostasy ; every act of deliberate wickedness is then complicated with hypocrisy and ingratitude ; it is a mockery of the Father of mercy, the forfeiture of that peace in which we closed our address, and a renunciation of the hope that it inspired."

"For a proof of this, let every man ask himself, as in the presence of Him 'who searches the heart,' whether he has never been deterred from prayer by his fondness for some criminal gratification, which he could not afterwards repeat without greater compunction. If prayer and immorality appear to be thus incompat-

21 *Keep one another in the love of God, expecting the mercy of our Lord Jesus Christ, (vs. 143.) with eternal life.*

22 *And making a difference,¹ have compassion indeed on some.*

23 *But others save (απαρ) by fear,¹ snatching THEM out of the fire,² hating even the garment spotted by the flesh.³*

24 *Now, to him who is able to guard you from stumbling,¹ and to present you faultless before the presence of his glory² with exceeding joy,*

25 *To the wise God alone,¹ (see Rom. xvi. 27. note 1.), our Saviour,² as glory and majesty, strength and right, both now and (ως παντας της αιωνας) throughout all ages. Amen.*

tible, prayer should not surely be lightly rejected by those who contend that moral virtue is the summit of human perfection; nor should it be encumbered with such circumstances as must inevitably render it less easy and less frequent; it should be considered as the wings of the soul, and should be always ready when a sudden impulse prompts her to spring up to God. We should not think it always necessary to be either in church or in our closet, to express joy, love, desire, trust, reverence, or complacency, in the fervour of a silent ejaculation. Adoration, hope, and even a petition, may be conceived in a moment; and the desire of the heart may ascend, without words, to Him by whom our thoughts are known afar off.³ He who considers himself as perpetually in the presence of the Almighty, need not fear that gratitude or homage can ever be ill-timed, or that it is profane thus to worship in any circumstances that are not criminal.

"There is no preservation from vice equal to this habitual and constant intercourse with God; neither does any thing equally alleviate distress or heighten prosperity. In distress, it sustains us with hope; and in prosperity, it adds to every other enjoyment the delight of gratitude.

"Let those, therefore, who have rejected religion, as they have given up incontestable advantages, try whether they cannot yet be recovered; let them review the arguments by which their judgment has been determined, and see whether they compel the assent of reason: and let those who upon this recollection perceive, that, though they have professed infidelity, they do indeed believe and tremble, no longer sacrifice happiness to folly, but pursue that wisdom whose ways are pleasantness and peace."

Ver. 22.—1. And making a difference;—namely, in their method of reclaiming those who had fallen from their love to God, and had lapsed into vice. For διακριτικως, being the participle of the present of the indicative of the middle voice, signifies *to make a distinction* between the lapsed, suitable to the nature of their offence.

2. Have compassion indeed on some.]—This, being opposed to *snatching others out of the fire*, mentioned in the next verse, signifies that they were to deal gently with those offenders whose situation was not so criminal and hazardous as that of others, because they had fallen, not through corruption of heart, but through ignorance and weakness of understanding; and being of a tractable disposition, and open to conviction, might be reclaimed. With such, the faithful, especially those who were employed in the office of teaching, were to use the mild methods of instruction and persuasion; and they were to do so from compassion to the lapsed.

Ver. 23.—1. But others save by fear.]—Endeavour to save others, who have erred from corruption of heart, and who are obstinate in their errors and vices, by rousing their fears. Set before them a future judgment with all its terrors. And if they continue unmoved, use the censures of the church as the last remedy. These methods Jude terms a 'snatching them out of the fire.'

2. Snatching them out of the fire.]—Commentators observe, that this is a proverbial expression, used Amos iv. 11. and Zech. iii. 2. to which St Paul alludes 1 Cor. iii. 15.; and that it denotes haste in reclaiming offenders, and even rough methods, when such are necessary, lest, if the opportunity be lost, the offenders should perish.—Sin is here likened to fire, on account of its destructive nature; and the saving sinners from their evil courses, is fitly compared to the snatching one hastily out of a house which is on fire. Or, the fire

21 *Keep one another in the constant exercise of love to God, and, in that method only, expect pardon from our Lord Jesus Christ, together with eternal life, as the consequence of pardon.*

22 *And, making a difference in your methods of reclaiming sinners, have compassion indeed on some who have erred through ignorance and weakness, and reclaim them by the gentle method of persuasion.*

23 *But the ungodly teachers, and such of their disciples as have erred through corruption of heart, save by the fear of reproofs and censures; snatching them out of the fire of the wrath of God: and, in doing them this good office, shun all familiar intercourse with them, as ye would shun touching a garment spotted by the flesh of one who hath a plague sore.*

24 *Now, to inspire you with courage to persevere in the doctrine and practice of the gospel, and to shew you with what assurance ye may rely on the protection of God, I conclude with ascribing to him who is able and willing to guard you from stumbling either into error or into sin, and to present you faultless before the manifestation of his glory at the day of judgment, with exceeding joy to yourselves and to the redeemed multitude;*

25 *Even to God who alone is wise underivedly, and who having contrived our salvation is our Saviour, be ascribed the glory of infinite perfection, and the majesty of empire absolutely universal; strength to govern that empire, and right to do whatever seemeth to himself good; both now and through all eternity. Amen.*

which the apostle here speaks of may be the divine wrath, called fire, Heb. xii. 29. 'For even our God is a consuming fire.'

3. Hating even the garment spotted by the flesh.]—This, which is a direction to those who snatch others out of the fire, implies, that in doing them that compassionate office, they are to avoid all familiarity with them, even as they would avoid touching a garment spotted by the flesh of one who hath died of the plague; lest they be infected by their vicious conversation.

Ver. 24.—1. Now, to him who is able to guard you from stumbling.]—So παραστανς, literally signifies. The apostle's meaning is, *guard you from falling into sin*. For the course of one's life being in scripture represented by the metaphor of walking, sinning is metaphorically represented by *stumbling* in walking.—Some who translate this clause 'keep you from falling,' by *falling* understand falling into calamity; in which sense they interpret Prov. xiv. 16. 'A just man falleth seven times, and riseth up again.' But in the apostolical writings the word *fall* commonly hath the meaning which I have affixed to it. See Rom. xi. 11. James ii. 10. iii. 2.

2. And to present you faultless before the presence of his glory.]—This being one of the characters of the persons to whom this doxology is addressed, it is argued by some, that God the Father is meant, who is said, Col. i. 20. 'By him (Christ) to reconcile all things to him.'—22. In the body of his flesh through death, to present you (the Colossians) holy, and unblamable, and unreprouvable in his sight.'—To this interpretation it is objected, that the Father cannot be meant here, because he is said to present believers faultless before the presence of his own glory; whereas it is well known, that the Father is not to judge the world, having committed all judgment to the Son. Nevertheless it is replied, That the Father may truly be said to present believers faultless at the judgment, before the presence of his own glory, because Christ himself hath told us, that he will come to judgment 'in the glory of the Father,' as well as in his own glory, Matt. xvi. 27.; that is, He will come surrounded with the glory whereby the presence of the Father is manifested to the angelical hosts in heaven.—But as Christ likewise is said, Eph. v. 27. 'to present the church to himself a glorious church, without spot,' &c. it renders the above argument doubtful.

Ver. 25.—1. To the wise God alone.]—That this is the true translation of *μονοθεως*, see proved Rom. xvi. 27. note 1.

2. Our Saviour.]—From this appellation it is argued, that *the wise God*, to whom this doxology is addressed, is Jesus Christ, whose proper title is *our Saviour*, and who is called *God* in other passages of scripture, particularly Rom. ix. 5. where he is styled *God over all blessed for ever*. Nevertheless, as in some passages of scripture, particularly Luke i. 47. 1 Tim. i. 1. Tit. i. 3. the Father is styled *our Saviour*, this argument likewise is doubtful. They who contend, that the doxology in this passage of Jude belongs to the Father, observe, that the same doxology is ambiguously addressed to God the Father, Rom. xvi. 27. where it runs thus, 'To the wise God alone, through Jesus Christ, be the glory for ever. Amen.'

After the words 'our Saviour,' in this verse, some MSS. add, 'through Jesus Christ our Lord;' and the best copies of the Vulgate have 'Soli Deo Salvatori nostro, per Jesum Christum Dominum nostrum, gloria et magnificentia, imperium et potestas ante omne seculum, et nunc et in omnia secula seculorum. Amen.'—See Mill on this verse.

END OF THE APOSTOLICAL EPISTLES.

SUPPLEMENT TO ESSAY IV.

On Translating the Greek Language used by the Writers of the New Testament.

THE author hath judged it necessary to make the following additions to Essay IV. for establishing more fully the translations which he hath given of the Greek particles, &c. as used by the writers of the New Testament, because, as he hath more than once remarked already, by rightly translating the Greek particles, most important alterations have been made in the sense of many passages of the apostolical epistles, whereby the meaning of these passages hath been placed in a more clear, unambiguous, and beautiful light, than formerly. Wherefore, if the reader is of opinion, that the meaning of any Greek word mentioned in Essay IV. is not sufficiently established by the examples there produced, he is desired to consult this supplement.

N. B.—*The Paragraphs of Essay IV. being all numbered, the figures prefixed to the following additions point out the paragraphs of that Essay to which they belong.*

NO. 1. ACTIVE VERBS express the agent's attempt or intention, &c. John i. 9. 'That was the true light which lighteth (which is designed to light) every man that cometh into the world.' Rom. ii. 4. 'Not knowing that the goodness of God leadeth (is designed to lead) thee to repentance.' 1 John i. 10. 'If we say we have not sinned, we make (we attempt to make) him a liar.' Rev. xii. 9. 'Called the Devil, and Satan, who deceiveth (who endeavours to deceive) the whole world.'

4. Active verbs express, not the doing, but the permission of a thing. 2 Sam. xxiv. 1. 'The anger of the Lord was moved against Israel, and he moved David (that is, permitted David to be moved by Satan) against Israel:' as is plain from 1 Chron. xxi. 1. 'And Satan stood up against Israel, and provoked David to number Israel.'

9.—1. The subjunctive mood put for the indicative. 2 Cor. xiii. 9. 'We are glad (ὅταν ἡμεῖς, ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ᾖτε) when we are weak and ye are strong.'

2. The infinitive with the article prefixed, is put for the subjunctive. Philip. iii. 10. Τὸ γινῶσι, 'That I may know him, and the power of his resurrection.'

3. Also for the corresponding substantive noun. Philip. iii. 21. Κατὰ τὴν ἐνεχμὴν τὴ δύνασθαι αὐτοῦ, 'According to that strong working whereby he is able even to subdue all things.'

10.—1. Buxtorff, in his Thesaur. p. 91. observes, that among the Hebrews, "Frequentissima est temporum commutatio et enallage, ut preteriti pro futuro, et futuri pro preterito: et in continuata sententia sequens tempus trahitur plerumque in naturam precedentis."

2. The preterite used for the future. Col. ii. 13. 'You, being dead through the sins and the uncircumcision of your flesh, (συνέζωσάντες, he hath) he will make alive together with him;' with Christ. Jude, ver. 11. (Καὶ ἀπολωλὸντο) 'And (have perished) shall perish in the rebellion of Korah.'

12.—1. The present tense put for the preterite. 1 John iii. 8. 'The devil sinneth (hath sinned) from the beginning.'

2. Also for the future. 1 Cor. xi. 24. 'This is my body (Τὸ ὅπερ ὑμῶν κλωμῆν) which is broken (which shall be broken; or, which is about to be broken) for you.'

16.—1. The Greek participles have sometimes an adverbative sense. Heb. xi. 13. 'All these died in faith, (μὴ λαθόντες) though they did not receive the things promised. For, seeing them afar off,' &c. Jude, ver. 5. 'I will therefore put you in remembrance, (ἐμνήσκω) though ye once knew this,' &c.*

2. The participle is put for the present of the indicative. Rom. ix. 5. 'Ὁ ὢν, 'Who is God over all.'* Rev. i. 8. 'I am Alpha and Omega, (ὁ ὢν) which is, and which was.'*

3. Beza, in his note on 2 John, ver. 7. saith, the participle of the imperfect of the indicative is used in innumerable places for the aorist. See 2 John, ver. 7. note 1.

18.—1. When one substantive governs another, the latter must be translated as an explication of the former. Iliad Δ. line 350. Ποιον σε ποῖος φερέω ἄρκος ὀδόντων: 'What kind of speech hath escaped the guard of your teeth?' that is, your teeth which are a guard, namely, to your tongue.

19.—1. Two substantives joined by a copulative particle must be translated in regimen. Philip. i. 25. Εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, 'For your furtherance and joy of faith;'* for the advancement of the joy of your faith.

21.—1. Genders of nouns. The neuter is sometimes put for the masculine. Gal. iii. 22. 'But the scripture hath shut up together (τὰ πάντα, all things) all men under sin.' Eph. i. 10. 'To gather together (τὰ πάντα) all men (Jews and Gentiles) under Christ.' 2 Thess. ii. 6. 'And ye know (το κατεχόν) what now restraineth;' ye know the person who now restraineth.

22.—1. The sacred writers, to render their discourse of greater extent, sometimes put the relative in the plural number, notwithstanding its antecedent is in the singular number. 1 John v. 16. 'If any one see his brother sinning a sin not unto death, let him ask God, and he will grant to him life for those,' &c.

24.—2. Genitive case denoting possession. Rom. xv. 8. Παράκλησις πατέρων, 'Promises belonging to the fathers.' Eph. iii. i. 'Paul (ὁ δέσμιος τῆ Χριστοῦ) a prisoner belonging to Christ Jesus.'

3. Denoting the end for which a thing is done or suffered. Philemon, ver. 13. 'He might minister to me (ἐν τοῖς δεσμοῖς τῆ ἐπαγγελίας) in these bonds for the gospel.'

27.—1. Comparison in the third degree, by a repetition of the word. Eph. ii. 4. 'Through his great love with which he loved us;' that is, through his exceeding great love. James v. 17. Καὶ προσευχῇ πρᾶσινυζατο, 'And (he prayed with prayer, that is) he prayed earnestly.' See also Eph. vi. 18.

31.—1. All signifies sometimes a considerable part only. John iv. 29. 'Come see a man who told me all things that ever I did.' Acts i. 1. 'All that Jesus began both to do and teach.' 1 Cor. ii. 15. 'The spiritual man examineth indeed all things.' 1 Cor. ix. 22. 'To all I have become all things.' Wherefore, 1 Pet. iv. 7. 'The end of all things hath approached,' signifies the end of the Jewish church and state only.

41.—1. Elect, elected, in the following passages may signify approved. Rom. xvi. 13. 'Rufus (ἐκλεκτὸν ἐν Κυρίῳ) the approved by the Lord.' Col. iii. 12. 'Put on therefore, (ὡς ἐκλεκτοὶ τῷ Θεῷ) as persons approved of God, holy and beloved, bowels of mercies.'

59.—1. Walk. In scripture one's moral conduct is denoted by the metaphor of walking; because, as walking

in a road ends in one's arrival at a place, so his moral conduct will at length end, either in happiness or in misery to him.

60.—1. *Word*, λόγος, sometimes denotes *eloquence*. 2 Cor. viii. 7. 'Therefore, as ye abound in faith (καὶ λόγῳ) and in eloquence.' Eph. vi. 19. 'That (λόγος) eloquence may be given me in the opening of my mouth.'

2. λόγος, *I promise*. Tit. i. 3. 'Hath manifested (τοῦ λόγου αὐτοῦ) his promise, by preaching with which I am instructed.' See note 1. on this verse.

3. λόγος, *I prayer*. 1 Kings xvii. 1. 'Elijah said to Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these three years but according to my word,' my prayer. See James v. 17. note 2.

4. λόγος, *A doctrine*. Tit. i. 9. 'Holding fast (τῆς πίστεως) the true doctrine.'

5. λόγος, *An history, a narration, a discourse*. Acts i. 1. 'The former (λόγον) treatise' or narration. 2 Pet. ii. 3. 'Will make merchandise of you (πλαστοῦς λόγους) by fictitious tales.'

6. λόγος, *An appearance or shew of a thing*. Col. ii. 23. 'Which things have indeed (λόγον) a show of wisdom.'

63.—1. *The relative pronouns refer to the remote antecedent*. Luke xxiii. 14. 'I have found no fault in this man. 15. No, nor yet Herod: for I sent you to him, and lo nothing worthy of death is done by him.' Not Herod, who is last mentioned, but Jesus, who is mentioned ver. 14. 1 Cor. xv. 25. 'For he must reign till (ὡς) he (God, who is mentioned in the preceding verse) hath put all the enemies under his feet.'

65.—1. *The pronoun ἑαυτοῦ is often used in the sense of ἄλλος, one another*. 1 Cor. vi. 7. 'Ye go to law (μὴ ἑαυτῶν) one with another.' See also Eph. iv. 19. 32. v. 19. Col. iii. 16. 1 Thessa. v. 13. Jude, ver. 20. John vii. 35.

66.—1. *The relative pronoun sometimes differs in gender from its antecedent, regarding its meaning rather than its form*. Matt. xxviii. 19. 'Teach (πάντα τὰ ὄντα) βαπτίζετε: αὐτοὺς) all nations, baptizing them.' John xv. 26. Το πνεῦμα—καὶ αὐτὸς μαρτυροῦμαι, 'The Spirit—he shall testify.' Rom. ix. 23, 24. Σκεπὲ ὡς—ὅς καὶ ἀκατάσφατος. Gal. iv. 19. Τίμιον μὲ ὡς παῖός. Philem. ver. 10. 'I beseech thee (πρὸς τὸ ἐμὸν τίμιον ὅν) for my son, whom I begat in my bonds.'

2. *The relative pronoun sometimes differs in number from its antecedent*. Philip. iii. 20. 'Our conversation is (σὺ ἑαυτοῦ) for heaven, from whence also we look for the Saviour.'

67.—1. *The relative pronoun ὅς is sometimes put for the demonstrative οὗτος*. 1 Cor. ii. 9. 'Ἄφ' ὧν οὐκ ὤφθη, 'Those things eye hath not seen,' &c.: So ὅς must be translated, because in the end of the sentence there is another ὅς, signifying *which*. 2 Cor. ii. 16. 'Ὅς μὲν, 'To these, indeed, it is the savour of death ending in death, (ὡς) δὲ) but to those,' &c.

81.—1. ἄλλα, *However*. 1 Tim. i. 16. ἄλλα διὰ τούτο, 'Howbeit, for this cause I obtained mercy.'

86.—1. ἄπο, *In*. Luke xii. 57. Τί δὲ καὶ ἀφ' ἑαυτῶν κρινεῖτε, 'And why also in yourselves do ye not judge what is right?' xxi. 3. 'Ye see and know (ἀφ' ἑαυτῶν) in yourselves, that the summer is now nigh.' Luke xix. 30. 'And some of the Pharisees (ἀπο τοῦ ὄχλου) in the crowd said.' Wherefore Philip. iv. 15. may be thus translated: 'When I went forth (ἀπὸ) in Macedonia.' See the note on that passage.

2. ἄπο, *By, by means of*. Matt. vii. 16. Ἀπο τῶν καρπῶν αὐτῶν, 'By their fruits ye shall know them.'

3. ἄπο denotes sometimes the *efficient cause*. Mark viii. 31. 'And be rejected (ἀπο τῶν πρεσβυτέρων) by the

elders.' James i. 27. 'Unspotted (ἀπο τοῦ κόσμου) by the world.'

90.—1. ὥστε often hath a *causal signification*. So our translators thought. Rom. iv. 15. 'Ὅ γὰρ νόμος ὥστε κατεργάζεται, 'Because the law worketh wrath.' Heb. viii. 11. 'If, indeed, perfection were through the Levitical priesthood, (ὁ λαὸς γὰρ ἐπ' αὐτῆς) because on account of it the people received the law.'

92.—1. ὥστε is used to introduce a *reason* for something in the writer's mind, which he hath not expressed. Thus, Rom. iv. 2. Εἰ γὰρ Ἀβραάμ ἐξ ἔργων δικαιοῦντο, 'For, if Abraham were justified by works, he might boast.' Here the proposition suppressed, which this is produced to prove, is, 'Abraham did not obtain justification by the flesh:' for, if Abraham were justified by the work of circumcision which he performed on his flesh, he might have boasted.

94.—1. ὥστε is used as an *affirmative particle*, and must be translated *indeed, certainly*. Rom. viii. 7. Τὸ γὰρ νομὸν τοῦ Θεοῦ οὐκ ὑποτάσσεται, ὡς γὰρ δυνάται, 'For it is not subject to the law of God, neither indeed can be.'

97.—1. ὥστε, *Now*. Eph. v. 9. 'Ὁ γὰρ καρπὸς, 'Now the fruit of the Spirit.'

98.—1. ὥστε has the *adversative sense* of δὲ, *but, yet, although*. Rom. xv. 4. 'Ὅσα γὰρ, 'But whatever things were before-written, were written for our instruction.' Philip. iii. 20. 'Ἡμεῖς γὰρ τοῦ πνεύματος, 'But our conversation is for heaven.' 2 Pet. i. 9. 'Ὁ γὰρ μὴ παρέσται ταῦτα, 'But he that lacketh these things is blind.'

101.—2. Δε, *Also*. John viii. 17. Καὶ ὡς τὸ νόμον δὲ τὸ ὁμολογεῖται, 'And in your law also it is written, that the testimony of two men is true.' See Parkh. Dictionary.

104.—1. Δε, *Besides, farther*. 2 Pet. i. 5. Καὶ αὐτὸ τούτο δὲ σπουδὴν πασάν, 'And besides this, giving all diligence, add to your faith virtue.'

114.—1. Διὰ, *To, forward*. Acts iii. 16. 'Yea, the faith which is (διὰ αὐτοῦ) toward him;' that is, which hath him for its object. Rom. iv. 25. 'Was raised again (διὰ τὴν δικαιοσύνην ἡμῶν) to our justification:—ad justificationem, nempe, ad testificandam justificationem nostri.' This is Pasor's translation. See his Lexicon, in voce διὰ; where he observes, that Rom. xi. 35. εἰ, causam procreantem, διὰ, conservantem, et ὡς, causam indicat finalem.

117.—1. Διὰ, *In*. Heb. vii. 9. 'Even Levi paid tithes (διὰ Ἀβραάμ) in Abraham.'

119.—1. Διὰ, *With*. Eph. vi. 18. 'Praying always (διὰ πάσης προσευχῆς), with all prayer,' that is, most earnestly See 27. 1.

121.—1. Διὰ, *Of, from*. Matt. xxvii. 18. 'For he knew that (διὰ φθύνου) from envy they had delivered him.' 2 Thessa. ii. 2. 'Nor by letter as (δι' ἡμῶν) from us.'

122.—1. Διὸ is sometimes used *causally*, and must be translated *for*. Eph. iv. 8. Διὸ λέγει, 'For he saith, he ascended up on high.' James iv. 6. 'He giveth greater grace, (διὸ λέγει) for he saith, God resisteth the proud.' 1 Pet. ii. 6. Διὸ καὶ, 'For even it is contained in the scripture.'

123.—1. Διὸτι, *For*. 1 Pet. i. 24. Διὸτι πᾶσα σὰρξ, 'For all flesh is as grass.'

124.—1. Εἰ, an adverb of *time*, signifying *when*. 3 John ver. 10. 'For this cause, (ἐν ᾧ) when I come I will bring his deeds to remembrance.'

127.—1. Εἰ for ὅτι, *That*. 1 John iii. 13. 'Do not wonder (ὡς) that the world hateth you.'

130.—2. Εἰ, *Though*. 2 Tim. ii. 13. Εἰ ἀπιστήσῃ, πάντες ὡς ἐγὼ μὲν. In rendering this clause, our translators being sensible of the absurdity of making the faithfulness of God depend on men's unfaithfulness, and

not recollecting that *u* signifies *although*, have in their translation endeavoured to avoid the absurdity, not very properly, by supplying the word *yet*; thus, 'If we believe not, *yet* he abideth faithful.' The proper translation is, 'Though we be unfaithful, he abideth faithful: he cannot deny himself.'

133.—2. *Εἰ γὰρ*, *Siquidem*, *since indeed*. 2 Pet. ii. 4. *Εἰ γὰρ ὁ Θεὸς ἀγγέλων ἡμαρτησάντων οὐκ ἐφείσατο*, 'Since indeed God did not spare the angels who sinned.'

134.—1. *Εἰ γὰρ*, *Seeing at least*. Chandler saith, *u* γὰρ is used in this sense by the best writers; and in support of his opinion cites *Ælian*. Pierce is of the same opinion, in his note on Col. i. 23.

135.—1. *Εἰ καὶ*, *Although*. Scapula translates *u* καὶ, *etsi etiam*.

136.—2. *Εἰ μὴ* in the LXX. often denotes *a question*, and signifies, *Nam*. Gen. iii. 11. *Εἰ μὴ φάγετε*, 'Hast thou eaten of the tree?' 2 Cor. iii. 1. *Εἰ μὴ χερζήσωμεν*, 'Or need we, as some, letters of recommendation to you?'

141.—2. *Εἰς*, *Into*. Matt. ii. 13. 'Flee (*u*) into Egypt.' See also ver. 14. Acts xvi. 15. 'Come (*u*) into my house.' Gal. iv. 6. 'God hath sent forth the Spirit of his Son (*u*) into your hearts.' Ver. 24. 'Bringeth forth children (*u*) into bondage.' See Parkhurst's Dictionary in voc. *u*.

3. *Εἰς*, *To, unto*. Eph. iv. 13. *Εἰς*, 'Unto the measure of the stature.' 1 Pet. iv. 9. 'Use hospitality (*u* αλλήλους) one to another.'

142.—1. *Εἰς*, *Concerning*. 1 Thess. v. 18. 'This is the will of God by Christ Jesus (*u*) concerning you.' Gal. iii. 17. 'The covenant which was afore ratified concerning Christ.'

2. *Εἰς*, *For*. Mark i. 4. 'John did baptize in the wilderness, and preach the baptism of repentance (*u*) for the remission of sins.' Rom. xi. 32. 'God hath shut up together all (*u* ἀποθνήσκον) for disobedience.' xiii. 14. 'Make no provision (*u*) for the flesh.' 1 Cor. xvi. 1. 'Now concerning the collection (*u*) for the saints.' Col. i. 16. 'All things were created by him (*καὶ u*) and for him.' 2 Tim. i. 11. *Εἰς ὃ*, 'For which testimony.'

3. *Εἰς*, *On account of*. Eph. iii. 2. 'The grace of God which was given me (*u* ὑμῶν) on your account.' 2 Thess. i. 11. *Εἰς ὃ*, 'On which account also we always pray.'

4. *Εἰς*, *On, upon*. 2 Cor. xi. 20. 'If one smite you (*u* προσώπων) on the face.'

5. *Εἰς*, *Against*, denoting a determined time. 2 Pet. iii. 7. 'Safely kept for fire (*u*) against the day of judgment.'

6. *Εἰς*, governing the accusative case, signifies *in*. 2 Pet. i. 8. 'Neither be barren nor unfruitful (*u* ἐργασίᾳ) in the knowledge of our Lord Jesus Christ.'

7. *Εἰς*, *Until*. Eph. i. 14. 'Which is the earnest of our inheritance (*u*) until the redemption of the purchased possession.' iv. 30. 'With whom ye are sealed (*u*) until the day of redemption.'

146.—1. *Εἰς*, *By*. Acts vii. 53. 'Who have received the law (*u*) by the disposition of angels.'

155.—1. *Εἰς*, *Εἰς*, *Belonging to*. 2 Cor. ix. 2. 'Ὁ ἐξ ὑμῶν ζήλος', 'Your zeal.' Luke viii. 27. 'There met him a certain man (*u* τῆς πόλεως) belonging to the city; as is evident from the latter part of the verse.'

2. *Εἰς*, *From*. Rom. ix. 23. 'Because he eateth not (*u*) from faith: for whatever is not (*u*) from faith is sin.' 2 Pet. ii. 21. 'Than after they have known it, to turn (*u*) from the holy commandment.'

157.—1. *Εἰς*, *Among*. Rom. ix. 24. 'Hath called not only (*u*) among the Jews, but also (*u*) among the Gentiles.'

163.—2. *Εἰς*, *Into, throughout*. Luke vii. 17. 'This rumour of him went forth (*u*) throughout all Judea, and (*u*) throughout all the region round about.'

164.—1. *Εἰς*, *For*, denoting the *final cause* or *purpose*. Matt. vi. 7. 'They think they shall be heard (*u*) for their much speaking.' 1 Pet. iv. 14. 'If ye be reproached (*u*) for the name of Christ.'

167.—1. *Εἰς*, *Through*. Luke i. 77. 'To give the knowledge of salvation (*u*) through the remission of sins.' Rom. v. 10. 'We shall be saved (*u*) through his life.' Eph. ii. 7. 'His kindness towards us (*u*) through Christ Jesus.' vi. 10. 'Be strong (*u*) through the Lord, and (*u*) through the power of his might.'

168.—1. *Εἰς*, *Concerning*. Gal. iv. 20. 'For I am exceedingly in doubt (*u* ὑμῶν) concerning you.'

170.—1. *Εἰς*, *Nigh to*. Josh. x. 10. 'Slew them with a great slaughter, (LXX. *Εν Γαζων*) near to Gibeon.' Judg. xviii. 12. 'They went up and pitched (LXX. *u* Κιρζαθ-ζα-ριμ) near to Kirjath-jearim in Judah; wherefore they called the place Mahaneh-dan: Behold it is behind Kirjath-jearim.'

172.—1. *Εἰς*, *Among*. 1 Cor. iii. 18. 'If any one (*u* ὑμῶν) among you seemeth to be wise.'

174.—1. *Εἰς*, *After*, denoting similitude. Eph. ii. 4. *Εν ὧς*, 'After whom also we all had our conversation formerly.'

175.—1. *Εἰς*, *Under*. Rom. iii. 19. 'It saith to them who are (*u* τῷ νόμῳ) under the law.'

179.—2. *Εἰς*, *Because* has likewise a *causal* signification, and is translated *because, for*. Matt. xxi. 46. 'When they sought to lay hands on him, they feared the multitude, (*u* οὐδὲν) because they took him for a prophet.' Luke xi. 6. *Εἰς*, 'For a friend of mine, in his journey, is come to me.'

186.—1. *Εἰς*, *Of*. Heb. viii. 1. 'Now (*u*) of the things which we have spoken this is the sum.' ix. 15. 'For the redemption of the transgressions (*u*) of the first covenant.'

188.—1. *Εἰς*, *In*. 2 Cor. ii. 14. 'Remaineth the same vail untaken away (*u*) in the reading of the Old Testament.'

190.—1. *Εἰς*, *On account of*. Philip. i. 5. *Εἰς*, 'For (that is, on account of) your fellowship in the gospel.'

191.—1. *Εἰς*, *Against*. Matt. xxvi. 55. 'Are ye come out as (*u*) against a thief?' Mark iii. 24. 'And if a kingdom be divided (*u*) against itself.' 1 Pet. iii. 12. 'The face of the Lord is (*u*) against.'

2. *Εἰς*, *To, unto*, denoting the *end* for which a thing is done. Eph. ii. 10. 'Created (*u*) unto good works.' Philip. iii. 14. 'I follow on according to the mark, (*u*) to the prize.'

3. *Εἰς*, *Over*, denoting *authority*. Acts xii. 20. 'Having made Blastus, (*u* ἐν τῇ τῇ κατὰ τὸν βασιλέως) who was over the king's bedchamber, their friend.' Eph. iv. 6. 'Who is (*u*) over all.'

4. *Εἰς*, *Over*, in respect of *place*. Heb. ix. 17. 'Is firm (*u* νεκρῶν) over dead sacrifices.' James v. 14. 'Let them pray (*u*) over him.'

195.—1. *Εἰς*, conjunction, *And*. 1 Cor. ii. 1. 'Came not with excellency of speech (*u*) and of wisdom.' xvi. 6. 'And perhaps I shall abide (*u* καὶ) and even winter with you.' 2 Cor. i. 13. 'Than what ye read, (*u* καὶ) and also acknowledge.' x. 12. 'We dare not rank (*u*) and compare ourselves.'

196.—1. *Εἰς* is used *interrogatively*. 1 Thess. ii. 19. *ἤ καὶ ὑμεῖς*; 'Are not even ye?'

203.—1. *Καθὼς*, *Seeing*. Gal. iii. 6. *Καθὼς Ἀβραάμ*, 'Seeing Abraham believed God, and it was counted to him for righteousness.'

2. *Καθὼς*, *According, according as*. Eph. i. 4. *Καθὼς ἐκλεξάτο ἡμᾶς*, 'According as he hath chosen us.'

3. *Καθὼς*, *Even as*. Rom. i. 28. *Καὶ καθὼς*, 'And even as they did not like to retain,' &c. 2 Pet. i. 14. *Καθὼς*, 'Even as our Lord Jesus Christ hath shewed me.'

202.—1. *Και, Therefore.* Rom. viii. 17. 'And if children, (και) then (therefore) heirs.'

209.—1. *Και, Even as.* Philom. ver. 17. 'Profitable to thee (και) even as to me.'

210.—1. *Και, When.* Heb. viii. 8. 'Behold, the days come, saith the Lord, (και) when I will make a new covenant.'

211. *Και, And yet.* John iii. 11. 'And testify what we have seen, (και) and yet ye receive not our testimony.' See also ver. 32.

212.—1. *Και, So.* Luke vi. 31. 'And as ye would that men should do to you, (και) so do ye to them in like manner.' John vi. 57. 'As the living father hath sent me, and I live by the Father, (και) so he that eateth me.'* xv. 9. 'As the Father hath loved me, (και) so have I loved you.'

224.—2. *Και, Moreover.* Heb. vii. 15. *Και, 'Moreover, it is still more exceedingly plain.'*

225.—2. *Κατα, As, denoting likeness.* Xenoph. Hel. 2. 92. 'Honoured (κατα δμωματα τον πατερα) by the people, as his father was.'

228.—2. *Κατα, with a genitive, sometimes signifies on, upon.* Mark xiv. 3. 'She brake the box, and poured it (κατα της κεφαλης) on his head.' 1 Cor. xi. 4. 'Every man who prayeth, or prophesieth (κατα κεφαλης εχων) having a veil on his head.' Jude, ver. 15. 'To execute judgment (κατα παντων) upon all.'

3. *Κατα, Against, contrary to.* Gal. iii. 21. 'Is the law then (κατα) against the promises of God?'* contrary to them.

232.—1. *Κατα, In.* 1 Cor. xiv. 40. 'Let all things be done decently, and (κατα ταγον) in order.'* Heb. iii. 8. *Κατα, 'In the day of temptation.'*

238.—2. *Μω, by our translators, is considered as a causal particle.* Rom. xiv. 2. 'Ος μω, 'For one believeth that he may eat all things.'

249.—2. *Νυν is used as an interjection of beseeching.* 1 John ii. 28. *Καυ, 'Now therefore, little children, abide in him.'*

3. *Νυν, according to Raphelius, implies somewhat of admiration, or rather of indignation.* Luke xi. 39. *Νυν υμεις οι φαρισαι, 'Now do ye Pharisees cleanse the outside of the cup and the platter.'* Raphelius observes, that Arrian in Epictet. uses *νυν* in the same manner.

4. *Νυν, with the article prefixed, is used as an adjective.* 2 Cor. viii. 14. *Εν τη νυν καιρω, 'In the present time.'* 1 Tim. iv. 8. *Ζωης της νυν, 'The life that now is,'* the present life.* Matt. xxiv. 21. *Εως της νυν, supp. καιν, 'To this (the present) time.'** Acts iv. 29. *Και τα νυν κρησιν ενδι τας απωλας αυτων, 'And, O Lord, behold their threatenings, (τα νυν, supp. κατα τα περὶ ματα νυν) according to the present circumstances.'*

254.—1. *Οτι, Because.* 1 John ii. 11. 'And knoweth not whither he goeth, (οτι) because that darkness hath blinded his eyes.'

2. *Οτι, sometimes hath an adversative sense, and must be translated but, yet.* Wherefore Heb. viii. 9. may be thus translated, 'Taking them by the hand to lead them

out of the land of Egypt.' *Οτι, 'But they did not abide in my covenant.'* 1 John iii. 20. *Οτι ουκ, 'But if our heart condemn us.'*

259.—1. *Οτι, When.* 2 John, ver. 4. 'I rejoiced greatly (οτι) when I found of thy children walking in truth.'

261.—1. *Οτι is used to introduce a new sentence.* 1 John v. 9. 'If we receive the witness of men, the witness of God is greater.' *Οτι, 'Now this is the witness of God,' &c.*

268. *Παλιν, On the other hand.* 1 John ii. 8. *Παλιν 'On the other hand, I write to you a new commandment.'*

286.—1. *Παλιν.* Mintert observes, that *παλιν* is used by the LXX. as an illative particle, *itaque, propterea.*

290.—1. *Προς, Of, concerning.* Heb. iv. 13. *Προς ον, 'Of whom we speak.'* Neh. ii. 18. LXX. 'He spake (προς της λογης τε βασιλεως) of the words of the king.'

294.—1. *Προς, With, denoting presence.* 2 Thess. ii. 5. 'Remember ye not (οτι επι ον προς υμεις) that when I was yet with you.'

306.—2. *Τις, Who, interrogative.* Acts xix. 15. 'But ye, (τις ει) who (what sort of persons) are ye?*' Heb. i. 5. *Τις γαρ, 'To whom of the angels said he at any time?'* Rev. vii. 13. *Τις υοι, 'Who are these that are clothed with white robes?'*

3. *Τς, Any one.* Heb. x. 28. *Τς, 'Any one who (whosoever) disregarded the law of Moses, died without mercy.'* 2 Pet. iii. 9. 'Not willing (τνας) that any should perish.'

306.—1. *Τπως, Concerning.* Phavorinus, *ιπως, ομοως τις πω.*

308.—1. *Τπως, Instead of.* 2 Cor. v. 20. 'We pray you (ιπως χριστου) in Christ's stead, be ye reconciled to God.'

309.—1. *Τπως, On account of.* 2 Cor. xii. 10. 'Distresses (ιπως χριστου) on account of Christ.'

310.—1. *Τπως, With respect to.* Philip. i. 29. *Το ιπως χριστου, 'This with respect to Christ hath been graciously given you, not only to believe on him, but also to suffer for his sake.'*

318.—2. *Εν ψ, Therefore.* Heb. vi. 17. *Εν ψ, 'Therefore God, willing more abundantly to shew to the heirs of promise the immutability.'* See note 1. on the verse.

319.—1. *Ος, Certainly.* 2 Pet. i. 3. *Ος, 'Certainly his divine power hath gifted to us.'*

321.—1. *Ος, Namely.* 2 Thess. ii. 2. *Ος οτι, 'namely, that: or, intimating that the day of Christ is at hand.'*

325. *Ος, That.* Rom. i. 9. 'God is my witness, whom I serve in the gospel of his Son, (ος) that without ceasing I make mention of you always in my prayers.'* In this sense *ος* is used by Xenophon, Memorab. lib. i. *Πρωτον μω εν, ως κε νομιζω, ως η πολεις νομιζω θεους, ποιω πωτι εχρησαντο τεμμεριω;* 'First, then, that he did not reckon them gods, whom the city reckoned gods—what kind of argument did they use?'

ESSAY VIII.

CONCERNING THE RIGHT INTERPRETATION OF THE WRITINGS IN WHICH THE REVELATIONS OF GOD ARE CONTAINED.

THE revelations of God being designed to give mankind the knowledge of his counsels respecting their salvation, the right understanding of these revelations must appear to every religious person a matter of great importance. This Essay, therefore, having for its object to explain the phraseology of the writings in which the revelations of God are recorded, it will meet with attention from the reader, in proportion to the value which he puts on religious knowledge.

SECT. I.—Of the Original Language of Mankind, and of the Method in which Language was at first formed.

THE books which contain the revelations of God, being more ancient than any books now extant, are written in the language which mankind used in the first ages, or in a language nearly allied to it. Wherefore, the style of these writings being very different from that of modern compositions, to interpret them as modern compositions are interpreted is without doubt to misinterpret them. Accordingly, persons ignorant of the character of the primitive languages, have, by that method of interpretation, been led to fancy that the scriptures contain sentiments unworthy of God, whereby they have not only exposed these venerable writings to the scorn of infidels, but have formed to themselves false notions in religion, which have had a pernicious influence on their morals.

For avoiding these evils, the nature and character of the language first spoken by mankind must be well understood; and for that purpose the best method seems to be, to consider in what manner language was originally formed.

The first ideas which come into the human mind being those which enter by the senses, it is reasonable to believe that names for expressing sensible objects would be invented before any others, and, after them, terms for expressing those operations of the senses, by which the ideas of sensible objects are acquired.—And because the operation of the senses have some resemblance to the operations of intellect, to express the operations of intellect mankind would naturally have recourse to the words by which they expressed the operation of the senses.—Thus, many words of the primitive language of mankind must have had a twofold signification. According to the one signification they denoted ideas of sense, and according to the other they denoted ideas of intellect; so that, although these words were the same in respect of their sound, they were really different words in respect of their signification: and to mark that difference, after the nature of language came to be accurately investigated, the words which denoted the ideas of sense, when used to express the ideas of intellect, were called by critics *metaphors*, from a Greek word which signifies *to transfer*; because these words, so used, were carried away from their original meaning to a different one, which, however, had some resemblance to it.

Metaphorical meanings being affixed to words in the ancient languages to remedy the poverty of these languages, it is plain, that the more ancient any language is it will consist of the fewer words, consequently the more numerous and bold its metaphors will be. Accordingly we find, that the primitive languages, and even the lan-

guages of savage tribes, which may be ranked with the primitive languages, are all of them highly figurative. On this subject it is proper to observe, that even after a language has become sufficiently copious, if the people who use it possess a vigorous and warm imagination, and are favourably situated for enjoying sensual gratifications, as is the case with most of the eastern nations, being by these circumstances peculiarly disposed to relish the sensible pictures exhibited in metaphorical and other figurative expressions, such a people, instead of retrenching, will rather multiply these expressions. Hence the language of that people will be more figurative than the languages of nations whose imagination is languid, and whose situation does not permit them to be occupied in sensual gratifications. This is the reason that the language of the Hebrews, and of the other eastern nations, by the multitude, the variety, the boldness, and even the extravagance of its metaphorical expressions, is distinguished from the more temperate speech of the nations in the western parts of the world, whose imagination is not so warm, and whose climate and soil are not so favourable to luxury as theirs.

Of the bold metaphors used by the ancient Hebrews, the following examples are all taken from their sacred books:—Gen. iv. 10. 'The voice of thy brother's blood *crieth* to me from the ground.' Gen. xix. 26. 'His wife looked back from behind him, and she became a *pillar of salt*.' Gen. xlix. 11. 'He washed—his clothes in the *blood of grapes*,' to signify that Judah was to inhabit a country fruitful in vines. Psal. v. 9. 'Their throat is an open *sepulchre*.' Psal. lx. 3. 'Thou hast made us to drink the *wine of astonishment*.' Psal. lxxviii. 25. 'Man did eat angels' *food*: he sent them meat to the full.' Psal. cxxix. 3. 'The plowers *plowed* upon my back; they made long their *furrows*.' Isa. xxxiv. 3. 'The mountains shall be *melted* with their blood:' ver. 4. 'And all the host of heaven shall be *dissolved*, and the heavens shall be *rolled together as a scroll*:' ver. 6. 'The sword of the Lord is *filled* with blood, it is made *fat* with fatness.' Isa. xiv. 23. 'I will *sweep* it with the *besom* of destruction, saith the Lord of hosts.' Jer. xx. 7. 'O Lord, thou hast *deceived* me, and I was *deceived*.' Isa. v. 1. 'My well beloved hath a vineyard in a very fruitful hill.' In the original it is, *on a horn, the son of oil*: The horn being the highest part of horned animals, it is used to denote the highest part of a country; *an hill*. This *horn* or *hill* is called the *son of oil*, because the olive which produces oil is one of the valuable fruits of the earth. See Lowth on the passage. Isa. xi. 15. 'The Lord shall utterly destroy the *tongue* of the Egyptian sea.'

Having in the scriptures these, and many other examples of bold metaphors, the natural effect of the poverty of the ancient language of the Hebrews, why should we be either surprised or offended with the bold figurative language in which the Hebrews expressed their conceptions of the divine nature and government? Theirs was not a philosophical language, but the primitive speech of an uncultivated race of men, who, by words and phrases taken from objects of sense, endeavoured to express their notions of matters which cannot be distinctly conceived by the human mind, and far

less expressed in human language.—Wherefore, they injure the Hebrews who affirm, that they believed the Deity to have a body, consisting of members of the like form and use with the members of the human body, because, in their sacred writings, the *eyes*, the *ears*, the *hands*, and the *feet* of God, are spoken of; and because he is represented as acting with these members after the manner of man. Gen. iii. 8. 'They heard the voice of the Lord God walking in the garden in the cool of the day.' Gen. ix. 16. 'And the bow shall be in the cloud, and I will look upon it.' Exod. xv. 3. 'The Lord is a man of war.' Ver. 6. 'Thy right hand, O Lord, hath dashed in pieces the enemy.' Ver. 8. 'With the blast of thy nostrils the waters were gathered together.' Psal. xviii. 8. 'There went up a smoke out of his nostrils, and fire out of his mouth devoured; coals were kindled by it.' Ver. 9. 'He bowed his heavens also and came down, and darkness was under his feet.' Ver. 10. 'And he rode upon a cherub, and did fly upon the wings of the wind.' Psal. ii. 7. 'Thou art my Son, this day I have begotten thee.'

In like manner they injure the Hebrews who affirm, that they thought God was moved by *anger*, *jealousy*, *hatted*, *revenge*, *grief*, and other human passions, because in their scriptures it is said, Gen. vi. 6. 'It repented the Lord that he made man on the earth, and it grieved him at his heart.' Exod. xv. 7. 'Thou sentest forth thy wrath, which consumed them as stubble.' Exod. xx. 5. 'I the Lord thy God am a jealous God.' Numb. xi. 33. 'The wrath of the Lord was kindled against the people.' Prov. viii. 13. 'The evil way and froward mouth do I hate.' Isa. xxxiv. 2. 'The indignation of the Lord is upon all nations, and his fury upon all their armies.' Nah. i. 2. 'God is jealous, and the Lord revengeth and is furious. The Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies.'

They also injure the Hebrews who affirm, that they believed the Deity subject to *human infirmity*, because it is said, Gen. ii. 2. 'God rested on the seventh day from all his work which he had made.' Gen. viii. 21. 'The Lord smelled a sweet savour.' Gen. xviii. 20. 'Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, 20. I will go down now and see whether they have done altogether according to the cry of it which is come up to me: And if not, I will know.' Psal. ii. 4. 'He that sitteth in the heavens shall laugh; the Lord shall have them in derision.' Psal. lxxviii. 65. 'Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine.'

These and the like expressions are highly *metaphorical*, and imply nothing more but that in the divine mind and conduct there is somewhat analogous to, and resembling the sensible objects and the human affections on which these metaphorical expressions are founded. For if any one contends, that the Hebrews themselves understood these expressions literally when applied to the Deity, and meant that they should be so understood by those who read their scriptures, he must likewise contend, that the following expressions were understood by them in their literal meaning:—Psal. xvii. 8. 'Hide me under the shadow of thy wings.' Psal. lvii. 1. 'In the shadow of thy wings I will make my refuge, until these calamities be overpast.' Psal. lxi. 4. 'I will trust in the covert of thy wings.' Psal. xci. 1. 'He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.' Ver. 4. 'He shall cover thee with his feathers, and under his wings shalt thou trust.'—I say, if from the passages of scripture in which the members of the human body are ascribed to the Deity, it is inferred that the ancient Hebrews believed

the Deity hath a body of the same form with the human body, we must, from the last mentioned passages of the same scriptures, conclude, that they believed the Deity to be a *tree*, with spreading branches and leaves which afforded an agreeable shade; and a great *fowl*, with feathers and wings; and even a rock, because he is so called Deut. xxxii. 16. Psal. xviii. 2. 31.

Such are the bold metaphors by which the ancient Hebrews expressed their conceptions of the attributes and operations of God. To prevent, however, those who are acquainted only with modern languages from being shocked with the boldness of these figures, modern critics have distinguished them by the appellation of *Anthropopathia*; concerning which Lowth on Isa. i. 24. 'Aha, I will be eased of mine adversaries, I will be avenged of mine enemies,' thus writeth: "This is a strong instance of the metaphor called *Anthropopathia*; by which, throughout the scriptures, as well the historical as the poetical parts, the sentiments, sensations, and affections—the bodily faculties, qualities, and members of men, and even of brute animals, are attributed to God, and that with the utmost liberty and latitude of application. The foundation of this is obvious, it arises from necessity: We have no idea of the natural attributes of God, of his pure essence, of his manner of existence, of his manner of acting: when therefore we would treat on these subjects, we find ourselves forced to express them by sensible images. But necessity leads to beauty: This is true of metaphor in general, and in particular of this kind of metaphor; which is used with great elegance and sublimity in the sacred poetry: and, what is very remarkable, in the grossest instances of the application of it, it is generally the most striking and the most sublime. The reason seems to be this: When the images are taken from the superior faculties of the human nature, from the purer and more generous affections, and applied to God, we are apt to acquiesce in the notion; we overlook the metaphor, and take it as a proper attribute: but when the idea is gross and offensive, as in this passage of Isaiah, where the impatience of anger and the pleasure of revenge is attributed to God, we are immediately shocked at the application, the impropriety strikes us at once; and the mind, casting about for something in the divine nature analogous to the image, lays hold on some great, obscure, vague idea, which she endeavours in vain to comprehend, and is lost in immensity and astonishment. See De S. Poesi Hebr. Prel. xvi. sub. fin. where this matter is treated and illustrated by examples."

From the above ingenious remarks it appears, that notwithstanding metaphors and other figures derive their origin from the poverty of language, they infuse both strength and beauty into any discourse where they are judiciously used. By exhibiting sensible pictures of our conceptions accompanied with pleasant images, they make a strong impression on the mind of the hearers: for which reason they have found a place, not in the ancient languages only, but in all the modern tongues also; not excepting those which are the most copious and the most refined: in so much that it hath become the business of the poets and orators to ransack the whole compass of nature in search of resemblances between sensible and intellectual objects, on which to graft metaphors; and, not satisfied with natural and apparent likenesses, the most remote and disparent resemblances, nay resemblances founded merely on popular opinions, local prejudices, and national customs, have been made the foundation of metaphors. Hence that diversity of figurative expressions observable in the languages of nations living at a distance from each other: hence, also, the figures which to one nation appear natural and expressive, to others appear un-natural, tumid, and ridiculous.

SECT. II.—Of Picture-writing; and of its Influence in the Formation of the Primitive Languages.

IN the early ages, after men had acquired any branch of useful knowledge, either by research or by observation, they naturally wished to communicate that knowledge to their contemporaries, and even to transmit it to posterity. But this they could not do effectually, till they contrived a method of making speech the object of sight. When this was accomplished, the knowledge which they conveyed to the ears of a few by pronounced speech, it was in their power to convey to multitudes, even in the most distant countries, by the eye.

The first method of rendering speech visible, was that which history informs us was practised by all the ancient nations we have any knowledge of, from the Chinese in the east to the Mexicans in the west, and from the Egyptians in the south to the Scythians in the north. All these, taught by nature, formed images or pictures, on wood, or stone, or clay, of the sensible objects for which they had invented names, and of which they had occasion to discourse. By these pictures they represented not only the things themselves, but the articulate sounds or names also by which they were called. Thus, to express in that kind of writing a *man*, or a *horse*, that is, to express both the name and the thing, they drew its picture on some permanent substance, whereby, not only the thing itself, but its name, was immediately suggested to those who looked on its picture. But this method being tedious, the Egyptians, who it is supposed were the inventors of picture-writing, shortened it by converting the picture into a *symbol*, which as Warburton, to whom I am indebted for many particulars in this section, observes in his Divine Legation, they did in three ways. 1. By making the principal part of the *symbol* stand for the whole of it, and by agreeing that that part should express the character of the thing represented by the symbol. Thus, they expressed a fuller by *two feet standing in water*; and a charioteer, by *an arm holding a whip*. This is what is called the *Curiologic Hieroglyphic*.—2. From this the Egyptians proceeded to a more artful method of rendering speech visible and permanent; namely, by putting the instruments, whether real or metaphorical, by which a thing was done. Thus, they expressed a *battle* by *two hands*, the one holding a *shield*, the other a *bow*: a *siege* by a *scaling-ladder*: *the divine omniscience* by *an eye* eminently placed: a *monarch* by *an eye* and a *sceptre*. Sometimes they represented the agent without the instrument, to show the quality of the action. Thus a *judge* was expressed by *a man without hands looking downwards*, to shew that a judge ought not to be moved either by interest or pity. This method was called *The Tropologic Hieroglyphic*.—3. Their third, and most artificial method of abridging picture-writing, was to make one thing stand for another, where any resemblance or analogy, however far-fetched, could be observed between the thing represented and the thing by which it was represented, whether that resemblance was founded in nature or in popular opinion only. Thus a *serpent*, on account of its vigour and spirit, its longevity and revivescence, was made the symbol of the *divine nature*: a *mouse* was used to represent *destruction*: a *wild-goat*, *uncleanliness*: a *fly*, *impudence*: an *ant*, *knowledge*: a *serpent in a circle*, the *universe*: and the *variegated spots* of the *serpent's skin*, the *stars*. This method of writing was called *The Allegorical, Analogical, or Symbolical Hieroglyphic*. And being formed on their knowledge of physics, the marks of which it was composed increased in number, as the Egyptians, the inventors of picture-writing, increased in science.

But, in regard there are many qualities and relations of things which are not objects of sense, and many com-

plex moral modes, and other mental conceptions, which cannot be likened to any object of sense, consequently, which cannot be expressed by any picture, natural or symbolical, it became necessary, in all kinds of picture-writing, to introduce arbitrary marks for expressing these qualities, relations, and modes. Yet, even with this aid, picture-writing was still very defective and obscure. The Chinese, therefore, to improve the method of rendering speech visible and permanent by writing, threw away the images or pictures altogether, and substituted in their place new marks, formed, it is said, from the images. However, as in this way of writing every word required a distinct character or mark, and as the greatest part of these characters were arbitrary, the difficulty of acquiring the knowledge of the meaning of such a multitude of characters was so great, that very few could attain to it. Meanwhile, the Chinese method of denoting the separate words of which speech consisteth, by separate marks, is supposed by some to have suggested to the ingenious in other nations the idea of expressing, by separate marks, the distinct articulate sounds of which words are composed. Hence the alphabetical or *literal* method of writing arose, which, on account of its great facility and utility, hath come into general use among all civilized nations, except the Chinese themselves.

The literal method of writing is generally said to have been first practised by the Phœnicians. But whether they, or whoever else first used that method of rendering speech visible, were the inventors of the art; or whether, as Plato and Tully thought, De Leg. lib. iv. sect. 4. they were supernaturally assisted in the invention, is hard to determine. This however is certain, that the books of Moses were written in the literal method. And some learned men have thought, the first specimen of literal writing was that which God himself engraved on the two tables of stone, and gave to Moses on the Mount; who, being taught the meaning of the characters by inspiration, communicated the knowledge of the same to the Israelites, from whom it passed to the Phœnicians. Perhaps it may be some confirmation of this conjecture to observe, that the Chinese, though they have long possessed the art of writing by characters, have never been able to attain the method of writing by letters.

I have given the above account of the art of rendering speech visible and permanent by picture-writing, not as a matter of curiosity, but to shew the influence which the hieroglyphical manner of writing had on the ancient languages. For the symbols used in that kind of writing denoting the names of things as well as the things themselves, in speaking, men would naturally give to the things represented both the name and the qualities of the symbol by which it was represented. Hence arose a new species of metaphor, altogether unknown in the speech of modern nations, and forming a kind of language which, although it may appear to us fanciful and dark, was well understood, and made a strong impression on those who were accustomed to it.—This higher kind of metaphorical language claims particular attention, because it is that in which the divine revelations, especially those concerning future events, were communicated to mankind, and in which they still remain recorded in scripture. Wherefore, to shew the influence which picture-writing, particularly of the symbolical kind, had to introduce into the ancient languages the boldest, and in the opinion of modern nations the most extravagant metaphors, the following examples are proposed to the reader's consideration.

1. A *supreme ruler* being represented in symbolical writing by *a man with four wings*, and his *lieutenants* or *princes* by one with *two wings*; and the *stretching out of his wings* signifying action or design, (Divine Leg. b. iv. sect. 4.), the names of these symbols were naturally used

in the ancient languages for the things signified by them. Hence Isaiah, predicting the invasion of Judea by the king of Assyria, hath termed it *the stretching out of his wings* so as to cover and desolate the whole land, Isa. viii. 8. 'The stretching out of his wings shall fill the breadth of thy land, O Immanuel.' By the like metaphor Jeremiah predicted the desolation of Moab, chap. xlviii. 40. 'He shall fly as an eagle, and shall spread his wings over Moab.' In the same highly figurative language, Isaiah denounced destruction to a kingdom which oppressed other countries by the greatness of its power, chap. xlviii. 1. 'Wo to the land shadowing with wings.' This use of the symbol shews the propriety of giving the wings of a fowl to two of the four beasts, which in Daniel's vision represented the four great monarchies. By that symbol, the devastation which these monarchies were to bring on other nations, and the speed and force with which they would act, were strongly and beautifully represented to those who understood symbolical picture-writing.—It shews us, likewise, how the power of God in protecting his people came to be termed *his feathers and his wings*; and the confidence of his people in his power to protect them, by their trusting in *the covert of his wings*.

2. A crocodile was one of the symbols by which, in the ancient picture-writing, the kingdom of Egypt was represented; Divine Leg. b. iv. sect. 4. Hence the Egyptians are called, Psal. lxxiv. 13. *Dragons in the waters*; and, ver. 14. their king is called *leviathan*; and 'the great dragon that lieth in the midst of his rivers,' Ezek. xxix. 3. So also Isa. xxvii. 1. 'In that day the Lord, with his sore, and great, and strong sword, shall punish *leviathan*, the piercing serpent, even *leviathan* that crooked serpent, and he shall slay the dragon.'

The king of Ethiopia was termed a fly, and the king of Assyria a bee, probably because in picture-writing they were represented by these symbols: Isa. vii. 18. 'The Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria,' that is, the Lord shall call the Ethiopian and Assyrian kings to avenge his quarrel.

3. In the picture-writing, a sword and a bow being symbols of war, the prophets use the names of these warlike instruments to denote great warriors; and arms in general, to denote a powerful warlike nation, such as the Romans, Dan. xi. 31.; and *gigantic stature*, for a mighty leader of an army; and *balances, weights, and measures*, for a judge or a magistrate. In like manner, because in picture-writing a sceptre denoted the administration of government, the word is used in that signification by Jacob, in his prophecy, Gen. xlix. 10. 'The sceptre shall not depart,' &c.; and the annihilation of the power of Moab, by the breaking of his sceptre, Jer. xlviii. 17. 'All ye that are about him, bemoan him; and all ye that know his name say, How is the strong staff broken, and the beautiful rod!'

4. The figure of a star being used in picture-writing as a symbol of the Deity, that word was used by Balaam to denote the Jewish Messiah, of whose divine nature and government he seems to have had some obscure conception. Numb. xxiv. 17. 'There shall come a star out of Jacob, and a sceptre shall arise out of Israel.' Also, a star in picture-writing denoted the image of a god. Thus, Amos v. 26. 'The star of your god, which ye made to yourselves,' means the material image of your God. Lastly, the sun, moon, and stars, were used in picture-writing as symbols of the founders of nations, and of the fathers of tribes, and as the symbols also of mighty kings. Thus the king of Babylon is called, Isa. xiv. 12. 'Lucifer, son of the morning.' Thus also, in ordinary discourse, the sun, moon, and stars, were used to denote patriarchs and princes. Accordingly, when Joseph, Gen.

xxxvii. 9. 'said, I have dreamed a dream, and behold the sun, and the moon, and the eleven stars made obeisance to me,' his father, understanding his words in their symbolical and true meaning, 'rebuked him, and said to him, Shall I and thy mother and brethren indeed come to bow down ourselves to thee, to the earth?' But as the heavenly bodies mentioned by Joseph could not appear, even in a dream, as making obeisance to him, we may believe that he saw in his dream, not the heavenly bodies, but a visionary representation of his parents and brethren making obeisance to him; and that, in relating this to his father, he chose from modesty to express it in symbolical rather than in plain language. Besides, as there never was any collection of stars called the eleven stars, the application which Jacob made of that appellation to Joseph's eleven brethren shews clearly, that the word star, in common speech, was used to signify the father of a tribe.

5. That the use of ensigns, for distinguishing tribes and nations, was very ancient, we learn from Moses's command, Numb. ii. 2. 'Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house.' What the ensigns of the Israelitish tribes were, Moses hath not told us. But because our Lord, who sprang from Judah, is called, Rev. v. 5. 'The lion of the tribe of Judah,' it is conjectured, that the tribe of Judah had for its ensign a lion; that Judah assumed that device because Jacob, in blessing his children before his death, had termed Judah a lion's whelp; and that the other tribes assumed for their ensigns the pictures of the animals and trees to which Jacob had likened them. But be this as it may, it is probable, that in the ensigns by which tribes and nations anciently distinguished themselves, they painted the figures of such animals, trees, &c. as were emblematical of the qualities, circumstances, and events, by which they thought themselves most honoured.—Hence it was natural in picture-writing, to represent a nation or tribe by the thing which it carried as its ensign; and in speaking of a nation or tribe, to call it by the name of its ensign. Accordingly, Jeremiah likens Egypt to a very fair heifer, chap. xli. 20. either because the Egyptians carried in their ensigns the image of a heifer, which was the symbol of Isis, their tutelary divinity; or because they were represented in sculpture by that device. And this perhaps is the reason that in Pharaoh's dream Egypt was symbolically represented by kine.—In like manner, because the Roman armies had for their ensign the image of an eagle, they are called, in our Lord's prophecy of the destruction of Jerusalem, eagles, Matt. xxiv. 28. 'Whosoever the carcass is, there will the eagles be gathered together.'—Since, then, it was customary to call a nation by the name of its ensign, 'the burden of the beasts of the south,' Isa. xxx. 6. means, the prophecy concerning the destruction of the nations of the south, who had beasts for their ensigns.—And since the Assyrians are called by the prophet Isaiah, chap. viii. 7. *The waters of the river*, it is not improbable that their armies carried in their ensigns a picture of the Euphrates, not only on account of the advantages which their country derived from that river, but because it was a fit emblem of the irresistible force of their armies. Wherefore, the Assyrians being represented in picture-writing by the waters of the Euphrates and Tigris, the great whore, who is said, Rev. xvii. 2. 'to sit upon many waters,' signifies an idolatrous power which ruled over many populous nations.

6. The symbols by which nations and cities were anciently represented in picture-writing, were commonly formed on some remarkable quality belonging to them. Thus, because the laws, institutions, and discipline peculiar to a city or nation, were intended to form the manners of their people, it was natural to consider that nation or city as a mother. This I suppose was the rea-

son that, on coins and in sculpture, nations and cities were symbolically represented by a *young woman* sitting on a throne, magnificently attired, and surrounded with emblems expressive of the qualities by which that nation was distinguished. Hence the Jewish prophets, in the discourses which they addressed to nations and cities, termed them *daughters*, and *virgin daughters*, in allusion to the above described symbol. Isa. xxii. 4. 'I will weep bitterly,—because of the spoiling of the *daughter* of my people.' Zech. ii. 7. 'Deliver thyself, O Zion, that dwellest with the *daughter* of Babylon.' Jer. xiv. 17. 'Let mine eyes run down with tears night and day,—for the *virgin daughter* of my people is broken with a great breach.' Jer. xlii. 11. 'Go up into Gilead and take balm, O *virgin*, the *daughter* of Egypt. In vain shalt thou use many medicines, for thou shalt not be cured.'

7. In the ancient picture-writing, it would seem that persons and things were represented by the figures of the things to which they were metaphorically likened. Hence, in speaking of them, they were called by the names of these things. For example, because anciently men were metaphorically likened to *trees*, (Cant. ii. 3. v. 15.), princes and great men, in the animated language of the eastern nations, were called by the name of such trees as were remarkable for their magnitude and beauty; and had the properties of these trees ascribed to them. Thus the great men of Judah were called by Sennacherib the *tall cedars* of Babylon, and the common people the choice *fir trees* thereof. Isa. xxxvii. 24. 'By the multitude of my chariots am I come up to the sides of Lebanon, and I will cut down the *tall cedars* thereof, and the choice *fir trees* thereof.' Zech. xi. 1. 'Open thy doors, O Lebanon, that the fire may devour thy *cedars*. Howl, *fir trees*, for the cedar is fallen; because the mighty are spoiled! Howl, O ye *oaks* of Bashan.' See also Isa. ii. 13–16. In like manner, Jeremiah calls the whole people of a country a *forest*, chap. xxi. 14. 'I will kindle a fire in the *forest* thereof, and it shall devour all things round about it.' The same prophet, speaking to Judah, saith, chap. xi. 16. 'The Lord called thy name a green *olive tree*, fair and of goodly fruit.' Hence Messiah is foretold under the idea of a branch of a tree. Jer. xxiii. 5. 'Behold the days come, saith the Lord, that I will raise unto David a righteous *branch*.' Zech. vi. 12. 'Behold the man whose name is the *branch*,' and he shall grow up out of his place, and he shall build the temple of the Lord.' Suitably to the same idea, the place out of which this *branch* was to grow is thus described, Isa. xi. 1. 'There shall come forth a *rod* out of the *stem* of Jesse, and a *branch* shall grow out of his *root*, and the Spirit of the Lord shall rest upon him.'

8. Anciently *princes* were metaphorically called *shepherds*, and their subjects *sheep*, because the care which they took of their people resembled the care which shepherds take of their flocks. 2 Sam. xxiv. 17. 'I have sinned, I have done wickedly; but these *sheep*, what have they done?' Homer likewise often calls his princes *shepherds of the people*.—Among the Jews the *priests* also were called *shepherds*, because it was a part of their office to *teach* the people the law. Ezek. xxxiv. 2. 'Wo to the *shepherds* of Israel that do feed themselves; should not the *shepherds* feed the *flock*?—This phraseology passed from the Jewish into the Christian church. For Christ is called the *chief shepherd*, and the ministers of the gospel are considered as *subordinate shepherds* employed by him to take care of the people. 1 Pet. v. 2. 'Feed the *flock* of God;' ver. 4. 'And when the *chief shepherd* shall appear, ye shall receive the crown of glory which fadeth not away.'

9. Because it is usual, in all languages, metaphorically to ascribe to men the qualities of beasts, and to call them by the name of such beasts as they resemble in their dis-

positions, the Psalmist, in predicting Christ's suffering, termed his enemies *strong bulls of Bashan*, the country most famous for its breed of kine. Psal. xxii. 12. 'Many *bulls* have compassed me: *strong bulls of Bashan* have beset me round about. They gaped upon me with their mouths as a ravening and roaring *lion*.' In like manner the prophet Amos, to mark the stupidity and brutality of the great men of Samaria who oppressed the people, reproved them under the name of *Kine of Bashan*, chap. iv. 1. 'Hear this word, ye *Kine of Bashan*, that are in the mountain of Samaria, which oppress the poor,' &c. Upon the same foundation the Israelitish nation is spoken of as a *beast of prey* in Balaam's prophecy; and hath the actions of a *beast of prey* ascribed to it. Numb. xxiv. 8. 'God brought him forth out of Egypt; he hath as it were the strength of an *unicorn*. He shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. 9. He couched, he lay down as a *lion*; and who shall stir him up?'

SECT. III.—Of the allegorical Manner of Writing.

WHEN the custom, described in the preceding section, of substituting the *symbol*, the *device*, and the *metaphor*, for the thing signified thereby, took place, and the thing signified obtained the name of the thing by which it was signified, it was natural to describe the condition, the qualities, and the actions of the thing signified, by the condition, the qualities, and the actions of its symbol. Hence arose that species of composition which is called *allegory*, because therein one thing was expressed, and another entirely different from it was meant; and which, for reasons to be mentioned immediately, was of great fame and use anciently among the eastern nations. In mentioning metaphors as the foundation of allegories, I am authorized by Quintilian, who thus writes, lib. viii. c. 6. "Ut modicus atque opportunus translationis usus illustrat orationem, ita frequens et obscurat et tædio complet: Continuum vero in allegoriam et ænigmata transit."

The Egyptians, who are supposed to have invented picture-writing, are thought also to have invented the allegorical method of communicating their sentiments. But by whomsoever invented, it came early into general use, and was greatly delighted in by the orientals, for the following reasons:—1. A well-formed allegory, by its striking images and vivid colouring, never failed, when understood, to make a strong impression on those to whom it was addressed. 2. Being a narration of things which are objects of sense, and between which there is a natural or supposed connexion, it was easily remembered, and could be translated from one language into another with the greatest precision. 3. Professing to contain an important hidden meaning, those to whom it was proposed were led by curiosity to search out that meaning. 4. The discovery of the meaning of an allegory, as an exercise of one's mental powers, afforded great pleasure to the discoverer, especially if it contained a moral lesson useful for regulating life and manners: For a person, by the discovery, being led to instruct himself, he was spared the pain of having instruction forced upon him. 5. Allegory being a kind of speech which none but the learned understood, it was an excellent vehicle for conveying to them the knowledge of such matters as were thought improper for the common people to know.—These reasons led the priests, with whom the whole learning of Egypt was lodged, to teach their religion, their laws, and their politics, under the veil of allegory both to their own countrymen and to those strangers who came to be instructed in the wisdom of Egypt. And such well-informed strangers, on their return to their own country, in imitation of their teachers, communicat-

ed the knowledge which they had acquired in Egypt to their disciples in allegories: by which means allegory came in a little time to be the most approved method of instruction all over the east.

Allegories being in great repute when the Jewish prophets were commissioned to instruct the people, and to foretell future events, it need not surprise us to find them delivering most of their prophecies in allegories; especially when we consider, that at the time these were delivered, it was proper to conceal the events foretold under the veil of allegory, that they might not be understood till they were explained by their accomplishment.—But, notwithstanding the ancient Egyptian allegory was attended with the advantages above-mentioned, its extreme darkness occasioned it to be laid aside after the gift of prophecy ceased. A new species, however, hath been substituted in its room, better fitted to convey instruction, because it is formed on symbols more obvious than those used in the ancient allegory. Of this new species the writings of the moderns furnish many beautiful examples, none of which need be mentioned here, in regard they are generally known.

Of the ancient allegory there were four kinds:—1. The proper allegory; 2. The apologue, or fable; 3. The parable; 4. The enigma.

The *proper Allegory* was a discourse, in which the *condition*, the *qualities*, and the *actions* of a person, or thing, were represented by the condition, the qualities, and the actions of the symbol, device, or metaphor, by which it was represented in picture-writing. It was therefore a representation of real matters of fact under feigned names and feigned characters.

The *Apologue* or *Fable* was a narration of speeches and actions attributed sometimes to men, sometimes to brute animals, and sometimes to things inanimate, according to their natural or supposed qualities. But these speeches and actions had no existence, except in the imagination of the author of the fable, who contrived them in the manner he judged fittest for conveying the moral he had in view to inculcate. Of this kind was Jotham's fable of the *trees* going forth to anoint a king, Judges ix. 8; and Joash's fable of the *thistle*, which desired the *cedar* to give his daughter as a wife to his son, 2 Chron. xxv. 18.

The *Parable* or *Similitude* was a discourse in which one thing was compared with another which had a resemblance to it; so that the thing compared was more clearly understood by means of the qualities of the thing to which it was compared, and made a strong impression on the minds of the hearers. Of this kind were many of our Lord's parables. But although the apologue and parable were thus distinguished, we find them sometimes confounded with each other.

Lastly, the *Enigma* or *Riddle* was a mysterious assemblage of different symbols, set forth either in a verbal discourse, or by presenting the symbols themselves to the eye. Either way exhibited, the meaning of the assemblage was so dark, that it required the greatest ingenuity to discover it. Of the verbal enigma, Samson's riddle is an example. Of the symbolical enigma, Herodotus hath recorded a remarkable instance, Hist. lib. iv. 128. 130. where he tells us, that when Darius Hystaspes invaded Scythia, the Scythian king sent him a present of a *bird*, a *mouse*, a *frog*, and *five arrows*. This Gobyras, one of Darius's generals, considering as an enigma, interpreted in the following manner:—That unless the Persians could fly through the air like birds, or hide themselves in the earth like mice, or swim through the lakes like frogs, they should not return to their own country, but be slain by the arrows of the Scythians.

All allegories have two senses; First, The *literal* sense exhibited in the verbal description, or in the visible sym-

bol; secondly, The *remote* sense, concealed under the literal sense, or under the visible symbol. Wherefore, in every allegory, the first or literal sense is itself the sign of the second or hidden meaning, called the figurative sense of the allegory. And this figurative sense should be as distinctly represented by the literal sense of the allegory, as the literal sense is exhibited, whether by the verbal description, or by the visible symbol. Properly speaking, therefore, the first or literal sense constitutes the *body* of the allegory, and the second or figurative sense, its *soul*. In compositions of this kind, if rightly formed, the literal sense ought to be perfectly plain, and the only exercise of one's ingenuity ought to lie, not in understanding the literal sense, but in finding out its concealed meaning.

Some of the ancient fables and parables exhibited such striking representations and reproofs of the common follies of mankind, that by their frequent application they became proverbs. In allusion to this use of the parable, Habakkuk saith, chap. ii. 6. 'Shall not all these take up a parable against him, and a proverb against him?' and, Micah ii. 4. 'In that day shall one take up a parable against you, and lament with a doleful lamentation.'

In the beginning of this section, the *proper allegory* was said to be that in which persons and things, together with the accidents befalling them, are set forth by the name of the symbol used in picture-writing to represent them: and by such accidents as may naturally be supposed to befall that symbol. According to this account of the proper allegory, the symbols of which it was composed, together with the accidents befalling these symbols, might be set forth in a verbal description addressed to the ear, or by presenting the symbol either to the eye of a person awake or to his imagination while asleep. Hence of the proper allegory there were three kinds, of which it is proposed to treat separately.

A.—Of the Proper Allegory, as set forth in a Verbal Description.

WHEN the allegory set forth in a verbal description was intended to convey immediate information to the persons to whom it was addressed, it was commonly formed on a symbol which was well known to belong to the persons or things which were the subjects of the allegory; and the circumstances and qualities of the symbol, together with the accidents befalling it, were such as naturally suggested the designed information. Of this species of allegory we have an example, Ezek. xxxii., where, because the dragon or crocodile was one of the well-known symbols by which Egypt was represented in the ancient picture-writings, (Sect. 2. No. 2.), the pride of the kings of Egypt, and the mischiefs which their insolence brought on the neighbouring nations, are allegorically represented by the actions of a dragon or crocodile; and the destruction of the kingdom of Egypt is represented by the taking and killing of a dragon, and by the bringing it to land, and filling all the fowls of the air, and the beasts of the whole earth with its flesh. Ver. 2. 'Son of man, take up a lamentation for Pharaoh, king of Egypt, and say to him, Thou art as a *dragon* in the seas, and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers. Thus saith the Lord God, I will therefore spread out my net over thee with a company of many people, and they shall bring thee up in my net. Then will I leave thee upon the land.—And will cause all the fowls of the heaven to remain upon thee,' &c.

Because nations and cities anciently were represented on coins, and on sculptured stone, by the image of a young woman splendidly attired and seated on a throne, (Sect. 2. No. 6.), the prophet Isaiah hath formed an allegorical prediction on that emblem, in which he hath described the judgment and punishment of the Chaldeans for oppressing the Jews by the pulling down of a tender and delicate virgin from her throne, and stripping her of her ornaments, and making her a slave, and forcing her to perform the offices of a slave, and treating her with the utmost indignity. Isa. xlvii. 'Come down and sit in the dust, O virgin daughter of Babylon. There is no throne, O daughter of the Chaldeans; for thou shalt no more be called tender and delicate. 2. Take the millstones and grind meal; uncover the locks; make bare the leg; uncover the thigh; pass over the rivers. 3. Thy nakedness shall be uncovered, yea thy shame shall be seen. I will take vengeance, and I will not meet thee as a man. As for our Redeemer, the Lord of Hosts is his name. 5. Sit thou silent, and get thee into darkness, O daughter of the Chaldeans, for thou shalt no more be called the lady of kingdoms. 8. Therefore hear now this, thou that are given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else besides me; I shall not sit as a widow, neither shall I know the loss of children,' &c.

Upon the same symbol Ezekiel, to make the Israelites sensible of their sin in forsaking the true God and worshipping idols, hath formed an allegory, in which he represents God's choosing the Israelites to be his people, and his giving them his statutes, under the idea of his taking up a female infant, which, when born, had been exposed naked and helpless; his nourishing it till it grew up; his making her his own by marriage, after her breasts were fashioned, and her hair was grown, Ezek. xvi. 4-8.; and then clothing her with fine raiment, and adorning her with costly jewels, so that the fame of her beauty went forth among the heathen, ver. 9-14. But this beloved married wife, forgetting her obligations and vows, played the harlot, by making images of men, which she worshipped with the flour, and the oil, and the honey wherewith her husband fed her, ver. 17. 19., and by sacrificing the sons and the daughters which she had brought forth to him, ver. 20.—This adultery she committed with the Egyptians, the Assyrians, and the Chaldeans, ver. 26. 28.—Wherefore, in the same figurative language, God thus addressed the Israelites:—Ver. 35. 'O harlot, hear the word of the Lord. 38. I will judge thee as women that break wedlock and shed blood are judged; and I will give thee blood and fury in jealousy. 39. They shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare. 40. They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their sword.'

On the other hand, in allusion to the same symbol, the prosperity of a city or nation, after great affliction, is represented by a woman's cleansing herself from filth, and adorning herself with beautiful garments. Isa. lii. 1. 'Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city. 2. Shake thyself from the dust; arise, and sit down, O Jerusalem, loose thyself from the bands of thy neck, O captive daughter of Zion.'—In like manner, a nation expressing its joy for being delivered from oppression, is represented by a woman's singing and shouting. Zeph. iii. 14. 'Sing, O daughter of Zion, shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem. 15. The Lord hath taken away thy judgments, he hath cast out thine enemy; the king of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more.'

In allusion to the same symbol, Isaiah foretold the restoration of Tyre to her former wealth, and pride, and wickedness under the image of an harlot's resuming her former manners. Isa. xxiii. 15. 'After the end of seventy years shall Tyre sing as an harlot. 16. Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. 17. The Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.'

In the ancient picture-writing, (Sect. 2. No. 4.), the sun, moon, and stars, being used as symbols to denote cities and kingdoms as well as princes and great men, the temporary disasters of cities and kingdoms, in allusion to these symbols, are in the prophetic writings represented by the extinction of the sun and moon; and the destruction of the cities and states, by the falling of the stars from heaven. Thus Isaiah, foretelling the destruction of Babylon by the Medes, saith, chap. xiii. 10. 'The stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.' Chap. xxxiv. 4. 'All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their hosts shall fall down as the leaf falleth off from the vine, and as a falling fig from the fig tree.'—In like manner, the destruction of Egypt is thus allegorically described, Ezek. xxxii. 7. 'When I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. 8. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord.'—Joel also, upon the same symbols, hath formed an allegorical prophecy concerning the overturning of the Jewish state, and the destruction of the heathen idolatry. Chap. ii. 30. 'I will shew wonders in the heavens, and in the earth blood, and fire, and pillars of smoke. 31. The sun shall be turned into darkness and the moon into blood, before the great and the terrible day of the Lord come. 31. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered.'—These grand events our Lord hath foretold in the same allegorical language, Matt. xxiv. 20.

On the other hand, national prosperity is allegorically represented by an increase of the light of the heavenly bodies: Isa. xxx. 26. 'Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.'

In picture-writing, tribes and nations being represented by the figures of the things which they carried in their ensigns, (Sect. 2. No. 5.), various allegorical prophecies were formed on these symbols. Thus, because the Assyrians, it is supposed, had the river Euphrates painted on their standards, Isaiah foretells their invasion of Judea by an allegory formed on that symbol. Isa. viii. 7. 'Behold the Lord bringeth up upon them the waters of the river strong and many, even the king of Assyria, and all his glory; and he shall come up over all his channels, and go over all his banks. 8. And he shall pass through Judah, he shall overflow and go over, he shall reach even to the neck.'

Sect. 2. No. 2. In picture-writing, a crocodile being one of the symbols by which Egypt was denoted, Ezekiel upon that symbol hath formed the following beautiful allegorical prophecy, chap. xxix. 2. 'Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt. 3. Speak and say, Thus saith the Lord God, Behold I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst

of his rivers, which hath said, My river is mine own, and I have made it for myself. 4. But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales. 5. And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields, thou shalt not be brought together nor gathered: I have given thee for meat to the beasts of the field, and to the fowls of heaven,' &c. to ver. 17.

SECT. 2. No. 7. In the ancient picture writing, *men* being represented by the figures of the things to which they were metaphorically likened, the Jewish prophets have raised many allegories on that foundation. Thus, because princes and great men were likened to *trees*, the power of the Assyrian kings, and the greatness of their empire, are represented by Ezekiel in an allegory formed on the qualities and circumstances of a tall cedar tree with fair branches, among which all the fowls of heaven made their nests; and under which all the beasts of the field brought forth their young; and under its shadow dwelt all great nations, Ezek. xxxi. 3-9. Moreover, the destruction of the Assyrian empire is in the same allegory represented by the breaking of the boughs and the falling of the branches of this cedar, and by the departing of the people of the earth from its shadow, ver. 10-14.

In like manner, nations being metaphorically compared to a forest, their desolation and destruction are represented by the burning of a forest; as in the following allegory, Ezek. xx. 46. 'Son of man, set thy face towards the south, and prophesy against the *forest* of the south field; 47. And say to the forest of the south, Hear the word of the Lord, Thus saith the Lord God, Behold I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burnt therein. 48. And all flesh shall see that I the Lord have kindled it: It shall not be quenched. 49. Then said I, Ah, Lord God! they say of me, Doth he not speak parables?'—On this allegory our Lord's expression, Luke xxiii. 31. 'If they do these things in a green tree, what shall be done in the dry?' seems to have been founded.

In allusion to the symbolical meaning of trees in picture-writing, the introduction of the Israelites into Canaan, and their becoming a great nation in that land, are represented under the allegory of a vine brought from Egypt and planted in Canaan, which took deep root and filled the land: Psal. lxxx. 10. 'The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. 11. She sent out her boughs from the sea, (the Mediterranean Sea), and her branches to the river, (Euphrates). Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it,' &c.

SECT. 2. No. 7. b. Because in ancient times kings, and magistrates, and priests, were metaphorically called *shepherds*, on account of their care in governing, defending, and instructing their people, the prophet Ezekiel hath, upon this metaphor, formed a beautiful allegorical discourse, in which he severely reproveth the Jewish princes, magistrates, and priests, for their negligence in the execution of their offices; for their enriching themselves and living luxuriously at the expense of their people; and for their being at no pains to promote their happiness. Ezek. xxxiv. 2. 'Thus saith the Lord God unto the shepherds, Wo be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? 3. Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock?' For this unfaithfulness God threatened to punish the Israelitish princes and priests severely; ver. 10. 'Thus saith the Lord, Behold I am against the shepherds, and I will re-

quire my flock at their hand, and cause them to cease from feeding the flock. For I will deliver my flock from their mouth, that they may not be meat for them.' The people, thus neglected and spoiled by their rulers, God comforted in the same allegorical language, ver. 12. 'I will seek out my sheep, and I will deliver them out of all places where they have been scattered in the cloudy and dark day: Ver. 14. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be; there shall they lie in a good field.' In the mean time, to prevent the wicked among the Israelites from fancying themselves the objects of his love, God reproveth them in the same pastoral dialect; ver. 17. 'As for you, O my flock, thus saith the Lord God, Behold I judge between cattle and cattle, between the rams and the he-goats. 18. Seemeth it a small thing to you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? And to have drunk of the deep waters, but ye must foul the residue with your feet? 19. But as for my flock, they eat that which ye have trodden with your feet, and they drink that which ye have fouled. 21. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; 22. Therefore will I save my flock, and they shall no more be a prey, and I will judge between cattle and cattle. 23. And I will set up one shepherd over them, and he shall feed them, even my servant David, a prince among them,' &c. On this allegory our Lord seems to have formed his parable of the sheep and the goats, in which he hath described the general judgment, Matt. xxv.

B. Of the proper Allegory, as set forth in a Dream or in a Vision.

HAVING treated of verbal allegories, it remains to treat of those allegories which were set forth in symbols actually presented to the imagination of the prophet in a dream while asleep, or in a vision while awake. These allegorical dreams and visions, the persons who were favoured with them communicated to their contemporaries by word of mouth, and sometimes committed them to writing, for the instruction of posterity. In these, as in other allegories, the persons or nations who were the subjects of them were designed, sometimes by their known symbols, whose figure was presented to the imagination of the person who dreamed or who saw the vision, and sometimes by arbitrary symbols, whose character, however, and attending circumstances, were so formed as to lead to their meaning.

Of allegorical dreams formed on symbols which were generally known, that of Pharaoh, Gen. xli. 17. is a signal example. For, one of the symbols by which Egypt was designed being an *heifer*, the seven years of great plenty which were to be in Egypt, were represented in Pharaoh's dream by seven very fat and well-favoured kine, which came up out of the Nile, and fed in an adjoining meadow; and the seven years of famine which were to succeed the years of plenty, by seven other kine, lean and ill-favoured, which also came up out of the river after the former; and the greatness of the famine, by the lean kine eating up the fat kine, and remaining as lean and ill-favoured as at the beginning.—Nebuchadnezzar's dream, Dan. iv. is another example of an allegorical representation formed on a well-known symbol. For, princes and great men being represented in picture-writing by trees, the greatness of Nebuchadnezzar's kingdom, and the benefits which the nations over which he reigned derived from the power of his kingdom, were represented by a tree which in his dream he saw growing in the midst of the earth, 'whose height reached to heaven, whose leaves were fair, and its fruit was much, affording meat for all.

The beasts of the field had shadow under it, and the fowls of the air dwelt in the boughs thereof.'—In the same dream, the punishment which God was to inflict on that proud prince for his impiety and other sins, was allegorically represented by the hewing down of that great tree, the cutting off of its branches, the driving away of the beasts from under it, and of the fowls from its branches. On this symbol our Lord formed his parable of the grain of mustard seed which a man took and sowed in his field, whereby he allegorically represented the wide spreading of the kingdom of heaven, or gospel dispensation, and its beneficial influence on the happiness of mankind: Matt. xiii. 32. 'Which indeed is the least of all seeds, but when it is grown it is the greatest among herbs, and becometh a tree; so that the birds of the air come and lodge in the branches thereof.'

Of the allegorical dream formed on an arbitrary symbol, we have an example in the great and terrible image which stood before Nebuchadnezzar in his dream, recorded Dan. ii. 31. and which, by the different materials of which it was composed, represented the four great empires which were to rule the nations of the earth in succession.

The head of this image, which was of fine gold, signified the Babylonian empire; its breast and its arms of silver, signified the Medo-Persian empire; its belly and its thighs of brass, the Grecian empire; and its legs of iron, and its feet part of iron and part of clay, the Roman empire in its different states. And whereas this great image was broken in pieces by a stone, which was cut out of a mountain without hands, and which afterwards became itself a great mountain and filled the whole earth, that accident signified the utter destruction of these idolatrous kingdoms, to make way for a kingdom which the God of heaven was to set up, and which was never to be destroyed. The order in which these four empires were to arise, and the peculiar qualities by which they were to be distinguished, were shewed to Daniel himself, chap. vii. 2. in an allegorical vision, formed on the arbitrary symbols of four beasts which arose out of the great sea, after it was violently agitated by storms, and whose forms and qualities were different from any beasts known to exist. See an interpretation of that vision in my *Truth of the Gospel History*, p. 219.

The living creatures which Ezekiel saw in his vision, chap. i. were still more monstrous, and unlike any thing in nature, than the beasts in Daniel's vision. Each of them had four faces, namely, the face of a man, of a lion, of an ox, and of an eagle. Their feet were straight with soles, like those of calves' feet. They had the hands of a man under their wings, and their appearance was that of burning coals of fire from which went flashes of lightning. They were accompanied with wheels of the colour of beryl. Each wheel had a wheel within it, and their rings were so high that they were dreadful, and had eyes round about; and when the living creatures went, the wheels went; for the spirit of the living creatures was in the wheels. The likeness of the firmament, which was stretched over the heads of the living creatures, was as the colour of chrystal. And above the firmament was the likeness of a throne, as the appearance of a sapphire stone; and upon the throne, the likeness of the appearance of a man above upon it. His loins downward had the appearance of fire, like the bow that is in the cloud in the day of rain.

This allegorical vision not being accompanied with an interpretation, its meaning cannot be determined with any certainty. Only, as the prophet in the conclusion of his account of it says, ver. 18. 'This was the appearance of the likeness of the glory of the Lord;' and insinuates, that the things spoken to him, which are mentioned in the following chapters, proceeded from this

appearance, it may perhaps be conjectured, that the vision was an enigmatical representation of the attributes of the Deity exerted in the government of the world; and that that representation was formed by the union of a number of symbols, whose meaning those who understood the ancient picture-writing knew, but which we, whose knowledge of that sort of writing is extremely imperfect, cannot pretend to explain.

It remains to observe, that in foretelling future events, especially those which were of an extensive nature, and at a great distance in point of time, the Spirit of God thought proper to make use of allegorical dreams and visions, rather than of plain verbal descriptions, for the following reasons:—1. These dreams and visions, whether formed on known or on arbitrary symbols, were naturally so dark, even when accompanied with an interpretation, as not to be distinctly understood till they were explained by their fulfilment. This darkness I think was necessary to prevent unbelievers from pretending that the prophecy, by exciting persons to do the things foretold, occasioned its own accomplishment.—2. The images of which these allegorical dreams and visions were composed, being all objects of sight, they made a much more lively and forcible impression on the minds of the prophets, than it was possible to do by words; consequently, they could be more distinctly remembered, and more accurately related to others, than if the qualities and actions of the persons represented by the symbols in the dream or vision, had been expressed in a verbal description.—3. The facility with which the representations in an allegorical dream or vision could be remembered, and the precision with which they could be related in all their circumstances, rendered the transmission of them to posterity as matters of fact easy. And although the meaning of these dreams and visions was not understood by those to whom they were related, yet being of such a nature as to make a strong impression on all to whom they were related, when they came to be explained by their accomplishment, the inspiration of the prophet who had the dream or vision was rendered undeniable, and the sovereignty of God in the government of the world was raised beyond all possibility of doubt.

SECT. IV.—Of the Method of conveying Instruction by significant Actions.

To render speech forcible and affecting, mankind, in all ages and countries, have been in use to accompany their words with such gestures and actions as indicated the sentiments and feelings of their mind. This was the custom more especially in the first ages of the world, when the primitive languages were not sufficiently copious, and men's passions were under little restraint. Hence the eastern nations, whose imaginations were warm, and whose tempers were lively, early delighted in this method of communicating their sentiments and feelings; and even after their language became so copious as not to need that extrinsic aid, they still continued to express their sentiments in the same way. Nay, all savage nations at this day express their strongest feelings by accompanying their words with significant actions, which shews that the custom is founded in nature.—The scriptures furnish many instances of this custom. For example, to render promissory oaths more solemn and binding, the person who swore the oath put his hand under the thigh of him to whom he swore: Gen. xxiv. 2. 'Abraham said unto his eldest servant of his house,—Put, I pray thee, thy hand under my thigh: 3. And I will make thee swear by the Lord the God of heaven, and the God of the earth, that thou wilt not take a wife unto my son of the daughters of the Canaanites.'

In like manner, Jacob before his death required his son Joseph to put his hand under his thigh, and swear, that he would not bury him in Egypt, but in Canaan with his fathers, Gen. xlvii. 29.

To express extreme affliction and grief, they rent their clothes, and covered themselves with sackcloth. Thus it is said of Jacob when he saw Joseph's coat, 'He rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.'—1 Kings xxi. 27. when Ahab heard Elijah's words, 'he rent his clothes, and put sackcloth on his flesh, and fasted, and lay on sackcloth and went softly.'

Moses having constrained his wife Zipporah to circumcise her son, she, to express her detestation of the action, and her displeasure with her husband for having commanded it, cast the foreskin of the child at his feet, and said, 'Surely a bloody husband art thou to me.' Exod. iv. 25.

Anciently the significant actions with which any kind of information was accompanied, were commonly of the typical kind; that is, they were so contrived as to express the information conveyed by the words. Thus, when Moses saw an Egyptian smiting an Israelite, he slew the Egyptian, to shew, by action, that God would by him deliver the Israelites from the bondage of the Egyptians. So Stephen assures us, Acts vii. 25.—Thus also, 1 Kings xi. 30. 'The prophet Ahijah caught the new garment that was on Jeroboam, and rent it in twelve pieces. 31. And he said to Jeroboam, take thee ten pieces; for thus saith the Lord the God of Israel, Behold I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee.'—1 Kings xxii. 11. 'Zedekiah the son of Chenaanah made him horns of iron; and he said, Thus saith the Lord, With these shalt thou push the Syrians until thou have consumed them.'—2 Kings xiii. 18. 'Elisha said unto the king of Israel, Smite upon the ground: and he smote thrice, and staid. 19. And the man of God was wroth with him, and said, Thou shouldst have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed it; Whereas now thou shalt smite Syria but thrice.' The king's fault was, that knowing his smiting upon the ground was typical of his smiting Syria, he ought to have smitten it oftener than thrice.—Neh. v. 13. 'Also I shook my lap and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken.'—Ezek. xxi. 6. 'Sigh, therefore, thou son of man, with the breaking (beating) of thy loins; and with bitterness sigh before their eyes. 7. And it shall be when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings, because it cometh; and every heart shall melt, and all hands shall be feeble,' &c. Ver. 14. 'Thou, therefore, son of man, prophesy, and smite thine hands together.'

In later times, likewise, the Jews accompanied their discourses with significant actions, to give their instructions the greater force. Matt. xviii. 2. 'Jesus called a little child, and set him in the midst of them. 3. And said, Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. 4. Whosoever, therefore, shall humble himself as this little child,' &c.—Mark xi. 12. 'On the morrow when they were come from Bethany, Jesus was hungry. 13. And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon; and when he came to it he found nothing but leaves. Now the time of (gathering) figs was not yet. 14. And Jesus answered and said to it, No man eat fruit of thee hereafter for ever. And his disciples heard it.—20. And on the (next) morning, as they passed by, they saw the fig tree dried up from the roots. 21. And Peter, calling to remembrance, saith unto him, Master, behold the fig tree

which thou cursedst is withered away.' Peter called his Master's declaration, in consequence of which the fig tree was destroyed, *a curse*, agreeably to the phraseology of the Hebrews, who considered land absolutely sterile as cursed; Heb. vi. 8.—By the typical action of destroying the barren fig tree, our Lord intimated to his disciples the destruction which was coming on the Jewish nation on account of their wickedness.—John xiii. 4. 'Jesus riseth from supper, and laid aside his garments, and took a towel and girded himself. 5. After that he poureth water in a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.—12. So after he had washed their feet, and had taken his garments and was set down again, he said to them, Know ye what I have done to you? 14. If I your Lord and Master have washed your feet, ye also ought to wash one another's feet.' Ye ought to do the meanest offices to each other, when they are necessary for promoting each other's happiness.—Luke ix. 5. 'Whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.'—Matt. xix. 13. 'Then there were brought unto him little children, that he should put his hands on them and pray. 15. And he laid his hands on them.'—1 Tim. iv. 14. 'Neglect not the spiritual gift which is in thee, which was given thee according to prophecy, together with the imposition of the hands of the eldership.'—Matt. xx. 34. 'Jesus had compassion on them, and touched their eyes; and immediately their eyes received sight.'—John ix. 6. 'He spat on the ground and made clay of the spittle, and he anointed the eyes of the blind man with the clay; 7. And said to him, go wash in the pool of Siloam.'

These examples shew, that our Lord's taking Peter's wife's mother, who was sick of a fever, and Jairus's daughter, who was dead, by the hand; and his touching the eyes of the two blind men mentioned Matt. ix. 2. with other things of the like nature, were merely significant actions, by which he intimated to the persons themselves, and to those who were present, that he was going to work a miracle in their behalf. So also, before he said to his apostles, John xx. 22. 'Receive ye the Holy Ghost, he breathed on them,' to intimate, that by the invisible operation of his power he would confer on them the gifts of inspiration and miracles.

Another remarkable instance of enforcing information by a significant action, we have Acts xxi. 11. Agabus 'took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.'

Lastly, it is well known that baptism and the Lord's supper were instituted by Christ, and appointed to be continued in the church, for the purpose of setting before the people by significant action some of the greatest articles of their faith.

Since then it was common in the eastern countries to give instruction by symbolical actions, as well as by words, the many extraordinary things done by the Jewish prophets, for discovering to the Israelites God's purposes concerning themselves, and concerning the neighbouring nations, cannot be matter either of astonishment or of offence to us. They were all of them done at the commandment of God, and agreeably to the manners of the times; and were admirably adapted to convey, in the strongest and most forcible manner, the information intended.

Thus, Isaiah was commanded by God to walk three years, not only barefoot but *naked*, that is, without his upper garment; namely, the hairy mantle commonly worn by the prophets, Zech. xiii. 4. And this he was to do as *a sign and a wonder* upon Egypt and Ethiopia.

Isa. xx. 2, 3.; that is, as it is explained ver. 4. to shew by action, that the king of Assyria would lead away the Egyptians prisoners, and the Ethiopians captive, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt.—B. Lowth, in his note on Isa. xx. 3. thinks it probable that Isaiah was ordered to walk naked and barefoot *three days*, to shew that within three years after the defeat of the Cushites and Egyptians by the king of Assyria, the town should be taken. For he thinks the time was foretold, as well as the event; and that the words *three days* may have been lost out of the text at the end of ver. 2. after the word *barefoot*, a day being put for a year, according to the prophetic rule.

In like manner Jeremiah was ordered, chap. xix. 1. to get a potter's earthen bottle, and with the ancients of the people and of the priests, ver. 2. to go to the valley of Hinnom, and prophesy in their hearing that Jerusalem was to be destroyed. And that his prophecy might have a strong impression on the imagination of the men who were with him, he was ordered, ver. 10. 'to break the bottle in the sight of these men; 11. And to say unto them, Thus saith the Lord of Hosts, Even so will I break this people and this city, as one breaketh a potter's vessel that cannot be made whole again.'

The same prophet was ordered, Jer. xxvii. 2. to make bonds and yokes, and put them on his own neck, and to send them to all the neighbouring kings, by the messengers whom they had sent to Jerusalem to persuade Zedekiah to enter into the confederacy which they had formed against the king of Babylon; and by that symbolical action the prophet was to signify to them, that the issue of the confederacy would be certain captivity to them all. But we are told, chap. xxviii. 10. that the false prophet Hananiah took the yoke from off the prophet Jeremiah's neck, and broke it, and spake in the presence of all the people, saying, 'Thus saith the Lord, Even so will I break the yoke of Nebuchadnezzar king of Babylon, from the neck of all nations, within the space of two full years.'

Once more, Jeremiah having written in a book his prophecy concerning the destruction of Babylon, recorded Jer. li. he gave it to Seraiah, ver. 60. and ordered him when he came to Babylon with Zedekiah to read it, and having read it, to bind a stone to it, and cast it into the midst of Euphrates. Ver. 64. 'And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her.'

With the same design of speaking by significant actions, Ezekiel was ordered to delineate Jerusalem upon a tile, and to besiege it by building a fort against it, raising a mount, and setting a camp with battering rams against it round about. This siege the prophet was to continue four hundred and thirty days, and during the continuance thereof he was to eat and drink by measure; and his bread was to be *baked*, that is, *prepared*, ver. 15. *with dung*;—the fuel with which he was to prepare his bread was to be dung. By these symbolical actions the prophet shewed that Jerusalem was to be besieged, and that during the siege the inhabitants were to be punished with a grievous famine, Ezek. iv.—In the following chapter the prophet was ordered, ver. 1. to shave his head and beard, and with a balance to divide the hairs thereof into three parts, and, ver. 2. when the days of the siege were fulfilled, he was to burn with fire a third part of the hairs in the midst of the city: next, he was to take a third part and smite about it with a knife; and the remaining third part he was to scatter in the wind, except a few hairs which he was to bind in the skirts of his garment. The meaning of these symbolical actions God explained to the Israelites as follows:—Ver. 11. 'Because thou hast defiled my sanctuary with all thy detestable things, and

with all thine abominations; therefore will I also diminish thee; neither shall mine eyes spare, neither will I have any pity. 12. A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds: and I will draw out a sword after them. 13. Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted. 15. So it shall be a reproach and a taunt, an instruction and an astonishment, unto the nations that are round about thee, when I shall execute judgments in thee, in anger, and in fury, and in furious rebukes. I the Lord have spoken it.'

For the illustration of the foregoing allegorical action, I will here transcribe B. Lowth's note on Isa. vii. 20. 'In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head and the hair of the feet: and it shall also consume the beard.'—'To shave with the hired razor the head, the feet, and the beard, is an expression highly parabolical; to denote the utter devastation of the country from one end to the other, and the plundering of the people from the highest to the lowest, by the Assyrians, whom God employed as his instrument to punish the Jews. Ahaz himself, in the first place, hired the king of Assyria to come to help him against the Syrians, by a present made to him of all the treasures of the temple as well as his own: and God himself considered the great nations whom he thus employed as his mercenaries, and paid them their wages. Thus he paid Nebuchadnezzar, for his services against Tyre, by the conquest of Egypt, Ezek. xxix. 18–20. The hairs of the head are those of highest order in the state; those of the feet or the lower parts are the common people; the beard is the king, the high-priest, the very supreme in dignity and majesty. The eastern people have always held the beard in the highest veneration, and have been extremely jealous of its honour. To pluck a man's beard is an instance of the greatest indignity that can be offered, Isa. l. 6. The king of the Ammonites, to shew the utmost contempt of David, 'cut off half of the beards of his servants; and the men were greatly ashamed; and David bade them tarry at Jericho till their beards were grown,' 2 Sam. x. 4, 5. &c.'

Once more, God ordered Ezekiel, chap. xii. 3. to prepare stuff for removing, and to go forth with it at even in the sight of the people, as they who go forth into captivity, and, having digged through the wall in their sight, to carry his stuff out thereby upon his shoulders in the twilight, with his face covered that he might not see the ground.—The prophet having performed these actions in the sight of the people, when they said to him, *What dost thou?* God ordered him to reply, ver. 11. 'I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity. 12. And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face that he see not the ground with his eyes. 13. My net also will I spread upon him, and he shall be taken in the snare: and I will bring him to Babylon, to the land of the Chaldeans; yet shall he not see it, though he shall die there. 14. And I will scatter towards every wind, all that are about him to help him,' &c.

From these examples of significant actions, concerning which God declared that they were commanded to be done for the purpose of prefiguring future events, we may conclude, that those uncommon actions which he commanded without declaring the purpose for which they were commanded, had, like the others, a typical meaning. This conclusion is warranted by the inspired writers, who

in after times have pointed out the things signified by these actions. For example, when God ordered Abraham to sacrifice his only son, although he did not tell him the purpose for which that difficult command was given to him, yet, from the apostle's terming the suspension of that command a receiving of Isaac from the dead *for a parable*, Heb. xi. 19. we learn, that by the command to sacrifice Isaac, and by the suspension of that command, the death and resurrection of God's only Son was prefigured. In like manner, when the sacrifice of the passover was instituted, although no intimation was given of its having a typical meaning, we know that it prefigured the sacrifice of Christ, together with the influence of that sacrifice in procuring the salvation of believers. For we are told expressly, John xix. 36. that when our Lord hung on the cross his legs were not broken, that the command concerning the paschal lamb, Exod. xii. 46. 'Neither shall ye break a bone thereof,' might be fulfilled. Besides, in allusion to the typical meaning of the passover, Christ is called, 1 Cor. v. 7. *our Passover*; and is said to be *sacrificed for us*. Farther, when God ordered Moses to lift up the image of a serpent on a pole, that the Israelites in the wilderness who were stung with serpents, might be healed by looking at it, although nothing was said concerning its having a typical meaning, yet that it had such a meaning we learn from our Lord himself, who thus explained it, John iii. 14. 'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on him, should not perish, but have eternal life. Wherefore, the lifting up of the brazen serpent was a type of Christ's being lifted up on the cross; and the health which the Israelites obtained by looking to it, represented the salvation of those who believe on Christ as the Saviour of the world. Hence, in allusion to the typical meaning of the brazen serpent, Isaiah introduces Messiah saying, chap. xlv. 22. 'Look unto me and be ye saved, all the ends of the earth.'

Upon the whole it appears, that the uncommon actions performed by the Jewish prophets, were all of them significant; both those whose meaning was declared, and those whose meaning was not declared; and that they were commanded by God, for the purpose of prefiguring, in a symbolical manner, future persons and events. It is true, the long duration of some of these symbolical actions, the labour with which they were performed, and the pain which they occasioned to the persons who performed them, have afforded infidels a pretence for speaking of the prophets as fanatics and madmen, who by such doings debased the prophetic office. For which reason, to vindicate the character of these holy men, some of the learned Jewish doctors have given it as their opinions, that these uncommon actions were transacted only in visions, in which the prophets seemed to themselves to do them. But this supposition is contradicted by the scriptures, which represent the actions under consideration as done in the presence of the people, for the purpose of drawing their attention to the informations with which these actions were accompanied: an effect which the relation of a vision could not produce, because the incredulous and profane would naturally consider such a vision either as a fiction or as an illusion. The character, therefore, of the Jewish prophets will be more effectually vindicated, if we recollect what they themselves constantly affirmed; namely, that all the uncommon things which they did, they were commanded by God to do; and that, after the events prefigured by these actions came to pass, no doubt could be entertained of their being commanded by God to do them. Next, if we remember, that in the early ages it was usual to convey instruction by symbolical actions, we shall be sensible, that the things for which the prophets have been censured as madmen, did not appear

to their contemporaries in the light in which we moderns view them: that they excited the curiosity of the people among whom they were transacted, and led them to inquire of the prophets what they meant by them, as in the instances mentioned, Ezek. xii. 9. xxi. 7.: that, being addressed to the senses of mankind, they must have conveyed the instruction with which they were accompanied in the most forcible manner: and that instruction thus forcibly conveyed, making a strong impression on the mind of the spectators, must have been long remembered, and could be communicated to others with great accuracy. Thus it appears, that in the early ages, when the art of writing was little known, the most effectual method of communicating and diffusing knowledge was to instruct the people by significant or symbolical actions, and that in fact this method was commonly practised, especially among the eastern nations;—wherefore, the Jewish prophets are not to be ridiculed for the symbolical actions with which they accompanied their predictions. The importance of the end for which they performed these actions, and the success with which they accomplished that end, are a sufficient vindication both of the wisdom of God in commanding them, and of the good sense and piety of the prophets in performing them. For which reason, I think, we cannot be mistaken in believing they were all performed exactly as related in the scriptures.

SECT. V.—Of Instruction conveyed by some Actions and Events happening in the ordinary course of things.

1. IT is now time to proceed to the consideration of a method in which God communicated the knowledge of things future, which though different from that described in the preceding section, and more removed from common observation, was nearly allied to it. For, whereas the prophets, by the divine direction, assumed characters not naturally belonging to them, and performed actions altogether out of the common course, for the purpose of prefiguring future persons and events, the characters and actions and fortunes of some eminent persons, whose distinguished stations placed them in the view of the world, were so ordered by God as to be exact representations of future persons, who, when they arose, by the likeness of their characters and actions and fortunes to those of the persons by whom they were represented, would make mankind sensible that the inspired teachers spake truly, when they declared that the one had been prefigured by the other. In some instances, the persons whose characters and actions prefigured future events, were declared by God himself to be typical, long before the events which they prefigured came to pass; but in other instances, many persons really typical were not known to be such till after the things which they typified happened.

1. Of the first-mentioned sort we have a remarkable example in Abraham, whom God declared to be a typical person, by constituting him the *father* or *type* of believers of all nations; and by making with him, as their father, a covenant, in which he promised to be a God to him and to his seed in their generations, and to give to him and to his seed the land of Canaan for an everlasting possession; which promises had not only a literal but a typical or second meaning; as was shewed at large in Ess. v. sect. 1, 2, &c. consequently the covenant with Abraham was an allegory.

2. A second example of a typical person we have in Melchizedec, who, in his character of a king and priest united, was declared by God himself to be a type of his Son's becoming a king and a priest in the human nature; and who, by blessing Abraham, prefigured the efficacy of the priesthood and government of the Son of God, in procuring for believers the pardon of their sins. Psal. cx.

4. 'The Lord hath sworn, and will not repent, Thou art a priest for ever after the similitude of Melchizedec.'

3. Jacob likewise, and Esau, were typical persons; for their struggling together in their mother's womb prefigured the wars which the nations who were to descend from them were to wage with each other: and Jacob's taking hold of Esau's heel in their birth, prefigured that the descendants of Jacob would subdue the descendants of Esau. So God told Rebecca, Gen. xxv. 23. 'Two nations are in thy womb; and two kinds of people shall be separated from thy bowels: and the one people shall be stronger than the other people; and the elder shall serve the younger.'

4. Joshua, who was the high-priest of the Jews during the rebuilding of the temple, was an eminently typical person: For he prefigured our great high-priest Christ, as we learn from the vision in which the prophet Zechariah, chap. iii. 3. saw him standing before the angel of the Lord in filthy garments, to represent the iniquity of the many which was to be laid on Christ. These filthy garments the angel commanded to be taken away from him; and said, ver. 4. 'Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' 5. And I said, let them set a fair mitre upon his head: So they set a fair mitre upon his head, such as the high-priests wore when they officiated, 'and clothed him with garments.' Then, to show the emblematical meaning of the vision, the angel of the Lord said, ver. 8. 'Hear now, O Joshua, the high-priest, thou and thy fellows that sit before thee, for they are men of wonder,' *typical men*. So the phrase signifies, Isa. viii. 18. 'For behold, I will bring forth my servant the Branch.' Wherefore, Joshua in his character as high-priest, and his fellows the high-priests who preceded him, were all of them types, or prefigurations, of God's servant the Branch, in his character as high-priest; which also the author of the epistle to the Hebrews hath proved at great length.—Farther, to shew still more clearly that Joshua was a type of Christ, the prophet was ordered by God to take silver and gold and make crowns, and to set them on the head of Joshua in the house of Josiah, and to say to him, chap. vi. 12. 'Thus speaketh the Lord of hosts, saying, Behold the man whose name is the Branch: He shall grow up out of his place, and he shall build the temple of the Lord;—and he shall bear the glory, and shall sit and rule upon his throne; and the counsel of peace shall be between them both.' But the man whose name is the Branch, and who is here foretold to grow up out of his place, was, according to Isaiah, to be a descendant of Jesse. Chap. xi. 1. 'And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.' Wherefore, Joshua being a descendant of Aaron, was not the person whom Isaiah foretold under the idea of a Branch growing out of the roots of Jesse; consequently, when God ordered the prophet to say to Joshua and the witnesses, after putting the crowns on Joshua's head, *Behold the man whose name is the Branch*, his meaning certainly was, that Joshua was a type of the man whose name is the Branch, in his two offices of a king and a priest, and as the builder of the true temple of the Lord. Accordingly, that this symbolical transaction might be remembered, and that Joshua in after ages might be known to have been a type and a pledge of the coming of the Man whose name is the Branch, the two crowns which the prophet had put on Joshua's head, as symbols of the two offices in which he was a type of Christ, were, by the command of God, delivered to the witnesses, to be laid up in the temple as a memorial, ver. 14.

If, because Zerubbabel at this time was the prince of the Jews, any one suspects that he, and not Joshua, was called the man whose name is the Branch, he ought to

consider, that of the man whose name is the Branch it is said, ver. 13. not only 'that he shall build the temple of the Lord,—and shall sit and rule upon his throne,' but that 'he shall be a priest upon his throne;' for this could not be said of Zerubbabel, who was not a descendant of Aaron. We may therefore conclude, that the things said and done to Joshua by the prophet Zechariah, were said and done to him as a type of Christ.

5. Of typical persons who were not declared to be such, till the persons of whom they were types appeared, Adam deserves to be first mentioned. For, in respect of his being the author of sin and death to all his posterity, he is said by the apostle, Rom. v. 14. to be by contrast *τύπος*, 'the type or figure of him (Christ) who was to come,' for the purpose of being the author of righteousness and life to mankind. See Rom. v. 14. notes. Hence Christ is called, 1 Cor. xv. 45. *the last Adam*.—Adam was likewise a type of Christ in this respect, that Eve, who was an image of the church, was formed of a rib taken from Adam's side while he was in a deep sleep; for this transaction prefigured the formation of the church, the Lamb's wife, by the breaking of Christ's side on the cross, while he slept the sleep of death, as the prophet insinuateth, Eph. v. 32. See the note on that verse.

6. Of persons who in their natural characters and fortunes were types of future persons and events, Abraham's wives and sons are remarkable examples. His wives, Hagar and Sarah, were types of the two covenants, by which men become the people of God; and his sons Ishmael and Isaac were, in their characters and state, types of the people of God under these covenants. So the apostle Paul assures us, Gal. iv. 22. 'It is written that Abraham had two sons; one by the bond-maid, and one by the free woman.' 23. But he, verily, who was born of the bond-maid, was begotten according to the flesh; but he who was born of the free woman was through the promise. 24. Which things are an allegory; for these women are the two covenants: The one, verily, from Mount Sinai, bringing forth children unto bondage, which is Hagar. 25. For the name Agar denotes Mount Sinai in Arabia; and she answereth to the present Jerusalem, and is in bondage with her children. 26. But the Jerusalem above is the free woman, who is the mother of us all.' See Gal. iv. 24. notes 1, 2. and ver. 25. notes, where, and in the commentary, this allegory is explained.

7. The third typical person I shall mention is David, who was raised by God to the government of the natural seed of Abraham, that in his office as their king, and in his wars against their enemies, he might be a type of Christ the Ruler and Saviour of Abraham's spiritual seed. This appears from what the angel who announced our Lord's birth said to his mother, Luke i. 32. 'The Lord God shall give unto him the throne of his father David, and he shall rule over the house of Jacob for ever; and of his kingdom there shall be no end.' For in what sense could our Lord's spiritual dominion be called *the kingdom of his father David*, unless David's kingdom was a type thereof? In fact, the power and success with which David governed the natural seed, and subdued the neighbouring heathen nations, their enemies, was a fit prefiguration of the power and success with which Christ rules the spiritual seed, and subdues their enemies.—That David was a type of Christ appears from this also, that the prophets who foretold to the Israelites the coming of Christ, named him *David*, and *David their king*: by a common metonymy giving the name of the type to the person typified. See Jer. xxx. 9. Ezek. xxxiv. 23. xxxvii. 24. Hosea iii. 4, 5. and Isa. lv. 3. Acts xiii. 34. particularly the last mentioned passage, where the benefits which the spiritual seed derive from

the government of Christ, and in particular their safety from their enemies, are termed, *The sure mercies of David*.—In short, unless David in his government of the natural seed was a type of Christ in his government of the spiritual seed, no just interpretation can be given of the divine revelations and promises which were made to him, and which are recorded by Ethan, Psal. lxxxix. 19--37. Whereas, if these things are spoken to David as an image or type of Christ, the whole is plain, and hath received a complete accomplishment.

8. The fourth typical person whose history is given in scripture is Solomon, who, in his ruling the natural seed, and in his building the temple, prefigured Christ the ruler of the spiritual Israel, and the builder of the Christian church, the great temple of God which in its perfect form will subsist in the heavenly country. For as David's government was so ordered by God as to be a striking representation of the powerful government which Christ now exercises, for protecting his people and subduing their enemies, so God raised up Solomon a peaceful king, and made Israel enjoy peace and prosperity under his government, and appointed him to build the temple of God at Jerusalem, 1 Chron. xxii. 9, 10. to prefigure the peace and happiness which the spiritual Israel shall enjoy after all their enemies are completely destroyed, and they themselves are introduced into the heavenly country, and formed into one great church or temple for the worship of God. This appears from Psal. lxxii. where Solomon's character and actions as a king are delineated, and the happy effects of his government are described. For in that Psalm things are spoken of him which do not belong to him, unless as a type of Christ; particularly ver. 5. 'They shall fear thee as long as the sun and moon endure, throughout all generations.'—Ver. 11. 'All kings shall fall down before him, all nations shall serve him.' 12. 'For he shall deliver the needy when he crieth; the poor also, and him who hath no helper.' 14. 'He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight.'—Ver. 17. 'His name shall endure for ever; his name shall be continued as long as the sun: and men shall be blessed in him; all nations shall call him blessed.'—This last circumstance indisputably proves Solomon to have been a type of Christ, for it was one of these distinguishing characters of Christ, Abraham's seed, that 'in him all the nations of the earth were to be blessed.'—Moreover, Psal. xlv. cannot be interpreted of Solomon, unless on the supposition that he was a type of Christ: for in his natural character it could not be said to Solomon, ver. 6. 'Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a sceptre of rectitude. Thou hast loved righteousness, and hated wickedness; therefore, O God, thy God hath anointed thee with the oil of gladness above thy associates.' See Heb. i. 8. note 1.

9. The fifth allegorical or typical person spoken of in scripture, is the son of the prophetess, whose birth was foretold Isa. vii. 14. 'The Lord himself shall give you a sign, Behold a virgin shall conceive and bear a son, and shall call his name Immanuel.' 15. 'Butter and honey shall he eat, that he may know to refuse the evil and choose the good.' 16. 'For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings.'—B. Lowth says this passage should be translated in the following manner: 'Behold this virgin shall conceive, and bear a son, and thou shalt call his name Immanuel: Butter and honey shall he eat when he shall know to refuse evil and choose good. For before this child shall know to refuse evil and choose good, the land shall be desolate, by whose two kings thou art distressed.' On Isaiah, p. 63. Lowth adds, "Harmer has clearly shewn, that these articles of food (butter and honey) are deli-

cacies in the east, and as such denote a state of plenty. See also Josh. v. 6. They therefore naturally express the plenty of the country, as a mark of peace restored to it." And in confirmation of his opinion he cites Jarchi, "Butyrum et mel comedet infans iste, quoniam terra nostra plena erit omnis boni." He then proceeds thus, p. 64.: "Agreeably to the observations communicated by the learned person above mentioned, (Harmer), which perfectly well explain the historical sense of this much disputed passage, not excluding a higher secondary sense, the obvious and literal meaning of the prophecy is this, That within the time that a young woman, now a virgin, should conceive and bring forth a child, and that child should arrive at such an age as to distinguish between good and evil, that is, within a few years, (compare viii. 4.), the enemies of Judah should be destroyed." And to shew that this prophecy actually hath a higher secondary meaning, that learned expositor reasons as follows: "But the prophecy is introduced in so solemn a manner, the sign is so marked, as a sign selected and given by God himself, after Ahaz had rejected the offer of any sign of his own choosing out of the whole compass of nature; the terms of the prophecy are so peculiar, and the name of the child so expressive, containing in them much more than the circumstances of the birth of a common child required or even admitted; that we may easily suppose, that, in minds prepared by the general expectation of a great deliverer to spring from the house of David, they raised hopes far beyond what the present occasion suggested, especially when it was found, that in the subsequent prophecy, delivered immediately afterward, this child, called Immanuel, is treated as the Lord and Prince of the land of Judah." (Chap. viii. 8.) To the things mentioned by Lowth, I add, that the account of the character and actions of this child, given Isa. ix. 6. is by no means applicable to the son of the prophetess, unless as a type of the divine person who was to be the deliverer of the people of God. 'Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.' 7. 'Of the increase of his government and peace there shall be no end; upon the throne of David and upon his kingdom to order it, and to establish it with judgment and with justice, from henceforth, even for ever: The zeal of the Lord of hosts will perform this.'

That the prediction of a virgin's conceiving and bearing a son, who was to be called Immanuel, was at that time understood to be a promise of the birth of a great and even a divine person, B. Lowth says, "may be collected with great probability from a passage of Micah, a prophet contemporary with Isaiah, but who began to prophesy after him, and who, as I have already observed, imitated him, and sometimes used his expressions. Micah having delivered that remarkable prophecy which determines the place of the birth of Messiah, 'the ruler of God's people, whose goings forth have been of old from everlasting,' that it should be Bethlehem Ephrata, adds immediately, that nevertheless in the mean time God would deliver his people into the hands of their enemies: 'he will give them up, till she who is to bear a child shall bring forth,' Micah v. 3. This obviously and plainly refers to some known prophecy concerning a woman to bring forth a child, and seems much more properly applicable to this passage of Isaiah, than to any other of the same prophet to which some interpreters have applied it. St. Matthew, therefore, in applying this prophecy to the birth of Christ, chap. i. 22, 23. does it merely in accommodating the words of the prophet to a suitable case, not in the pro-

her view, but takes it in its strictest, clearest, and most important sense, and applies it according to the original design and principal intention of the prophet."

10. The sixth allegorical or typical person mentioned in scripture is the prophet Jonah, whose preservation in the belly of the whale during three days and three nights, and his being after that vomited up alive, Christ himself declares was a type of his own continuance in the grave, and of his subsequent resurrection from the dead: Matt. xii. 39. 'An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of the prophet Jonah. 40. For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.' Farther, by saying, Luke xi. 30. 'As Jonah was a sign to the Ninevites, so shall also the Son of man be to this generation,' our Lord insinuated, that as the miraculous preservation of Jonah in the whale's belly, when related to the Ninevites, induced them to give credit to the message which he brought to them from God, so Christ's resurrection from the dead, preached to mankind by his apostles, would induce many to believe on him as the Son of God: wherefore, in both these particulars, Jonah was a type of Christ.

11. Having said thus much concerning persons, who in their natural characters, and actions, and fortunes, are declared to have been types of future persons and events, it remains to speak of events happening to the ancient church and people of God, which by the circumstances wherewith they were accompanied, are shewed to have been typical of greater events than were to happen to the people of God under the gospel dispensation. Now concerning these I have two observations to make. The first is, that the things respecting the ancient people of God, which prefigured the greater things to happen to the people of God under the gospel dispensation, were in some instances foretold before they happened to the ancient people. My second observation is, that the prediction of these figurative events were also predictions of the events which they prefigured. Of this double sense of prophecy various instances might be given: Suffice it, however, to mention one instance only: namely, the deliverance of the Jews from the Babylonish captivity, and their restoration to the land of Canaan. These, though natural events, prefigured the much greater and more important deliverance of mankind from the captivity of sin, and their introduction into the heavenly Canaan. For, in the writings of the evangelists, passages of the prophecies which foretold the deliverance from Babylon are applied to that greater deliverance. For example, Isa. xl. 2. 3. is said by Matthew, chap. iii. 3. and by our Lord himself, Matt. xi. 10. to have been fulfilled by John Baptist's preaching in the wilderness of Judea. Yet these verses, in their first and literal meaning, evidently relate to the return of the Jews from Babylon: for Isaiah, in the end of chap. xxxix. having foretold that all the riches of his palaces, which Hezekiah had from pride shewn to the messengers of the king of Babylon, should be carried away to Babylon, and that his sons should be carried thither captives, and made eunuchs in the palace of the king of Babylon, the prophet in his xli. chapter mitigated the severity of that prediction, by foretelling, that whilst the Jews were oppressed with the miseries of their captivity, God would order his prophets who were among them to comfort his people, by assuring them that their captivity would at length come to an end; because, considering their sufferings as a sufficient punishment for their sins as a nation, he would pardon and restore them to their own land, ver. 2. 'Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is

pardoned; for she hath received of the Lord's hands double for all her sins.' The people in Babylon being thus assured that they were to be brought back to Judea, "the first thought," as B. Lowth observes, "which would occur to the captives, would be the difficulty and danger of their passing through the deserts of Arabia, where the nearest way from Babylon to Jerusalem lay." Wherefore the prophets in Babylon, to remove the fears of the people, were ordered to assure them, that by whatever road they should return, it would be made commodious for their safe passage. And this assurance the prophets would give them in language taken from the custom of the eastern princes, who, when they were about to march with their armies through difficult roads, sent pioneers before them to widen the narrow passes, to fill up the hollows, to level the heights, and to smooth the rough ways through which they were to march:—Ver. 3. 'The voice of one crying in the wilderness, Prepare ye the way of the Lord; make straight in the desert an highway for our God. 4. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain.' By these images the prophets intimated, that God was to march from Babylon at the head of his people, to protect them during their journey and to bring them safely into Judea. These things are more plainly expressed, Isa. lii. 12. 'Ye shall not go out with haste, nor go by flight; for the Lord will go before you, and the God of Israel will be your re-reward.'

But although this whole prophecy, in its first and literal meaning, evidently related to the deliverance of the Jews from Babylon, the application of the above cited passage to the preaching of John Baptist by the evangelist Matthew, and by our Lord himself, sheweth plainly, that the prophecies concerning the deliverance of the people of God from the Babylonish captivity, had a second and higher meaning, of which the literal sense was the sign. By foretelling the deliverance of the Jews from Babylon, these prophecies foretold the deliverance of mankind from the infinitely worse bondage of sin. Moreover, the command to the prophets in Babylon to comfort God's people, by announcing that their sins were pardoned, and that they were soon to be brought back to their own land, was a command to the ministers of the gospel in every age to comfort penitent believers, by assuring them that their sins shall be pardoned, and that Christ will bring them safely into the heavenly country, (of which the restoration of the Jews to Canaan was an emblem and pledge), because he hath successfully removed all obstacles out of their way. The preparation of the way of the Lord among the Jews by the preaching of John Baptist, was fitly expressed by the *voice of one crying in the wilderness*. For, as Lowth observes on Isaiah, p. 188. "The Jewish church, to which John was sent to announce the coming of Messiah, was at that time in a barren and desert condition; unfit, without reformation, for the reception of her king. It was in this desert country, destitute at that time of all religious cultivation, in true piety and good works unfruitful, that John was sent to prepare the way of the Lord by preaching repentance."

Many other examples of prophecies might be mentioned in which the return of the Jews from Babylon was foretold, and of which passages are applied, by the writers of the New Testament, to the redemption of mankind from the bondage of sin. But the one explained above may suffice as a proof of what is called the double sense of prophecy, in which the obvious literal sense exhibits a second and higher meaning; so that these prophecies, properly speaking, are true *analogies*.

Thus it appears, that the high figurative expressions in the Jewish scriptures, which are so offensive to modern

ears and to minute philosophers, were occasioned by the poverty of the first language of mankind: that the boldness of these figures were derived from the ancient picture-writing: that the symbols used in that kind of writing gave rise to the dark Egyptian allegory, which was held in great estimation at the time the scriptures were written, and that, in the early ages, mankind, whether barbarous or civilized, were accustomed to express their sentiments and feelings by significant actions as well as by significant sounds. These things considered, it cannot be matter either of surprise or of blame, that the Jewish prophets exhorted the people and foretold future events in such figurative language as to us moderns appears extravagant; or that they delivered their exhortations and predictions in dark allegories, formed on the qualities and circumstances of the symbols by which the persons and nations, concerning whom they prophesied, were denoted in picture-writing: or even that, on extraordinary occasions, they foretold things future by what may be called a drama continued through a great length of time, in which they spake and acted things which excited the wonder of the spectators, and led them to inquire what the prophets meant by them, and, when explained, could not but make a strong impression upon their imagination. These things were all done suitably to the genius and manners of the times, and were easily understood by the people for whose instruction they were intended.—And with respect to the persons who, in the scriptures, are said in their natural characters and actions to have been types of future persons and events, that method of foretelling things future was of the same kind

with allegorical prophecy; for surely it made no difference whether the allegory was formed on the qualities and actions of a symbol, or on the qualities and actions of a real person. In the symbolical or instituted allegory, it was shewed to be an allegory by the particulars of which it was composed; but in the natural allegory, the characters and events of which it was composed do not shew it to be an allegory: wherefore, before these are considered by us as allegories, or prefigurations of future persons and events, we ought, to be assured by some one or other of the prophets or inspired persons who afterwards arose, that they are allegories, otherwise they ought not to be considered as such.—By this rule, the futility of those allegorical meanings which some of the ancient fathers put on many passages of scripture will clearly appear; and the humour of finding mystical senses in the sacred oracles, which some of the modern commentators have too much indulged, will be effectually repressed.

Upon the whole, the observation suggested in the beginning of this Essay may now be repeated with some confidence; namely, That the high figurative language by which the Jewish scriptures are so strongly marked, together with the allegorical and typical senses with which they abound, and the extraordinary things done by the Jewish prophets, instead of being instances of absurdity, and signs of imposture, are proofs of their antiquity and authenticity; and even strong presumptions of the divine original of the revelation contained in these venerable writings.

THE
LIFE OF THE APOSTLE PAUL,

BY WHOM THE GENTILES WERE CONVERTED,

ACCOMPANIED WITH

PROOFS AND ILLUSTRATIONS.

OFFER to the Public the history of the Apostle Paul, composed from materials furnished, partly by himself in his epistles, and partly by the evangelist Luke in his book of the Acts. And I do this in the persuasion, that the better we are acquainted with Paul's character and actions, the more will we be disposed to acknowledge his authority as an apostle, and to respect his writings as the oracles of God. This, however, is not the only advantage to be derived from the knowledge of Paul's history: It will establish us in the faith, by showing us in what manner the gospel was preached at the first, both to the Jews and to the Gentiles; what success it met with in the different countries where it was preached; what sufferings the first preachers and the first believers endured for the sake of the gospel; and how amply it was confirmed by the Lord, who gave testimony to the word of his grace, by the signs and wonders which he granted to be wrought by the hands of the apostles, in all the countries where they preached. To these advantages we may add, the use which the knowledge of Paul's history will be of in helping us to understand his writings, which make so considerable a part of the canon of scripture.

CHAP. I.—*Paul's Birth and Education; his Persecution of the Disciples of Christ; and his Conversion.*

PAUL was a Jew, of the tribe of Benjamin, rightly descended from Abraham, the founder of the Israelitish nation; in which respect he was superior to those Jews whose parents had been converted from heathenism. According to the manner of his people, he was circumcised on the eighth day after his birth, and had an Hebrew name given him, being called *Saul*; but afterward he took the name of *Paulus* or *Paul*, in compliment to Sergius Paulus the proconsul of Cyprus, whom he converted in his first journey among the Gentiles, Acts xiii. 7, 8. Tarsus, the place of Saul's nativity, though not a city of Judea, did honour to such Jews as were born there; for it was the metropolis of Cilicia, and, as a place of education, it excelled Athens and Alexandria, and all the other Greek cities where there were schools of philosophy and of the polite arts. So Strabo tells us, lib. xiv. Saul therefore had reason to boast even of the place of his birth, Acts xxi. 39. 'I am a man which am a Jew of Tarsus in Cilicia, a citizen of no mean city.'

Saul's father was a Roman,* (Acts xxii. 28.), which in the provinces was a distinction highly honourable, as it entitled those who possessed it to many valuable privileges and immunities. For which reason it was either purchased with money, or it was bestowed as the reward

of extraordinary services, Acts xx. 28. His being a Roman in the right of his father, is not the only circumstance which shews that Saul was well born: the care and expense bestowed on his education, is a proof that his family was in opulent circumstances.

As Saul hath termed himself *an Hebrew of the Hebrews*, we may presume that the language of his family was what they then called *the Hebrew*. Yet having passed the first years of his life in Tarsus, a Greek city, it is reasonable to believe that he spake the Greek language also, and was even taught to read it. But as to his education in the Greek literature I am not so certain. In his sermons and writings there are traces from which it may be gathered, that he had a general knowledge of the learning, the religion, the manners, and the customs of the Greeks, and that he had read some of their best authors. But whether he got that knowledge at Tarsus, in his younger years, may be doubted. He did not remain there the time that was requisite for acquiring it, and at Jerusalem, where he received the greatest part of his education, he had no opportunity of studying the Greek learning. I am therefore of opinion, that Saul's knowledge of the Greek rhetoric and philosophy was not acquired in Tarsus. Neither was it such as could entitle him to the appellation of *learned* in these matters. But it was a general knowledge only, acquired by conversing with the Greeks in the different countries where he preached the gospel. In any other manner he cannot well be supposed to have got that knowledge; because, however capable he might be of such studies, he had no leisure, after he became an apostle, to prosecute them. Besides the greatest proficiency in the rhetoric and philosophy of the Greeks would have been of no use to him in the discharge of the apostolic office. For Christ 'sent him and the other apostles to preach the gospel, not with the wisdom of words,' lest the conversion of the world might have been attributed to the eloquence, knowledge, and superior abilities of the preachers, and not to the power of God which accompanied their preaching.

But though Saul was no proficient in the rhetoric and philosophy of the Greeks, he was thoroughly instructed in the learning of the Jews. For as soon as the years of his childhood were over, his parents sent him to Jerusalem, to study under Gamaliel, the most celebrated doctor of his time, and who, for his great knowledge and virtue, 'was had in reputation among all the people,' Acts v. 34.—According to Josephus, Ant. xx. the learning of the Jews consisted in the knowledge of their own laws and religion, as contained in their sacred writings. The doctors, therefore, employed themselves in explaining these writings to the studious youth, founding their interpretations upon traditions pretended to be handed down from Moses and the prophets. It is true, the doctors in some

* Many of the Jews enjoyed the right of citizenship; nay, some of them were Roman knights, as we learn from Josephus, who, in describing the injustice and cruelty of Felix's government, mentions his having crucified some Jews who were *Roman knights*.

ances perverted the meaning of the scriptures; and by their traditions made void the commandments of God. But in general the true sense of the scriptures seems to have been preserved among the Jews by these traditional explications, as may be understood from the following well known facts:—1. The apostles, especially Paul, in reasoning with the Jews, always proved the doctrines of the gospel by quotations out of the writings of Moses and the prophets. But these quotations would have been no proofs at all of the gospel doctrines, at least to the Jews, unless the sense put upon them by the apostles, which was their real meaning, had been the sense generally put upon them by the Jews.—2. It was owing to the knowledge which they had of the true meaning of the writings of Moses and the prophets, that some of the more learned Jews believed on Jesus: Such as Nicodemus, Joseph of Arimathea, and that great company of the priests who were obedient to the faith, Acts vi. 7.—3. Gamaliel, Saul's master, from his great knowledge of the scriptures, seems to have thought well of the apostles, and of their doctrines, as is plain from the counsel which he gave to his brethren of the Sanhedrim, Acts v. 38. 'And now, I say unto you, Refrain from these men, and let them alone; for if this counsel, or this work, be of men, it will come to nought. 39. But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.'—How perfectly Saul was educated in the knowledge of the law of the Fathers, we learn from himself, Acts xxii. 3. 'Born in Tarsus in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers; and was zealous towards God, as ye all are this day.' And of his proficiency in that kind of learning he says, Gal. i. 14. 'And profited in Judaism above many my equals in mine own nation, being more exceedingly zealous of the traditions of the fathers.'

Saul's parents completed his education, by having him taught the art of tent-making, Acts xviii. 3. In this they followed the manners of the Jews, with whom it was customary to teach the youth of the highest birth some mechanical employment, whereby, in cases of necessity, they might maintain themselves without being burdensome to others. The benefit which Saul derived from this branch of his education while he preached the gospel, will be seen afterwards.

In what year of his age Saul came to Jerusalem, and how long he continued under the tuition of Gamaliel, is not known: But from his saying, that 'he spent his youth among his own nation at Jerusalem,' Acts xxvi. 4. it may be conjectured that he came thither early in life. And seeing, in his epistle to Philemon, which is thought to have been written A. N. 62, he calls himself *Paul the aged*, we cannot be much mistaken in supposing that he was then about 60 years old; and that when our Lord began his public ministry he was in the 26th* year of his age. Wherefore, having finished his studies, we may suppose that he then professed himself a Pharisee; of which sect also his father was, Acts xxiii. 6.—Farther, seeing our Lord, in the course of his ministry, attracted the attention of the whole Jewish nation, it is probable Saul's zeal for the institutions of his fathers prompted him to join such of his sect as followed Jesus with an intention to find matter of accusation against him. And when he was tried, condemned, and put to death, for

calling himself *Christ the Son of the Blessed*, this zealous young man may have been present. So that, having often seen Jesus, he could know whether he who appeared to him on the road to Damascus, was really the person whom the rulers at Jerusalem had put to death, or only an impostor who personated him. However, if any one calls this conjecture in question, I will not dispute it with him.

What we certainly know from the sacred history is that when Christ's resurrection from the dead was published in Jerusalem, the rulers were greatly offended with the preachers of that miracle; and the rather, because they urged it as a proof that Jesus, whom God had raised from the dead, was *THE CHRIST*, and that he had been put to death unjustly.—Wherefore the rulers stirred up some of the most zealous members of the foreign synagogues in Jerusalem (Proofs and Illustrations, No. I.) to oppose them. And these zealots happening to hear Stephen, one of the seven deacons, preach, disputed with him. But, Acts vi. 10. 'They were not able to resist the wisdom and the spirit by which he spake. 11. Then they suborned men, which said,' in the hearing of the multitude before whom they disputed, and in private to the elders and scribes, 'We have heard him speak blasphemous words against Moses and God. 12. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council. 13. And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place and the law. 14. For we have heard him say, that this Jesus of Nazareth,' whom ye put to death as a deceiver, 'shall destroy this place, and shall change the customs which Moses delivered us.' While the witnesses thus bare testimony against Stephen, 15. 'All that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.' It seems his face shone with a glory like that which beamed from Moses's face when he came down from the mount. This miraculous testimony from God the council beheld all the while Stephen spake in his own defence; and from it they might have concluded, that the things which he spake were agreeable to God. Nevertheless, when they heard them, being cut to the heart, they 'gnashed on him with their teeth' through rage. But Stephen was miraculously supported by a sight of 'the glory of God, and of Jesus standing on the right hand of God;' and being exceedingly affected with the sight, he told it to the council. But they stopped their ears, as afraid to hear things blasphemous, 'and ran upon him with one accord, and cast him out of the city, and stoned him to death, calling upon God, and saying, Lord Jesus, (for he now saw him), receive my spirit.'

In executions of this kind, it was usual for those who had borne witness against the criminal to cast the first stone. And for that purpose they put off their upper garments, and gave them to be kept by persons equally hearty in the prosecution with themselves. At the stoning of Stephen, the witnesses laid their clothes at the feet of our Saul; by which he is pointed out as consenting to the condemnation and punishment of that blessed martyr, Acts xxii. 20.

Stephen, in his defence, having boldly asserted before the council that Jesus was *the Just One*, or Christ; and that they were his *betrayers and murderers*; also, having called them a *stiff-necked and uncircumcised generation*, whose fathers persecuted the prophets, and slew them which shewed before of the coming of the Just One, and who by no means observed the law of which they pretended to be so zealous; all the council were enraged, and carried on the persecution against the church, after Stephen's death, with the utmost severity, intending utterly to extirpate the whole sect. Acts viii. 1. 'And at

* Seeing the Vulgar æra, according to the opinion of the most learned chronologers, commenced at least two years after the birth of Christ, the year 62 of that computation, in which the epistle to Philemon is supposed to have been written, was really the 64th year from the birth of Christ. Wherefore, if Paul was then 60 years old, he must have been four years younger than our Lord; and by consequence, when our Lord began his ministry in the 30th year of his age, Saul was 26 complete.

that time there was a great persecution against the church that was at Jerusalem; and they were all scattered abroad, the preachers and the chief brethren were scattered abroad, 'throughout the regions of Judea and Samaria, except the apostles.'—One of the main instruments in this persecution was our Saul; 3. 'Who made havock of the church, entering into every house' where the disciples assembled for the worship of God, 'and haling men and women, committed them to prison.' It seems the chief priests had given him a commission to search them out, and imprison them, that they might be punished. So he tells us himself, Acts xxvi. 10. 'Which thing I also did at Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priests.'—The same thing he affirmed in the hearing of the multitude, Acts xxii. 4. 'I persecuted this way unto death, binding and delivering into prison both men and women.' The Jews were now at liberty to put the disciples to death, because, between the removal of Pontius Pilate and the accession of Herod Agrippa, in the second year of the Emperor Claudius, who gave him all the dominions of his grandfather Herod the Great, there was no Procurator in Judea to restrain their intemperate zeal.

In employing Saul as the instrument of their malice against the saints, the rulers did not make a wrong choice. For though he had received abundance of Jewish literature from his master Gamaliel, he had acquired nothing of his moderation; but executed his commission with such severity, that the disciples were forced to take shelter in foreign cities. But even there they did not long remain in safety; for, Acts ix. 1. 'Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high-priest; 2. And desired of him letters to Damascus, to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.' It seems the synagogues in foreign parts had a jurisdiction over their own members, (No. II.), in the exercise of which they were sometimes directed, as on this occasion, by the high-priest and council at Jerusalem. At this time there were several synagogues in Damascus; so that it was full of Jews; and many of them had embraced the gospel. Wherefore, although Damascus was at a great distance from Jerusalem, Saul resolved to go thither with his new commission from the high-priest; and, being joined by assistants equally bigoted and furious with himself, the news of their coming reached Damascus before they arrived, and greatly terrified the saints, Acts ix. 14. 21.

But when this company of persecutors, full of wrath against the disciples, drew nigh to the city, the Lord Jesus appeared to Saul from heaven, surrounded with a light inexpressibly resplendent, which was seen also by Saul's companions: Acts ix. 3. 'And as he journeyed he came near Damascus, and suddenly there shined round him a light from heaven.' Saul himself, giving an account of this circumstance to Agrippa, says, Acts xxvi. 13. 'At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.' Luke proceeds thus: 4. 'And he fell to the earth.' But Saul himself, in relating this circumstance, says, Acts xxvi. 14. 'And when we were all fallen to the earth;—they all fell prostrate, from fear or reverence, supposing the supernatural light which they saw to be an indication of the appearance of some divine person;—'I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me?' By speaking thus, Jesus declared that he considered whatever was done to his people as done to himself. Acts ix. 5. 'And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks.' Thou wilt find it hard

for thee to accomplish thy malicious designs against me. In the account which Saul gave of this conversation to Agrippa, he says, that after speaking the words last mentioned, Jesus ordered him to rise and stand upon his feet. Acts xxvi. 15. 'I am Jesus whom thou persecutest. 16. But rise and stand upon thy feet.' Jesus intended that Saul should see him, and be convinced that the person who now spake to him was Jesus of Nazareth, whom the priests had crucified at Jerusalem; and that he was really risen from the dead, as his disciples affirmed. We must therefore believe, that, in obedience to this order, Saul arose from the earth, and with his bodily eyes beheld Jesus standing in the way before him, (No. III.) But being unable to bear the dazzling splendour of his appearance, he fell to the earth a second time; or, he may have put himself into that posture, as worshipping Jesus, whom he now knew to be Christ the Son of God, Acts ix. 20. While in this humble posture, Acts ix. 6. 'he, trembling and astonished, said, Lord, what wilt thou have me to do?' By professing a willingness to do whatever Jesus should command him, Saul declared that he had now altered his opinion of Jesus of Nazareth, and had laid aside his enmity against his disciples.—Luke has related none of the things which on this occasion Jesus said to Saul, except that he was to go into the city, and there it should be told him what he was to do; so that, from his account of the matter, we could not have understood that Saul at this time was made an apostle by Christ, and commissioned to preach to the Gentiles. But Saul himself hath supplied that defect; for he told Agrippa, that when Jesus ordered him to rise and stand upon his feet, he added, Acts xxvi. 16. 'I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17. Delivering thee from the people of the Jews, and from the Gentiles, unto whom I now send thee, 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith which is in me.' Having thus spoken, he added, as Luke informs us, Acts ix. 6. 'Arise and go into the city, and it shall be told thee what thou must do. 7. And the men which journeyed with him stood speechless, (ἀκίνητοι μὲν τῆς φωνῆς) hearing indeed his voice, but seeing no man.* They heard Saul's voice, but did not see the person to whom he spake. 8. 'And Saul arose from the earth; and when his eyes were opened, he saw no man.' Saul having looked steadfastly on Jesus, before he fell to the ground the second time, was struck blind by the brightness of his appearance. So he says, Acts xxii. 11. 'When I could not see for the glory of that light.' But his companions, lying all the while with their faces towards the earth, did not see Jesus; so that their eye-sight remaining, Acts ix. 8. 'they led Saul by the hand, and brought him to Damascus,' to the house of one Judas, ver. 11. with whom it seems they were acquainted. Here Saul abode three days absolutely blind, without either eating or drinking, ver. 9.—If Saul's companions, by what had happened and by what he told them, were induced to alter their faith concerning Jesus of Nazareth, they would remain with Saul, to assist and comfort him in his disconsolate state: But if they continued in their former persuasion,

* 'Hearing indeed his voice, but seeing no man.'—This translation removes the difficulty arising from Saul's account of the matter to the council, Acts xxii. 9. 'And they that were with me saw indeed the light, and were afraid, but they heard not the voice of him that spake to me.' Or this supposition may be removed by translating οὐκ ἑώρακεν, 'they understood not the voice of him that spake to me;' so ἀκούειν is used 1 Cor. xv. 2.—The same thing happened when a voice came to our Lord from the Father, John xii. 29. the people that stood by heard the voice, but not understanding what was spoken, said it thundered.

they would return to Jerusalem, and inform the high-priest and council of what had happened.

Saul's long-continued fast was a natural expression of his bitter grief for having persecuted the disciples of Jesus. With fasting he joined fervent and often-repeated prayer, perhaps to Jesus; in which he made unfeigned confession of his sin in persecuting him, and earnest supplication for pardon: all which being certain signs of his repentance, they were mentioned by Christ himself as such. Acts ix. 11.—During his three days' blindness and fasting, Saul was instructed by visions and revelations from the Lord, agreeably to what was promised him, 'That in Damascus it should be told him what he was to do.' One vision of this kind is expressly mentioned, in which the restoration of his sight by Ananias was foretold to him, while perhaps he was praying for that very blessing:—Acts ix. 12. 'And hath seen a man named Ananias coming in and putting his hand on him, that he might receive his sight.'

This Ananias, before his conversion to Christianity, had lived so conformably to the law, that he was much esteemed by all the Jews who dwelt in Damascus, Acts xxii. 12. And after his conversion, his piety being equally conspicuous, he was a person of great note among the brethren also. To him Jesus appeared in a vision, on the third day of Saul's fast, and ordered him to go into the house of Judas, and inquire for Saul of Tarsus; of whom he needed no longer be afraid, because he was spending his time in prayer for the pardon of his sin in persecuting the saints; and because Ananias himself had been shewn to him in a vision as sent to cure his sight. Wherefore Ananias, laying aside his fears, went forthwith into the house of Judas, Acts ix. 17. 'And putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. (No. IV.) 18. And immediately there fell from his eyes, as if it had been scales. And he received sight forthwith, and arose, and was baptized,' in token of his faith, and repentance, and pardon. And since Ananias told him he was sent that he might both receive his sight and be filled with the Holy Ghost, we may believe that after his baptism the Holy Ghost fell upon him in some visible manner, as upon the other apostles at the first; so that Saul was 'in nothing inferior to the very greatest apostles,' 2 Cor. xi. 5. For, as we shall see afterwards, he enjoyed the inspiration of the Spirit, the power of working miracles, the discerning of spirits, and the gift of tongues, in as ample a manner as any of the apostles; by all which he was not only fitted for being an apostle of Christ, but plainly declared to be so.

The miraculous restoration of Saul's sight, his baptism, and the descent of the Holy Ghost upon him, being undoubted pledges of his pardon and reconciliation with Christ, he put an end to his long fast, and was comforted. Acts ix. 19. 'And when he had received meat, he was strengthened.' He received his bodily strength, which had been impaired by his long fast, as well as by what had happened to him in the way.

In this miraculous manner was Saul, in the very height of his rage against the saints, converted, and made an apostle of Jesus Christ, and called to preach that very faith which he had been so zealous to destroy.

The choice of Saul to be an apostle, was proper on many accounts. For, in the first place, his conversion added great lustre to the evidences of Christ's resurrection from the dead. Saul had persecuted all who preached that miracle. Wherefore, when he himself went over to the persecuted party, and published Christ's resurrection with greater earnestness and diligence than

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any of them, every impartial person must have been sensible, that such an alteration of sentiment and conduct in a person of Saul's good sense, and learning, and zeal, and that at the very time he was breathing out threatenings and slaughter against the disciples of the Lord, could not possibly have happened, unless he had actually received that unquestionable evidence of Christ's resurrection from the dead, which he affirmed had been given him by Christ's appearing to him personally in the body as he went to Damascus, and by conferring upon him the gift of the Holy Ghost. It is true, the appearing of Jesus in the body might seem to many an improbable story. Yet as, by the miracles which Saul performed, he gave convincing proofs that Christ had bestowed on him the gift of the Holy Ghost, no reasonable person, after that, could doubt of his having appeared to him, as Saul constantly affirmed.

Secondly, Saul possessed every natural qualification necessary to the successful discharge of the difficult work of an apostle of Jesus Christ. He was a person of an excellent understanding, whereby he was able to judge rightly of matters. He was remarkable for his address* in managing the humours of those with whom he had to do. His courage was such as enabled him to face the greatest dangers; his industry in prosecuting the most laborious and difficult enterprises, was unwearied; and his patience was equal to his industry, fitting him to bear the heaviest sufferings, however long continued. On all which accounts, there was perhaps no Jew of his age better qualified by nature for undertaking those long journeys, and for enduring those hardships and persecutions, which the Christian preachers were obliged to undergo in propagating the gospel.

Thirdly, Saul's moral character was such as brought no discredit upon the office to which he was now chosen. From his youth up, he had been remarkable for purity of manners, and zeal for the interest of truth and virtue. It is true, when he came of an age fit to engage in affairs, his zeal hurried him too far, when it led him to persecute the Christians; but the prejudices of his education, and the example of his brethren of the sect of the Pharisees, had so blinded him, that he believed Jesus to be an impostor, and thought himself bound to put his disciples to death: Acts xxvi. 9. 'I verily thought I ought to do many things contrary to the name of Jesus of Nazareth.' Wherefore, having acted in this manner from principle, he could safely tell the Jewish council, many of whom knew his doings against the saints, Acts xxiii. 1. 'I have lived in all good conscience before God unto this day.' Nay, he could say to Timothy, i. 13. 'I obtained mercy, because I did it ignorantly in unbelief.' Saul's general conduct having thus been all along irreproachable, he was able to execute his new office with all that dignity and weight which results from excellence of character.

Fourthly, Since the gospel was to be offered, both to the Jews and to the Gentiles, as a revelation from the same God who had spoken to the Jews by the prophets, it was necessary that it should be preached to both by such a person as Saul, who, being of the Jewish nation, and thoroughly educated in the knowledge of their sacred writings under Gamaliel, the most noted doctor of his time, was, by his great talents and education, as well as by his inspiration, qualified to convince both Jews and Gentiles, that the things done, and taught, and suffered by Jesus, were all foretold in these writings, and had happened exactly as they were foretold. So that, in this method of offering the gospel to the world, all were made

* Upon this part of his character, Lord Shaftesbury has paid Saul an handsome compliment, *Charac.* i. p. 30. "When I consider the apostle as appearing either before the witty Athenians, or before a Roman Court of Judicature, in the presence of their great men and ladies, I see how handsomely he accommodated himself to the apprehension and temper of these polite people."

sensible that it did not destroy the law and the prophets, but fulfil them.

Thus it appears that Saul was truly what Jesus termed him, Acts ix. 15. 'A chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.'

Luke has not mentioned any date by which we can with certainty fix either Saul's age at his conversion, or the particular year in which that remarkable event happened; nevertheless, from such circumstances taken notice of in the history, learned men have gathered that it happened in the end of A. D. 36, or in the beginning of A. D. 37, when Saul was about 34 years of age. See No. V. and No. VII.

CHAP. II.—*The History of Saul, from his Conversion to his Departure from Antioch to preach the Gospel to the idolatrous Gentiles.*

THE supernatural brightness of the light which issued from the body of Jesus, and which struck Saul blind; the visions and revelations made to him during his blindness; the miraculous restoration of his sight by Ananias, whom Jesus sent to him for that purpose; and the descent of the Holy Ghost upon him, in the plenitude of his gifts—produced in Saul's mind such a full conviction as left him no room to doubt that Jesus of Nazareth had really appeared to him, and that he was *the Christ*; and, at the same time, banished all hesitation with respect to the cause he was now called to maintain. He therefore resolved to spend his life in the service of Christ. In the prosecution of this resolution he had no occasion to converse with any person, because, according to Christ's promise, it was told him in Damascus what he was to do. Accordingly, Gal. i. 16. 'He did not converse with flesh and blood, neither did he go up to Jerusalem to them who were apostles before him,' to be instructed in the Christian doctrine, or to be confirmed in his new office; but, Acts ix. 20. 'Straightway he preached Christ in their synagogues, (No. VI.) that he is the Son of God,' foretold Psalm ii. 7.—Acts ix. 21. 'But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound to the chief priests?'

Soon after this Saul went into Arabia, (Gal. i. 17.) where there were few Christians, and none of them of any note.—This course, we may believe, he took by the direction of Christ, who sent him into that country, to instruct him in the duties of his office, and in the doctrines of the gospel, by immediate revelation. The truth is, now that the Lord Jesus was gone to heaven, this was the only proper method of training an apostle. For if the ministry of men had been used in instructing Saul, he would have been considered as an apostle of men, and on that account might have been reckoned inferior to the other apostles, who were all instructed by Christ himself. In Arabia, therefore, Saul continued more than two years; and during all that time employed himself in studying the Jewish scriptures more carefully than ever, by the help of the new lights which had been bestowed on him, and in searching into the true nature of the law of Moses, and in attending to such revelations as Christ was pleased to make to him. And having, by these revelations, acquired a complete knowledge of all Christ's doctrines, sayings, miracles, sufferings, resurrection, and ascension,* and of the design both of the law and of the

gospel, and of the confirmation which the gospel derives from the writings of Moses and the prophets, he returned to Damascus a well-instructed apostle of Christ, and there entered on the stated execution of his apostolical office, (No. XI.,—Acts ix. 22. 'But Saul increased the more in strength.' His natural abilities and his gifts as an apostle increased after his return from Arabia, not only by the revelations which had been there made to him, but now by continual exercise; so that through his knowledge of the scriptures, and by the assistance of the Spirit, and by the power of his eloquence, 22. 'he confounded the Jews which dwelt in Damascus, proving that this is the very Christ,' or the great personage foretold in the second Psalm. 23. 'And after that many days were fulfilled, the Jews took counsel to kill him:' and, in prosecution of their malicious design, they applied to the governor of Damascus, under Aretas the king: and he, in compliance with their request, guarded the city so strictly that the disciples were obliged to let their new preacher down by the wall, through a window, in a basket: 2 Cor. xi. 32. See also Acts ix. 25.

Saul having thus escaped with his life, set out for Jerusalem to see the apostle Peter, (Gal. i. 18.), of whom, no doubt, he had heard a great deal since his conversion. And in the different towns through which he passed, he preached Jesus that he is the Christ, as he had done at Damascus. And being come to Jerusalem, Acts ix. 26. 'he assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple.' But Barnabas, who may be supposed to have learned Paul's conversion from Ananias and the brethren of Damascus, 'brought him to the apostles,' Acts ix. 27.; that is, to Peter and James, for other of the apostles saw he none, (Gal. i. 19.); and declared to them how he had seen the Lord in the way, and how he had preached boldly at Damascus.' After this, the disciples 'willingly received him.' But he abode in Jerusalem only fifteen days, during which he lodged with Peter: and then went forth to Tarsus, as we shall see immediately. So that he was personally unknown to the churches of Judea (Gal. i. 22.) for some time.

On one or other of the fifteen days which Saul now spent in Jerusalem, happening to pray in the temple, he fell into a *trance*, or ecstasy, in which the whole senses of his body being suspended, the impressions which his soul then received were made by the immediate operation of God. In this trance, Saul had a vision of the Lord, who ordered him to leave Jerusalem quickly, Acts xxii. 18. 'For they will not receive thy testimony concerning me.' But Saul, unwilling to depart, replied, 19. 'Lord, they know that I imprisoned and beat in every synagogue them that believed on thee. 20. And when the blood of thy martyr Stephen was shed, I also was standing by and consenting to his death, and kept the raiment of them that slew him.' It seems Saul thought his change of sentiment and conduct, not well known to the Jews at Jerusalem, would certainly induce them to receive his testimony concerning Christ's having appeared to him by the way, because no other rational account could be given of his espousing that cause which formerly he had persecuted with such fury. But Jesus having called him to a different work, answered, 21. 'Depart, for I will send thee far hence unto the Gentiles.'—Besides, there was a particular reason for Saul's leaving Jerusalem quickly

Christ; and, 1 Cor. xv. 3. that he 'received from the Lord, that Christ died for our sins, according to the scriptures; and that he arose from the dead on the third day, according to the scripture.'—How fully Saul was instructed in the things which concern the Lord Jesus, may be known from this, that he has mentioned a saying of Christ (Acts xx. 25.) which none of the evangelists have recorded, and an appearance of Christ after his resurrection to James alone, not mentioned by them. Besides, in Paul's epistles, there are many allusions to things done and said by Christ which he could know only by particular revelation.

* In affirming that Saul had the whole history of our Lord, and of his ministry, communicated to him by revelation, I am supported by Saul himself, who tells us, 1 Cor. xi. 23. that he received the institution of the Lord's supper, and the words of institution, from

at this time, Acts ix. 29. Having spoken boldly in the name of the Lord Jesus, and disputed against (ΕΛΛΗΝΙΣΤΑΙ) the Hellenists, the very persons with whom formerly he had joined in persecuting Stephen, 'they went about to slay him.' 30. Which when the brethren knew, they brought him down to Cæsarea,* and sent him forth to Tarsus, thinking that in his native city he might preach the gospel to the Jews, with more success and less hazard than in Judea. After Saul's departure for Tarsus, 31. 'the churches throughout all Judea, and Samaria, and Galilee, had rest and were edified; and, walking in the fear of the Holy Ghost, were multiplied.'

Thus was Saul in his turn driven out of Judea by the rage of the Hellenists or unbelieving Jews, who had come to Jerusalem from the provinces, and who were called *Hellenists*, probably because they used the Greek translation of the scriptures in their synagogues. These men, whose zeal for the institutions of Moses had brought them up to Jerusalem, were so offended at Paul for preaching Jesus, that they resolved to kill him; being set on by the rulers also, who could not bear that one whom they themselves had employed to persecute the saints, should go over to the persecuted party, and become a zealous preacher of the faith which they had commissioned him to destroy. But the persecution which now befell Saul, instead of hurting the cause in which he was engaged, greatly advanced it, by giving him an opportunity of preaching the Lord Jesus in foreign parts.

That Saul actually preached to the Jews and Proselytes in Syria and Cilicia at this time, may be gathered from his epistle to the Galatians, where, after relating his going from Jerusalem into the region of Syria and Cilicia, he adds, i. 22. 'And was unknown by face to the churches of Judea, which were in Christ; 23. (ΜΟΛΟΝΤΕΣ ΑΝΤΙΟΧΕΙΝ) Only they heard, That he which persecuted us in times past, now preacheth the faith which once he destroyed.' That is, during Saul's abode in Cilicia, the churches of Judea heard that he was preaching the faith of Christ. Wherefore, in Cilicia particularly, Saul now founded those churches to which afterwards the council of Jerusalem addressed their decree, and which are said to have been confirmed by Paul and Silas, in the journey which they made through Syria and Cilicia after the council, Acts xv. 41.

While Saul was now in Cilicia, he had those visions and revelations of the Lord (No. VII.) of which he speaks 2 Cor. xii. 1.; being caught up into the third heaven, even unto paradise, where he heard and saw things which it was not possible for him to utter, but which were made known to him in this miraculous manner, to encourage him in the dangerous work of preaching the gospel to the Gentiles, whereunto Christ had called him. Nevertheless, on that occasion, 'lest he should have been exalted above measure through the abundance of the revelations, there was given to him a thorn in the flesh, the messenger of Satan to buffet him.' This in all probability is what he calls, Gal. iv. 13. his 'infirmity of the flesh;' and, 14. his 'temptation which was in his flesh;' through which he preached to the Galatians at the first. If so, Saul must have converted the Galatians soon after his rapture, having gone from Cilicia into Galatia, through Lycaonia. This *thorn in the flesh, or infirmity of the flesh, or temptation which was in his flesh*, under which the apostle at the first preached to the Galatians, may have been some bodily distemper of the paralytic kind, which, by affecting his countenance

* The Cæsarea to which the brethren now conducted Saul, was not the seaport of that name, (described chap. vi. initio), but Cæsarea Philippi. For he himself tells us, that after his leaving Jerusalem on this occasion, 'he came unto the region of Syria and Cilicia,' Gal. i. 21; which I think implies, that he did not go to Cilicia by sea, but travelled thither through the region of Syria.

and speech, made him, as he thought, unfit for public speaking; and therefore, fearing it might render his preaching unsuccessful, he prayed thrice in the most earnest manner to be delivered from it. But Jesus told him, 2 Cor. xii. 9. 'My grace is sufficient for thee, for my strength is made perfect in weakness.' By this answer, Saul was perfectly reconciled to his condition. Nay, he gloried in his infirmities, that the power of Christ might rest upon him.

Here, while we leave Saul in Cilicia, it will be proper to relate, that certain of the brethren, who fled from Jerusalem after the death of Stephen, Acts xi. 19. 'travelled as far as Phœnice, and Cyprus, and Antioch, (No. VIII.), preaching the word to none but Jews only, 20. Also certain men of Cyprus and Cyrene, coming to Antioch, spake to the Hellenists,' that is, (if the present reading be genuine), to the Jews born in foreign countries, who used the Greek language, 'preaching the Lord Jesus. 21. And the hand of the Lord was with them;' they wrought miracles, in proof of their doctrine concerning the Lord Jesus; 'And a great number believed, and turned to the Lord;' the church of Christ at Antioch, which was originally gathered from among the natives of Judea, being greatly increased by the conversion of the Hellenist Jews. 22. 'When the tidings thereof came to the ears of the church which was at Jerusalem, they sent forth Barnabas, that he should go as far as Antioch.' This was Joses the Levite of Cyprus, to whom the name of Barnabas, *the son of consolation* was given, on account of the relief which he afforded to the brethren, by selling his land, and dividing the price of it among them; and who, by the gifts of the Spirit which he possessed, was one of the superior prophets. 23. 'Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. 24. For he was a good man, and full of the Holy Ghost, and of faith; and much people was added unto the Lord.' The increase of the church of Antioch, last mentioned, was owing, I suppose, to the conversion of the devout proselytes. For, as Barnabas came to Antioch after Peter had preached to Cornelius, it is reasonable to think, that if the gospel was not formerly preached to the proselytes of Antioch, Barnabas would without scruple preach to them now. Wherefore, finding the work too heavy for him singly, and wishing to have the assistance of an able fellow-labourer, he went into Cilicia in quest of Saul, and having found him, brought him to Antioch, A. D. 44, after he had been about five years in Cilicia, (No. IX.)

Barnabas and Saul being come to Antioch, Acts xi. 26. 'assembled themselves with the church a whole year and taught much people. And the disciples were called Christians, (No. X.) first in Antioch,' perhaps about the time Barnabas and Saul came thither from Cilicia.—Ver. 27. 'And in those days came prophets from Jerusalem to Antioch. 28. And there stood up one of them, named Agabus,* and signified by the Spirit that there should be a great dearth throughout all the world;' that is, throughout all the land of Judea, for the original word often denotes a particular land or country; 'which came to pass in the days of Claudius Cæsar.' This famine began in the fourth year of Claudius's reign, answering to A. D. 44.; but it raged chiefly in the 5th and 6th year of that emperor.—Acts xi. 29. 'Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea.' This determination was extremely proper: for the churches

* Before the clause above mentioned, the Cambridge MS. hath the following words: 'And while we were gathered together, one of them named Agabus,' &c. which reading, if genuine, implies that Luke the writer of the history was then present.

of Judea, being more exposed than other churches to persecution, and to the rapacity of the Roman officers, and to those outrages which the populace, under weak and corrupt governments, commit upon the objects of their hatred, the brethren in Judea could not have supported this dearth, if they had not been assisted from abroad. The church of Antioch, therefore, made collections for them, which they sent by the hands of Barnabas and Saul; not to the apostles, (for they had now given up the custody and management of the funds of the church in Jerusalem, Acts vi. 2.), but to the elders or rulers of that church, chosen perhaps out of the 120 on whom the Holy Ghost fell at the first. And these were to make distribution thereof to the brethren, according to their need. By sending this seasonable gift to the disciples in Judea, the church of Antioch, in which were many Gentile proselytes, did what they could to conciliate the good-will of the Jewish believers. And this mark of their regard seems to have been well received by the brethren in Judea.

After a short abode at Jerusalem, Barnabas and Saul returned to Antioch in the end of the year 44, or in the beginning of 45, and took with them John, whose surname was Mark, to assist them in the ministry there. This is he who is called 'Barnabas' sister's son,' Col. iv. 10.—Some time after this, as Barnabas and Saul, with the other prophets and teachers of the church at Antioch, Acts xiii. 2. 'ministered to the Lord and fasted, the Holy Ghost said,' with an articulate audible voice, 'Separate me both Barnabas and Saul for the work whereunto I have called them.'—Saul at his conversion was expressly called to preach to the Gentiles; and that call was renewed at the time Jesus appeared to him during his trance in the temple. But at what time Barnabas was called by the Holy Ghost to preach to the Gentiles, is not told. However, the work here meant, being that of converting the idolatrous nations, and the present being their first separation thereto, it is more than probable that no idolaters were at that time converted. Wherefore, though the brethren of Antioch did not understand the nature of the work which Barnabas and Saul were now called to fulfil, yet, as they knew they were going into distant countries, they willingly agreed to be deprived of their useful labours. Accordingly, Acts xiii. 3. 'when they had fasted and prayed' for a blessing on their undertaking, 'and laid their hands upon them,' after the manner of the Jews in their solemn prayers, (see Acts vi. 6.), 'they sent them away,' that is, gave them leave to depart: for they were sent forth, not by the church of Antioch, but by the Holy Ghost, as the historian observes, ver. 4.

However, lest the nature of this transaction should be mistaken, it is proper to observe, that by their separation of Barnabas and Saul, the church of Antioch did not confer upon them the apostolic office, (No. XI.), nor even authority to preach the gospel; far less did they communicate to them any spiritual gift, or miraculous power, to fit them for being apostles. All they did was simply this,—they agreed to send them away, and by prayer recommended them to the grace of God, Acts xiv. 26. xv. 40.

As the separation of Barnabas and Saul by the prophets of Antioch is recorded in the history after the death of Herod Agrippa, which happened A. D. 44, the order of the narration seems to imply, that Barnabas and Saul went among the Gentiles after that event. But how long after it, I cannot pretend to determine; perhaps they left Antioch in the year 45.

The hand of providence appeared visible, at this time, in the removal of Herod Agrippa by death. The emperor Claudius, in the second year of his reign, had given him the kingdom of his grandfather Herod the Great:

After which Agrippa lived mostly at Jerusalem, observed the Jewish institutions, and practised the purity which they required. Josephus tells us, Antiq. xix. 7. "He did not let a day pass, without worshipping God according to the law." Wherefore, being a zealous Jew, his principles led him to persecute the Christians. And as he possessed the supreme power in Judea, he was not under those restraints which tied up the hands of the chief priests while the Romans governed the country. Herod's zeal, therefore, or his policy, having free scope to operate, when he saw the Jews pleased with his putting the apostle James to death, he meant to proceed to farther cruelties, when God cut him off by a mortal disease after he had reigned three years, and thereby gave great relief to the Christian churches.

Upon Herod's death, the Romans reduced Judea a second time into the form of a province. But as they were not animated with any zeal for the institutions of Moses, they did not think themselves obliged to take part with the Jews against the Christians, but restrained their fury; so that, as the historian observes, Acts xii. 24. 'the word of the Lord grew and multiplied.' Cuspius Fadus was the first procurator in Judea after Agrippa's death. He came into the province in the end of A. D. 44, and governed it for the space of two years. Under his government, and that of his successor Tiberius Alexander, the famine happened which Agabus foretold. Tiberius Alexander was succeeded by Ventidius Cumanus; and after him came Antonius Claudius Felix, under whose procuratorship the tumult was raised against Paul in the temple, which ended in his imprisonment, first at Jerusalem, and after that at Cæsarea, where he was shut up two years complete.

CHAP. III.—*Of the journey which Barnabas and Saul, by the direction of the Holy Ghost, made into the Lesser Asia, for the purpose of preaching to the idolatrous Gentiles.*

Acts xiii. 4. 'So they, being sent forth by the Holy Ghost, departed (with John Mark as their minister) unto Seleucia,' a seaport town on the Orentes, twelve miles below Antioch, and about five from the sea, 'and thence sailed into Cyprus,' the native country of Barnabas, (Acts iv. 36.), where the Jews and proselytes were very numerous—where also the gospel had been formerly preached to the Jews, by the brethren who had fled from the persecution which arose after Stephen's death, Acts xi. 19.

They land at Salamis in the island of Cyprus.

HAVING landed at Salamis, a considerable town in the eastern end of the island, Barnabas and Saul preached in the Jewish synagogues there.

But, before we proceed, it will be necessary to make a pause here, for the sake of explaining the order observed by Saul from this time forth in preaching the gospel. Our Lord, at the time he first sent forth his apostles to preach, having said to them, Matt. x. 5. 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; 6. But go rather to the lost sheep of the house of Israel;' it was long before they thought themselves at liberty to preach to the Gentiles. And even after they knew the truth concerning this matter, they considered the above direction as an order to offer the gospel in every country and city to the Jews, if there were any in those parts, before they offered it to the Gentiles; Acts xiii. 46. Nor were they mistaken in putting this interpretation upon their Master's precept, who had fixed this order of preaching the gospel, for the following reasons:—

First, The Jews being the keepers of all the former revelations made to mankind by the true God, and these revelations being preparations for the introduction of the gospel, and containing clear predictions thereof, and of Jesus its author, it was necessary that it should be offered first to the Jews; because, if they received it as the completion of the former revelations, it would be no small argument to persuade the Gentiles of the divine original of the gospel. The truth is, the converted Jews, by their knowledge and belief of the former revelations, were well fitted to be zealous and effectual preachers of the gospel, not only among their own countrymen, but among the Gentiles also. Wherefore, it was fit that most of the first preachers of the gospel should be of that nation.

Secondly, The wide dispersion of the Jews among the Gentiles, by the Assyrian and Babylonian captivities, and their extreme passion for commerce, which led them to plant themselves in all the chief cities of the Gentiles, were not accidental events, but were brought about by the providence of God, to prepare the world for the reception of the gospel. Nor could any method more effectual have been devised for that purpose. Because the Jews having from the beginning possessed the knowledge of the only true God, the Maker and Governor of the world, they carried that knowledge with them into the Gentile countries where they resided, and imparted it to all around them who were willing to receive it. And having multiplied exceedingly in their dispersion at the time Saul went among the Gentiles to preach the gospel, he found in every country and city great numbers, not only of his own nation, (No. XII.), but of the Gentiles whom the Jews had turned from idols to worship the only true God. These enlightened Gentiles were called by the Jews *Religious* or *worshipping proselytes*,* because they assembled themselves with the Jews in their synagogues, and joined them in worshipping God, by such prayers and hymns as they addressed to him in the character of Maker and Governor of the world: also, because they joined them in hearing the writings of Moses and the prophets read in the Greek translation. These pious Gentiles, by their knowledge of the true God, and of the Jewish scriptures, were much better disposed to listen to the gospel, and better qualified to judge of the arguments by which the apostles proved Jesus to be *the Christ*, than their idolatrous brethren, who had no knowledge of God, nor of the revelations which God had formerly made to mankind. Nay, they heard the word of the Lord oftentimes with more attention than even the Jews themselves. Wherefore, as this class of men were so well disposed to receive the gospel, and as, after receiving it, they could communicate it to their idolatrous relations and friends, it was extremely proper that it should be preached to them, before it was offered to the others. And as they were nowhere to be found assembled in a body, except in the Jewish synagogues, that circumstance was an additional reason for preaching the gospel to the Jews in the synagogues, before it was offered to the idolatrous Gentiles.

Moved by these considerations, the apostle Paul sel-

It may be proper here to set before the reader, at one view, the various names given in the scripture history to those Gentiles whom the Jews had turned from idols to worship the true God.

πρόσκλητοι, ii. 5.
προσκλητοι, ii. 10. *Proselytes*. This name was given likewise to those Gentiles who received circumcision, and who were Jews in every respect, except in their descent.
αἱρεῖς Ἰουδαίαις, x. 2. 7.
φθουμιστοὶ τοῦ Θεοῦ, x. 2. xiii. 16. 26.
σέβοντες.
σεβόμενοι προσκλητοὶ, xiii. 43. *worshipping proselytes*.
σεβόμενοι Ἕλληνας, xvii. 4. *worshipping Greeks*.
σεβόμενοι τοῦ Θεοῦ, xviii. 7.
περσυχόμενοι τῷ Θεῷ, ii. xi. 5. *ad Deum accidentes*. This is the name *proselyte* a little changed.

dom attempted to preach in any city of the Gentiles unless he found in it a synagogue of the Jews, where he might make the gospel known, not only to the Jews, but to the proselytes, before he offered it to the idolatrous Gentiles. Thus when Paul and Silas came to Amphipolis and Apollonia, they made no stay in either of these places, probably because there was no synagogue of the Jews there in which they could preach. But at Salamis in Cyprus, where Barnabas and Saul now were, the Jews being so numerous as to have several synagogues, they preached in them all, oftener I suppose than once; and as the whole island abounded with Jews, they did not go by sea to Paphos, the chief city of the island, but by land, for the sake of preaching to the Jews and proselytes in the towns through which they were to pass.

In their journey to Paphos, they no doubt met with many disciples. For we are told, Acts xi. 19. that some of the brethren, who fled from the persecution which arose after the death of Stephen, 'came into Cyprus, preaching the word to none but to the Jews only.'

From Salamis they go to Paphos, the residence of the Roman Governor of the Province.

BARNABAS and Saul having gone through Cyprus, came at length to Paphos, where was a famous temple of Venus, and a great confluence of priests and worshippers, who, by their extreme attachment to this false deity, occasioned her to be celebrated under the names of the *Paphian* and *Cyprian Queen*.

In Paphos (αἰδματίας) the Roman proconsul of Cyprus, Sergius Paulus, (No. XIII.), resided with other principal persons, who had come from Rome to assist in the government of the province. This Roman magistrate, who was a person of good sense as well as of good dispositions, having heard of the arrival of the servants of Christ at Paphos, 'called for Barnabas and Saul,' whose fame it seems had reached Paphos before they came, 'and desired to hear the word of God,' that is, the new doctrine which these strangers were said to preach in the name of God.

But a Jew named *Barjesus*, a false prophet and a sorcerer, Acts xiii. 8. 'withstood them, seeking to turn away the proconsul from the faith.' Probably this impostor contradicted the account which Barnabas and Saul gave of Christ's miracles and resurrection, and by feigned miracles endeavoured to dissuade the proconsul from embracing the gospel. 9. 'Then Saul, who also is called Paul,' moved by an immediate inspiration of the Holy Ghost, looked steadfastly on that impostor; 10. 'And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? 11. And now behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season.' By saying that he should be blind *for a season*, Paul insinuated, that on the sorcerer's repentance his sight should be restored. 'And immediately there fell on him a mist, and a darkness, and he went about seeking some to lead him by the hand. 12. Then the proconsul, when he saw what was done, believed, being astonished at the doctrine of the Lord.' When he saw Elymas thus punished, he knew him to be an impostor, and believed the things spoken by Barnabas and Saul, being astonished at the power with which the doctrine of the Lord was accompanied.—The conversion of such a person, in so high a situation, and by such means, brought great credit to the gospel, and to its ministers, in that island.

The reader no doubt hath observed, that at this period of the history Luke hath changed Saul's name, calling him *Paul*, without assigning any reason for so doing

Learned men have conjectured, that this change was made by Saul himself, in honour of the proconsul, who perhaps was Saul's first convert from among the idolatrous Gentiles, or the first person of high rank of that character who was converted. For it was customary among the Romans to assume the name of a benefactor whom they highly esteemed. Thus the Jewish historian Josephus took the name of *Flavius*, in compliment to Vespasian, with whom he was in high favour. But in whatever manner it happened, certain it is, that ever after this the great apostle of the Gentiles was known only by the name of *Paul*. From this time forth likewise Paul is generally mentioned by the historian before Barnabas; because, by his success in preaching at Paphos, and by the greatness of his miracles, he was now shewn to be the principal person, although formerly he was mentioned after Barnabas, because he was a younger disciple, and because his apostolical authority was not fully understood.

They sail from Cyprus to Perga in Pamphylia, where John Mark deserts them.

AFTER these things, Acts xiii. 13. 'Paul and his company loosed from Paphos,' and sailing to the continent of the Lesser Asia, 'they came to Perga, a city in Pamphylia,' situated on the west side of the river Cestros, about seven miles from the sea. Here there was a celebrated temple of Diana; consequently many priests and others, whose interest and honour depended upon their maintaining the worship of that idol, and who no doubt were not a little displeased with these foreign teachers, for presuming to find fault with the gods of the country, and with the worship that was paid to them. On that occasion, *John Mark*, who had hitherto accompanied them as their minister, terrified perhaps by the threatening speeches of the priests and bigots, or discouraged by the difficulty and danger of the undertaking, 'departed from them, and returned to Jerusalem.' This desertion, however, did not discourage Paul and Barnabas; neither were they moved from their purpose, by the little success which they had at Perga; for, going away, they travelled through various countries of the Lesser Asia: and, as we shall see immediately, made many disciples to Christ, both among the Jews and the Gentiles.

Paul and Barnabas go to Antioch in Pisidia, where they convert great numbers, both of the proselyted and of the idolatrous Gentiles.

THE first city Paul and Barnabas came to, after they left Perga, was Antioch the metropolis of Pisidia, a country to the north of Pamphylia. Here they went into the synagogue of the Jews; and, after the reading of the law and the prophets, being desired by the rulers of the synagogue to give the people an exhortation, Paul preached to the Jews and proselytes a sermon, which is fully related by Luke, Acts xiii. 16—47. and which is highly worthy of the attention of Christians, being an example of Paul's manner of preaching in all the synagogues, and of the arguments which he used for convincing the Jews and proselytes, that Jesus was the Christ or Messiah foretold by David in the second Psalm. It is therefore an excellent illustration of the short account which Luke hath given of Paul's preaching in the synagogue of Thessalonica, Acts xvii. 2. 'Three Sabbath days no reasoned with them out of the scriptures, explaining and proving that the Christ must needs have suffered, and have risen from the dead, and that this Jesus whom I preach unto you is the Christ.' These were the topics on which Paul insisted in all his sermons to the Jews and proselytes. And the arguments taken from the scrip-

tures by which he proved these topics to the Thessalonians, were no doubt such as he offered to the Jews and proselytes of Antioch, and which are related by Luke in this chapter.

Paul's discourse on this occasion was well received by those who heard it; for, Acts xiii. 42. 'When the Jew were gone out of the synagogue, the Gentiles (or religious proselytes) besought, that these things might be preached to them the next Sabbath. 43. And when the congregation was broken up, many of the Jews and religious proselytes believing, followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God; that is, in the faith into which they were brought by the grace of God. 44. 'And next Sabbath day came almost the whole city together;' the idolaters as well as the proselytes came together to the synagogue 'to hear the word of God. 45. But when the Jews (of the more bigoted sort) saw the multitude, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.' They contradicted Paul's doctrine concerning the sufferings and death of the Christ, and reviled the apostle, or rather Jesus, calling him an impostor, because he had not been able to deliver himself from death, though he pretended to be the Christ. Upon this Paul boldly told them, it was necessary to have spoken the word of God first to them; 'but seeing ye put it from you, and judge (*κρίνετε*, declare) yourselves unworthy of everlasting life, lo we turn to the Gentiles. 47. For so hath the Lord commanded us, saying' by the prophet, Isa. xlii. 19. 'I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. 48. And when the Gentiles heard this;' when they heard that such things had been prophesied concerning them many ages ago, and that the Lord Jesus had commanded his apostles to receive them into his church, without subjecting them to the law of Moses, 'they were glad.' And well might they be so: For they now had the door of faith set wide open to them; and Antioch, where Paul first preached the gospel publicly to the idolatrous Gentiles, hath obtained a fame which will not soon perish.—'And glorified the word of the Lord.' The idolatrous Gentiles praised the gospel for its extensive charity, and yielded a full and ready assent to its doctrines. 49. 'And the word of the Lord was published throughout all that region.' It seems Paul and Barnabas, during their stay at Antioch, made excursions into the neighbouring country, for the sake of preaching to the idolatrous Gentiles. Or the people who came from the country to Antioch, hearing Paul and Barnabas preach, believed; and carried the glad tidings of salvation home with them.

From this time forth, in all the Gentile countries, Paul, after preaching to the Jews, constantly carried the tidings of salvation to the idolatrous Gentiles; and, by so doing, fulfilled the commission which he had received from Christ, when he made him his apostle to the Gentiles.

But the unbelieving Jews in Antioch, greatly enraged at the success with which Paul and Barnabas preached to the Gentiles, stirred up some ladies of the first distinction, who were religious proselytes, over whom they had great influence, Acts xiii. 50. 'and the chief men of the city also,' who probably were the husbands of these proselyte ladies, 'and raised persecution against Paul and Barnabas, and expelled them out of their coasts,' and out of the territory belonging to Antioch; because they had made frequent excursions into the country, and had persuaded many. But although the Christian preachers were thus persecuted, 'the disciples in Antioch were filled with joy, and with the Holy Ghost,' having received the Spirit in the plenitude of his gifts, either by an immediate illapse from heaven, or by the imposition of the apostle's hands. This, with other instances mentioned

in the history, Acts ii. 38. viii. 14—17. and 1 Cor. chap. xiii. and xiv. and Gal. iii. 5. gives reason to believe, that in all places where churches were planted, the disciples received the gifts of the Spirit in great abundance, to qualify them, not only for edifying each other, but for converting unbelievers also.

Being driven out of Pisidia by the machinations of the unbelieving Jews, they go to Iconium in Lycaonia, where they convert many; but are in danger of being stoned.

PAUL and Barnabas, thus banished from Antioch, came to Iconium, at that time the chief city of Lycaonia, and at present a considerable town still subsisting under the name of *Cogni*. Here, Acts xiv. 1. 'They went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.' The great multitude of the Greeks who are said to have believed the gospel on this occasion, being found in the synagogue with the Jews, were without doubt religious proselytes; for few or none of the idolaters frequented the Jewish synagogues. From the Jews and proselytes being so numerous in Iconium, we may infer that it was a very great and populous city, and that the servants of Christ, with great propriety, made a long abode there, to aid the disciples under the persecution which the unbelieving Jews raised against them. 2. Now 'the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.' 3. Long time therefore abode they, speaking boldly in the Lord, who gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.' Because the idolatrous Gentiles in Iconium shewed a disposition to listen to truth, the servants of Christ were directed to work many and great miracles among them, for the confirmation of the gospel. The truth is, had it not been for their miracles, Paul and Barnabas might have preached long enough without making many converts, either among the Jews or the Gentiles, in any country. 4. 'And the multitude of the city was divided.' And part held with the Jews, and part with the apostles. 5. And when there was an assault made, both of the Gentiles and also of the Jews with their rulers, to use them despitefully, and to stone them' as atheists; 6. 'They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about.' They fled to Lystra first, and then to Derbe, and after that into the region that lieth round about Lycaonia, viz. the region of Phrygia and Galatia; for these countries bordered on Lycaonia. In thus flying from their persecutors, Paul and Barnabas followed their Master's advice, who directed them, when persecuted in one city, to flee into another: For though he enabled them to work miracles for the confirmation of the gospel, he gave them no power of working miracles to save themselves from persecution. 7. *Καὶ ὅταν ἐξῆλθον αὐτοῖς,* 'And there they were preaching the gospel.' They spent a considerable time in the cities of Lycaonia, and in the region that lieth round about, preaching the gospel.—To this general account of the apostle's labours, the historian subjoins a particular relation of some memorable events which happened in Lystra.

From Iconium Paul and Barnabas go to Lystra, where Paul works a miracle on a cripple, and is considered as a god; but is afterwards stoned, and drawn out of the city as dead.

THE first city Paul and Barnabas came to, after flying from Iconium, was *Lystra*. Here they converted a Jewish woman, named *Lois*, and her daughter named *Eunice*, (2 Tim. i. 5.), and Eunice's son *Timothy*. For

when Paul came to Lystra, in his second journey, the brethren there recommended Timothy to him, as a disciple who, though very young, had made himself remarkable by his knowledge and piety.

Paul at Lystra, Acts xiv. 8. happening to preach in some place of public resort, a man who had been born lame, and never had walked, sat there, and heard him with great attention. On this man, ver. 9. 'Paul looked steadfastly,' and, by the gift of discerning spirits which he possessed, 'perceiving that he had faith to be healed, 10. Said with a loud voice, Stand upright upon thy feet; and he leaped and walked. 11. And when the people saw what Paul had done, they lift up their voice, saying, in the speech of Lycaonia, The gods are come down to us in the likeness of men. 12. And called Barnabas Jupiter, and Paul Mercurius, because he was the chief speaker.' Wherefore, in the persuasion that they were gods, the priests of Jupiter, the tutelary deity of the city, whose statue stood without the gate, 'brought oxen and garlands to the gate' of the house where the servants of Christ lodged, 'and would have done sacrifice to them with the people. 14. Which when Barnabas and Paul heard, they rent their clothes' in token of their deep grief for what the Lystrians were about to do, 'and ran in among the people, crying out,' with the greatest vehemence, 15. 'And saying, Sirs, why do ye these things?' We are men like yourselves, who have come to persuade you to forsake these false deities and to worship 'the living God, who made heaven and earth, and the sea, and all things that are therein. 16. Who in times past suffered all nations to walk in their own ways,' without instructing them by divinely inspired teachers. 17. 'Nevertheless, he left not himself without witness' of his being, perfections, and providence, in any country; 'in that he did good to all men, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. 18. And with these sayings scarce restrained they the people.' This remarkable humility, amidst so high a gust of popular applause, plainly shewed these men to be the servants of God.—But mark the fickleness of the multitude: 19. 'There came thither certain Jews from Antioch and Iconium, who,' by representing Paul and Barnabas as two wicked magicians, who were come to overturn every thing sacred both among the Jews and the Gentiles, 'persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead. 20. Howbeit, as the disciples stood round him, he rose up, (perfectly whole), and came into the city.' Probably Timothy was one of the disciples who stood round Paul on this occasion; for he says to him, 2 Epist. iii. 10. 'But thou hast fully known,—11. The persecutions, sufferings, such as befell me in Antioch, in Iconium, and Lystra: such persecutions I endured; but out of them all the Lord delivered me.'

Thus, in his turn, did Paul suffer the very punishment which he had been so active in bringing upon the blessed martyr Stephen. And doubtless the recollection of that affair helped very much to reconcile him to what had now befallen him.

They go to Derbe, and into the region round about Lycaonia; then return to Lystra, Iconium, Antioch, and Perga: after which they sail from Atulia to Antioch in Syria.

Acts xiv. 20. 'And the next day he departed with Barnabas to Derbe,' which city, therefore, was not far off. 21. 'And when they had preached the gospel to that city, and had taught many,' namely, in the region of Galatia and Phrygia lying round about Lycaonia, (ver. 6.), and founded the churches of Colosse, Laodicea, and Hierapolis, mentioned Col. iv. 13. 'they

returned again to Lystra, and to Iconium, and Antioch,' being directed so to do by the Spirit. In these cities they spent some considerable time; 22. 'Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. 23. And when they had ordained them elders,' that is, bishops, and presidents, and deacons, 'in every church, and (at their ordination) had solemnly prayed with fasting, they commended them to the protection and direction of the Lord, on whom they had believed.' This custom of ordaining elders in the churches which he planted, Paul invariably observed, in order that the brethren being united together, under the direction of stated teachers and leaders, might the better make increase of themselves in love, and sustain persecution for the gospel.

Paul and Barnabas having thus, on their return from Phrygia and Galatia, visited all the cities of Lycaonia and Pisidia where they had formerly planted churches, came at length to Perga in Pamphylia, where they spent some time 'in preaching the word,' ver. 25.; probably because they had remained there but a short space formerly. And having thus revisited all those cities, and given to the churches there their due form, they came down to Atalia, a seaport town below Perga; 26. 'And thence sailed to Antioch in Syria, from whence they had been recommended to the grace of God, for the work which they had fulfilled. 27. And when they were come, and had gathered the church together, they rehearsed all that God had done by them.' This expression is used likewise Acts xv. 4.; but it is explained, ver. 12. of the miracles and wonders which God had wrought among the Gentiles by them; of which wonders the chief no doubt was, that God by the apostles had communicated the Holy Ghost to the Gentile converts, and thereby declared his acceptance of them without circumcision: 'And how he had opened the door of faith unto the Gentiles:' by which, I suppose, is to be understood the proselyted Gentiles. See Preface to Galatians, sect. 4.—Acts xiv. 28. 'And they abode long time with the disciples' in Antioch.

CHAP. IV.—*The History of Paul, from his going up to the Council of Jerusalem with Barnabas and Titus, to his passing into Europe with Silas to preach the Gospel.*

WHILE Paul and Barnabas abode at Antioch, after their return from the Lesser Asia, Acts xv. 1. 'Certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses,' that is, except ye keep the law of Moses, (see ver. 5. and Gal. v. 3.), 'ye cannot be saved.' This doctrine being an error both in religion and in politics, Paul and Barnabas strenuously opposed it; first, because its direct tendency was to subvert the gospel, which of itself is sufficient for the salvation of men without the works of the law of Moses; and next, because it was a betraying of the natural rights of mankind, who by the gospel are left free, both to obey the good laws of the countries where they live, and to enjoy whatever rights accrue to them from those laws: Whereas, by receiving the law of Moses, the Gentiles really made themselves the subjects of a foreign power. For that law was nothing but the civil or political law of Judea: and all who received it actually put themselves under the jurisdiction of the high-priest and council at Jerusalem. (No. II.)—When, therefore, Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem unto the apostles (No. XIV.) and elders about this question.'

From Gal. ii. 2. it appears, that Paul went up to Jerusalem at this time by a particular revelation, where in it was made known, either to him, or to some of the prophets of Antioch, mentioned Acts xiii. 2. that the decision of the apostles, whose authority was supreme in the church, and of the elders at Jerusalem, who had all received the Holy Ghost on the memorable day of Pentecost, was the proper method of ending the controversy about the admission of the Gentiles into the church. This revelation being communicated to the brethren of Antioch, they willingly agreed to follow the direction of the Spirit; especially as the Jewish zealots pretended that the apostles and elders at Jerusalem had commanded the Gentiles to be circumcised, Acts xv. 24.

Among those who accompanied Paul and Barnabas to Jerusalem at this time was Titus, (Gal. ii. 1.), who, being a Gentile, had an interest in the determination of the question. Him, probably, Paul had converted in the Lesser Asia; and being a person of great piety and ability, he had taken him as his assistant, in the room of John Mark, at Perga, and had brought him to Antioch.—Acts xv. 3. 'They, therefore, being sent forth by the church, passed through Phœnicia and Samaria, declaring the conversion of the Gentiles. And they caused great joy to all the brethren.'

Paul and Barnabas go up to the Council of Jerusalem: by whose decree the proselyted Gentiles were freed from observing the Law of Moses as a term of salvation.

ACTS xv. 4. 'And when they were come to Jerusalem, they were received of the church, and of the apostles and elders,' who all shewed them every mark of respect. 'And they declared all things which God had done by them.' They declared how that God, by their ministry, had converted the Gentiles in many countries, and had bestowed upon them the Holy Ghost in the plenitude of his gifts.—5. But that at Antioch 'there rose up certain of the sect of the Pharisees who believed, affirming that it was necessary to circumcise them, and command them to keep the law of Moses;' and that the brethren of Antioch had sent them to lay the matter before the apostles. 6. 'And the apostles and elders came together to consider of this matter.' As the apostles commonly resided at Jerusalem, the greatest part of them may have come together on this occasion; as did the elders likewise, men most respectable for their talents and gifts, having been chosen to the office of elders out of those on whom the Holy Ghost descended on the day of Pentecost. The brethren, too, of the church of Jerusalem, were present in this assembly. For the decree which was passed on the question runs in the name of the whole church. (No. XV.)—Acts xv. 7. 'And when there had been much disputing,' occasioned by those of the sect of the Pharisees who maintained the necessity of circumcision, 'Peter rose up,' and put the assembly in mind, how he had been ordered of God to preach the gospel to Cornelius, and the other Gentiles who were with him; and how 'God, who knoweth the hearts of men, bare them witness' that he accepted them without circumcision, 'having given them the Holy Ghost, even as to the Jews. 9. And put no difference' between them and the Jews, 'purifying their hearts,' not by the rites and ceremonies of the law, but 'by faith. 10. Now therefore,' said he, 'why tempt ye God to put a yoke upon the necks of the disciples, which neither our fathers nor we were able to bear?' Why provoke ye God, by making circumcision necessary to the salvation of the Gentiles, contrary to his declared will in this matter, and contrary to your own conviction? 11. 'For we (who were apostles) believe, that through the grace of our Lord Jesus Christ, and not through obedience to the law of Moses, 'we (Jews)

shall be saved, even as they' (the Gentiles) are to be saved, through the grace of Christ alone.

When Peter had ended his speech, Acts xv. 12. 'All the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.' They listened to Barnabas and Paul, who confirmed Peter's reasoning, by declaring the miracles which God had wrought among the Gentiles by their ministry; of which the chief miracle was, that he had amply conferred the gifts of the Spirit upon the believing Gentiles, although they were uncircumcised. Acts xv. 13. 'And after they had held their peace, James answered' those who were for subjecting the Gentiles to the law, by adding in supplement to Peter's reasoning, that the prophets had foretold the conversion of the Gentiles; so that it was always God's purpose to make them his people. And, therefore, he proposed 'not to trouble them which from among the Gentiles are turned to God; 20. But that we write unto them to abstain from the pollution of idols,' &c. To this opinion the whole assembly agreed; and among the rest the apostle John. For that he also was present appears from Gal. ii. 8. although Luke has not mentioned him in the history; I suppose, because John made no long speech on the question, but simply acquiesced in what was so well and so fully spoken by Peter and James.

That this decision might have the more weight, Acts xv. 22. 'It pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; namely, Judas, surnamed Barsabas, and Silas, chief men among the brethren.' Their decision, or *decree*, they wrote in the form of a letter from the apostles, and elders, and brethren, 23. 'unto the brethren which are of the Gentiles, in Antioch, and Syria, and Cilicia,' of the following tenor: 24. 'For as much as we have heard, that certain which went out from us (that is, pretending to be sent by us) have troubled you with words,' by requiring you to be circumcised, and to keep the law, we assure you we gave them no such commandment. And we now inform you, that, 25. 'It hath seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul,' whom we greatly respect, as, 26. 'men who have hazarded their lives for the name of our Lord Jesus Christ. 27. We have sent, therefore, Judas and Silas, who will tell you the same things by mouth.' This precaution of sending approved witnesses along with the copy of the decree which was delivered to Barnabas and Paul, was intended to prevent the zealous and bigoted Judaizers from affirming that the letter did not contain a just account of what was concluded and determined by the church. For these chosen men, having assisted at the council, could not only tell the brethren of Antioch the same things by mouth, but attest that it was the unanimous opinion of the whole assembly, viz. 28. 'That it seemed good to the Holy Ghost, and consequently to us, to lay upon you no greater burden than these necessary things.' The council, from the falling down of the Holy Ghost upon Cornelius and his company, though they were not circumcised, and from his falling down upon the Gentiles who were converted by Paul and Barnabas, although they also were uncircumcised, concluded with certainty, that it seemed good to the Holy Ghost to lay no greater burden on the Gentiles than the necessary precepts of the law, to which they were already bound; and therefore it seemed good to the apostles likewise, to lay no greater burden on the Gentiles than these necessary things, 29. 'That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, (*ἵνα ὑμεῖς διατηρεῖτε αὐτούς*, ver.

bat.), from which keeping yourselves, (namely, as ye now do, *ἡμῶν*), ye shall do well. Fare ye well.'

At this time Paul had various conversations with his brethren apostles in Jerusalem, before he returned to Antioch. But these conferences, the chief of them, added nothing either to his knowledge or to his gifts, Gal. ii. 6. Paul's knowledge in the gospel was equal to theirs; and his miraculous powers and gifts were as great and extensive as theirs. Wherefore, 'when James, Peter, and John, perceived the grace given to him,' that is, the inspiration and miraculous powers which he possessed, and had duly weighed what Jesus said to him at his conversion, they were fully convinced he was an apostle equal in authority with themselves. And therefore they publicly acknowledged him to be such, 'by giving him the right hands of fellowship; and agreed that he should go to the Gentiles, and exercise his ministry among them, even as they resolved to exercise their ministry among the Jews. By this, however, they did not mean to exclude Paul from preaching to the Jews, or themselves from preaching to the Gentiles, as occasion might offer, but that the general course of their labours should be according to this agreement: For, as apostles, they were all teachers oecumenical, being sent by Christ to preach the gospel to all nations, Matt. xxviii. 19.

In some of the conferences which Paul had with the apostles in Jerusalem, he communicated to them the gospel which he preached among the Gentiles. But he tells us, Gal. ii. 2. he did it privately, and to them only which were of reputation, lest by the opposition which he knew the more zealous Jewish believers would make to it, he might seem to have run in vain. This circumstance deserves to be particularly remarked, because it shows that the conversion of the idolatrous Gentiles was not known in Jerusalem at the time of the council; and, by consequence, that the question which was debated and determined in that meeting was moved concerning the proselyted Gentiles, and had no relation to the idolatrous Gentiles at all. See Preface to Gal. sect. 4.

Paul and Barnabas, with the messengers from the church of Jerusalem, having received the letter in which the decree was written, were sent away: Acts xv. 30. 'So when they were dismissed they came to Antioch; and when they had gathered the multitude together they delivered the epistle. 31. Which when they had read, they rejoiced for the consolation.' As the church of Antioch consisted chiefly of converted proselytes, the multitude of that church was glad that the Gentile converts in general were freed from circumcision and obedience to the law of Moses. And their joy was in proportion to the anxiety and suspense with which they had waited for the apostles' determination. 32. 'And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them' in the belief of their freedom from the law of Moses as a term of salvation. 33. 'And after they had tarried at Antioch a space, they were let go in peace from the brethren to the apostles: The brethren of Jerusalem who had come to Antioch with the decree, ver. 25. were dismissed by the brethren of Antioch to the apostles in Jerusalem, with the good wishes usual among affectionate friends at parting.— These brethren who were let go in peace, were Judas, and Silas; see ver. 27. 34. 'Notwithstanding, it pleased Silas to abide there still. 35. Paul also and Barnabas continued in Antioch, teaching and preaching the word of God, with many others also.'

Not long after this Peter came down from Jerusalem to Antioch to visit the church. At his first coming he did eat with certain brethren of the Gentiles, from whom he afterwards separated himself, upon the arrival of some zealous Jewish believers sent from James. These men, it seems, insisted that the Gentiles with whom Peter had

enten, should, in order to their enjoying full communion with the faithful, be subjected to the law of Moses; or at least to the four precepts bound by the council upon the converted proselytes. Wherefore these Gentiles must have been a class of believers different from the converted proselytes, about whom there could be no dispute now, as their case had been clearly determined by the council. I therefore think these Gentiles were converts from idolatry, who had come from distant parts; or, if they were natives of Antioch, Paul had preached to them, and converted them, since his return from the council: For, from the secrecy with which he communicated the conversion of the idolatrous Gentiles to them of reputation in Jerusalem, it may be concluded that he had not then preached to any of the idolatrous Gentiles in Antioch.

But, whatever may be in this conjecture, certain it is, that the disputes about eating with the Gentiles were carried so high in Antioch at this time, that a number of the brethren who knew the truth, and who were of note in the church, dissembled in the matter, as well as Peter; and the torrent became at length so strong, that even Barnabas himself was carried away with their dissimulation, Gal. ii. 13. Wherefore, when teachers of the greatest authority and reputation in the church, seemed thus to agree in making obedience to the law of Moses necessary to the salvation of the idolatrous Gentiles, Paul found himself under the necessity of standing forth in defence of the truth. And though he was single and unsupported, he opposed the dissemblers in the boldest and most direct manner, and rebuked even Peter himself, in the presence of all who had been misled by his example, for compelling in that manner the Gentiles to be circumcised, contrary to the truth of the gospel, with which he was well acquainted. And Peter, being conscious of his fault, meekly bare Paul's reproof, without making any reply. Thus a stop was put for the present to the attempts of the Judaizers; and Paul, who on that occasion acted as an apostle, equal in authority with Peter, but who shewed more sincerity and courage in maintaining the truth, certainly merited the grateful acknowledgments of all the Gentile converts, who by his faithfulness were secured in the liberty wherewith Christ had made them free.

Such a glaring example of bigotry in many of the Jewish believers, and of timid compliance with their prejudices in some of the chief brethren, having made Paul sensible that the Gentiles in distant countries were in the greatest danger of being perverted by the Jews, his zeal for the purity of the gospel led him to consider by what means the Gentiles might be confirmed in the truth. And as no expedient offered itself more proper for the purpose, than to make the Gentiles universally acquainted with the decrees which were ordained by the apostles, elders, and brethren in Jerusalem, he proposed the matter to Barnabas, saying, Acts xv. 36. 'Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.' On that occasion, Barnabas proposed to take his nephew Mark with them as their minister. But Paul thought him an improper assistant, who in their former journey had shewn such cowardice, or fickleness, as to desert them in Pamphylia. And the contention between them was so sharp that they separated. But though the strife between these good men proceeded from passion, in one of them at least it was made the occasion of the more extensive spreading of the gospel. For Barnabas sailed with Mark into Cyprus, to visit the churches which he and Paul had planted there in their former journey: But Paul,

choosing Silas, who was himself a prophet and a chief man among the brethren, departed; after being recommended by the church of Antioch, as before, to the grace of God, Acts xv. 40.

Paul and Silas go into Syria and Cilicia to confirm the Churches, by publishing the Decrees of the Council.

HAVING left Antioch, Paul and Silas, Acts xv. 41. 'went through Syria and Cilicia, confirming the churches,' by delivering the decrees of the council, which were directed to them in particular, (ver. 21.): so that churches had been planted, not only in Syria but in Cilicia, before the council.—Of the planting of the churches in Syria, Luke has given some account; but of the planting of the churches in Cilicia nothing is said, except that the brethren in Jerusalem sent forth Saul to Tarsus. From which it may be gathered, that he was the spiritual father of the believers in Cilicia, and therefore that his visit to the churches in that country, with the decrees, must have been peculiarly acceptable to them.

Paul and Silas go to Derbe and Lystra in Lycaonia, to preach the Gospel to the Gentiles a second time, and to publish the Decrees. At Lystra Paul takes Timothy as his Assistant.

FROM Cilicia, Paul and Silas went into Lycaonia: and being come to Lystra, Acts xvi. 1. the brethren there, and at Iconium, recommended Timothy to Paul as a young disciple of singular piety and zeal. Him the apostle took as an assistant in the ministry, by the direction of the Holy Ghost, (1 Tim. i. 18.), and conferred on him the gifts of the Spirit, (2 Tim. i. 6.), and had him solemnly set apart to the work of the ministry, by the *presbytery* or eldership of Lystra, (1 Tim. iv. 14.); for, in his former journey, he and Barnabas had ordained elders in every city. Withal, designing to employ Timothy in preaching to the Jews, he circumcised him; because he knew the Jews would not have respected him as a teacher, if they had taken him for an uncircumcised Gentile.—This is that Timothy, whose teachableness and tears made such an impression on the apostle's mind that he never forgot them, (2 Tim. i. 4.), and who attended Paul in many of his journeys, and who, in respect of his love to Christ and zeal for the advancement of the gospel, was like minded with Paul, (Philip. ii. 20.), so that he was his *genuine son*; and as a son serveth with his father, so he served with the apostle in the gospel. On all which accounts, he was of such consideration among the disciples, and also so exceedingly esteemed by Paul for his knowledge and piety, that he allowed him to join him in some of those epistles which he wrote to the churches. Withal, he honoured Timothy greatly, by writing to him the two excellent letters found in the canon of scripture, which bear his name.

In Lycaonia they visited most of the cities where they had formerly preached, Acts xvi. 4. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.' For although these decrees were written in the form of a letter to the brethren of the Gentiles, in Antioch, and Syria, and Cilicia, they belonged equally to all the brethren of the Gentiles everywhere. 5. 'And so were the churches established in the faith, and increased in number daily.' For the burdensome yoke of the law of Moses being now broken, a great obstacle to the conversion of the Gentiles was removed.

Paul, and Silas, and Timothy, go through Phrygia and Galatia, publishing the decrees of the Council. They are hindered by the Holy Ghost from going into Bithynia, and come down to Troas.

ACTS xvi. 6. 'And passing through Phrygia, and the Galatian country,' (No. XVII.), they established the churches there in the true faith of the gospel, by delivering to them, in like manner, the decrees for to keep. But they made no stay in any place. So the original word *παρέρχεται*, *passing through*, imports. Nor was it necessary for them to do otherwise. Their business was not to plant churches in these countries, but to confirm those which were already planted, by delivering to them copies of the apostolical decrees.

Paul and his company having gone through Phrygia and (Γαλιταίων χώραν) the Galatian country, were forbidden by the Holy Ghost to preach in the province of Asia; and therefore, when they were come to Mysia, Acts xvi. 7. 'and assayed to go into Bithynia,' a country bounded on the west by a part of the Propontis and the Thracian Bosphorus, and on the north by the Euxine Sea, 'the Spirit suffered them not,' and so, passing by the Lesser Mysia, which separated Bithynia from the country of Troas, they came to the city Troas, a noted seaport, where travellers from the upper coasts of Asia commonly took ship to pass into Europe. Here Paul and his assistants were joined by Luke, (ver. 10.), the writer of the history of the Acts of the Apostles, and a native of Antioch, as is generally believed, who to the profession of a physician had joined that of a Christian minister, or evangelist.

At Troas Paul and his assistants are called to preach the Gospel in Macedonia, by a vision which appeared to Paul in the night-time.

AT Troas, Acts xvi. 9. 'Paul had a vision in the night. There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.' Of this vision Paul gave an account to his companions, who from it gathering assuredly that the Lord had called them to preach in Macedonia, they willingly obeyed the heavenly admonition, loosed from Troas and went straight to Samothrace, an island in these seas, famous for being the seat of certain religious mysteries, in equal estimation with those called Elcusinian. But it does not appear that they went ashore there; for they landed the next day at Neapolis, a seaport town of Macedonia.

Thus Paul, having preached first at Damascus, next at Jerusalem, after that throughout all the coasts of Judea, and then to the Gentiles in Syria and Cilicia, and most of the countries of the Lesser Asia, went at length, by the particular commandment of Christ, among the Greek nations, to whom it was proper that the glad tidings of salvation should now be given. For seeing the gospel was a revelation from the true God, and was supported by great and undeniable miracles, it was fit that it should in due course be proposed to those nations who were best qualified to judge of its nature and evidences: because if, upon an accurate examination, great numbers of men embraced the gospel, whose minds were improved by science, and every kind of culture, their conversion would render it indubitable, in after-times, that the gospel was supported by those great and undeniable miracles, which the Christian records affirm were performed in every country by the preachers of the gospel.—Besides, God, in his infinite wisdom, was determined that the reigning idolatry should be utterly overthrown, in those countries of Europe where it had the greatest support from the ability and learning of its abettors; that no person might suspect or affirm, in after-times, that idola-

try was destroyed, and Christianity established, merely through the ignorance and simplicity of the people among whom it was first preached.

CHAP. V.—*Paul's History, from his Arrival in Europe till his return to Jerusalem, after having preached the Gospel in Macedonia and Greece.*

PAUL with his three assistants, Silas, Timothy, and Luke, having, by the direction of the Spirit, passed into Europe to preach to the Greek nations, they made no stay at Neapolis, where they first landed, but went straight to Philippi; because it was the chief city of that part of Macedonia, and a Roman colony, and had a synagogue of the Jews.

Paul and his Assistants, having come to Philippi, convert Lydia; dispossess a damsel who had a spirit of divination; are beaten with rods and imprisoned; but are liberated, and go to Thessalonica.

THE ancient boundary of Macedonia was the river Strymon. But Philip, the father of Alexander, having conquered Thrace, added that part of it which lay between the rivers Nessus and Strymon to Macedonia. And observing that one of the cities of the adjoined country named *Dathos*, might be made a good defence against the Thracians, he fortified it, and named it *Philippi*, in honour of himself. Lucian, in his dialogue called *The Fugitives*, introduces Hercule describing Philippi in the following manner: "The plain, which is very fertile, raises itself into little hills, which serve for a defence to the city Philippi, whose walls are washed by the river Hebrus."—From coins still remaining, mentioned by Pierce in the Synopsis prefixed to his Paraphrase and Notes on the Philippians, it appears, that a colony of Romans was planted by Julius Cæsar at Philippi; and that it was afterwards augmented by Augustus, who sent Anthony's adherents to this and other cities of Macedonia: so that, having received inhabitants from Italy twice, Philippi of a small town became a great city, and enjoyed all the privileges of a Roman colony. Wherefore, Luke speaks with great propriety when he thus describes Paul's journey to Philippi, Acts xvi. 12. 'And from thence to Philippi, which is the chief city of that part of Macedonia, (No. XVIII.), and a colony.'

Ver. 13. 'And on the Sabbath-day we went out of the city by a river's side, (No. XIX.), where a place for prayer was by law allowed.' In this place for prayer the Jews and their proselytes were wont to assemble. 'And we sat down, and spake to the women which resorted thither;' among whom there was one, 14. 'Lydia, a seller of purple, of the city of Thyatira, who worshipped God.' This woman was a devout Gentile, a native of Thyatira, who had fixed her residence in Philippi for the sake of commerce; 'whose heart the Lord opened, that she attended unto the things which were spoken of Paul.' She was so strongly affected with the things which Paul spake, that she embraced them with an entire faith. 15. 'And when she was baptized, and her house, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide; and she constrained us.' Lydia being a rich merchant, who had a large house and servants, she was able to lodge them all. And being penetrated with a just sense of her obligation to those messengers of God, for the knowledge of salvation which they had imparted to her, she would take no refusal. So they abode in her house all the time they continued at Philippi. Encouraged by this favourable beginning, Paul and his company continued at Philippi

many days, (ver. 12. 18.) during which they laid the foundations of a numerous church, gathered both from among the Jews and the Gentiles; and which, after the apostle's departure, increased so exceedingly, that, at the time he wrote his epistle to the Philippians, they had more bishops than one, and many deacons, Philip. i. 1.

While Paul and his assistants abode at Philippi, they were often accosted by a damsel who was possessed with an evil spirit, by which she divined, and brought her masters much gain through soothsaying; that is, by pretending, with the assistance of a familiar spirit, to discover stolen goods, and to point out the concealed authors of mischiefs, and to disclose the general good or ill fortune of the persons who applied to her, and their success in particular affairs, with other secrets, for which the rabble in all countries are willing to give money. This damsel, Acts xvii. 17. 'following Paul and us, (Luke, Silas, and Timothy), cried, saying, (ironically), These men are the servants of the most high God, who declare unto us the way of salvation. 18. And this she did many days. But Paul being vexed, turned and said to the Spirit, I command thee, in the name of Jesus Christ, to come out of her. And he came out that same hour. 19. And when her masters saw that the hope of their gain was gone, they caught Paul and Silas; Timothy and Luke, it seems, were not so obnoxious to them; and drew them into the market-place, unto the rulers,' (*ἀρχοντας*, the inferior magistrates), and brought them to the prætors, (*στρατηγαι*), who were the chief magistrates of the Roman colony, 'saying, These men, being Jews, do exceedingly trouble our city; 21. And teach customs which are not lawful for us to receive, neither to observe, being Romans.' Knowing them to be Jews, they calumniated them as attempting to introduce the rites of Judaism at Philippi, particularly baptism. Perhaps also they alluded to something said by the apostle relating to the kingship of Christ, concerning which we know he preached afterwards at Thessalonica, Acts xvii. 7. These accusations so wrought on the multitude, and upon the prætors, that the multitude rose up against Paul and Silas; and the prætors tore their clothes from around them, and commanded them to be beaten with rods; and having laid on them many stripes, thrust them into the inner prison, and put them in the stocks, that they might be kept the more securely.

These multiplied injuries the servants of God bore with great joy: for, in the middle of the night, they prayed and sang praises to God with such elevation of spirit and voice, as raised the admiration of their fellow-prisoners, who heard them distinctly. 26. 'And suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors of the prison were opened, and every man's bonds were loosed.' On this the jailer, who dwelt in a part of the prison not far from the ward where Paul and Silas lay, awakening out of sleep, and seeing the prison-doors open, drew his sword, and would have killed himself, to avoid a more severe punishment, supposing that all the prisoners had escaped. 28. But Paul cried out with a loud voice, Do thyself no harm, for we are all here.' The jailer, greatly terrified by the earthquake, and astonished at Paul's discovering his purpose to kill himself, called for a light, sprang into the inner prison, 'and came trembling, and fell down before Paul and Silas,' begging them to forgive the injuries he had been obliged to do them: For he was now convinced they were what the possessed damsel called them in derision, even the servants of the most high God, who shewed to men the way of salvation. He therefore, Acts xvi. 30. 'brought them out of the inner prison, and said,

Sirs, what must I do to be saved? 31. And they said Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.' For Paul having preached a considerable time at Philippi, the jailer, before this, must have heard of Jesus Christ, perhaps oftener than once. The jailer's family being also come into the outer prison, 32. 'They spake unto him the word of the Lord, and to all that were in his house.' that is, Paul shortly expounded to them the character of Jesus as Lord, and gave them a brief account of his life, doctrine, miracles, death, resurrection, and ascension; all which Silas confirmed by his testimony; and his discourse on these subjects was so powerfully convincing, that the jailer was baptized, 'he, and all his straightway. 34. And when he had brought them into his house, he set meat before them, and rejoiced' in the knowledge which he had obtained of the way of salvation; 'having believed in God with all his house,' who, it seems, were equally impressed with Paul's sermon as the jailer himself was.

Such were the transactions of this memorable night. But the earthquake having been felt all over the city, and the miraculous opening of the prison-doors having been told to the prætors, they changed their opinion of Paul and Silas, and began to think more favourably of their cause. Wherefore, 35. 'when it was day, the prætors sent the sergeants, (*κατασχετες*, the rod-bearers, or lictors), saying to the jailer, Let these men go.' But Paul replied, 'The prætors have beaten us openly, and uncondemned, who are Romans, and have cast us into prison: and now they thrust us out privily,' without making us any reparation for the injury they have done us: 'Nay, verily, but let them come themselves and fetch us out;' and by their dismissing us openly, let them shew the people that they imprisoned us unjustly—When the prætors heard that they were Romans, they were afraid of being called to account for having beaten them uncondemned. 39. 'And they came and besought them' not to resent the injury that had been done them; 'and, bringing them out, desired them to depart out of the city.' The servants of Christ, by this public release, being honourably cleared from every crime, left the prison quietly, and went to the house of Lydia, where they met with the disciples, and comforted them by rehearsing what had happened, and by giving them suitable exhortations; then departed, leaving Luke at Philippi. (No. XX.)

Of all the churches planted by Paul, this at Philippi seems to have loved and respected him the most. The sufferings he had undergone in their city, for the sake of giving them the knowledge of the gospel, more precious than gold, greatly endeared him to them; and the rather, that they seem to have put a just value on moral and religious truth, and to have had a great share of good dispositions, which were much strengthened and improved by the gospel; so that they discovered more of the true spirit of Christianity than any other church. For while the apostle was at Thessalonica, the Philippians sent him money twice, that, by making the gospel without expense to the Thessalonians, they might give the more heed to the things which Paul spake, when they found him a teacher of a different character from the Greek philosophers, who taught only for hire. They likewise sent him money during his first imprisonment at Rome, that he might want nothing necessary for him. In short, the injurious treatment which Paul and Silas met with in this first city of Europe where they preached, was abundantly compensated by the readiness of mind with which many of its inhabitants received the gospel; and by the excellent disposition which they shewed after their conversion; and by the great love which they all along expressed toward their spiritual father.

Paul with his Assistants go to Thessalonica. In the Synagogue, Paul proves from the Jewish Scriptures, That it behoved the Christ to be put to death, and to rise from the dead. Many idolaters are converted. The Jews assault the house of Jason, whom they carry, with other Brethren, before the Rulers. Paul goes by night to Berea.

THE apostle having thus successfully planted the gospel in Philippi, departed with his assistants, Silas and Timothy, and passing first through Amphipolis, a city built in an island formed by two branches of the river Strymon, and a colony of the Athenians, and then through Apollonia, they came to Thessalonica, where was a synagogue of the Jews. This seems to imply, that the Jews had no synagogues in Amphipolis and Apollonia; for which reason the apostle made no stay in either of these places, but went straight to Thessalonica, now the metropolis of all the countries comprehended in the Roman province of Macedonia. For it was the residence both of the proconsul and quæstor; so that, being the seat of government, it was constantly filled with strangers, who attended the courts of judicature, or who solicited offices. And as most of the Greeks, about this time, were extremely addicted to philosophy and the polite arts, so great a city as Thessalonica could not be destitute of men of learning, who were well qualified to judge of the gospel and of its evidences. Moreover, the situation of Thessalonica, at the bottom of the Thermaic Gulf, rendering it fit for commerce, many of its inhabitants were merchants, who carried on an extensive trade with foreign countries; and who, as the apostle observes, published in these distant countries the conversion of the Thessalonians, and the miracles by which they had been converted: 1 Thess. i. 9. The Jews likewise resorted to this city in such numbers as to form a numerous synagogue: so that in every respect Thessalonica was a proper theatre whereon to display the light of the gospel.—By the advantage of its situation, this city still subsists a place of great resort and trade, under the name of *Salonichi*. But it is in the possession of the Turks.

Acts xvii. 1. 'Now, when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews. 2. And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures: 'The subject of Paul's sermons in the synagogue of Thessalonica, as in all the synagogues of the Jews, was this, 3. *ἀναγγέλλων καὶ διακρινόμενος*, 'He fully explained and proved that it behoved the Christ to suffer death, and to be raised from the dead; and that this Jesus whom I preach unto you is the Christ.'—If any reader wishes to know more particularly the manner of the apostle's reasoning with the Jews, and the proofs which he brought from their own scriptures in support of the facts which he affirmed, he will find an excellent example thereof in the sermon which Paul preached in the synagogue of Antioch in Pisidia, which is related at large Acts xiii. 16—41.

But notwithstanding Paul's arguments were all taken out of the scriptures, his discourse in the synagogue of Thessalonica did not make such an impression on the Jews as might have been expected; for only a few of them believed. However, of the religious proselytes a great multitude were converted; among whom were many women of the first distinction in the city: Acts xvii. 4. 'And some of them believed, and consorted with Paul and Silas, and of the devout Greeks, (that is of the proselytes), a great multitude, and of the chief women not a few.' This is Luke's account of the success of the gospel at Thessalonica. But from Paul him-

self we learn, that multitudes of the idolaters also believed; being greatly struck with the miracles which he wrought, and with the miraculous gifts which he conferred on the believers. For in his first epistle to the Thessalonians, as if their church had been chiefly composed of converts from idolatry, he says, chap. i. 9. 'They themselves, the unbelieving Thessalonians, publish in foreign countries concerning us, 'what sort of entrance we had to you, and how ye turned to God from idols, to serve the living and true God.' We may therefore suppose, that when Paul found the Jews averse to his doctrine, he left the synagogue, and preached to the idolatrous Gentiles; with whom he had great success, not only on account of his miracles, but on account of his disinterestedness: For neither he nor any of his assistants, all the time they were in Thessalonica, took the least reward, either in money or goods, from their disciples, but wrought with their hands; and by the profits of their labour maintained themselves, without being burdensome to any person, 1 Thess. ii. 9. None of the Thessalonians, therefore, could suspect, that Paul and his assistants had come to make gain of them, by converting them to the Christian faith.

The great success which Paul had at Thessalonica, in converting the idolatrous Gentiles, raised the indignation and envy of the unbelieving Jews to such a pitch, that they hired (*τῶν ἀρχαίων τινες ἀνδρες πονηροί*) certain dissolute fellows who frequented the market-place. These, Acts xvii. 5. 'gathered a company, and set all the people in an uproar, and brake into the house of Jason, (with whom the apostle and his assistants lodged), and sought to bring them out to the people,' probably with an intention to put them to death in the tumult. 6. 'And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down (with their new doctrine) are come hither also:—7. Whom Jason hath received; and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus:' alluding, I suppose, to Paul's doctrine concerning the lordship or universal dominion of Jesus, which they pretended was inconsistent with the universal lordship of Cæsar; and the rather, that some time before this it had been decreed at Rome, that no person within the bounds of the empire should assume the title of *king* without the emperor's permission. In uttering this calumny against the Christian preachers, that they were setting up Jesus as a king in opposition to the emperor, the Jews imitated their brethren in Judea, who, to enrage Pilate against Jesus, accused him of calling himself *the King of the Jews*. In both instances these malicious men, out of spite to Jesus, renounced the then most sacred article of their national faith; for in Judea the chief priests publicly disclaimed all expectation of the coming of their king Messiah, by crying, 'We have no king but Cæsar.' In like manner at Thessalonica, the Jews, enraged against Paul for affirming that Jesus was *the Christ*, accused him of setting up another king different from Cæsar, and urged their accusation with such clamour and bitterness, Acts xvii. 8. 'that they troubled the people, and (*πολιτάρχης*) the rulers of the city, when they heard these things.' But when the rulers understood that the King of whom Paul spake was no king on earth, neither claimed any temporal dominion, 9. 'they took security of Jason and of the others,' that they would behave as good subjects, 'and let them go.'—This liberal conduct of the rulers of Thessalonica restrained the malice of the Jews for that time; but the brethren, fearing some new tumult might arise, thought it prudent, 10. 'to send Paul and Silas,' and I suppose Timothy also, (ver. 15.), 'away by night to Berea,' a populous city in the neighbourhood.

Luke has not told us what time Paul and his assistants

spent at Thessalonica. But there are circumstances mentioned in the apostle's epistles, from which we may infer that they spent some months in planting the church there; such as, that during his abode at Thessalonica he received money twice from the Philippians, (Phil. iv. 15.), and communicated the spiritual gifts to the brethren in plenty, (1 Thess. v. 19.), and appointed *προϊστάμενους*, presidents, or rulers, steadily to exercise the ministry among them, (1 Thess. v. 12.) having formed them into a regular church: all which implies, that he abode a considerable time in this city.

In Berea, Paul and his Assistants preach the Gospel to the Jews with great success; but the unbelieving Jews come from Thessalonica, and stir up the people against them. Paul goes to Athens.

ON their arrival in Berea, Paul and Silas, notwithstanding the evil treatment they had experienced in Thessalonica, went into the synagogue and preached Christ: Acts xvii. 11. 'These Jews were more noble (they were of a more excellent disposition) than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so;' namely, the things which Paul preached concerning the sufferings and resurrection of the Christ, using great candour and impartiality in the search. 13. 'Therefore many of them believed; also of the honourable women which were Greeks, (that is, *proselytes*, for so the word is commonly used by Luke), and of the men not a few.' Thus a numerous church was gathered in Berea likewise, consisting both of the Jews and of the Gentiles; but especially of the Gentiles. For many of the Grecian ladies had Jewish slaves, by whom they were taught to worship the true God, and to frequent the synagogue, where they heard Paul preach, and were converted; and after their conversion were instrumental in persuading their husbands to hear the gospel; so that many of them likewise believed.

While the apostle was thus successfully preaching the gospel at Berea, he often recollected with grief, that he had been obliged to leave Thessalonica before the brethren there were fully instructed; that, being new converts, they were ill fitted to sustain persecution and affliction for the word; and that his enemies might impute his flight either to want of affection for his disciples or to cowardice. For they might allege, that he was afraid to appear before the rulers and men of learning in Thessalonica, being conscious that he was not able in their presence to defend the doctrines which he had preached. These considerations made such an impression on Paul's mind, that, once and again, while in Berea, he had resolved to return to Thessalonica, to strengthen the disciples, and to defend the gospel; but Satan hindered him, by filling the hearts of the unbelieving Jews of Thessalonica (1 Thess. ii. 18.) with such malice against the gospel, that when they heard of its great success in Berea, they came thither, Acts vii. 12. 'and stirred up the people, the idolatrous multitude, against Paul, whom no doubt they represented as an enemy of their gods; wherefore the brethren, 'anxious for his safety, had him privately conducted to Athens. But Silas and Timothy, being less obnoxious to the Jews, remained at Berea still. Nevertheless, when the brethren who accompanied Paul to Athens departed, he sent an order by them, 15. 'to Timothy and Silas, to come to him with all speed;' because he did not choose, I suppose, to preach at Athens without the aid of his fellow labourers in the ministry, who were now in Thessalonica, 1 Thess. iii. 1, 2.

At Athens Paul disputes daily in the Synagogue with the Jews, and in the Market-place with the Epicurean and Stoic Philosophers. They carry him to the Areopagus, where, in a most elegant oration, he shews the Areopagites the absurdity of the common idolatry; but with little success. He goes to Corinth.

ATHENS, having now passed the zenith of her political splendour, was declining ever since the Romans, after conquering Greece, fixed the seat of their government at Corinth. Nevertheless its fame for learning was still as great as ever; for at the time Paul visited Athens, that city was full of philosophers, rhetoricians, orators, painters, statuarys, and of young persons who came to learn philosophy and the arts. But this sort of people, being generally very idle, were great talkers, and had an insatiable curiosity; so that the character which Luke has given of the Athenians and strangers there, is perfectly just: Acts xvii. 21. 'All the Athenians, and strangers who were there, spent their time in nothing else, but either to tell or hear some new thing.'—Further, Pausanias says, 'There were more images in Athens than in all Greece besides; and that they worshipped the gods more than all Greece. Well, therefore, might Paul tell the Areopagites, that 'he perceived they were in all things (*δεδωκυμένους*) very religious.'

The apostle, it would seem, had resolved not to preach in Athens till Timothy and Silas arrived. Yet when he saw the city wholly given to idolatry, he could no longer forbear. Acts xvii. 16. 'Now when Paul waited for them at Athens, his spirit was stirred in him, (he felt great grief and indignation), when he saw a city, (in which learning and arts were carried to greater perfection than anywhere else) *κατεδωλν*, full of idols.' Wherefore, as there was a synagogue of Jews in Athens, he went into it first, as his manner was, 17. 'and disputed with the Jews and with the devout persons,' or religious proselytes; for to them the gospel was to be offered before it was preached to the Gentiles.

While Paul was thus employed, Timothy came from Berea to Athens, and informed him that the idolatrous Thessalonians, displeased to see so many of their countrymen deserting the temples and altars of their gods, had joined the Jews in persecuting the disciples, 1 Thess. ii. 14. On hearing this, Paul thought it good to be left at Athens alone, (1 Thess. iii. 1.), and sent Timothy to Thessalonica, to establish and comfort the brethren concerning their faith.

After Timothy's departure, Paul, Acts xvii. 17. 'disputed in the market daily, with them that met with him. 18. Then certain of the Epicureans and Stoics encountered him; and some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods; because he preached to them Jesus, and the resurrection (of all mankind by Jesus). 19. And they took him, and brought him unto Areopagus;' the court at Athens which judged of all matters pertaining to religion, and particularly the introduction of new gods; 'saying, May we know what this new doctrine whereof thou speakest is? 20. For thou bringest certain strange things to our ears: we would know, therefore, what these things mean.' This course the Athenians took with Paul, not from the love of truth, but as the historian observes, ver. 21. from mere curiosity; as the event afterwards proved.—The apostle being thus called to declare the new doctrine whereof he spake, to an assembly consisting of senators, philosophers, rhetoricians, and statesmen, willingly embraced the opportunity; and in a most eloquent discourse, prepared his illustrious auditors for receiving that doctrine which appeared to them so strange, by shewing them the absurdity of the com-

monly received idolatry, and by speaking on that delicate subject, with an address and temper, and strength of reasoning, which would have done honour to the greatest orators of Greece or Rome.

His discourse to the Areopagites Paul introduced with a handsome compliment to the Athenians in general. He told them, that he perceived they were extremely religious; for, lest any God should be neglected by them, he found they had erected an altar to the *unknown God*; and from this he inferred, that it would not be unacceptable, if he should declare to them that God whom they ignorantly worshipped. Acts xvii. 22. 'Ye men of Athens, I perceive that in all things ye are (*θεοφιλες*) very religious. 23. For as I passed by and beheld (*ὁρῶντας*) the objects of your worship, I found an altar with this inscription, 'To the unknown God. Whom therefore ye ignorantly worship, him declare I unto you.' (No. XXI.)—The true God, whom the apostle affirms the Athenians ignorantly worshipped, and the worship that is acceptable to him, he declared in the following manner;—24. 'God, who made the world, and all things therein, seeing he is Lord of heaven and earth, dwelleth not in temples made with hands.' God hath no need of temples to dwell in, seeing he hath made the world, and is the Lord or possessor of the universe. Ye therefore greatly err in thinking, that by erecting magnificent temples and images, and by consecrating them, ye draw God down into them, and prevail with him to reside among you in such a manner as to be present nowhere else. That vulgar notion is unworthy of men whose minds are improved by science, and who, from God's having made the world, ought to know that his presence is not confined to temples made by men. 25.

Neither is worshipped with men's hands, as though he needed any thing.' Neither is the true God worshipped with sacrifices and meats prepared by men's hands, if these things are offered to him, as though he needed to be fed with the fruits of the earth, and with the flesh of beasts, and refreshed with the steams of sacrifices and incense. The truth is, 'seeing he giveth to all,' whether men or beasts, 'life, and breath, and all things,' it is evident that men can contribute nothing to his life or happiness. 26. 'And hath made of one blood all nations of men to dwell on the face of the whole earth.' By the liberal provision which he hath made, everywhere, of the necessities of life, he hath from one man and woman multiplied the human race, so as to form those different nations which cover the face of the whole earth. How then can ye fancy that he himself needs to be lodged, and clothed, and fed by men? 'And hath determined the times before appointed, and the bounds of their habitation; also he hath assigned to each of these nations their times of existence, and the particular countries they were to inhabit, according as he had before appointed these things. By all which he shows, that he governs the world by a most wise providence, contrary to what you Epicureans teach; and also that his government is most free, contrary to the doctrine of the Stoics. This most wise and free government of the nations of men, God carries on through all ages, for this purpose, 27. 'that they should be led to seek the Lord, if haply they might feel after and find him; (*καὶ τοῦτο*) and truly indeed he is not far from any one of us.' Though he be not the object of men's senses, it is no difficult matter to find God; because he is not far from any one of us. 28. For the structure of our body, and the union of our soul to that exquisite piece of material mechanism, together with the noble faculties of our soul wherein we resemble God, and the admirable end for which this wonderful composition of soul and body is formed, affords to every man, not only an idea, but a proof, of the divinity residing within him, supporting and animating him: so

that it may truly be said, 'In him we live, and move, and have our being, as one of your own poets (Aratus) hath said.'—Who also hath added another sentiment, equally just and striking: 'That *we are his offspring*, in respect of the reason, and intelligence, and other mental powers similar to his, which we possess. 29. 'Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto (that is, can be represented by) an image of gold, or silver, or stone, however curiously graven by art and man's device;' because such things conveying no idea of mind, if they are likenesses of God, they represent him to be mere matter void of intelligence, than which nothing can be more impious.

The apostle having, in this manner, shewn the philosophers of Athens the gross absurdity of their idolatrous worship, concluded his oration with telling them, Acts xvii. 30. that 'the times of this ignorance God winked at.' He allowed mankind to go on in their ignorance, without instructing them by messengers divinely commissioned; because he meant to show them experimentally the insufficiency of their own reason in matters of religion. But now, by messengers divinely authorized, 'he commandeth all men everywhere to repent' of their ignorance, idolatry, and wickedness. And to persuade them effectually to do so, he hath set before them the greatest of all motives, that of a future judgment. 31. 'Because he hath appointed a day in the which he will judge the world in righteousness, by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.' The resurrection of Jesus from the dead hath put the resurrection and judgment of all men, repeatedly declared by Jesus, beyond a doubt. 32. 'But when they heard of the resurrection, some,' namely the Epicureans, 'mocked, and others (more candid) said, We will hear thee again of this matter.' And having said this, they put an end to the apostle's discourse and to the assembly, without allowing him an opportunity of shewing how the resurrection of Jesus renders the resurrection and judgment of mankind probable, or of explaining the other fundamental doctrines of the gospel. 33. 'And so Paul departed from among them,' astonished, no doubt, that men who professed wisdom were so little able to discern truth. 34. 'Howbeit some clave unto him and believed, among the which was Dionysius the Areopagite,' one of his judges, 'and a woman (of some note) named Damaris, and others with them:' who it seems were the only persons Paul met with in this famous mart of learning, capable of seeing and acknowledging the absurdity of the prevailing idolatry.

It is not said that Paul wrought any miracles at Athens; and the little success with which he preached, gives reason to suspect that he wrought no miracles there. Perhaps in this he acted by divine direction, to try what reception the gospel would meet with from learned and inquisitive men, when offered to them merely upon the footing of its own reasonableness. The truth is, if such an experiment was anywhere to be made, in order to confute those, in after-times, who should affirm that the general reception of the gospel in the first age was owing not to miracles, but to the absurdities of heathenism, and to the reasonableness of the gospel doctrine, Athens surely was the place where the trial could be made with most advantage, and Paul's oration in the Areopagus was the discourse which should have convinced reasonable men. Nevertheless, at Athens, where the human faculties were carried to the greatest perfection, the apostle was not able to convince his hearers of the folly of idolatry, nor of the reasonableness of worshipping the only living and true God, by purity of mind and goodness of life. And therefore the gospel, which taught these sublime truths, was rejected by the philosophers as

unfit for the common people, and they remained as much attached to their errors as before.

After having so unsuccessfully preached to the philosophers and others in Athens, the apostle judged it needless any longer to attempt, by natural means, the conversion of such a vain, unprincipled, frivolous people. And being allowed to use no other means, he left them as incorrigible, and went forward to Corinth, now become more considerable for the number, the learning, and the wealth of its inhabitants, than even Athens itself.

At Corinth Paul preaches in the synagogue. Timothy and Silas come to him from Thessalonica. He testifies to the Jews that Jesus is the Christ. He teaches in the house of Justus. Christ appears to him in a vision. He writes his First Epistle to the Thessalonians. Then goes into Peloponnesus. At his return to Corinth, he writes his Second to the Thessalonians. The Jews bring him before Gallio, who drives them from the judgment-seat with disgrace. He goes, with Aquila and Priscilla, by sea to Ephesus. Then sails to Syria.

CORINTH was situated on an isthmus, or narrow neck of land, which joined Peloponnesus to Greece. On the east side of the isthmus were the ports of Cenchrea and Schœnus, which received the merchandise of Asia by the Saronic Gulph; and on the west side, the port of Iechæum received the merchandise of Italy, Gaul, and Spain, by the Crissæan Gulph. Corinth, being thus conveniently situated for commerce, soon became extremely rich and populous; and being situated on the isthmus which joined Peloponnesus to Greece, it commanded both countries. In the course of the Achæan war, the Roman consul Mummius burnt it to the ground; but Julius Cæsar rebuilt it after it had long lain in ashes. See Pref. to 1 Cor. sect. 2.—When Achaia was made a Roman province, Corinth, becoming the seat of government, soon regained its ancient celebrity in respect of commerce and riches, but especially in respect of the number and quality of its inhabitants. For, at the time the apostle arrived, Corinth was full of learned men, some of whom taught philosophy, rhetoric, poetry, and painting; others studied these sciences and arts; in so much that there was no city in Greece, where philosophy, and the fine arts, and learning, were carried to greater perfection than at Corinth; no city in which there were more men of a cultivated understanding. These circumstances rendered Corinth a fit scene on which to display the light of the gospel; because if it proved successful among a people so enlightened as the Corinthians, it would be a proof to after-ages of the reality of the miracles by which, as the Christian records affirm, the gospel was established in every country. It is true, but a few of the philosophers and men of learning at Corinth embraced the gospel. Nevertheless, if the apostle's miracles had been impostures, the philosophers and other learned men, being well qualified to judge of such matters, would have detected them, and by so doing, have stopped the progress of the gospel in their city. These were the reasons which induced Paul to spend more than eighteen months in preaching at Corinth, from the time of his first arrival to his departure.

The character of the Corinthians being such as I have described, it is natural to suppose, that they would expect both learning and eloquence in any person who pretended to instruct them. The apostle, well apprized of this, addressed them at the first with great fear and trembling, as he tells us himself, 1 Cor. ii. 3. in so much that Christ found it necessary to encourage him by a vision, in which he commanded him not to be afraid, but to speak boldly, promising that many of the Corinthians should believe the gospel.

Paul, at his first coming to Corinth, Acts xviii. 2. 'found a certain Jew named Aquila, born in Pontus, lately come from Italy with his wife Priscilla, because that Claudius had commanded all Jews to depart from Rome. (No. XXII.)—3. And because he was of the same craft, he abode with them and wrought; for by their occupation they were tent-makers.' In his youth, Paul, as was observed above, had been bred to that business. And it was of great use to him on many occasions, particularly at this time; for by the profits of his labour he maintained himself all the while he abode in Corinth, without burdening the Corinthians in the least. The same course he had followed some time before this, while he preached in Thessalonica. 1 Thess. ii. 9. 'Ye remember, brethren, our labour and toil. For night and day we wrought (for our own maintenance), in order not to overload any of you, when we preached to you the gospel of God.' And afterwards at Ephesus and I suppose in many other places, he supported not only himself, but his assistants also, by the profits of his labour, as appears from what he said to the elders of Ephesus, Acts xx. 34. 'Ye yourselves know, that these hands have ministered unto my necessity, and to them that were with me. 35. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.' Wherefore, not to speak of the apostle's miracles, his disinterestedness in coming all the way from Judea to communicate to the Greeks the knowledge of the true God, and of the way of salvation by Christ, must have made a strong impression on those who were candid; especially when they considered, that their own philosophers communicated none of their knowledge without receiving a hire for so doing.

The Jews being very numerous in Corinth, Paul, according to his custom, began his ministry in the synagogue. Acts xviii. 4. 'And he reasoned in the synagogue every sabbath-day, and persuaded the Jews and the Greeks,' (Ελληνες), the devout Gentiles; for such only frequented the Jewish synagogue. His first converts at Corinth were Epenetus, and the household of Stephanas, whom he calls 'the first-fruits of Achaia.' But whether they were Jews or Gentiles is hard to say only this we know, that his sermons had little influence in converting many of the Jews.

About this time Timothy, after establishing the brethren of Thessalonica in their faith, to whom he had been sent from Athens, left that city to join Paul at Corinth. In his way, calling upon Silas, who was at Berea, they travelled together to Corinth, where they found the apostle, and gave him the agreeable news, that the Thessalonian brethren stood firm in the faith, bare the persecution of the unbelievers with exemplary fortitude, and entertained a grateful remembrance of their spiritual father, 1 Thess. iii. 6. These tidings filled the apostle with joy, and encouraged him to deal more plainly with the Jews at Corinth than he had hitherto done. Acts xviii. 5. 'And when Silas and Timothy were come from Macedonia, Paul was pressed in spirit, and testified to the Jews that Jesus was the Christ;' founding his testimony upon arguments brought from the scriptures, and upon the miracles which he wrought in confirmation of his doctrine, and upon the spiritual gifts which he conferred upon those who believed. 6. 'And when they opposed themselves (to this doctrine), and blasphemed' Jesus, by affirming that he was not the Christ, but an impostor, 'he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean:' (agreeably to God's declaration, Ezek. xxxiii. 8, 9.): 'from henceforth I will go to the Gentiles:' I will no longer attempt to convert persons who contemptuously put away the word of God

from them, but I will preach the gospel to the idolatrous Gentiles in this city. 7. 'And he departed thence, and entered into a certain man's house named Justus, one that worshipped God, whose house joined hard to the synagogue.' Paul chose to preach in the house of this religious proselyte, because, being near to the synagogue, such of the Jews as were of a teachable disposition had thereby an opportunity of hearing him preach. Accordingly, while he preached in the house of Justus, 8. 'Crispus, the ruler of the synagogue, believed in the Lord, with all his house; and many of the Corinthians, (the idolatrous inhabitants of the city), hearing him, believed and were baptized,' by Silas and Timothy, I suppose; for the apostle affirms, that he baptized none of the Corinthians but Crispus and Caius, and the household of Stephanas. —Acts xviii. 9. 'Then spake the Lord to Paul by night in a vision. Be not afraid, but speak, and hold not thy peace. 10. For I am with thee, and no man shall set on thee to hurt thee: speak frequently and boldly; for I have much people in this city.' I have in this city many who are disposed to hear the gospel, and who on hearing it will believe.—The apostle, thus encouraged by his Master, 11. 'continued a year and six months teaching the word of God among them.'

Timothy, in the account which he gave of the Thessalonian brethren, had told the apostle, 'That the persecution against them raged more than ever; being carried on by the idolatrous Gentiles, as well as by the Jews: That while the rulers and the multitude used force in destroying the church, the philosophers and the men of learning endeavoured to overthrow the gospel itself by arguments: That the Thessalonian brethren nevertheless had stood firm against every shock; and that they had a great desire to see the apostle, their spiritual father, to be comforted by him in their distress. These tidings made St. Paul wish exceedingly to return to Thessalonica; but the importance of the work in which he was engaged at Corinth, and the success with which he was carrying it on, rendered it improper for him to depart. However, he supplied the want of his presence, in some measure, by writing to the Thessalonians his first epistle, wherein he furnished them with a demonstration of the divine original of the gospel, to enable them to answer such of the Grecian sophists as attacked their faith with arguments. In that epistle also he comforted those who mourned the loss of their dead relations, by foretelling Christ's return from heaven to raise the dead, and carry his faithful servants to the abodes of the blessed.—This by many is reckoned the first of all Paul's apostolical writings; and we may hold it to be so, unless we think his epistle to the Galatians was written from Antioch, a few months after the Council of Jerusalem.

The year and six months which Paul is said to have spent, ver. 11. 'in teaching the word of God among them,' is not to be understood of the Corinthians alone, but of the inhabitants of Achaia also. For it is reasonable to suppose, that the apostle occasionally left Corinth, and went into the country of Peloponnesus, where there were many synagogues of the Jews, especially in the chief cities; and having preached to the Jews and Gentiles in these cities, he returned again to Corinth. To this supposition we are directed by Paul himself; for he insinuates that he preached in the region of Achaia, 2 Cor. xi. 10. And the inscription of his second epistle to the Corinthians shews that he had made many converts in that country. For it runs thus: 'To the church of God which is at Corinth, with all the saints which are in all Achaia.' Accordingly, his return to Corinth from Peloponnesus, or some other part of Achaia, is considered by him as his second coming to Corinth. For he tells them, 2 Cor. xii. 14. xiii. 1. that he was then coming to them the third time; although, in the history of the Acts,

there is no mention of his being at Corinth more than once before he wrote his second epistle to the church in that city.

It seems, when the letter to the Thessalonians was publicly read, some who were not acquainted with the apostle's manner of writing inferred, from certain expressions in that letter, that the day of judgment was at hand. Impostors also came to Thessalonica, pretending to bring from Paul himself the same doctrine. This error occasioning great confusion among the Thessalonian brethren, with a total neglect of their worldly affairs, tidings thereof were brought to the apostle at Corinth after his return from the region of Achaia. Wherefore he wrote his second epistle to the Thessalonians, to assure them that the day of judgment was not at hand; for that day was not to come till there was a falling away first, and the man of sin was revealed, whose coming he there describes.

Paul's great success at Corinth and in Peloponnesus provoked the Jews to the highest pitch of rage, when they found he led his converts to despise the institutions of Moses, by assuring them that they might be justified and saved through faith in Christ, without the use of these institutions. Wherefore, in the year that Gallio, the elder brother of Seneca the philosopher, Acts xviii. 12. was proconsul of Achaia, that is, about the end of A. D. 52, (being the 12th of Claudius, see No. VII.), 'the Jews made insurrection with one accord against Paul, and brought him before the judgment-seat; (all the Jews in Corinth joined in this assault); 13. Saying, This fellow persuadeth men to worship God contrary to the law.' It seems Paul had taught that the law of Moses being now abrogated, men were no longer to worship God with sacrifices and washings, and other bodily services, but in spirit and in truth. And this manner of worship being deemed contrary to the law of Moses, the unbelieving Jews, in a tumultuous manner, brought Paul, the promoter of it, before the proconsul, in order to have him punished as one who, in prescribing a worship contrary to the law of Moses, had acted contrary to the laws of the empire, which tolerated the Jews in the exercise of their religion. 14. 'But when Paul was now about to open his mouth,' Gallio, sensible of the futility of the charge, would not allow him to make any reply; but himself said to the Jews, 'If it were a matter of wrong or wicked lewdness; if ye accused this man of any injury done to particular persons, or of wantonly disturbing the peace of society; O ye Jews, reason would that I should bear with you. 15. But if it be a question (συνελεγε) of a doctrine, and of names, and of your law.' If your accusation respect opinions taught by Paul which ye think heretical; and whether the names of the Christ and the Son of God which he hath given to any one ought to be given to that person; and whether all who worship the God of the Jews are bound to worship him according to the rites of your law, 'look ye to it.' These are matters which belong to yourselves, and with which as a magistrate I have no concern; 'therefore I will be no judge of such matters.' It seems Gallio knew that Paul had persuaded some of the idolatrous Corinthians to receive his opinions; but he wisely declined determining, by any judicial sentence, what were their obligations in consequence of that alteration of their faith. At the same time, it is plain he was not offended with Paul for having turned many of the Corinthians from idols to serve the true God. He knew the Jews had attempted to do the same thing in various parts of the empire, though not with equal success. 16. 'And he drave them from the judgment-seat.' 17. Then, after the court was ended, all the Greeks, displeased with the Jews for their turbulent persecuting spirit, 'took Sosthenes the ruler of the synagogue,' who I suppose had succeeded Crispus, and

who was the ringleader in this insurrection, although afterward, following the example of Crispus, he also believed, 'and beat him (with their fists) before the judgment-seat,' while Gallio looked on, without hindering them: 'Gallio cared for none of those things,' being pleased with the indignity done by the Greeks to the chief magistrates of the Jews, whose malicious disposition he detested.

In this manner Christ, according to his promise, ver. 10. protected Paul against the rage of the Jews. The rulers likewise shewed no unfriendly disposition towards the disciples. And therefore Paul abode yet a good while at Corinth after the insurrection.—Acts xviii. 19. 'And then took his leave of the brethren and sailed into Syria, and with him Priscilla and Aquila, having shorn his head in Cenchrea, for he had a vow.' (No. XIII.) 'They took ship at Cenchrea, the eastern port of Corinth, where Paul shaved his head, and thereby put a period to the duration of a vow which he had made, perhaps on occasion of the great deliverance he had obtained when the Jews made insurrection against him. But the ship in which they sailed having occasion to touch at Ephesus, Aquila and Priscilla remained there. 19. 'But he himself entered into the synagogue, and reasoned with the Jews,' upon whom his discourse made such an impression, that, ver. 20. 'they desired him to tarry longer time with them.' However, as his vow made it necessary that he should offer the appointed sacrifices in Jerusalem at the ensuing feast, which according to the general opinion was the passover, 'he consented not; 21. But bade them farewell, saying, I must by all means keep this feast that cometh, in Jerusalem.' In the mean time, perceiving there was a probability of preaching the gospel with success, both to the Jews and Gentiles in Ephesus, he promised to return: 'I will return again to you, if God will; and he sailed from Ephesus.'

In this voyage the apostle met with no obstruction. We may therefore believe, that he landed at Cæsarea in such good time as to keep the feast in Jerusalem according to his resolution, and complete his vow. Acts xviii. 22. 'And when he had landed at Cæsarea.' &c.

CHAP. VI.—*Paul's History, from his landing at Cæsarea to his going to Jerusalem with the Collections for the Saints.*

As we shall have occasion, in the course of the narration, to mention Cæsarea more than once, where Paul now landed after finishing his voyage from Ephesus, it will be proper to give some account of a city, which in those days was so celebrated.—Anciently people who came to Jerusalem by sea landed at Joppa. But the harbour being inconvenient, Herod the Great built one more commodious at Straton's-tower, a town situated not far from Joppa, on an open bay. This harbour he made by running a strong mole in the sea. He likewise enlarged and beautified the city with many edifices, both public and private; particularly with a prætorium, a theatre, and an amphitheatre; in which latter his grandson Herod Agrippa was struck with a mortal disease, for assuming the glory which belonged to God, Acts xii. 23. Withal, to make this as like a Greek city as possible, he set up a colossal statue of Augustus, not inferior to that of Jupiter at Olympia, and named the city *Cæsarea*.—The beauty of Cæsarea, and the advantages which it derived from its fine harbour, induced the Roman governors

of Judea to reside there, rather than at Jerusalem. Accordingly, in the course of Paul's history, we shall find him imprisoned in that city; and during his imprisonment, brought before Felix and Festus, the governors of the province.

Paul, having visited the Churches of Jerusalem and Antioch, goes through Galatia and Phrygia. While he is thus employed, Apollos comes to Ephesus.

AFTER landing at Cæsarea, Paul went up to Jerusalem, and saluted the church. But as there was no need of his labours in a city where there were so many apostles and chief brethren, he did not stay long after keeping the feast, but went down to Antioch, where formerly he and Barnabas had laboured so successfully in the work of the ministry. Acts xviii. 22. 'And when he had landed at Cæsarea, and gone up and saluted the church, he went down to Antioch. 23. And when he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.'—The apostle went at this time into the countries of Galatia and Phrygia by land, taking Syria and Cilicia of course in his way. And seeing we are told he went over all these countries *in order*, we may believe he did so for the purpose of visiting every church, and receiving those contributions which, in his former journey, he had requested them to make for the saints in Judea, 1 Cor. xvi. 1.

While Paul was thus visiting the churches of Galatia and Phrygia, there came to Ephesus a certain Jew named Apollos, a native of Alexandria in Egypt. This person having heard John Baptist preach, had become his disciple, and was but imperfectly instructed by him in the way of the Lord. Apollos, however, being *mighty* in the sacred writings of the Jews, went into the synagogue of Ephesus, and taught with great accuracy what he knew concerning the Lord Messiah, whether from John's preaching, or from the scriptures. But Aquila and Priscilla, who during Paul's abode with them had improved themselves in the knowledge of the gospel, and who had been left by him at Ephesus, happening to hear Apollos, and observing that he possessed great goodness of disposition, Acts xviii. 26. 'took him and expounded to him the way of God more perfectly,' by informing him that Jesus of Nazareth was *the Christ* whose coming John had announced; and by assuring him that John had even pointed him out as the Christ to his disciples. Besides, these well-instructed Christians gave Apollos a particular account of the birth, doctrine, miracles, death, resurrection, and ascension of Jesus; and informed him, that Jesus had proved himself to be the Christ, not only by his miracles and resurrection, but by his baptizing his disciples with the Holy Ghost and with fire, as John had foretold.—Apollos, having received this more perfect instruction in the Christian faith, went with letters from the brethren to Corinth, where 'he helped them much who had believed through grace. 28. For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was the Christ.' And, having occasion to tarry some time at Corinth, he became so zealous and useful a preacher there, that the fame of his labours reached the apostle during his abode in Ephesus; and occasioned him, in the letter which he wrote from that city to the Corinthians, to say, 1 Cor. iii. 6. 'I have planted, Apollos watered.'

Paul, having travelled through Galatia and Phrygia, comes with his Assistants to Ephesus, where he confers the Holy Ghost on twelve of John's Disciples; preaches in the synagogue; is opposed by the Jews; teaches in the

* The time the apostle abode at Corinth after the insurrection, I suppose is included in the year and six months which he is said, ver. 11. to have spent in *teaching the word among them*. If the reader is of a different opinion, the apostle must have spent more than a year and six months in teaching at Corinth.

the School of Tyrannus; and works great miracles. The Magicians burn their Books. He receives a Letter from the Corinthians, in answer to which he writes his First Epistle to them. He is assaulted by the Craftsmen, and leaves Ephesus, after having gathered a numerous Church there.

WHILE Apollos was at Corinth, Paul having passed through the country of Galatia and Phrygia, called, Acts xix. 1. 'the upper coasts, came to Ephesus.' Who were his companions in his journey, Luke has not told us. But it appears that he had several: For Timothy and Erastus are called, ver. 22. 'two of them who ministered to him.' Timothy was Paul's constant attendant; and Erastus was the chamberlain or treasurer of Corinth. (Rom. xvi. 23.), who, having early embraced the gospel, formed such an attachment to the apostle, that when he sailed from Corinth to Judea he accompanied him; and from Judea he now returned with him to Ephesus. Or he may have met the apostle at Ephesus. Titus also was in Paul's train at this time: for he was the bearer of the first epistle to the Corinthians, which was written from Ephesus. Sosthenes, formerly a ruler of the synagogue in Corinth, but now a convert to the gospel, was with him likewise; for he joined him in writing that epistle. Caius, too, and Aristarchus, men of Macedonia, were also with Paul; for, in the account given of the riot of Demetrius, they are mentioned as Paul's companions in travel, Acts xix. 29.

At this time, Ephesus was the metropolis of the province of Asia, and an exceedingly populous city. For, not to speak of its native inhabitants, which were very numerous, a great concourse of strangers always resorted to Ephesus—some to worship the goddess Diana, whose rites were celebrated with great magnificence in a temple erected to her there at the expense of all Asia; others to learn the arts of sorcery and magic, which were taught and practised at Ephesus with such reputation, that the magical words or sentences used in the practice of sorcery had their name from Ephesus; being called *Εφεσια ζαμαντα*, *Ephesian letters*: others came to prosecute law-suits, or to solicit offices from the Roman governor of the province, who had his residence there; others took Ephesus in their way to and from Europe; and others, after the manner of the Easterns, abode there occasionally for the sake of commerce. See Pref. to Eph. sect. 1.—Ephesus, therefore, being a place of such general resort, and the very throne of idolatry, superstition, and magic, the apostle, when he formerly left that city, resolved to return and attack these impieties in this their strongest hold. Wherefore, having discharged his vow in Jerusalem, he made no stay there, nor even at Antioch; but, as was observed above, he travelled through Syria and Cilicia, and the upper coasts, as expeditiously as was consistent with his purpose in visiting those countries; then came to Ephesus, where he abode three years, and gathered a very numerous church, the members of which were so dear to him, that 'he ceased not to warn every one night and day with tears,' Acts xx. 31.

On his arrival, the apostle found certain disciples residing at Ephesus, to whom he said, Acts xix. 2. 'Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost;' any effusion of the Holy Ghost on the disciples, whereby they are enabled to prophesy and work miracles. 3. 'And he said unto them, (ὡς τι) With what, then, were ye baptized?' It seems, those who were baptized by the apostles commonly received the Holy Ghost after their baptism. 'They said to him with John's baptism.' Upon this he took occasion to show them, that by John's baptism, they had

bound themselves, 4. 'to believe on him which should come after him, that is, on Christ Jesus. 5. When they heard this, they were baptized in the name of the Lord Jesus.' And, after their baptism, Paul laying his hands on them, 6. 'the Holy Ghost came upon them, and they spake with tongues and prophesied. 7. And all the men were about twelve.' These brethren, being not only the first disciples of Christ in Ephesus, but the first in that city who received the Holy Ghost, we may believe the apostle afterwards ordained them elders of that church. If so, they may have been among the elders of Ephesus who came to Miletus, and received from Paul the pathetic exhortation recorded Acts xx. 18–35.

Paul, after giving this signal proof of his apostleship, 8. 'went into the synagogue, and spake boldly for the space of three months, (*διαλεγόμενος*) reasoning and persuading the things which concern the kingdom of God;' that is, reasoning in proof of the things which concern the gospel dispensation, and persuading the Jews to believe these things. But the Jews, during this second series of preaching, perceiving the drift of his discourses to be, to prove that men are justified by the gospel without obeying the law of Moses, Acts xix. 9. 'Divers were hardened, and believed not, but spake evil of that way before the multitude' in the synagogue; representing it as utterly subversive of the revelations made by Moses and the prophets. Wherefore, finding the Jews incorrigible, the apostle carried the disciples away from the synagogue, and preached daily in the school of one Tyrannus, a philosopher, who either was himself converted, or hired his school to the apostle to preach in it. 10. 'And this continued by the space of two years; so that all they which dwell in Asia, (that is, in the province so called), heard the word of the Lord Jesus, both Jews and Greeks.' It seems the fame of the apostle's doctrine and miracles brought multitudes to Ephesus from distant parts; and these, by what they heard and saw, being converted, preached the gospel when they returned to their own cities, and founded those churches which the apostle tells the Colossians, chap. ii. 1. 'had not seen his face in the flesh.'

As Paul abode longer at Ephesus than in any other city we read of, he wrought more and greater miracles there than in any other city: Acts xix. 11. 'And God wrought special miracles by the hands of Paul. 12. So that from his body were brought unto the sick,' who could not conveniently be carried to him, 'handkerchiefs (α) and aprons' belonging to the sick, which had touched his body; 'and the diseases departed from them, and the evil spirits went out of them.' In this respect Paul was equal to Peter, whose shadow, as he passed by, overshadowing the sick who were laid on couches in the streets of Jerusalem, cured them of their distempers, Acts v. 15.—Wherefore it was owing to the multitude and greatness of Paul's miracles that so many of the inhabitants of Ephesus, and of the province of Asia, embraced the gospel.

Paul's reputation was greatly increased at Ephesus by what happened to the seven sons of Sceva, one of the Jewish chief priests. These men are called *vagabond Jews* and *exorcists*, because they strolled through the countries of the Lesser Asia, practising that magic which was in such vogue among the heathens. But when they came to Ephesus, hearing of the wonderful things which Paul performed in the name of Jesus, and perhaps seeing some of them, they took upon them, in the name of Jesus, to expel an evil spirit out of a possessed person. But, Acts xix. 15. 'the evil spirit answered, Jesus I know, and Paul I know;' I know the authority and power of Jesus and Paul, and I am ready to obey them; 'but who are ye?' Acts xix. 16. 'And the man in whom the evil

spirit was leapt on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.' This acknowledgment of the divine authority of Jesus and Paul, made in the absence of both, 17. 'was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. 18. And many that believed,' strongly impressed by what had happened, 'came to Paul, and confessed' that they had attempted to cure diseases by charms, and other magical practices; and shewed their deeds; the arts by which they had deceived the multitude. 19. 'Many also of them who used these curious arts, (of exorcism, conjuration, and magic, now firmly believing the gospel), brought their books,' in which the different forms of incantation for different diseases were prescribed, the method of making these incantations was shewed, the herbs and other medicines to be used with these incantations were pointed out, and the seasons for using them were fixed; 'and burned these books before all men: and they counted the price of them, and they found it fifty thousand pieces of silver,' (£7500 sterling): For these, being books of medicine as well as of sorcery and magic, were of great value; especially if, according to the fashion of the times, they were written on parchment. Nevertheless the owners of them made a willing sacrifice of them to truth and piety; because the arts themselves being unlawful, it was not fit that the books which taught them should be in the possession of any person whatever. Acts xix. 20. 'So mightily grew the word of God, and prevailed.'

But notwithstanding this great success, Paul had many enemies in Ephesus, who on some occasion or other hurried him into the theatre, and forced him to fight with wild beasts: 1 Cor. xv. 32. 'If after the manner of men (*ὡς ἀνθρώπων*) I have fought with wild beasts at Ephesus.'—Some, indeed, understand this metaphorically of certain dangerous contests which the apostle had with the unbelieving Jews, whom on account of their malice and rage he called *wild beasts*, as he called the Cretians (*κρητικὸν*) *evil wild beasts*, Tit. i. 12. on account of their idleness and gluttony. Yet I rather think this was a real combat; because the apostle seems to allude to such a combat, 2 Cor. i. 8—19. For he tells the Corinthians he was in such danger that he passed the sentence of death upon himself; but 'God delivered him from so great a death.' Besides, the expression, 'after the manner of men,' or the custom which then prevailed among the Greeks, seems to imply that this was a real combat. For though, being a Roman citizen, he could not be adjudged to such a punishment, he may have been forced to it by an enraged multitude. Further, as the apostle, in every city where he preached any length of time, had the same dangerous contests with the unbelieving Jews as in Ephesus, there was no reason for mentioning his contests with the Jews in that city more than anywhere else.

About this time some of the family of Chloe, a Corinthian disciple, happening to come to Ephesus, informed the apostle that great divisions had taken place in their church, 1 Cor. i. 11. through the bad practices of a teacher who had come recommended from Judea, and who affirmed that Paul was no apostle, and who at the same time contradicted many of his doctrines. On such an occasion Paul's presence at Corinth, without doubt, was extremely necessary. But the business in which he was engaged at Ephesus not permitting him to depart immediately, he sent Erastus and Timothy into Macedonia, Acts xix. 22. and from thence to Corinth, to inquire into the state of the church: And if they understood that the Corinthians were not wholly alienated from the apostle, they were to tell them he would come among

them soon, to increase the spiritual gifts of those who acknowledged his authority, and to punish with the rod all who persisted in their disobedience, 1 Cor. iv. 17.

While the things above related were doing at Ephesus, the sincere part of the Corinthian church, having heard of Paul's residence there, sent three of their number to him with a letter, in which they asked his opinion concerning the subjects of their dissensions. These messengers arrived at Ephesus not long after the departure of Timothy and Erastus; and from the account which they brought, the apostle entertained good hopes that the Corinthians might yet be reclaimed. Wherefore, to promote their reformation, he, in answer to their letter, wrote his first epistle to the Corinthians; in which he endeavoured to heal their divisions, reprove the faulty, explained and asserted the doctrines which the false teacher had impugned, and prescribed rules for the orderly and edifying exercise of their spiritual gifts.—This epistle the apostle sent, not by the Corinthian messengers, Stephanas, Fortunatus, and Achaicus, but by Titus, who accompanied them on their return: For he wished to inform the Corinthians of his great success at Ephesus by one who was an eyewitness of it. It was likewise proper, that the person who carried his letter should bring him back word how it was received, and what effect it produced. And as Apollos was at Ephesus when Titus and the brethren departed, Paul proposed that he likewise should go to Corinth, in the persuasion that he might be of great use there. But Apollos declined it, (1 Cor. xvi. 12.), for reason of which, at this distance of time, nothing but uncertain conjectures can be formed.

The success with which Paul turned the inhabitants of Ephesus from the worship of idols being very great, the bigots, and all who made gain of the established idolatry, were alarmed; especially one Demetrius, who made silver shrines* for Diana. Of these shrines, many were sold to the inhabitants of Ephesus, and many of those who came from distant parts to worship the goddess, so that great profits were made by those who dealt in this commodity. But Demetrius, perceiving that there would be an end of the trade if Paul's doctrine was suffered to spread, called together the men of like occupation, and said to them, Acts xix. 25. 'Sirs, ye know that by this craft we have our wealth. 26. Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods which are made with hands: Paul, it seems, had denied that the gods resided in their images. 27. So that not only this our craft is in danger to be set at naught; but also that the temple of the great goddess Diana will be despised, and her magnificence will be destroyed, whom all Asia and the world worshippeth.' An inflammatory speech of this kind, addressed to the superstition and avarice of the multitude, immediately produced the desired effect. The craftsmen, and all who were employed about the temple of Diana, 28. 'when they heard these things, were full of wrath, and cried out, saying, Great is Diana of the Ephesians. 29. And the whole city was filled with confusion; for the craftsmen ran about the streets, and gave the alarm to the multitude; and having caught Caius and Aristarchus, men of Macedonia, Paul's companions in travel, they ran with one accord into the theatre,' intending no doubt to throw them to the wild

* In the original it is *ναοὺς ἀργυρέους ἀντιτύπων*, silver temples of Diana, i. e. representations in miniature of the temple of Diana, and of the image which fell down from Jupiter. This representation being set on an altar, or some other holy place, the door of it was opened, and the image stood or sat in state, in the view of the spectator who worshipped it. The tabernacles of Moloch, mentioned Acts vii. 43. which the Israelites carried about in the wilderness, seem to have been things of the same kind with Diana's shrines.

beasts usually kept there. 30. 'And when Paul would have entered in unto the people, the disciples suffered him not;' because if he had gone in, there would have been no restraining of the multitude. 31. 'And certain of the Asiarchs, who were his friends, sent to him, desiring that he would not adventure himself into the theatre. 32. Some, therefore, cried one thing, and some another; for the assembly was confused, and the more part knew not wherefore they were come together. 33. And they drew Alexander out of the multitude.' This, I suppose, was Alexander the coppersmith, who, though at that time Paul's disciple, became afterwards a teacher of false doctrine, and his great enemy. This person, it seems, by embracing the gospel, had offended the Jews, who wished to expose him to the enraged multitude as one who was active in destroying the established religion: 'The Jews putting him forward. And Alexander beckoned with his hand, and would have made his defence unto the people. 34. But when they knew that he was a Jew,' consequently an enemy to their religion, and to image-worship, 'all with one voice, about the space of two hours, cried out, Great is Diana of the Ephesians.' The rioters, by these violent outcries so long continued, having spent their rage, (*ἡ γέμματα*) the proconsul's secretary, to whom the direction of the affairs of the city was committed, appeased the people; and said to them, 35. 'Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is the temple-keeper* of the great goddess Diana, and of the image which fell down from Jupiter? 36. Seeing, then, these things cannot be spoken against, ye ought to be quiet and do nothing rashly. 37. For ye have brought hither these men,' Caius and Aristarchus, 'which are neither robbers of temples nor yet blasphemers of your goddess,' so ought not to be thrown to the wild beasts, the punishment ye wish to inflict on them. 38. 'Wherefore, if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open.'—In this speech the secretary took hold on the multitude by their prejudices; for without speaking any thing concerning Paul's doctrine, 'that they be no gods which are made with hands,' he desired the Ephesians to consider that their privileges as the keepers of the temple of Diana, and of her heaven-descended image, were so universally acknowledged, that there was no danger of their losing that honour through any thing Paul had spoken; and therefore they ought to be quiet and to do nothing rashly. He told them farther, that the men whom they had brought into the theatre were not yet proved to be 'either robbers of temples or blasphemers of their goddess;' because, though they might have spoken against the images made by the craftsmen, they had said nothing against the image which fell down from Jupiter; and added, that if Demetrius and the craftsmen had these or any other crimes to lay to their charge, of which they could prove them guilty, the courts of law were open, where the matter might be fairly tried.—39. 'But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly:' if ye inquire, whether the temple of Diana or her worship be in danger, or what persons or religions should be tolerated in the city, these are public matters, which should be determined in a lawful assembly: Acts xix. 40. 'For we are in danger to be called in question (by the Romans) for this day's uproar, there being no cause (no private injury done to any person) whereby we may give an account of this day's concourse. 41. And when he had thus spoken, he dismissed the assembly,' and set Caius and Aristarchus at liberty.

* *Νεμεσσεύς, qui templum purgat et ornat*, from *νεμεσις, vertere, ornare*. This title was given to those cities which had the care of the games celebrated in honour of any god or goddess.

On this occasion it appears, that some of the principal men of the city had embraced the Christian doctrine, or were disposed to do so. For no less persons than *the Asiarchs* are said to have been Paul's friends, ver. 31. These were the priests of Diana, who had the care of the games celebrated in honour of that goddess. (See Whitby's note on ver. 31.) For although they derived both dignity and profit from the established idolatry, yet their sound sense, their love of truth, and their attachment to good morals, led them to befriend Paul in his arduous undertaking of spreading the knowledge of the true God, and of the way of salvation by Christ. The proconsul's secretary, or, as others think, the town-clerk of Ephesus, declared likewise that he had a good opinion of the Christian preachers. They were neither robbers of temples nor blasphemers of Diana; nay, he told them plainly, that there was no cause for that day's uproar. We may therefore believe, that in preaching against the established worship, Paul and his assistants had spoken nothing against Diana in particular, though their general doctrine struck against all the heathen deities in the lump; and even that, in speaking against the established idolatry, they had used a becoming decency of language. Wherefore, the secretary, observing their prudence, entertained a good opinion of the cause they were engaged in. To these illustrious converts may be added such as had studied magic, and who, on their becoming Christians, burnt the books in which the secrets of their art were contained, For many of them, no doubt, were men of learning, and philosophers. Wherefore, the church gathered at Ephesus was not more considerable for the number than for the quality of many of its members.

We are not told how long Paul remained at Ephesus after the riot. It is said, indeed, Acts xx. 1. 'After the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.' This, however, does not necessarily imply his immediate departure, as hath been shewn in the preface to the Ephesians, sect. 1. par. 4. The apostle therefore may have remained in Ephesus and its neighbourhood some months after the riot, to comfort the disciples and establish the churches of Asia, whose salutation he sent in the conclusion of his first letter to the Corinthians. Besides, from Paul's own account it appears, that he remained in the neighbourhood of Ephesus, waiting for the coming of Titus from Corinth. But Titus not arriving within the time appointed him, the apostle became impatient, and went forward to Troas in the hope of meeting with him there. But being disappointed in that expectation also, he passed over into Macedonia, where at length Titus came to him, and gave him great joy, by the account which he brought him of the good disposition of the Corinthians, as we shall see immediately.

Leaving Ephesus, Paul goes into Macedonia, where he writes his Second Epistle to the Corinthians, then proceeds to Greece to receive the Collections. In Corinth he writes his epistle to the Romans, and returns to Macedonia in his way to Jerusalem, accompanied by the Messengers of the Churches. At Philippi Luke joins him as one of his attendants.

WHEN Paul left Ephesus he went to Troas, in expectation of meeting Titus as he returned from Corinth, 2 Cor. ii. 12, 13. At Troas the apostle had great success in preaching. Nevertheless he did not remain any time there, but passed over into Macedonia, being anxious to see Titus. While in Macedonia, he doubtless visited the churches which he had planted at Philippi, and Thessalonica, and Berea, and all the other churches in that large and populous province. So the historian informs us, Acts xx. 1. 'And when the uproar was ceased, Paul

called to him the disciples, and embraced them, and departed for to go into Macedonia.' Here, that he might wholly wean the Corinthians from the false teacher, Paul wrote to them his second epistle, in the summer of the year 57, about five months after the date of his first letter. See No. VII.

In that second letter Paul hath given us a short account of his past sufferings, which deserves to be mentioned here, because his sufferings are the strongest proofs of his firm belief of the doctrines and facts which he preached, and of the righteousness of the cause in which he was engaged. From that account it appears that he had been five times scourged by the Jews in their synagogues, and thrice beaten with rods by the Greeks and Romans; he had been once stoned, and left as dead, namely at Lystra, and three times shipwrecked. In one of these shipwrecks he had been a whole night and a day in the sea. He had made many journeys by land, in which he had encountered perils without number, in passing rivers, and from robbers, and from the unbelieving Jews, and from the Gentiles, and even from false brethren. Also, he had undergone much bodily fatigue, in working for his own maintenance, and for the maintenance of his companions, while they assisted him in preaching. Lastly, in the course of his many and long journeys, he had endured much watching, and hunger, and thirst, and cold, and nakedness, 2 Cor. xi. 23-28. But his trials did not end at this period. He lived nine or ten years after this, in which he suffered yet greater hardships, till at length he was put to death by Nero, for the testimony of Jesus. Would any impostor have suffered such a long course of evils for the sake of propagating a tale, the falsehood of which he was conscious of?

Acts xx. 2. 'And when he had gone over those parts, (Macedonia), and had given them much exhortation, he came into Greece. 3. And there abode three months.'—In going through Macedonia, the apostle certainly received the collections which the churches made for the poor of the saints in Judea; and had those fightings and inward fears of which he speaks, 2 Cor. vii. 5. Perhaps also it was on this occasion that he preached the gospel on the confines of Illyricum, as mentioned Rom. xv. 19.—During the three months the apostle spent in Greece, he received from the churches of Achaia the money which they had collected for the saints, agreeably to his direction to the Corinthians, 1 Cor. xvi. 1, 2, 3.—At that time also he wrote from Corinth his epistle to the Romans, (Rom. xv. 25.), of whose affairs he had heard from Aquila and Priscilla. And having finished all these matters, he proposed to sail directly into Syria. But the Jews, who had heard of the money he was carrying to Jerusalem, and who besides hated him as an enemy to their religion, lying in wait for him in Cenchrea, the eastern port of Corinth, where he was to embark, he changed his resolution. So that, avoiding Cenchrea, which was about nine miles from Corinth, he returned by land through Macedonia, in such time that he left Philippi after the days of unleavened bread, and so began his voyage into Syria; Acts xx. 6.

From 2 Cor. viii. 23. ix. 4. it appears, that before the apostle went into Greece, the Macedonian churches had appointed some of their most esteemed members to accompany him to Jerusalem, to assist him in making their present acceptable to the Jewish believers, and to witness the delivery of it. This they did at the particular request of Paul himself, (1 Cor. xvi. 3, 4), who in this affair wished to place his own conduct above all suspicion of fraud; and the rather, because the money intrusted to him amounted to a great sum.—At that time, likewise, the messengers whom the churches of Galatia, Lycaonia, and Asia, had commissioned for the same purpose, were

with him in Macedonia. Wherefore, seeing his first intention was to sail into Syria from Corinth, Acts xx. 3, after receiving the collections from the churches of Greece, all these messengers must have accompanied him from Macedonia into Greece, 2 Cor. ix. 1. And when he altered his purpose on account of the lying in wait of the Jews, they no doubt came back with him into Macedonia.—Their names, and the names of the churches whose messengers they were, we have Acts xx. 4. 'And there accompanied him in his return through Macedonia into Asia, Sopater of Berea, and of the Thessalonians Aristarchus and Secundus, (these are the Macedonians of whom he speaks 2 Cor. ix. 4.), and Caius of Derbe, (the person who with Aristarchus was hurried into the theatre at Ephesus during the riot), and Timotheus; and of Asia, Tychicus and Trophimus.' This latter being an Ephesian, I suppose the former was of the same city also, Acts xiii. 29.—Titus is not mentioned in this catalogue, nor Jason, nor Lucius; yet from the epistle to the Romans, which, as above mentioned, was written at Corinth, we know they also were with Paul there, Rom. xvi. 22. But whether they accompanied him into Syria is uncertain. It was not necessary that every church which made the collection should depute one of their number to attend the apostle to Jerusalem. The churches of Galatia, who certainly made the collections, (1 Cor. xvi. 1.) and of Phrygia, and of Lycaonia, who were many in number, seem to have intrusted that business to Caius of Derbe, and to Timothy of Lystra. The churches of the province of Asia may have done the same to Tychicus and Trophimus, the Ephesian messengers. The church at Philippi seems to have committed its interest in the collections to Aristarchus and Secundus, the messengers of the Thessalonians. And as for the churches of Achaia, they seem to have sent no messengers at all, though expressly invited to do it, 1 Cor. xvi. 3, 4. but to have intrusted their present to the apostle's care.

Paul, accompanied by the Messengers of the Churches, sails from Philippi to Troas, where he raises Eutychus from the dead: after which he sails to Miletus, and sends for the Elders of Ephesus, whom he addresses in the most affectionate manner.

ON Paul's coming to Philippi from Corinth, he was accompanied by Luke in his way to Syria. (No. XX.) But his other assistants, Titus and Timothy, with the messengers of the churches, went before him to Troas. This happened in the spring, A. N. 58. For we are told, Acts xx. 6. that Paul, attended by Luke, 'sailed away from Philippi, after the days of unleavened bread,' that is, after the passover week was ended; 'and came to Troas in five days, where we abode seven days.' They staid these days in Troas, because there was a numerous church in that city and neighbourhood, gathered by Paul, who had preached there on different occasions, Acts xvi. 8. 2 Cor. ii. 12.—7. 'And on the first day of the week, when the disciples came together (from different parts) to break bread, (No. XXIV.), Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.' On that occasion the room where they met was so full of people, that they opened the windows to let in the air. But a young man, named Eutychus, who sat in a window, 'falling into a deep sleep while Paul was long preaching, he sank down with sleep, and fell from the third loft, and was taken up dead.' Him Paul restored to life by a miracle, Acts xx. 11. 'When he therefore was come up again, and had broken bread, and eaten the Lord's supper, ver. 7. 'and had talked a long while, even till break of day, so he departed.' In this instance we have an example of the disciples meeting in the night-time to celebrate the Lord's supper, to avoid

giving offence to the heathens. And as they performed this rite with so much secrecy, it obtained from the heathens the appellation of the *Christian mysteries*, which in a little time was adopted by the disciples themselves, I suppose to render their religion the more venerable in the eyes of the heathens.

From Troas Paul's company sailed to Assos, a city to the south of Troas. But he himself went thither by land, that being alone for a while, he might employ himself in meditation and prayer. Acts xx. 14. 'And when he met with us at Assos, we took him in, and came to Mitylene,' the chief city of the island of Lesbos, and passing Chios, Acts xx. 15. 'the next day we arrived at Samos, and tarried at Trogyllium.' There was a small island of this name near to Samos, and opposite to a promontory of Ionia, called likewise Trogyllium. Between this island and promontory there was a bay convenient for ships to anchor in. 'And the next day we came to Miletus,' a city of Caria south of Trogyllium. 16. 'For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: For he hasted, if it were possible for him to be at Jerusalem the day of Pentecost;* knowing that a prodigious concourse of Jews from the provinces would be there as usual, (Acts ii. 1-5.), to celebrate that festival, and expecting to find among them many of his friends and acquaintance. 17. 'And from Miletus he sent to Ephesus,' which was about ten miles distant, 'and called the elders of the church. And when they were come,' he spake to them that most pathetic discourse, which the historian has accurately recorded, ver. 18-35. and which, like the precepts of Moses, deserves to be written on the door-posts of the houses of the ministers of the gospel, that in going out and in they may have it continually in their view, and adjust their behaviour by it as in a looking-glass. Having ended that admirable discourse, Paul kneeled down and prayed, and did not part with the Ephesian elders without much weeping on their part. For they were extremely afflicted, because he had said 'they should see his face no more.'

Paul and his Company, loosing from Miletus, sail to Syria, and land at Tyre, where they abide seven days: From Tyre they sail to Ptolemais, then go on foot to Cæsarea, where Paul lodges with Philip the Evangelist. They all go up to Jerusalem to deliver the Collections.

HAVING parted with the elders of Ephesus, they loosed from Miletus and came to Coos. The day following they came to Rhodes, and thence to Patara, a noted seaport town of Lycia. Here they went aboard a ship bound for Phœnicia; and having a prosperous voyage, they landed at Tyre,† where, meeting with disciples, they abode seven days. These disciples, Acts xxi. 4. 'said to Paul through the Spirit, that he should not go up to Jerusalem; that is, by the Spirit of prophecy foreseeing the troubles Paul was to meet with in Jerusalem, they advised him not to go thither. For if this had been a

* The feast of Pentecost was instituted in commemoration of the giving of the law, on the 50th day after the first passover. It seems to have been the greatest of all the Jewish festivals, and to have been more frequented than any of them, especially by the Jews in the provinces.

† Tyre, after its destruction by Nebuchadnezzar, recovered, as foretold Isa. xxiii. 17. 18. its ancient trade, wealth, and grandeur; as it did likewise after a second destruction by Alexander. It became Christian early, with the rest of the neighbouring countries, St. Paul himself found many Christians there, Acts xxi. 4. It suffered much in the Diocletian persecution. It was an archbishoprick under the patriarchate of Jerusalem, with fourteen bishopricks under its jurisdiction. It continued Christian till it was taken by the Saracens in 639, was recovered by the Christians in 1121, but in 1290 it was conquered by the Mamelukes, and afterwards taken from them by the Turks in 1516. Since that time it has sunk into utter decay: is now a mere ruin; a bare rock; a place to spread nets upon, as the prophet Ezekiel foretold it should be, chap. xxvi. 14." B. Lowth on Isa. xxiii. 17, 18. who cites his authorities.

command of the Spirit, Paul must have obeyed it. But he, knowing it to be their own advice only, founded on what they foresaw, rejected it and departed. The Tyrian brethren perceiving him determined to go to Jerusalem, they all accompanied him out of the city with their wives and children, till they came to the sea-side, where, according to the custom of the Jews, (No. XIX.), they kneeled down and prayed, then went aboard, and sailed to Ptolemais, the ancient Accho, mentioned Judges i. 31. Here they saluted the brethren: For the disciples of Christ were now grown so numerous as to be found in every city of any note. At Ptolemais they abode one day, after which they travelled by land to Cæsarea, where they abode many days with Philip the evangelist, one of the seven deacons.

The gospel was first preached in Cæsarea by Philip, after he had baptized the Ethiopian eunuch, Acts viii. 40.; but with what success the historian hath not said. He tells us, however, that soon after Philip had preached in Cæsarea, Cornelius, a centurion of the Roman legion stationed there, being admonished by an angel to send to Joppa for Simon Peter, who would tell him what he ought to do, Peter came and preached the gospel to him and to his friends, and converted them to the faith. Thus the foundations of a Christian church were early laid in Cæsarea, which being visited from time to time by Philip and other inspired teachers, soon became very numerous. At the time Paul came to Cæsarea in his way to Jerusalem, Philip seems to have resided there with his four daughters, who were prophetesses. For Luke tells us he abode with Philip many days; and doubtless became acquainted with the brethren in Cæsarea, who we may believe visited him, and did him all the friendly offices in their power during his two years' imprisonment in their city.—In later times Cæsarea was a bishoprick, which in the fourth century was held by Eusebius, the celebrated ecclesiastical historian.

While the apostle abode with Philip in Cæsarea, a prophet named Agabus, the same who had foretold the famine which happened in the days of Claudius, Acts xi. 28. came from Jerusalem, Acts xxi. 11. 'And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.' When Paul's company, and the brethren of Cæsarea heard this, being ignorant that this and the former prediction were intended not to hinder Paul from going to Jerusalem, but to make him the more courageous, by signifying to him beforehand what was to befall him, Acts xx. 22, 23. and that he was not to be put to death in Jerusalem, they joined in earnestly entreating him not to go up. But he replied, Acts xxi. 13. 'What mean you to weep, and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus. 14. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.' And so they all went up to Jerusalem, having in their company some of the brethren of Cæsarea, together with one Mnason of Cyprus, an old disciple who lived in Jerusalem, and with whom Paul and his company were to lodge. For in those days there were no inns for the accommodation of travellers as with us.—Acts xxi. 18. 'And when we were come to Jerusalem, the brethren gladly received us.'

CHAP. VII.—*Paul's History, from his arrival at Jerusalem with the Collections for the Saints in Judea, to his Imprisonment in Cæsarea.*

It seems that the apostle performed his voyage to Syria so expeditiously, that, after finishing it, he could spend

seven days in Tyre, and many days at Cæsarea, and yet go to Jerusalem in time to celebrate the feast of Pentecost: for he had left Macedonia with a fixed purpose so to do, Acts xx. 16.; and there is no reason to think he did not accomplish his design.

Paul, with the Messengers of the Churches, go in to James and the Elders, to whom Paul gives an Account of the Success of his Preaching to the Gentiles. The Collections made for the Saints in Judea are delivered to the Elders by the Messengers of the Churches.

THE day after their arrival at Jerusalem, Paul, with the messengers of the churches, Acts xxi. 18. 'went in to James; and all the elders' of the church of Jerusalem 'were present. 19. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.'—In the account which Paul gave of his ministry to James and to the elders, he declared, that many of the idolatrous Gentiles in all the great cities of the Lesser Asia, Macedonia, and Greece, had embraced the gospel; and spake of the churches which he had planted in these cities, and of the gifts of the Holy Ghost, which by his ministry God had communicated to the believers in every church. Moreover, in that account we may be sure he did not forget to mention the liberal collections which the churches of the Gentiles through Asia and Europe had made for the poor of the saints in Judea, and which they had sent by his hands, as a testimony of their gratitude for the knowledge of the true God communicated to them by men of their nation. These collections Paul, no doubt, now delivered, in presence of the messengers of the churches, to James and to the elders, to be by them distributed to the poor of the Jewish Christians, who by that expression of the good-will of the Gentile believers, ought to have been disposed to think favourably of them as their brethren.

Paul goes into the Temple, to assist some of the Brethren to discharge a Vow they were under. The Jews from the Provinces excite the multitude to kill Paul. He is rescued by Lysias the Chief Captain. From the stairs of the Castle he gives the People an Account of the manner in which he was converted to Christianity.

THE Jews at Jerusalem, before Paul's arrival, having heard a false report of his teaching the Jews which were among the Gentiles, Acts xxi. 21. 'to forsake Moses, saying, that they ought not to circumcise their children, neither to walk after the customs,' James and the elders shewed him the propriety of his giving satisfaction on that head to the many thousands of the Jewish believers in Jerusalem, who were all zealous of the law, and who on the news of his arrival would come together to inquire into the matter. For this purpose, they advised him to assist four of the brethren who were under a vow to discharge the same. And to shew his attachment to the law, they proposed that he should be himself at the charges necessary thereto; (No. XXIII.); Acts xxi. 24. 'That all may know that those things whereof they were informed concerning thee, are nothing, but that thou thyself also walkest orderly, and keepest the law.' To this measure Paul very willingly agreed. For he never taught the Jews in foreign countries to forbear circumcising their children, or to forsake the law of Moses. On the contrary, knowing that law to be the civil or political law of Judea, he always enjoined them to comply with its institutions, as the means of preserving their political rights and privileges; even as he enjoined the converted Gentiles to obey the good laws of the countries where they resided, 1 Cor. vii. 17. x. 20.—What

he really taught concerning the law of Moses was, That neither Jew nor Gentile could be saved by its institutions; which was the doctrine likewise of James, and of the elders, and of all the more intelligent members of the church of Jerusalem. For, to shew that they did not think obedience to the law of Moses necessary to men's salvation, James added on this very occasion, Acts xxi. 25. 'As touching the Gentiles which believe, we have written and concluded, that they observe no such thing.'—But if the Gentiles were not to observe the law of Moses, obedience thereto could not be necessary to the salvation of any person; and therefore, in recommending this measure to Paul, James and the elders had nothing in view, but to establish the duty which the Jews, as citizens, owed to the municipal law of their country. For it is well known, that in whatever country the Jews were settled, they still considered themselves as citizens of Judea, and observed the law of Moses, as far as it was possible for them to observe it out of Judea, and thereby kept themselves a distinct people from the idolatrous Gentiles among whom they resided. Wherefore, if Paul had really taught the Jews in foreign parts not to circumcise their children, and not to walk after the customs, he would have taught them to put an end to their political constitution, and to renounce their civil rights as Jews; than which nothing was farther from his intention.

Agreeably to the advice which Paul had received from James and the elders, Acts xxi. 26. 'he took the men, and the next day purifying himself with them, he entered into the temple, to signify' to the priest 'the accomplishment of the days of purification;' that is, their resolution to accomplish the seven days of purification, (iuxta) 'even to the time that an offering should be offered for every one of them. 27. And when the seven days of purification were almost ended, the Jews which were of Asia,' where Paul had preached so long, and who were especially enraged against him, utterly disregarding this proof of his respect for the law, 'when they saw him in' the women's court of 'the temple, stirred up all the people, and laid hands on him, 28. crying out, Men of Israel, help; this is the man who teacheth everywhere all men against the people;' (No. XXV.); by telling the Jews, that they ought not to circumcise their children, and by assuring them that they may be saved without becoming proselytes to Judaism; 'and against the law, and this holy place,' by predicting that both are to be destroyed; 'and farther, brought Greeks also into the temple, and hath polluted this holy place. 29. For they had seen before with him in the city, Trophimus an Ephesian' Gentile, 'whom they supposed that Paul had brought into the temple.'

There was now in this city a prodigious confluence of Jews from foreign countries, who like Paul had come to the feast of Pentecost, Acts xxi. 30. 'And all the city was moved, and the people ran together, and they took Paul, and drew him out of the temple;' that is, out of the women's court into the court of the Gentiles, as one who had polluted the temple; 'and forthwith the doors were shut. 31. And as they went about to kill him, tidings came unto the chief captain of the legion, (No. XXVI.), that all Jerusalem was in an uproar.' This was the tribune Claudius Lysias, who commanded the Roman garrison stationed in the castle Antonia, hard by the temple. 32. 'Who immediately took soldiers and centurions, and ran down unto them. And when they saw the chief captain and the soldiers, they left beating of Paul.' Then Lysias coming to him laid hold on him, and after the Roman manner ordered him to be bound with two chains to two soldiers, that he might not escape. 'and demanded who he was, and what he had done? 34. And some cried one thing, and some another, among

he multitude; and when he could not know the certainty or the tumult, he commanded him to be carried into the castle. (No. XXVII.) 35. And when he came upon the stairs leading to the castle, 'so it was that he was borne of the soldiers for the violence of the people.' 36. For the multitude of the people followed after, crying, 'Away with him.' But the soldiers halting on the top of the stairs, Paul begged of the chief captain permission to speak to him, 'who said, Canst thou speak Greek? 38. Art thou not that Egyptian which before these days madest an insurrection, and leddest out into the wilderness four thousand men that were Sicarii?' (No. XXVII.) 'To this question Paul replied, that he was a Jew born in Tarsus in Cilicia, and begged that he would suffer him to speak to the people.' 40. 'And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people,' to shew that he was going to speak to them. 'And when there was made a great silence, he spake to them in the Hebrew tongue,' a discourse which Luke has recorded Acts xxii. 1-22.

In that discourse Paul told the multitude, that he was verily a Jew, who, though born in Tarsus, had received his education in Jerusalem, according to the perfect manner of the law of the fathers: that having been instructed by Gamaliel a Pharisee, and a celebrated doctor well known to the people, he was so zealous of the law, that he persecuted the way he was now engaged in to death. And for the truth of what he said, he appealed, ver. 5. to the high-priest, and to the whole estate of the elders, who had given him letters to the synagogues of Damascus for that very purpose. But that, when he came nigh to the city, Jesus himself appeared to him at mid-day, rebuked him for his folly, and brought him over to his cause. And being struck blind by the brightness of Christ's appearance, a disciple named Ananias came to him, restored his sight, and baptized him. And afterward returning from Arabia to Jerusalem, Jesus appeared to him while he was in a trance in the temple, and ordered him to leave Jerusalem, because he would send him far hence unto the Gentiles. So that his preaching to the Gentiles was no scheme of his, but was done by revelation from Jesus, who expressly commanded him to do so.—But no sooner did Paul mention his preaching to the Gentiles, than the multitude, especially such of them as had come from Asia, perfectly enraged, cried out, Acts xxii. 22. 'Away with such a fellow from the earth, for it is not fit that he should live.' 23. And as they cried out, and cast off their clothes, and threw dust into the air, 24. The chief captain commanded him to be brought into the castle; and, thinking him some notorious malefactor, 'bade that he should be examined by scourging, that he might know wherefore they cried so against him.' But, to prevent this ignominy, Paul pleaded his privilege as a Roman, whom it was unlawful to beat with rods, or even to bind with thongs, in order to his being so beaten. 27. 'Then the chief captain came, and said to him, Tell me, art thou a Roman? And he said, Yea. 28. And the chief captain answered, With a great sum obtained I this freedom. But Paul said, I was free born. 29. Then straightway they departed from him, which should have examined him by scourging.'

Paul is brought before the Jewish Council. He declares himself a Pharisee. The Pharisees and Sadducees in the Council strive with each other. The Soldiers go into the Council, and take Paul from among them by force. The Chief Captain commands the Council to accuse him before Felix the Governor, in Cæsarea.

LYSIAS, now that he understood Paul was a Roman, became the more anxious to know certainly what his

crime was. And therefore on the morrow, Acts xxii. 30. 'he loosed him from his bonds, and commanded the chief priests and all their council to appear.'—It seems the chief priests had joined the multitude in their clamour against Paul, and had accused him of sedition, with an intention to have him put to death; being exceedingly enraged against him for what he had said concerning them on the stairs, as well as for having deserted their service, and gone over to the Christians:—And brought Paul down, (from the castle), and set him before them, in their council.

The apostle, being thus placed at the bar of the council, looked steadfastly around on all the members present. And though many of them knew him well, having formerly employed him to persecute the disciples of Jesus, yet, conscious of integrity even in that unrighteous course, as in the whole of his other conduct, he boldly said to them, Acts xxiii. 1. 'Men and brethren, I have lived in all good conscience before God unto this day.' But that saying displeasing the high-priest Ananias, as savouring, in his opinion, of falsehood and vanity, he commanded those who stood by, Acts xxiii. 2. 'to smite him on the mouth,' in the manner Pashur formerly smote the prophet Jeremiah, Jer. xx. 2. But Paul, offended at the injury, replied, 3. 'God shall smite thee, thou whitened wall,' thou hypocrite; 'for sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law,' which saith, thou shalt do no unrighteousness in judgment? Lev. xix. 15.—And surely it was unrighteousness in a judge to order one not yet convicted of any crime to be treated as if he had been already condemned; and that for no reason, but because, in beginning to make his defence, he had asserted the uprightness of his general conduct. Wherefore, Ananias having been guilty of injustice under the mask of piety, certainly deserved the rebuke which Paul now gave him.—But some present, 4. 'said, Revilest thou God's high-priest? 5. Then said Paul, I wist not, brethren, that he was the high-priest: For it is written, Thou shalt not speak evil of the ruler of thy people.' In affirming that he did not know Ananias to be the high-priest, Paul assuredly spake the truth. For both the Roman governors and the Jewish princes had for some time past been in use to sell the high-priesthood to the best bidders; and sometimes to depose the persons in office, that they might have it to sell anew. Wherefore, as Paul was but lately come from Greece, after five years' absence, he may very well have been ignorant of Ananias's dignity, notwithstanding he knew him personally. It is alleged, indeed, that by his dress and seat in the council, Paul might have known Ananias to be the high-priest. But that does not seem probable; because, having looked steadfastly on the council at his first coming in, he would by such an excuse have exposed himself to ridicule, if Ananias could have been known to be the high-priest, either by his dress or by his seat in the council.

Paul, seeing many sitting round with whom he was personally acquainted, and knowing that some of them were Sadducees and some of them Pharisees, Acts xxiii. 6. 'cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question;' meaning, that he was brought before them, as a criminal, for preaching the resurrection of Jesus from the dead, as a proof of the resurrection of all the dead at the last day. The council hearing this account of the crime laid to his charge, 7. 'There arose a dissension between the Pharisees and the Sadducees; and the multitude was divided. And there arose a great cry; and the scribes that were of the Pharisees' party arose and strove (in the prisoner's defence), saying, We find no evil in this man; but if a

spirit or an angel hath spoken to him,' (so they interpreted what Paul had spoken to the multitude from the stairs concerning the appearing of Jesus to him by the way; for they did not allow that the person whom they had crucified was really risen from the dead), 'let us not fight against God.' The dissension now became so great, that, 10. 'The chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers,' who had set Paul before the council, 'to go down and take him by force from among them, and to bring him into the castle.' At the same time he ordered his accusers to declare, before the governor himself, what they had to say against the prisoner, (ver. 30.), because he intended to remit the affair to his cognizance.

Jesus appears to Paul in the night. The Jews conspire to kill Paul. The Chief Captain sends him to Cæsarea, escorted by a strong guard.

ACTS xxiii. 11. 'And the night following the Lord Jesus stood by him, and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. 12. And when it was day, certain' zealots 'of the Jews banded together, and bound themselves under a curse, saying, That they would neither eat nor drink till they had killed Paul. 13. And there were more than forty who had made this conspiracy. 14. And they came to the chief priests and elders,' who were of the sect of the Sadducees, and Paul's greatest enemies, telling them what they had done; and desiring them to ask the chief captain to bring Paul down to the council on the morrow, 'as if to inquire something more perfectly concerning him,' that they might have an opportunity of killing him by the way. But the conspiracy being made known to Paul by his sister's son, he sent him to the chief captain, who, on hearing thereof, prudently sent Paul away to Cæsarea by night under a strong guard to Felix the governor, (No. XXIX.), with a letter, giving him an account of the whole affair from the beginning, and informing him that he had ordered the prisoner's accusers to say before the governor what they had to lay to his charge. Lysias's letter being delivered to the governor, Acts xxiv. 33. 'They presented Paul also before him. 34. And when the governor had read the letter, he asked of what province he was? And when he understood that he was of Cilicia; 35. I will hear thee, said he, when thine accusers are also come: And he commanded him to be kept in Herod's prætorium.' This was a hall which Herod built in Cæsarea for holding courts of judicature in, with apartments adjoining, in which the prisoners who were to be tried were confined.

CHAP. VIII.—*Paul's History, from his Imprisonment at Cæsarea, to his appealing to the Emperor.*

The High-priest and Elders with Tertullus accuse Paul before Felix. Paul denies the Crimes laid to his charge, and gives an Account of his Faith.

It seems the commander of the horsemen who brought Paul to Cæsarea, was ordered on his return to inform the high-priest and the elders at Jerusalem of the day which the governor should fix for hearing their accusation, and for trying the prisoner. Wherefore, Acts xxiv. 1. 'After five days Ananias the high-priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.' This Roman orator, or barrister, to persuade the governor to punish Paul as a disturber of the public peace, complimented him on the wisdom and vigour of his administration: Acts xxiv. 2. 'Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this

nation,' &c. But in this the orator flattered the governor too much. For, although he had repressed the Sicarii and other robbers, he was himself a great oppressor of the nation, by the cruelty and injustice of his administration. (No. XXX.) Having ended his fawning preface, Tertullus roundly affirmed, that Paul was, 5. 'A pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.' But in this there was not a word of truth, except that Paul was a ringleader of the *Nazarenes*; a term of reproach which it seems was given to the disciples of Christ even in that early period. 6. 'Who also hath gone about to profane the temple,' by bringing heathens into it, 'whom we took, and would have judged according to our law.' By this the orator insinuated, that as the Romans permitted the Jews to govern themselves by their own laws, it was the governor's duty to maintain them in the possession of that privilege, which he meant to tell him had been violated by the chief captain; for he added, 'The chief captain Lysias came upon us, and with great violence took him out of our hands.' Lysias took Paul twice out of the hands of the Jews by force; once, when he delivered him from the enraged multitude who went about to kill him in the temple, Acts xxi. 32. and a second time, when he took him by force out of the hands of the council, that he might not be pulled in pieces of them, Acts xxiii. 10. Now, as the Jews thought their law authorized them to punish notorious offenders in a summary manner, after the example of Phinehas, who without any trial or judicial sentence killed Zimri and Cosbi in the act of transgression, Tertullus, I suppose, called the killing of Paul by the enraged multitude, in the supposed act of profaning the temple, a *judging* or punishing *him according to their law*. Or, he might give that appellation to the attempt of the council to pull Paul in pieces. Yet the manner in which he expressed himself leads us to think, that he rather meant the attempt of the multitude; 'whom we took, and would have judged.' For the council did not *take* Paul; but the chief captain placed him before them, merely to obtain certain information of the crimes which they laid to his charge, and by no means to judge and punish him, Acts xxii. 30.: whereas the multitude laid hold on Paul in the temple, and would have immediately punished him with death. Tertullus's accusation of Paul, together with the circumstances by which he aggravated his accusation, were all mere fictions, of which he offered no proof whatever, only, Acts xxiv. 9. 'The Jews, (namely, Ananias and the elders), assented, saying, That these things were so.'

His answer to this accusation Paul introduced, not by paying any fulsome compliment to the governor, after the barrister's example; but by saying, Acts xxiv. 10. 'For as much as I know thou hast been of many years a judge unto this nation,' so canst not be ignorant of the affairs of the Christians, and of the temper of the Jews my accusers, 'I do the more cheerfully answer for myself.' Next, because the charge brought against him was, that 'he was a pestilent fellow, and a mover of sedition among all the Jews throughout the world,' he told the governor, that he had been only twelve days in Jerusalem, during which they had not found him stirring up the people anywhere; and boldly averred, that his accusers could prove none of the things which they laid to his charge. Only as to his 'being a ringleader of the Nazarenes, 14. This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers: I worship the God of my fathers through the mediation of Christ, which they call heresy, because it renders the mediation of the Levitical priests unnecessary in the worship of God. But this is no heresy; the Levitical services being prefigurations of the mediation of Christ; and the prophets having ex

pressly foretold the same. And therefore, in thus worshipping God, I believe 'all things written in the law and in the prophets; 15. And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust.' All the Pharisees allowed the resurrection, hoping for it, as Paul did, upon the foundation of the promises of God delivered by Moses and the prophets. This was a very proper defence before a Roman magistrate, who by the law of the empire was bound to allow every man to worship God according to the religion of his country. Acts xxiv. 16. (Εἰ ταῦτα) 'And on this account, (that I believe the resurrection), I exercise myself to have always a conscience void of offence towards God and towards men.' So that my principles do not lead to sedition.—And as to his *profaning the temple*, he said, That, 17. 'after many years' absence, he had come with alms to his nation and offerings to God, which he proposed to make by assisting some Nazarites to discharge their vow: that with this intention he had gone into the temple; but it was not with any *multitude* attending him, nor *tumult* made by him. And yet the Jews from Asia laid violent hands on him, as if he had really profaned the temple; 19. 'Who ought to have been here before thee to object, if they had aught against me.' But as they did not appear to make good their charge, it was plain they were conscious of having injured him by their accusation. And doubtless Felix so understood it.—Paul therefore called upon the chief priests and elders, now his only prosecutors, to shew any evil deed that was proved against him while he stood before the council; 21. 'Except it be for this one saying, which I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.' But as that was one of the great articles of the national faith, he could not be blamed, either for maintaining it, or for asserting that God had given a proof of it in the resurrection of Jesus from the dead.

Acts xxiv. 22. 'And when Felix heard these things,' the orator's accusation and the prisoner's defence, having by his long residence in Judea more perfect knowledge of that way of worship mentioned by Paul, ver. 14. or a more perfect knowledge of Jesus and his disciples than had been given him by the high-priest and elders and their orator, he did not find any crime proved against Paul: yet he did not acquit him, for fear of displeasing the Jews, but he deferred them till Lysias should come down, as if he could have given better information concerning the pretended sedition.—In the mean time, being fully convinced of Paul's innocence, he ordered that he should not be confined too closely, but that his acquaintance should be allowed to visit him;—a liberty which we may believe the brethren of Cæsarea made good use of, during his long imprisonment in that city.

Felix, at the request of his Wife Drusilla, sends for Paul, who gives them an account of the Faith in Christ. He reasons concerning Righteousness, Chastity, and a Judgment to come. Felix's Conscience is so roused that he trembles. When recalled from his Government he leaves Paul in bonds.

PAUL's trial having occasioned much discourse in Cæsarea, Felix's wife Drusilla, (No. XXX.) who was herself a Jewess, and of the Jewish religion, desired to hear him. Felix therefore sent for him, Acts xxiv. 24. 'and heard him concerning the faith in Christ;' heard him declare what the Christians believed concerning Jesus; namely, that he is the Christ or Messiah long expected by the Jews; and that he was proved to be the Christ by God's raising him from the dead. Moreover, being

well acquainted with the character and actions of his illustrious hearers, the apostle introduced some other articles of the Christian religion, suited to their particular case: For, ver. 25. 'he reasoned of righteousness,' or justice, a virtue highly necessary in a ruler, 'and of continence,' or chastity, against which Felix and his lady had greatly trespassed in their marriage, 'and of a judgment to come,' at which great and small shall answer to God for their actions. His discourse was uttered with such energy, that Felix, who was a very corrupt governor, was exceedingly terrified, and trembled; then dismissed Paul, saying, Acts xxiv. 25. 'Go thy way for this time, when I have a convenient season I will call for thee.' The apostle's discourse however, produced no alteration of conduct either in Felix or his lady. He continued his bad practice, all the time his government lasted; and she, trusting to her privileges as a daughter of Abraham, paid no regard to what she had heard.—Felix indeed sent for Paul, as he promised, and communed with him, not about the amendment of his life, but in hopes to receive money from him for releasing him: 26. and the rather, that Paul, in his defence, had mentioned his bringing alms and offerings to his nation. However, his deliverance by money not being attempted, for a reason too obvious to be mentioned, Felix kept him in prison the two remaining years of his government; and when leaving the province did not release him, wishing to please the great men among the Jews, who earnestly desired to have Paul put to death.

Festus succeeds Felix in the Government of Judea. He sits in judgment on Paul; hears the accusation of the Jews, and Paul's defence; then asks him, if he would go up to Jerusalem, and be judged by him there. Paul appeals from Festus to the Emperor.

FELIX was succeeded in the government of Judea by Portius Festus, who went up to Jerusalem three days after he landed at Cæsarea.—While Festus was in Jerusalem, Acts xxv. 3. 'the high-priest and the chief of the Jews informed him against Paul, and besought him, 4. And desired favour against him, (see ver. 15.), that he would send for him to Jerusalem, laying wait in the way to kill him, (Acts xxv. 5.) But Festus,' knowing their design, 'answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither;' and ordered them to go down with him, and accuse him there. Accordingly, the day after his arrival in Cæsarea, he sat in judgment on Paul; and the Jews who had come from Jerusalem, standing round, 7. 'laid many and grievous complaints against Paul, which they could not prove; (see ver. 18, 19.) 8. While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.' But Festus, to gratify the Jews, asked Paul if he would go to Jerusalem and be judged by him, concerning these things, in the presence of the chief priests and elders, who understood them much better than he did? To this Paul replied, That he was standing at Cæsar's judgment-seat, where, as being a Roman, he ought to be tried; that Festus knew he had done no wrong to the Jews; that if he was an offender, he did not refuse to die; but that, if he was innocent, it would be wrong even in the governor to make a gift of his life to the Jews, by sending him to Jerusalem to be judged in the presence of his inveterate enemies, who by their clamour and threatenings might oblige Festus to condemn him. Wherefore, to prevent that injury, Paul, as being a Roman citizen, appealed from Festus to Cæsar, (No. XXXI.), and by so doing put a stop to any farther judicial procedure against his life in Judea; for, after conferring with his council, (No. XIII.), Festus declared in

the Court, That Paul should be sent to Cæsar in consequence of his appeal.

CHAP. IX.—Paul's History, from the time of his Appeal to his embarking for Italy to prosecute his Appeal before the Emperor.

Festus gives an Account of Paul's Cause to King Agrippa, who desires to hear Paul's Defence from his own mouth.

Nor long after this, King Agrippa (No. XXXII.) and his sister Bernice came to Cæsarea to pay their respects to Festus, who had succeeded their brother-in-law Felix in the province. Acts xxv. 14. 'And when they had been there many days, Festus declared Paul's cause unto the king.' For as the crime of which he was accused related wholly to the Jewish religion, in which the king was very knowing, Festus wished to have his opinion upon it; and for that purpose began by telling him, that Felix had left Paul in bonds, and that the chief priests and elders at Jerusalem had desired him to condemn him: Acts xxv. 16. 'To whom I answered, It is not the manner of the Romans to deliver any man to die till he is condemned after a fair trial. And therefore, having sat in judgement upon him in Cæsarea, when his accusers stood up, they did not lay any of those crimes to his charge which I supposed. 19. But had certain questions against him of their own religion, and of one Jesus which was dead, whom Paul affirmed to be alive. 20. And because I was in doubt about such questions, whether they were dangerous to the state and punishable, and whether I was a competent judge of them, I asked him if he was willing to go to Jerusalem, where I could have the advice of persons skilled in the Jewish religion, and there he judged of these matters?' But he refused to be judged there, and appealed to Cæsar.

Agrippa having heard these things, Acts xxv. 22. 'said unto Festus, I would also hear the man myself.' This demand the king made, because he was well acquainted with the religious tenets, disputes, and expectations of the Jews, and because many wonderful things had been reported to him concerning Jesus and his disciples. Perhaps also he may have remembered, how his father, who was a zealous Jew, had been so displeased with this sect as to put the apostle James to death. But whatever was his reason, he obtained his desire: 'Tomorrow, said Festus, thou shalt hear him.'

Paul is brought into the place of hearing at Cæsarea, and makes his defence before King Agrippa, Queen Bernice, the Ladies who attended her, the Tribunes, and the principal Inhabitants of Cæsarea.

Festus accordingly performed his promise to the king. Acts xxv. 23. For 'on the morrow, when Agrippa was come, and Bernice, with great pomp' of apparel, attendants, guards, &c. 'and was entered into the place of hearing, with the Tribunes and principal men of the city, at Festus' commandment Paul was brought forth.' Then Festus, rising up, made an elegant speech to the assembly, in which he declared, that at the former trial no crime had been proved against the prisoner; but that having appealed to Cæsar, he had brought him forth, that after a second examination he might have something more certain to write to the emperor, concerning the crimes laid to the prisoner's charge.

Acts xxvi. 1. 'Then Agrippa said unto Paul, Thou art permitted to speak for thyself.' Upon this 'Paul stretched forth the hand,' to draw the attention of the assembly, and declared, He thought himself happy in being allowed to answer the accusations of the Jews, before one so expert in the Jewish laws and religion as the

king. This he said, because if Agrippa expressed a favourable opinion of his doctrine before Festus and the Tribunes, it would be of great service to the Christian cause. Then, in the hearing of this illustrious assembly, he called on all the Jews present to bear witness, (No. XXXIII.), 'That he had received his education at Jerusalem, and had early professed himself a Pharisee: That he now stood as a criminal, for testifying the resurrection of Jesus, and for believing that God will raise all the dead, as he promised to the fathers: ver. 7. 'Unto which happiness,' said he, 'our twelve tribes, by serving God day and night, hope to come.' That formerly, from a principle of conscience, he was a great enemy to Jesus of Nazareth and to his disciples, Acts xxvi. 11. 'and being exceedingly mad against them, he persecuted them even unto strange cities;' and, in particular, he went to Damascus for that purpose, 'with authority and commission from the chief priests.' But that Jesus himself appeared to him at mid-day, as he drew nigh to the city, and spake to him, and convinced him that he was risen from the dead, as his disciples affirmed. Moreover, Jesus told him that he had appeared to him to make him a witness and a preacher of his resurrection; and that he now sent him to the Gentiles, 'to open their eyes, &c. 19. Whereupon, O king,' having had this convincing evidence of the resurrection of Jesus, 'I was not disobedient to the heavenly vision,' but preached first to the Jews 'of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles.' But the Jews being enraged at me, for promising salvation to the Gentiles through Jesus, without requiring them to obey the law of Moses, they, 21. 'caught me in the temple, and went about to kill me.' But God having preserved me, 22. 'I continue to this day witnessing, both to small and great,' that Jesus of Nazareth is risen from the dead, and that he is the Christ. And in affirming these facts, I say 'no other things than those which Moses and the prophets did say' should come; 23. 'That the Christ should suffer, and that he should be the first that should rise from the dead' to die no more, 'and should shew light to the people and to the Gentiles:' so that, instead of being a conqueror, the Christ, according to Moses and the prophets, was to be a teacher of true religion both to Jews and Gentiles.—When Festus the governor heard Paul speak of Christ's shewing light to the Gentiles, he considered it as a mere chimera, produced in Paul's brain by his too great application to the study of the Jewish learning; and therefore he interrupted him, saying, Acts xxvi. 24. 'with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.' Paul replied, 'I am not mad, most noble Festus;' and appealed to the king, as fully acquainted, not only with the doctrine of Moses and the prophets concerning the Christ, but with the miracles, death, and resurrection of Jesus. 26. 'For this thing was not done in a corner.'—Then turning to Agrippa, he said, 27. 'King Agrippa, believest thou the prophets? I know that thou believest.' Paul knew Agrippa to be of the sect of the Pharisees; for his father, being a zealous Jew, had educated him in the Jewish religion, according to its strictest form. 28. 'Then Agrippa said to Paul, Almost thou persuadest me to be a Christian.' Paul's doctrine concerning Jesus of Nazareth appeared so conformable to the things written concerning the Christ by Moses and the prophets, and his testimony concerning the appearing of Jesus to him by the way was rendered so probable by the total alteration of his sentiments and conduct, that Agrippa declared he was almost persuaded of the truth of the things which he affirmed concerning Jesus.—On this new occasion of vindicating himself, and the cause in which he was engaged, the apostle spake with such effect, that the king

the governor, and the governor's council, ver. 31. 'going aside, talked between themselves, saying, 'This man doth nothing worthy of death or of bonds.' After which Agrippa, not in the least offended with Paul for having spoken to him so freely, came forward, and, 32. 'said to Festus,' in the hearing of the whole assembly, 'This man might have been set at liberty, if he had not appealed to Cæsar.'—Paul's appeal, however, was perfectly proper at the time he made it, seeing Festus had shewn an inclination to gratify the Jews by proposing to judge him in Jerusalem. And now, although Agrippa, with the consent of Festus, had declared that Paul might have been set at liberty if he had not appealed to Cæsar, Paul very prudently did not withdraw his appeal, because he foresaw, that by the solicitations and threatenings of the chief priests and elders, Festus might be constrained, contrary to his inclination, to put him to death, even as Pilate formerly had been constrained, contrary to his conscience, to put Jesus to death.

Remarks on Paul's Defences before the Multitude, the Jewish Council, the Governors Felix and Festus, and King Agrippa.

THUS it appears, that besides the defence which Paul made from the top of the stairs to the multitude in Jerusalem, he at four different times, before the highest courts of judicature in Judea, defended the gospel, and his own conduct in preaching it, in the most public manner;—namely, 1. Before the Jewish council, consisting of the high-priest, the chief priests, the whole estate of the elders, and the scribes, who all sat as his accusers.—2. Before Felix the Roman governor, at whose tribunal the high-priest Ananias, and the elders from Jerusalem, were likewise his accusers; and employed a Roman barrister to plead against him.—3. Before Festus the governor; on which occasion the Jews from Jerusalem stood forth, a third time, as his accusers.—4. Before King Agrippa, Bernice, the Tribunes, and the principal persons of Cæsarea, with many others, in whose presence Paul boldly asserted his own innocence, with such a strength of evidence, that both Agrippa and Festus declared he might have been set at liberty, if he had not appealed to the emperor.

Now, it is to be observed, 1. That at these different trials, although Paul was accused of *sedition and heresy*, and the *profanation of the temple*, it clearly appeared, that the only offences which with truth could be laid to his charge were—his being a ringleader of the sect of the Nazarenes; his joining them in affirming that Jesus, whom the rulers at Jerusalem had crucified, was risen from the dead, and was thereby demonstrated to be both *Lord and Christ*; also his worshipping God through the mediation of Jesus, who was now risen from the dead.—These things the chief priests and elders construed into the crimes of sedition, heresy, and profaneness, most unjustly; for though Paul affirmed that Jesus is *Lord*, this doctrine had no tendency to sedition, since at the same time he taught that Christ's kingdom is not of this world. Next, as to his worshipping God through the mediation of Jesus, it was no heresy, being agreeable to the doctrine of Moses and the prophets. And with respect to his having profaned the temple, it was a mere calumny, which had not the least foundation in truth.

2. At these different trials, the high-priest and elders, who were all present, did not, either in their own council or before the Roman governors, so much as once attempt to contradict what Paul publicly and directly affirmed concerning the resurrection of Jesus. And yet, if his affirmation had been a falsehood, it might easily have been disproved, as the resurrection of Jesus was said

to have happened in Jerusalem, where his accusers commonly resided.

3. At all these trials, Paul offered a proof of the resurrection of Jesus which could not be gainsayed. He openly affirmed, that the chief priests and all the Jews knew, that, both by education and principle, he himself was at the first a furious enemy of the Christians, and had persecuted them to death. Nay, he told them he did so by authority and commission from themselves: But that in going to Damascus, to bring the Christians bound in fetters to Jerusalem, Jesus appeared to him on the way, and thereby convinced him that he was risen from the dead; and ordered him to preach his resurrection both to the Jews and to the Gentiles. And having so done ever after that, notwithstanding he thereby exposed himself to innumerable evils, all impartial persons who heard him must have been convinced, that so total a change of sentiment and conduct, in a person of his acknowledged sense and education, could not have happened, unless Jesus had really appeared to him, as he constantly affirmed.

4. And lastly, it deserves particular notice, that those public defences, whereby the Christian cause was so well established, Paul would have had no opportunity of making, if the Romans had not governed in Judea at that time. For the injurious and violent disposition which the Jews on every occasion displayed against the disciples of Jesus, would have led them to put Paul to death at the first hearing, if the supreme power had been in their hands. We may therefore believe it was owing to the particular providence of God, that Paul was apprehended and tried while the Romans exercised the supreme power in Judea; for they all along behaved towards him in a fair and impartial manner, as magistrates who had to answer for their conduct at the imperial tribunal. So that at all his trials he had an opportunity of speaking freely in defence of the gospel, and of his own conduct, in the hearing of his enemies, who were the chief of the Jews, and who had it in their power to contradict him, and no doubt would have contradicted him, if the things he affirmed had been falsehoods.—And though it may seem strange, that when Paul's innocence was so clearly proved, and even acknowledged by his judges, he was not released, it should be remembered, that this failure of justice in the Roman magistrates was owing to the powerful influence of the people of the country, to whose inclinations governors, who are strangers, are obliged to shew too much regard, from political considerations.

CHAP. X.—*Festus having determined to send Paul to Italy by sea, with the other prisoners who were to be judged by the Emperor, they all embark at Cæsarea with the Centurion and Soldiers appointed to guard them. Luke and Aristarchus go aboard with them, resolved to accompany Paul to Rome. They are all shipwrecked on the Island of Melitè, where Paul works many miracles.*

THE apostle having, by appeal, transferred his cause to the emperor, Festus determined to send him to Italy by sea; and for that purpose delivered him, with certain other persons who were also to be judged at Rome, to one Julius, a centurion of the Italian legion. All these prisoners, with the soldiers who guarded them, went aboard a ship of Adramyttium, and sailed from Cæsarea in the autumn of A. D. 59.

From the history it appears, that the messengers of the churches, who accompanied Paul into Judea with the collections, Acts xxi. 4. were not intimidated by the evils which the Jewish rage brought upon him in Jerusalem.

For, while he continued there, they remained with him; and when he was sent a prisoner to Cæsarea, they followed him thither; and in both places ministered to him, and perhaps attended him at his trials. And when it was determined to send him to Italy, two at least of these affectionate friends went in the same ship with him, namely, Luke the writer of the Acts, as appears from the style of his history, and Aristarchus the Thessalonian, Acts xxvii. 2.—Aristarchus had accompanied the apostle in some of his former journeys, Acts xix. 29. and being one of the messengers of the churches who were appointed to attend Paul with the collections to Jerusalem, he went with him into Greece, and abode with him there, while he received the collections from the churches of Achaia; then returned with him into Macedonia, where Luke joined them at Philippi; after which they all sailed with the apostle into Judea.

The day after Paul and his company loosed from Cæsarea, the ship in which they sailed happening to touch at Sidon, Julius, who was a person of singular humanity, allowed Paul to go ashore, and refresh himself with the brethren in that city; a favour which must have been peculiarly acceptable to one who had been so long in prison. After that, loosing from Sidon, they sailed to Myra, a city of Lycia; and there finding a ship of Alexandria, bound for Italy with a lading of wheat,* they went aboard, and arriving at Crete, they put in at a port called *The Fair Havens*; where staying some days, the centurion no doubt, as at Sidon, allowed Paul to go ashore: in which case, we may suppose he preached Christ to all who came to him.

In this port the apostle advised them to winter, because sailing was now become dangerous, on account of the long dark nights, and the tempestuous weather usual at that season: for the fast of the seventh month or anniversary expiation was now past. But the master and the owner of the vessel not thinking the Fair Havens a safe harbour, they set out for one judged more commodious; and had proceeded a little way, when there arose a tempestuous wind, called *Euroclydon*† which soon increased into an hurricane: so that not being able to bear up against the storm, they let the ship drive, and were exceedingly tossed for many days, without seeing either the sun or stars.—Acts xxvii. 20. And now, when all hope was gone, an angel of God appeared to Paul by night, and assured him that there should be no loss of any man's life, but of the ship: 'Howbeit they were to be cast on a certain island.' This revelation Paul communicated to all in the ship, and thereby encouraged them. At length, when the fourteenth night from their leaving the Fair Havens was come, they drew near to land; and by break of day were driven on an island in the Adriatic Sea, named *Melitè*. On that occasion the soldiers proposed to kill the prisoners, fearing they might swim out and escape. But Julius, willing to save Paul, kept them from their purpose, Acts xxvii. 43. 'and commanded that they which could swim, should cast themselves first into the sea, and get to land, and the rest, some on boards, and some on broken pieces of the ship; and so it came to pass, that they escaped all safe to land; not one life being lost, although there were in the ship no fewer than two hundred and seventy-six persons, ver. 37.

When they came ashore, Acts xxviii. 1. 'they knew that the island was called *Melitè*.' No. XXXIV.—The people of *Melitè*, though reckoned by the Greeks and Romans *barbarians*, on account of their ignorance of the

Greek and Latin languages, shewed them no small kindness; for they received them in a very friendly manner, by giving them all the assistance in their power, and kindling a fire for them, because of the rain and cold. But a viper happening to fasten on Paul's hand, as he laid a bundle of sticks on the fire, the islanders, who saw him with his chain on, supposed him some murderer who had escaped the sea, but whom (*Ναυερ*) *the divine justice* did not allow to live. However, when they saw him shake off the beast without receiving any harm, they altered their opinion, and said he was a god.—On this occasion, the promise which Jesus made to his disciples was fulfilled: Mark xvi. 18. 'They shall take up serpents; and if they drink any deadly thing, it shall not hurt them.'

It happened that the chief man of the island, whose name was Publius, had his estate in the quarter where the ship was stranded. This excellent person invited them to his house, and lodged them three days, till they could all be disposed of properly through the island. To such goodness Paul was happy to be able to make some return. For the father of Publius, Acts xxviii. 8. 'lying sick of a fever and bloody flux, he went in to him, and laying his hands upon him, healed him. 9. So when this was done, others also who had diseases in the island came, and were healed.' The sick people who were thus miraculously cured, together with their relations and friends, grateful to Paul, performed to him, and to all them who were with him, during their abode in the island, every office of kindness in their power; and at their departure laden them with such things as were necessary for their voyage.

Paul's Voyage from Melitè to Puteoli. His Journey from Puteoli by land to Rome. His reception and confinement in Rome. The Centurion's behaviour to Paul described and praised.

AND now having abode in *Melitè* three months, they went aboard a ship of Alexandria which had wintered in the island, and sailed to Syracuse, the chief city of Sicily, where they remained three days; then came to Rhegium, a town on the Italian shore opposite to Mesana in Sicily; and from thence to Puteoli, a great seaport town of Campania, not far from Naples. Here finding brethren to whom Paul was known, at least by his fame, they entreated him to tarry with them seven days: and Julius was so good as to grant their request. After which Julius set out with the prisoners and soldiers for Rome, by land. And now the brethren in that city, to whom Paul was well known by his letter lately written to the Romans, hearing that he was on the road, came out to meet him; being not ashamed of his bonds. Some of them therefore came as far as to the town of *Apia Forum*, which was fifty-one miles from that city; and others, to *Tres Tabernæ*, a town at the distance of thirty miles, which afterwards became a bishop's see. This unlooked-for testimony of respect from the brethren of Rome, making a strong impression upon the apostle's mind, he thanked God for it, and took courage, being greatly refreshed by the company and conversation of such affectionate friends; after which they all went forward to the city, where it is supposed they arrived in the February of A. D. 60, in the seventh year of the reign of the emperor Nero.

The humanity with which Julius all along treated the apostle from the time he was delivered to him, merits particular attention. At Sidon he allowed him to go ashore to visit his Christian friends: And when they were shipwrecked on the island of *Melitè*, he kept the soldiers from killing the prisoners, that he might save Paul: And because some brethren at Puteoli wished Paul to remain with them a week, he was so good as to grant their de-

The greatest part of the corn consumed in Rome was brought from Alexandria in Egypt; and the vessels employed in that trade were exceedingly large, as this vessel certainly was; for there were on board of her no fewer than 276 persons.

† *Euroclydon* comes from *Εὐρος* and *κλύδων*, an eastern storm, for so *κλύδων* signifies, Jonah i. 4. 12. LXX. This kind of tempest is called, by those who frequent these seas, a *Levanter*.

sire: And, as this worthy person is said by Luke to have courteously entreated Paul through the whole of the voyage, he may have bestowed on him favours which are not particularly mentioned. Those, however, which are mentioned deserve notice, as proofs of esteem and love from a heathen, very honourable to the apostle.—Julius's esteem of Paul was founded at first on the favourable opinion which Festus, Agrippa, and the Tribune, had formed of his cause, and which no doubt they made known to Julius before he left Cæsarea. But his esteem of the apostle must have increased by what he himself observed in the course of their acquaintance. For in his conversation Paul expressed such just views of God and religion, and of all the duties of morality, and in his actions shewed such benevolence to mankind, and such a concern for their real interest, as could not fail to endear him to so great a friend to virtue as this centurion seems to have been. Besides, if Paul was represented to Julius as one who could work miracles, that circumstance alone would induce him to treat him with great respect; and more especially, when he became himself a witness to the accomplishment of Paul's prediction concerning their shipwreck, and to the miraculous cures which he performed on the sick in the island of Melië.

Julius therefore having so great a friendship for Paul, and it may be a favourable opinion of the Christian doctrine, we may suppose, that when he delivered the prisoners to Afranius Burrhus, who was then Prætorian præfect, he did justice to Paul, by representing him, not only as entirely innocent of any real crime, but as a man of singular probity, who was highly favoured of God, and endowed with extraordinary powers. To this representation, as well as to Festus's letter, I think the apostle was indebted for the indulgence which was shewn him immediately on his arrival at Rome. For he was not shut up in a common jail with the other prisoners, but from the very first was allowed to dwell in his own hired house, with a soldier who kept him by means of a chain fastened to his right wrist and to the soldier's left arm. This is the chain of which Paul so often speaks in his epistles, calling it *his bonds*; and which he shewed to the Jews, when they came to him on the third day after his arrival.

Paul sends for the chief of the unbelieving Jews in Rome to his Lodging, and explains to them the Cause of his Imprisonment; but with little Success.

THE apostle's confinement at Rome being thus easy from the beginning, and every one that pleased having access to him, it came into his mind, that as the unbelieving Jews might be offended, when they heard he had appealed from the courts in Judea to Cæsar, it would be very proper to make an apology to them. Wherefore, on the third day after his arrival at Rome, he called the chief of the unbelieving Jews together; and when they were come, he said to them, Acts xxviii. 17. 'Men and brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans: 18. Who, when they had examined me, would have let me go, because there was no cause of death in me. 19. But when the Jews spake against it, I was constrained to appeal unto Cæsar; adding, that he had done so, not because he had any thing to accuse his nation of to the emperor, but merely to assert his own innocence. And therefore he had called them together, to tell them that he was bound with the chain they saw on his wrist, because he affirmed that God had accomplished the hope of Israel, by sending the Christ. 21. And they said unto him, We neither received letters out of Judea concern-

ing thee, neither any of the brethren that came shewed or spake any evil of thee.' It seems the apostle's accusers had not yet arrived. However, desiring his opinion concerning the sect of the Christians, which they told him 'was everywhere spoken against,' they appointed him a day, and many came into his lodging, Acts xxviii. 23. 'To whom he expounded* and testified the kingdom of God: he expounded the nature of the Messiah's kingdom, and testified that it was come in the gospel dispensation: 'Persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening;' that is, in a long discourse, he shewed that the birth, doctrine, miracles, death, resurrection, and ascension of Jesus, and the pouring out of the Holy Spirit, had all happened exactly according to the predictions concerning the Christ contained in the law and the prophets; and from that agreement inferred, that Jesus was their long expected Messiah. 24. 'And some believed the things which were spoken, and some believed, not. 25. And when they agreed not among themselves, they departed; after Paul had spoken one word,' or quotation from Isaiah, in which the Jews' unbelief was foretold. And having thus reproved the unbelieving and disobedient among his hearers, he added, 28. 'Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. 29. And when he had said these words the Jews departed, and had great reasoning among themselves.' For notwithstanding all Paul had said, many of them still retained their sinful and inveterate prejudices against the gospel.

Luke having thus brought Paul's history down to his arrival at Rome, and having related what happened to him at his first coming, adds a short description of his two years' confinement in that city: Acts xxviii. 30. 'And Paul dwelt two whole years in his own hired house, and received all that came unto him. 31. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.' This singular indulgence, of preaching the gospel without being hindered by any person, Paul enjoyed during the whole of his two years' imprisonment at Rome, because he preached only in his own hired house, and to those who came to him of their own accord. Whereas, if in Rome, as at Ephesus and the other great cities where he suffered persecution, he had gone about publicly preaching against the established idolatry, in all probability both the priests and the bigots would have been enraged; and of course the magistrates would have been obliged to interpose. These evils however the apostle avoided. For though he was brought to Rome, by the direction of God, for the purpose of bearing witness there concerning the Lord Jesus, it was not necessary that he should go about gathering the people to hear the gospel, as in places where he was utterly unknown. His fame as a preacher of the new doctrine, and as a worker of miracles, had reached Rome long before he arrived there, having been published by those who came from the provinces of Greece and Asia. Besides, his imprisonment itself, for preaching doctrines and attesting facts so contrary to the common experience of mankind, made a great noise, as the apostle himself insinuates, Philip. i. 12, 13. Wherefore, seeing Paul's house was open to every comer, it is not to be doubted that many resorted to him daily, some out of curiosity to hear and see the chief of a sect which was now become so numerous, and who was said

* Because *ἐκτιθέμαι*, when historical matters are spoken of, does not signify to expound, but to narrate fully, Le Clerc proposes to construe and translate ver. 23. thus: 'Ὅτι ἐκτίθειτο τὰ πρῶτα τοῦ Ἰησοῦ, διαμαρτυρούμενος τὴν βασιλείαν τοῦ Θεοῦ, πρὸς πάντας τοὺς ἀπὸ τοῦ ἑσπέρου Μωσέως καὶ τῶν προφητῶν, &c.' 'To whom, from morning to evening, he narrated fully the history of Jesus, bearing witness to the kingdom of God, and persuading them both from the law of Moses and from the prophets.'

to be endued with extraordinary powers; others, from an honest inclination seriously to inquire into the strange things which he spake concerning Jesus of Nazareth, and to examine the evidence which he offered in support of them.—Now to all these the apostle willingly preached, bearing witness to Christ at Rome, even as formerly in Jerusalem. And though Luke has not mentioned it, Paul himself hath told us, that his testimony concerning Jesus was well received, and that he made many converts in Rome, among whom were some even of the emperor's domestics, whose salutation he sent to the Philippians, chap. iv. 22.—Further, he says that the brethren in Rome, encouraged by his example, perhaps also strengthened by the gifts of the Spirit, which he imparted to them according to his promise, Rom. i. 11., preached the gospel more openly and boldly than they would otherwise have done; while at the same time some of the Judaizing teachers preached with the malicious intention of adding affliction to the apostle's bonds; namely, by provoking the magistrates against him, as the ringleader of the obnoxious sect, Philip. i. 14, 15.

An Account of the Letters which Paul wrote during his first imprisonment at Rome. He is at length set at liberty.

DURING his first confinement at Rome, the apostle wrote four epistles, which are still remaining;—namely, one to the Ephesians; another to the Philippians; a third to the Colossians; and the fourth to Philemon; and after his release he wrote his epistle to the Hebrews. In the epistles to the Philippians, Colossians, and Philemon, Timothy joined Paul: But he is not mentioned in the inscription of the epistle to the Ephesians, though it was written about the same time with the others, and sent along with the epistle to the Colossians. From this circumstance we may infer, that the letters to the Philippians, the Colossians, and Philemon, were written a little before the letter to the Ephesians, and while Timothy was at Rome; but that after they were finished, and before the letter to the Ephesians was begun, he left the city to go to Philippi, agreeably to the apostle's promise to the Philippians 'to send Timothy to them soon,' chap. ii. 19. and to what he tells the Hebrews, that Timothy was actually sent away, chap. xiii. 23. The letter to the Ephesians being written soon after that to the Colossians, and while the matter, and form, and very expressions of that letter were fresh in the apostle's mind, the two resemble each other so much, that they have been termed *twin epistles*, and throw light on each other. For which reason the apostle, very properly, ordered the Colossians to cause their epistle to be read in the church of the Laodiceans, to which it is supposed the Ephesians, agreeably to the direction given them by Tychicus, sent a copy of their epistle. If I am right in this conjecture, the epistle to the Ephesians is the letter from Laodicea, which the Colossians were ordered to read in their church, Col. iv. 16.

The apostle's letters just now mentioned shew, that during his confinement in Rome he was attended by many of his faithful disciples and friends, who had either accompanied him from Judea, or who had followed him to Rome. Of this number was Tychicus, by whom the apostle sent his epistle to the Colossians, chap. iv. 17. and Onesimus, ver. 9. and Mark, Barnabas' sister's son, ver. 10. to whom the apostle was now fully reconciled, and Jesus called *Justus*; all Jews by descent, ver. 11. except Onesimus. About this time his faithful friend Aristarchus was imprisoned for his zeal in preaching the gospel; but his other friend, Luke, had free access to him all the time of his imprisonment. Demas, too, was with him, Col. iv. 14. and Timothy, Philip. i. 1.

Besides, the churches of Greece and Asia, hearing of his imprisonment, sent some of their most esteemed members to inquire concerning his welfare, and to minister unto him. Of this number was Epaphras, who came from Colosse, and Epaphroditus from Philippi. These abode a considerable time with the apostle, and gave him all the assistance in their power, especially in the work of the ministry; not to mention the good offices which he received from the Roman brethren, whose esteem and affection he had formerly experienced in their coming all the way to Appii Forum and Tres Tabernæ, to conduct him into the city.

It is now time to relate, that Paul, during his two years' confinement at Rome, having preached the gospel with great success, and edified the churches of Greece and Asia by the divinely inspired letters which he wrote them during that period, was at length released in the spring of A. D. 62, answering to the 9th year of Nero. Luke indeed has not directly mentioned Paul's release: But by limiting his confinement to two years, he has insinuated that he was then set at liberty. His confinement at Rome issued thus favourably through the goodness of his cause, and through the intercession of some powerful friends in Cæsar's family, who had embraced the Christian faith, and who were greatly interested in the fortune of one who was so strong a pillar of the new religion which they had espoused.

It is conjectured, that Paul was released when he wrote his epistle to the Hebrews; because he says to them, ch. xiii. 23. 'Know ye that our brother Timothy is sent away, with whom, if he come shortly, I will see you.' Timothy, it seems, had been sent to Philippi, according to the apostle's promise, Philip. ii. 19. and had been ordered to return as soon as possible; and the apostle was waiting his return at Rome, or rather in some of the towns of Italy, Heb. xiii. 24. when he wrote his letter to the Hebrews.

CHAP. XI.—*Paul's History, from the time he was released from his first confinement at Rome, to his death.*

OF Paul's travels and preaching, between his release and martyrdom, we have no authentic record remaining. Nevertheless, from the intimations which he has given of his purposes, in the epistles which he wrote from Rome during his first confinement, we may suppose the following sketch of the transactions of the latter part of his life to bear some resemblance to the truth.

Paul sails from Italy to Judea. In his way he touches at Crete, accompanied by Titus and Timothy. Leaving Titus in Crete, he sails with Timothy to Judea.

THE apostle being released in the spring of A. D. 62, (as was shewn in the preface to the epistle to the Philippians), embarked with Titus, perhaps also with Timothy, in some of the ports of Italy, designing to visit the churches of Judea according to his promise, Heb. xiii. 23. But in the course of his voyage happening to touch at Crete, he preached in many cities there; and either gathered new churches, or increased the churches already gathered.

About this time Judea was full of robbers and Sicarii, who went about in armed bands, and plundered the villages, after killing the inhabitants who made any resistance. Impostors also arose, who drew many after them, by promising to work for them miraculous deliverances. These disturbances were increased by the extreme severity of the Roman government, which exasperated the people to such a degree, that, in asserting their liberty, they raised those seditions which ended in the war

whereby Jerusalem and the Jewish state were overthrown. The mischiefs occasioned by these disorders falling with equal weight upon the disciples of Christ as upon others, the apostle, when he received information thereof, judged his presence and advice might be necessary for supporting the brethren in Judea. Wherefore, leaving Titus 'in Crete, to set in order the things which were wanting, and to ordain elders in every city,' Tit. i. 1. he set sail for Judea with Timothy, who, if he did not accompany him from Italy, had come to him in Crete.

Being arrived in Judea, Paul visited the church of Jerusalem, and the other churches in that country, to which he had lately sent an epistle from Rome, inscribed to the *Hebrews*.

Paul and Timothy travel through Syria and Cilicia, and the countries of the Lesser Asia, visiting the Churches. They abide some time at Colosse, where Paul writes his Epistle to Titus. He leaves Timothy in Ephesus, and goes into Macedonia.

AFTER spending some time in comforting and instructing the brethren in Judea, Paul, accompanied by Timothy, left Judea, to visit the churches of the Lesser Asia; taking, as usual, Antioch in his way, where he had so often and so successfully ministered in the gospel. From Antioch, Paul and his assistants travelled through Cilicia into Galatia, and after that went to Colosse, where he had desired Philemon to provide him a lodging, ver. 22. because he intended to spend some time in that city.

While the apostle abode at Colosse, he wrote his epistle to Titus in Crete. Here also he met with Tychicus, who before Paul's release had been sent from Rome with the epistles to the Ephesians and Colossians, Col. iv. 8.; for in his epistle to Titus he told him, he would send Tychicus or Artemas into Crete, that Titus might come to him at Nicopolis, where he proposed to winter. And having finished his business at Colosse, he went forward to Ephesus, in his way to Macedonia. At his departure from Ephesus, the apostle left Timothy there, to direct the affairs of the numerous church in that city, 1 Tim. i. 3.

In travelling to Macedonia the apostle came to Troas, where, lodging with Carpus, he left in his keeping (*παρ' αὐτοῦ*) the cloak, which, according to some, his father had received as the badge of his being a Roman citizen. But others think this was a bag, or bookcase, with certain books, supposed to be books of the Jewish scriptures. He left likewise some parchments with Carpus, containing, perhaps, the autographs, or original copies of his own epistles to the churches; or the epistles which he had received from the churches. These parchments he afterwards ordered Timothy to bring to him during his second imprisonment, 2 Tim. iv. 13. designing, I suppose, to acknowledge them as his writings, and to deliver them to Timothy with his own hand, to be kept for the use of the churches, after he was gone.

Paul visits the Churches in Macedonia, writes his First Epistle to Timothy, and winters at Nicopolis. From that city he goes into Crete. Leaving Crete, he goes with Titus to Rome, where he is imprisoned a second time.

IN Macedonia Paul visited the several churches; and among the rest that at Philippi, which had shewn him such kindness in his former confinement. From Macedonia he went to Nicopolis, Tit. iii. 12. a city of Epirus, where he spent the winter. Here Titus came to him from Crete, according to his order, Tit. iii. 12. Here also, or at Philippi, he wrote his first epistle to Timothy in Ephesus, to direct him how he ought to behave him-

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self in the church of the living God; fearing it would not be in his power to return to Ephesus at the time he proposed when he parted with Timothy, 1 Tim. iii. 14, 15. Accordingly, the account given by Titus of the churches in Crete determining him to visit them, he changed his resolution, and instead of returning to Ephesus, he set out early in the spring from Nicopolis for Crete, accompanied by Titus, Trophimus, and Erastus; and taking Corinth in his way, Erastus, who was a native of that city, chose to abide there. When they arrived at Crete Trophimus fell sick, and was left in Miletus, a city of that island, 2 Tim. iv. 20.

About this time the emperor Nero began that persecution of the Christians, which is reckoned the first of the ten general persecutions. The occasion of it was this. Nero himself having set fire to the city, on the tenth of July A. D. 64, a great part of it was laid in ashes. And being generally believed the author of that calamity, he became the object of the popular hatred. Wherefore, to clear himself from the imputation of so odious a crime, Nero, in the month of November following, began to punish the Christians as the incendiaries, and treated them with such cruelty, that at length the people's compassion towards them was raised. The torments which the Christians now endured, on account of their supposed guilt, are described by Tacitus, (Ann. lib. xv. c. 44.), who informs us, that many of them being apprehended, some were covered with the skins of wild beasts, and thrown to dogs to be devoured; others were crucified; others were fastened to stakes, and daubed over with pitch, and had fire set to them, that they might burn instead of torches in the night-time. By these, and such like cruelties, the historian says (*ingens multitudo*) a prodigious number of Christians were destroyed.

The news of these cruelties being brought to Crete, the apostle thinking his presence might be useful in comforting the brethren, went with Titus to Italy, where they arrived about the time Nero set out for Achaia, and where the prætorian prefect, who was left to govern the city in the emperor's absence, continued the persecution with a cruelty equal to that of Nero himself. Wherefore, though the danger was great, the apostle went to Rome in the beginning of A. D. 65, where he exerted the same zeal and activity in promoting the Christian cause as formerly. But the priests and bigots pointing him out to the magistrates as a chief man among the obnoxious sect, he was apprehended and imprisoned, in order to be punished.

How long Paul continued in prison at this time, we know not. But from his being twice brought before the emperor, or his prefect, it may be presumed, that he was imprisoned a year or more before he was condemned.

Paul appears before Nero the first time. Writes his Second Epistle to Timothy, and at last suffers Martyrdom.

THE danger to which Paul was exposed by this second imprisonment, appeared so great to his assistants, that most of them fled from the city. Luke alone remained with him: and even he was so intimidated, that he durst not stand by him when he made his first answer, 2 Tim. iv. 11. 16. While the apostle's friends thus deserted him, his enemies waxed more bold; especially Alexander the Ephesian coppersmith, whom formerly the apostle had delivered to Satan, for his errors and vices. This person, moved with resentment, came to Rome, and did Paul much harm, 'by withstanding his words,' 2 Tim. iv. 14. It seems he joined his prosecutors, and in the presence of his judges loudly contradicted the facts which Paul alleged in his own vindication. Wherefore it was with the utmost difficulty he escaped condemnation after mak-

ing his first defence; so that he looked for nothing but a sentence of death, when next brought before his judges.

Impressed, therefore, with a view of his approaching condemnation, Paul wrote his second epistle to Timothy; in which he desired him to come to him before winter, ver. 21. and to bring Mark with him, ver. 11. that they might receive his last instructions, and assist him in the ministry during the few months he had to live. Withal, to induce Timothy the more cheerfully to come, he told him he had sent Tychicus to Ephesus, 2 Tim. iv. 12. to supply his place there.—From this epistle we learn also, that although the apostle's assistants, terrified with the danger that threatened him, forsook him and fled, he was not altogether without consolation. For the brethren of Rome came to him privately, and ministered to him; as we learn from his sending their salutation to Timothy, 2 Tim. iv. 21.

Most of the particulars above mentioned the apostle hath suggested in his own letters, especially in his second to Timothy. What followed we learn from ancient Christian writers, who inform us, that Paul was condemned and put to death in the 12th year of the reign of Nero, answering to A. D. 66. And two years after that, namely A. D. 68, Nero put an end to his own life, and to this terrible persecution, after it had continued four years, and swept off a prodigious number of the disciples of Christ.

CHAP. XII.—*Character and Eulogy of the Apostle Paul.*

SUCH was the life, and such the death of *Paul the Apostle of Jesus Christ*. In his younger years, being exceedingly zealous of the law of Moses, he persecuted the Christians as enemies of God and religion. But after Jesus appeared to him, and shewed him his error in denying his resurrection, he forthwith became a zealous and indefatigable preacher of that faith which formerly he was so active in destroying. In the rolls of fame, Paul stands deservedly next to his divine Master as a teacher of religion and morality; being without comparison a greater hero by that undertaking, and much more worthy of admiration, than the greatest of those who have been called great. The bodily labour which he endured, the dangers which he encountered, the sufferings which befell him, and the courage which amidst all these evils he exerted in his apostolic office, shew that his virtues, both active and passive, were far superior to those which the most renowned conquerors have exhibited in the pursuits of ambition or fame. The end, likewise, for which he exerted such an high degree of all the virtues, was more noble; being not to amass riches, or to acquire power, or to obtain fame, or to conquer kingdoms, or to enslave mankind; but to deliver the nations of the world from

the thralldom of ignorance, idolatry, and wickedness, by imparting to them the knowledge of God and of a future state, and by teaching them those duties of religion and morality, on which their happiness both in time and eternity wholly depends.

This noble, this beneficent employment, Paul prosecuted with unremitting diligence for the space of thirty years; all the while foreseeing and experiencing innumerable evils as the consequence of his generous undertaking, without reaping from it any worldly advantage whatever. Such heroic benevolence is the more to be esteemed, that at the time Paul carried the light of the gospel through the world, mankind were involved in one thick cloud of darkness, which hindered them from discerning those spiritual matters, which, as reasonable beings designed to exist through eternity, it was of the greatest importance for them to know. Wherefore, if any person ever merited well of mankind, it is Paul, who with such unwearied activity, and with such labour and loss to himself, imparted to the nations of the world the knowledge of the true God, and of the way of salvation.

But this most excellent man is entitled to admiration and gratitude, not from those alone who put a just value on religious knowledge, but from those also who esteem nothing but what promotes the interest of the present life. For the gospel which Paul spread through the world, hath been the source of many of those good qualities whereby such as have embraced the Christian religion have been rendered superior to all who have gone before them. More particularly, the gospel hath introduced good faith, which is the foundation of mutual confidence between nations, in their leagues and compacts; it hath banished that fierceness with which the most civilized nations anciently carried on war; it hath diffused that humanity and complaisance, by which modern manners are so happily distinguished from the ancient. Nay, if I am not mistaken, the gospel hath, by accident, contributed to the improvement even of the sciences and the arts: for, by the great objects which it presents to the minds of men, their intellectual faculties have been enlarged and strengthened; and by the rewards of immortality which it promises, its votaries have been inspired with a sense of their own dignity, and such hopes have been infused into their breasts, as have rendered them not only just, but active, even in the affairs of this life. Let the gospel, therefore, have its due praise, which holds out distinguished rewards in the future life even to those who mingle in the affairs of the present, and who, from just principles, promote the temporal interest of their fellow-creatures. Also let the blessed Paul have his praise, to whom chiefly we in this part of the world are indebted for our knowledge of the gospel, and for all the advantages, temporal and eternal, of which the gospel hath been the happy occasion to mankind.

PROOFS AND ILLUSTRATIONS

REFERRED TO IN THE PRECEDING LIFE.

No. I. *STIRRED up the most zealous members of the foreign synagogues in Jerusalem.*—Vitrings, de Syn. Vet. lib. i. p. 1. c. 14. tells us from Jewish authors, that there were 480 synagogues in Jerusalem. And learned men suppose, that of these a number were composed of Jews from the provinces, who chose to worship God in their native language. Lightfoot (Exercit. Acts vi. 9.) observes, that Jewish authors expressly mention a synagogue which the Alexandrian Jews had at Jerusalem. With respect to the synagogue of the Libertines, there are facts in history which shew who they were. *Libertinus* or *Libertine* is a Latin word, which signifies a slave who hath obtained his freedom: also, the son of such a person. From Philo we learn, that the 8000 Jews, who, as Josephus (Ant. xvii. 13. initio) tells us joined at Rome the embassy which came from Judea, to petition Augustus against Archelaus, were mostly of this denomination. For he expressly affirms, that the Jews at Rome were generally such as had been taken captives, but were made free by their Roman masters. Tacitus likewise speaks of the Jews, when he tells us, Ann. ii. 85.* that 4000 of the Libertine race were transported into Sardinia. Besides, Suetonius (Tib. c. 36.) and Josephus (Antiq. xviii. 4. fine) expressly calls them *Jews* who were thus transported.

The Jewish Libertines being so numerous at Rome, and in Italy, it is probable that, like other foreign Jews, they had a synagogue in Jerusalem.—The members of all these foreign synagogues, being generally very zealous, were most fit instruments to be employed in opposing the disciples of Christ. Accordingly they disputed with great vehemence against Stephen. Acts vi. 9. 'Then there arose certain of the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. 10. And they were not able to resist the wisdom and the spirit by which he spake. 11. Then they suborned men, which said, we have heard him speak blasphemous words against Moses, and against God. 12. And they stirred up the people,' &c.

No. II. *It seems the synagogues in foreign parts had a jurisdiction over their own members.*—In all the provinces of the Roman empire, the Jews were governed by a senate of their own; and where they were numerous, they had a chief magistrate, elected by themselves, who was sometimes called *Alabarch*, and sometimes *Ethnarch*.

Of the nature and extent of that separate government which the Jews exercised over those of their own race, we have the most authentic account in a decree concerning the Jews of Sardis, of which Josephus has preserved a copy. Antiq. xiv. c. 10. § 17. Gen. edit. page 437. and which deserves a place here. It is as follows:—"Lucius Antonius, son of Mark, proquæstor and prætor, to the magistrates, senate, and people of Sardis, greeting. The Jews which are our citizens have shewn

me that they have always had an assembly of their own according to the laws of their country, and a place of their own, in which they decide the affairs and differences which concern themselves. Having desired of me that it may be lawful for them so to do, I have decreed that this (right) be preserved and permitted to them." Wherefore, Paul had reason to blame the Christians at Corinth for going to law with one another before the unbelievers, (1 Cor. vi. 5, 6,) since they might have decided these differences by their own judges. Josephus has also preserved an edict of Claudius, published in favour of the Jews in the beginning of his reign. In that edict Claudius observes, as a precedent, "That when a Jewish Ethnarch died, Augustus did not forbid the creation of a new Ethnarch; willing that all men should remain subject to him, but in the observation of their own customs." And Strabo, in a passage not now in his works, but cited by Josephus, Ant. xiv. c. 7. § 2. says, "A good part of Alexandria is inhabited by this people, (the Jews). They have likewise an Ethnarch, who administers their affairs, decides causes, presides over contracts and mandates, as if he were the governor of a perfect republic."

The Jews, in all the provinces of the Roman empire, being thus allowed to live according to their own customs, they regulated their conduct in every thing by the law of Moses; at least as far as it was possible for them to do it out of Judea. And as the high-priest and elders at Jerusalem were regarded by all the Jews as the interpreters and administrators of the law, the foreign Jews considered themselves as actually under their jurisdiction. And therefore, in all countries, they implicitly obeyed the mandates sent them from the council at Jerusalem; just as, in after-times, the clergy of the Romish communion in every country of Europe obeyed implicitly the mandates of the Pope and conclave at Rome.

No. III. *Saul arose from the earth, and with his bodily eyes beheld Jesus standing in the way.*—We are absolutely certain, that on this, or on some other occasion, Saul saw Jesus with the eyes of his body. For he hath twice affirmed that he saw Jesus in that manner. 1 Cor. xi. 1. 'Am I not an apostle? Have I not seen Jesus Christ our Lord?' Chap. xv. 8. 'Last of all, (σφδν κειμαι) he was seen of me also, as of an abortive apostle.' Now it is to be observed, that this appearance of Jesus, Paul places among his other appearances to the rest of the apostles, which, without all doubt, were personal appearances. Besides, if Saul had not seen Jesus in the body after his resurrection, he could not have been made an apostle; whose chief business it was, as an eyewitness, to bear testimony to the resurrection of Jesus from the dead.—I acknowledge, that if we were to form our opinion of this matter solely upon the account which Luke hath given of it, Acts ix. 3—6. we could not be sure that Saul now saw Jesus. Yet if we attend to the words of Ananias, both as recorded in this chap. ver. 17. 'The Lord Jesus who appeared to thee (σφδνς σου, who was seen of thee) in the way;' and as recorded Acts xxii. 14. 'The God of our fathers hath chosen thee, that thou

* Actum et de sacris Ægyptiis Judicialique pellendis: factumque Patrum consultum, ut quatuor milia Libertini generis ea superatione infecti, quia idonea mæta, insulam Sardiniam veherentur, coercendis illic latrocinis, et si ob gravitatem cœli interissent, vile damnum; cæteri cederunt Italia, nisi certam ante diem profanos ritus exuissent.

shouldest—see that just One, and shouldest hear the voice of his mouth.’ Also, if we consider the words of Christ, ‘I have appeared unto thee for this very purpose, to make thee a minister and a witness of those things which thou hast seen;’ and that ‘Barnabas declared to the apostles, how he had seen the Lord in the way,’ Acts ix. 27.—I say, when all these expressions are duly attended to, we shall have little doubt that Saul saw Jesus standing before him in the way, (ver. 17.), when in obedience to his command he arose from the ground; but, not being able to endure the splendour of his appearance, or perhaps the better to express his reverence, he fell to the earth anew, and remained before him in that posture, till Christ ordered him to arise a second time, and go into the city; where it should be told him what he was to do Acts ix. 6. Then it was, that, on opening his eyes, he found himself absolutely blind.—This, I suppose, is a better account of Saul’s seeing Jesus after his resurrection, than with some to affirm, that he saw him in his trance in the temple, or in his rapture into the third heaven. For on neither of these occasions did Saul see Jesus with his bodily eyes; the impression, at these times, having been made upon his mind by the power of Christ, and not by means of his external senses; so that he would not have been qualified by such a vision to attest Christ’s resurrection from the dead.—I know that Paul had another corporeal sight of Jesus, namely, after he had made his defence before the council, Acts xxiii. 11. But as the first epistle to the Corinthians, in which Paul affirmed that he had *seen the Lord*, was written before he was favoured with that second corporeal sight of Jesus, he cannot be thought in that epistle to have spoken of an event which had not then happened.

No. IV. *That thou mightest receive thy sight, and be filled with the Holy Ghost.*—From Ananias administering baptism to Saul, Acts ix. 18. it would seem that he was one of the prophets or teachers of the church of Damascus. He may likewise have possessed the gift of healing diseases; and in that character may have been sent to restore Paul’s sight. But he told him likewise, he was sent *that he might be filled with the Holy Ghost*. Nevertheless, from the other examples recorded in the Acts, and from the passages in the epistles where the communication of the spiritual gifts is mentioned, and from Acts viii. 14, 15. 17. it appears, that none but apostles had the power of conferring the Holy Ghost on believers. For, when Philip had converted the Samaritans, the apostles at Jerusalem sent unto them Peter and John, that they might receive the Holy Ghost. Wherefore, if Ananias, who was not an apostle, really conferred the Holy Ghost on Saul, he did it by virtue of a special commission; and having accomplished what was appointed him, his power ended with the fulfilment of his commission. From the history, however, we cannot gather that any such commission was given to Ananias. And therefore we may interpret his words to Saul in this manner: The Lord Jesus hath sent me, that thou mightest receive thy sight, and when thou hast received thy sight, that thou mightest, by an immediate illapse, be filled with the Holy Ghost. According to this way of understanding the matter, Saul received his sight when Ananias spake to him and put his hands on him, Acts ix. 12.; But he did not receive the Holy Ghost till he was baptized; and then, by some visible symbol which Saul saw, the Holy Ghost fell upon him, as upon the apostles at the beginning. So that he was not a whit behind the very greatest apostles, as he himself affirms; being baptized, not with water only, but with the Holy Ghost and with fire, according to John Baptist’s prediction. Besides, if an inferior prophet, or even an apostle, had been employed to communicate the Holy Ghost to Saul, that

circumstance would have been urged as an argument to prove Saul an apostle of an inferior order: whereas, in the manner we have supposed him to have received the Holy Ghost, no argument could be drawn in prejudice of his authority. An ordinary prophet was sent to give Saul premonition of his being to receive the Holy Ghost. This, with the recovery of his sight, gave him the fullest assurance that what had befallen him by the way was no illusion, but a real appearance. To conclude, the supposition that the Holy Ghost was communicated to Paul, by an immediate illapse, will appear still more probable, if the observation of many commentators is just, that the phrase *filled with the Holy Ghost* is never applied in scripture to those who received the Holy Ghost by the imposition of the hands of men, but to those on whom the Holy Ghost descended in some visible symbol.

No. V. *When Saul was about thirty-four years of age.*—The time of Saul’s conversion may be determined, with a good degree of probability, in the following manner.—When the brethren at Jerusalem sent him forth to Tarsus, it is said, Acts ix. 31. ‘Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified.’ If this rest of the churches throughout all the land, which the historian hath connected with Saul’s going to Tarsus, was occasioned, as learned men and chronologers have thought, by the publication of the Emperor Caius’s order to set up his statue in the temple of Jerusalem, we can nearly determine the time of Saul’s conversion. For Josephus tells us, (Ant. xviii. 9. al. 11.), ‘That “Caius, greatly incensed against the Jews for not paying him that respect which others did, sent Petronius governor into Syria, commanding him to set up his statue in the temple, and if the Jews opposed it, to march into the country with an army, and effect it by force.” The same historian adds, (Bell. xi. 10. § 1.), “That he enjoined him, if the Jews opposed it, to put to death all who made any resistance, and to make all the rest of the nation slaves. Petronius, therefore, marched from Antioch into Judea with three legions, and a large body of auxiliaries raised in Syria.” Now it is allowed, that Caius sent Petronius into Syria in the third year of his reign, answering to A. D. 39. And it is supposed he came into the province in the autumn of 39, or in the beginning of A. D. 40.

Wherefore, as the publication of Caius’s order affected the whole people of Judea, we may suppose with Lardner, that it threw the unbelieving Jews into such a consternation, that they had no leisure to think of persecuting the Christians any longer. A disaster hung over themselves, which threatened destruction to their religion, perhaps to their nation; so that they were wholly possessed by their own fears. Our Saul seems to have been the last who was hurt by the persecution which had vexed the church after the death of Stephen. For the historian having narrated the attempt of the Grecians to kill him, and the care of the brethren to save his life by sending him away, adds, ‘Then had the churches rest.’ Saul therefore set out for Tarsus in the year 39, a little before Petronius published the emperor’s order.

Further, according to Saul’s own account, his arrival at Jerusalem, before he went to Tarsus, happened full three years after his conversion, Gal. i. 18. Wherefore, if the rest of the churches was occasioned by the publication of Caius’s order in the end of A. D. 39, or in the beginning of A. D. 40, Saul’s conversion, three years before, must have happened in the end of the year 36, or in the beginning of 37, when he was 34 years of age; a time of life at which men are as qualified to judge of religious matters as at any time whatever.—That Saul was not more than 34 years of age when he was converted, may be gathered likewise from his being called a *young man*

at the time of Stephen's death, which happened, as is generally believed, A. D. 35, about a year before Saul's conversion. To 34, Saul's age A. D. 36, add the 26 years which elapsed from that time to A. D. 62, when he wrote his epistle to Philemon, and he will then have been 59 or 60 years old, and so might very properly then call himself *Paul the aged*. But if he was more than 60 when he wrote that letter, he must have been more than 34 at his conversion.

No. VI. *Straightway he preached Christ in the synagogues, that he is the Son of God.*—Learned men are not agreed, whether this preaching in the synagogues of Damascus happened before Saul went into Arabia, or after he returned thence. They who think it happened after his return, found their opinion on the following argument:—If Saul had begun to preach in Damascus before he went into Arabia, he probably would have preached in that country also. And yet, in the account which he gave of his preaching to Agrippa, he does not say that he preached in Arabia at all, Acts xxvi. 20. Besides, if Paul had preached in Damascus before he went into Arabia, the news thereof must have reached Jerusalem before he went thither himself, and, by consequence, the brethren there could not have been ignorant of his being a disciple.—They who think Saul preached in Damascus before he went into Arabia, found their opinion on the account which Luke has given of the matter Acts ix. 19. 'And when he had received meat, he was strengthened. Then was Saul with the disciples certain days at Damascus: and straightway he preached Christ in the synagogues.' Now, though it does not necessarily follow from the expression 'straightway he preached,' that this happened a few days after his conversion, yet they think the remark which the Jews at Damascus made on Saul's preaching shews that it so happened: ver. 21. 'But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound to the chief priests?'—To the argument taken from Luke's expression, 'straightway he preached Christ in the synagogues,' it is replied, That the sacred historians often relate things as connected, which happened at a considerable distance of time from each other, and between which things intervened which they did not think proper to relate. See examples of this manner of recording events in Prelim. Observ. iii. prefixed to my Harmony of the Gospels. Next, with respect to the remark which the Jews at Damascus made on Saul's preaching Christ, every reader must be sensible that it might as properly be made on his preaching Christ after his return from Arabia, as immediately after his conversion.

No. VII. *While Saul was in Cilicia, he had those visions and revelations of the Lord, of which he speaks,* 2 Cor. xii. 1.—The time of these visions, with other dates in Paul's history, are fixed in the following manner. When Paul first came to Corinth, he found Aquila with his family settled there, after being driven from Rome by Claudius's edict, which was published in the eleventh year of his reign. But according to the best chronologers, the eleventh year of Claudius began January 24, A. D. 51. Wherefore, although his decree was published in the beginning of that year, Aquila could not be settled in Corinth sooner than the end of the spring 51. See Pref. to 1 Cor. sect. 1. Consequently Paul did not arrive till autumn. And having abode at Corinth a year and six months, he sailed to Cæsarea in spring 53; then went up and saluted the church of Jerusalem, after which he went down to Antioch; and having spent some time there, he departed, and went over all the country of Galatia and Phrygia in order; and so came to Ephesus.

His voyage from Corinth to Cæsarea, and his journey by land from Judea to Ephesus, may have been performed in a year and ten months, so that if the apostle left Corinth in the beginning of spring, he may have come to Ephesus in the end of the year 54. At Ephesus he abode two years and three months, then went over to Macedonia, where he arrived early in the year 57. In Macedonia he wrote his second epistle to the Corinthians, (2 Cor. vii. 5, 6. viii. 18.), after which, travelling through Macedonia, he preached on the borders of Illyricum, Rom. xv. 19. These transactions would take up all the spring and summer, and part of the autumn of the year 57. The apostle after that went into Greece to receive the collections which the churches of Achaia had made for the brethren in Judea. For it is said, Acts xx. 2, 3. 'Having gone over those parts, and given them much exhortation, he came into Greece, and there abode three months. During his abode in Greece he wrote his epistle to the Romans at Corinth, not long before he set out for Jerusalem with the collections. In making this voyage he proposed to sail from Cenchrea. But the Jews lying in wait for him there, he changed his purpose, returned to Macedonia, and arrived at Philippi about the time of the passover in the year 58. For after the days of unleavened bread he left Philippi, and took ship to sail into Syria, Acts xx. 6.

I now put the reader in mind of what Paul himself tells us, 2 Cor. xii. 2, 4. namely, that he was carried up into the third heaven, more than 14 years before he wrote his second epistle to the Corinthians. Wherefore that epistle being written in the beginning of the year 57, (See Pref. to 2 Cor. sect. 3.), his rapture, 14 years before, must have happened in the end of A. D. 42, or in the beginning of A. D. 43, full seven years before the council of Jerusalem, which was held in the end of A. D. 50, (No. XXII.) But the council of Jerusalem happened about 14 years after Saul's conversion, Gal. ii. 1. perhaps 14 years wanting some months; so that by this computation likewise, Saul was converted in the end of A. D. 36. Three years after his conversion he went up to Jerusalem to see Peter, viz. in the end of A. D. 39; and having abode with him 15 days, he was sent forth to Tarsus in Cilicia, in which country Barnabas found him towards the end of A. D. 45, (No. IX.), about three years after his rapture; which, as is said above, happened in the end of 42, or in the beginning of 43, consequently six years after his conversion.

No. VIII. *And Antioch.*—Anciently there were many cities of the name of *Antioch*. But this was the metropolis of Syria, and indeed of all the east, being little inferior in magnitude and populousness to Alexandria in Egypt, or even to Rome itself. It was built by Seleucus, one of Alexander's successors, who named it after his son Antiochus, and peopled it with Greeks. But many Jews also settled there. For Josephus tells us, Bell. vii. c. 3. § 3. 'That the kings of Syria allowed the Jews the freedom of Antioch equally with the Greeks, so that their numbers increased exceedingly; and that they were always bringing over a great many of the Greeks to their religious worship, whom they made in some sort a part of themselves.'—Antioch was remarkable for the beauty of its situation, the magnificence of its buildings, the extensiveness of its commerce, and the learning and ingenuity of its inhabitants. Hence Cicero, in an oration for the poet Archias, a native of Antioch, says, c. 3. "Primum Antiochiæ (nam ibi natus, loco nobili, celebri quondam urbe et copiosa, atque eruditissimis hominibus liberalissimisque studiis adfluente) celeriter intecellere omnibus ingenii gloria contigit."—But while Antioch was thus famous for learning and the arts, the manners of its inhabitants were exceedingly corrupted

by its vicinity to Daphne, a village in the neighbourhood, where, under the pretext of religion, all manner of sensuality was practised, in so much that the manners of those who frequented Daphne became a proverb.—But however famous Antioch was for the circumstances mentioned by the orator, it became more famous for its having the light of the gospel so early bestowed on it, and for that numerous Christian church which was early planted there, and for its giving the name of *Christians* to the disciples. On the other hand, it brought no small honour to the gospel, that such a numerous church was so early gathered in Antioch from among a people so intelligent, and who at the same time were so dissolute, but who changed their manners after they embraced the gospel.—The Christian religion flourished to such a degree in Antioch for many ages, that it obtained the name of *Θεοπολις*, *the city of God*. And the church there was considered as the first, and chief of all the Gentile churches.

No. IX. *After he had been about five years in Cilicia.*—That Saul abode five years in Cilicia and the neighbouring countries, may be proved in the following manner. He was sent forth from Jerusalem to Tarsus, full three years after his conversion: Then, 14 years wanting some months after his conversion, he went to Jerusalem to the council, in the end of A. D. 49, or in the beginning of A. D. 50. Wherefore, between these two events, there elapsed somewhat more than 10 years. Of these 10 years, Saul spent five years with Barnabas, after they left Tarsus; as any one may know who considers the account which Luke has given of their joint labours. For on leaving Tarsus they came to Antioch, where they ‘assembled with the church a whole year,’ Acts xi. 26. After this, they went up to Jerusalem with the alms of the brethren of Antioch; and having finished that ministry, they returned to Antioch, where they abode till the Holy Ghost commanded the prophets of Antioch to separate them for the work to which he had called them, Acts xiii. 2. Upon this, going down to Seleucia, a seaport town on the Orontes, they sailed to Cyprus; and having travelled that island, they came to Paphos, and from thence sailed to Pamphylia; and having preached in that country, they went into Pisidia, and from thence into Lycaonia, preaching the gospel, and planting churches in all the great cities. In Iconium particularly they are said to have ‘abode long time,’ Acts xiv. 3. But being driven out of that city, they went to Derbe, and Lystra, and the region that lieth round about; (I suppose the region of Galatia and Phrygia); and there having taught many, they returned, and visited the churches which they had planted, and ordained elders in every city, till they came to Atalia; where taking ship, they sailed to Antioch in Syria. These different journeys and transactions could not be accomplished in less than three years. After their return to Antioch, ‘they abode long time with the disciples’ before they went up to Jerusalem to the council. Now this, with the three years which they spent in the Lesser Asia, added to the year spent at Antioch before they went to Jerusalem with the alms, and the time they abode in Antioch after their return, cannot make less than five years complete. And these being deducted from the 10 years which elapsed between Saul’s retreat into Cilicia and his going to the council of Jerusalem, there will remain full five years as the duration of his abode in Cilicia, previous to the five years of his labours with Barnabas.

No. X. *The disciples were called Christians first in Antioch.*—As the name *Χριστιαν* has a Latin, and not a Greek termination, learned men are of opinion, that it was given to the disciples, neither by themselves nor by

the Greeks, but by the Romans, who imposed that name upon them, to signify that they were a new sect, of which Christ was the author. Accordingly, both Luke in his history, and Paul in his epistles, seem industriously to have avoided the use of that name, lest it should have been thought that they meant to represent their Master as an ordinary leader of a sect, like the noted philosophers among the Greeks and Romans. But though the name was thus offensive at first, it became afterwards very acceptable to the disciples of Jesus: for it is used by Peter, 1 Epist. iv. 16.; and some have thought it *that worthy name* of which James speaks, chap. ii. 17. Besides, we know that in process of time it was much and justly valued by those who bare it. Hence, in the epistles of the churches of Vienne and Lyons, it is styled an *honourable, and glorious, and reviving appellation*. Lardner, Can. vol. ii. p. 72.

Before the disciples of Jesus were named *Christians*, they were called by their enemies, *men of that way*, (Acts ix. 2. xix. 9. 23.) *Galileans*, and *Nazarenes*; but among themselves, they went by the name of *disciples*, *saints*, *brethren*, *the church*, *them that call upon the Lord Jesus Christ*, or *upon his name*, or *upon the Lord*, simply, 2 Tim. ii. 2. And the gospel itself was called *the way of the Lord*, *the way of God*, *the way of salvation*, and sometimes simply *the way*, Acts xxiv. 22.

No. XI. *Did not confer on them the apostolical office.*—Barnabas and Saul were not on this occasion separated by the church of Antioch to the ministry in general: They had discharged that office long before. Neither were they made apostles by the church of Antioch. An apostle of men was no apostle; and therefore Paul disclaimed that character, in the loudest manner, by affirming, Gal. i. 1. ‘That he was an apostle, not of men, neither by man, but by Jesus Christ, and God the Father.’ In which he spake the truth; for at the time of his conversion Jesus expressly made him an apostle, saying to him, Acts xxvi. 16. ‘I have appeared to thee for this purpose, to make thee a minister, and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17. Delivering thee from the people (the Jewish people) and from the Gentiles, (ὡς ὅς ποτε σε ἀποπέμψαμι) unto whom I now send thee: 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God,’ &c.

To Saul’s being made an apostle at his conversion it cannot be objected, that he did not then begin to discharge the apostolical office, but retired into Arabia: For the other apostles, after their election, did not go forth immediately to preach, but they remained mostly with their Master during his ministry, that they might be eye and ear-witnesses of the things which they were afterwards to testify to the world; and in the course of their attendance, they received from their Master various instructions and directions relative to their office: And when he was about to leave them, though he ordered them to go and teach all nations, they neither understood the full extent of their commission, nor did they immediately execute it. Yet they acted and taught as apostles according to the knowledge they then had of their duty; and by degrees proceeded to fulfil their commission, according as it was opened up to them. This was the case likewise with Saul, who though he was an apostle from the beginning, was fitted for the special duties of his office gradually, as circumstances required, until at length the whole extent of his commission was revealed to him.

Saul therefore was an apostle from the time of his conversion, and always acted and taught as such; preaching ‘first to them at Damascus, (after his return from

Arabia), next at Jerusalem, and throughout all Judea, and then to the Gentiles.'

No. XII. *He found in every country great numbers, not only of his own nation, but of the Gentiles, whom the Jews had turned from idols.*—Lardner has well illustrated this fact, *Credib.* vol. i. c. 3. by passages from Philo, Josephus, and other authors, of which the following are the principal.

Philo, in the book which he wrote against Flaccus, president of Egypt, in the beginning of Caligula's reign, says, "There is no less than a million of Jews in Alexandria and other parts of Egypt;" and adds, "For one country does not contain the Jewish people, they being extremely numerous; for which reason, there are of them in all the best and most flourishing countries in Europe and Asia, in the islands, as well as on the continent; all esteeming for their metropolis the holy city, in which is the sacred temple of the most high God." The same Philo, *De Legatione ad Caium*, mentions a letter of Herod Agrippa the elder, to the emperor Caius, to dissuade him from setting up his statue at Jerusalem, in which he says, "Nor can I forbear to allege in behalf of the holy city, the place of my nativity, that it is the metropolis, not of the country of Judea only, but of many others, on account of the many colonies that have been sent out of it at different times, not only into neighbouring countries, Egypt, Phœnicia, both the Syrias; but also into places more distant, to Pamphylia, Cilicia, and many parts of Asia, as well as Bithynia, and the recesses of Pontus. They are in the same manner in Europe—in Thessaly, Bœotia, Macedonia, Ætolia, Argos, Corinth, in the most and best parts of Peloponnesus. Nor are the continents only full of Jewish colonies, but also the most celebrated islands—Eubœa, Cyprus, Crete; not to mention those which are beyond the Euphrates. For excepting only a small part of Babylon; and some other lesser districts, scarce any country of note can be mentioned in which there are not Jewish inhabitants," &c. *Lardner*, vol. i. p. 232.

The zeal of the Jews in making proselytes is well known. Horace has taken notice of it, *lib. i. sat. 4. ver. ult.*

—*Ac veluti te
Judæi cogemus in hanc concedere turbam.*

Josephus likewise, in his second book against Apion, says, "We choose not to imitate the institutions of other people, but we willingly embrace all that will follow ours." And from various passages in the Acts it is evident, that many Gentiles, especially of the female sex, were brought to worship the one true God after the manner of the Jews.—To conclude, when the men of Damascus (*A. D. 66.*) had formed a design to make away with all the Jews of that place, Josephus tells us, *Bell. lib. ii. c. 20. § 2.* "They concealed their design very carefully from their wives, because all of them, except a very few, were devoted to the Jewish religion."

No. XIII. *The proconsul of Cyprus, Sergius Paulus, resided.*—When Augustus obtained the supreme power, he gave the inland provinces to the people, and reserved those on the frontiers of the empire to himself, designing by that distribution to keep in his hand the whole power of the armies. Dio (quoted by Lardner, vol. i. p. 52.) tells us, that the governors sent by the emperor into the provinces were called *lieutenants*, or *proprætors*, though they were consular persons, that is, had served the office of consul in the city. But the governors sent by the senate into the provinces which belonged to them were called *proconsuls*; not only those who had been consuls, but those also who had been prætors only.—The division of the provinces made at first by Augustus,

underwent many changes. For a province originally assigned to the senate, was afterwards given to the emperor; and on the contrary. Such a change happened with respect to the province of Cyprus, which, in the first partition, was one of the emperor's provinces, but was afterwards, together with Gallia Narbonnensis, given to the senate; instead of which he took Dalmatia, which formerly was theirs, as Dio informs us, *lib. liv. p. 523.* Wherefore, when Paul visited Cyprus, that island was one of the provinces which belonged to the senate; consequently, the proper title of its governor was that of *proconsul*. Accordingly, Sergius Paulus is so named by Luke; which shews his perfect knowledge of the state of the countries of which he writes.

This honourable and worthy person, like other proconsuls, had persons learned in the Roman law to assist him in judging causes. Also he had a council, (*συμβουλων*), as Festus likewise had, *Acts xxv. 12.* to advise with in difficult matters of state, and an officer to collect the taxes paid by the province. Besides, the presidents appointed to govern the provinces, commonly brought with them from Rome the most intelligent and faithful of their friends. These composed their council, and to them were joined some of the most considerable of the Roman citizens who resided in the province: also some of the most respectable natives of the country, who could give information concerning the state of the province, the customs of its inhabitants, and the genius of their political constitution. All, or most of these respectable persons, we may suppose, were witnesses to the apostle's transactions in Paphos.

No. XIV. *Should go up to Jerusalem, to the apostles.*—From this passage of the history, and from *Acts viii. 1. Gal. i. 17.* it appears, that while the inferior teachers went to distant parts, whether to avoid persecution or to make disciples, the apostles of the circumcision usually resided at Jerusalem. This I suppose they did by the divine direction, that the brethren in distant parts, who had need of their advice and assistance in any difficult matter, might know where to apply to them: and also that they might establish a church under their own immediate inspection, as a pattern, according to which, those who were converted in distant countries might be formed into assemblies for the public worship of God, and for edifying themselves with the gospel doctrine, statedly dispensed to them by the ministers of the word in these assemblies.

No. XV. *The decree which they passed on the question, runs in the name of the whole church;*—for it begins in this manner, *Acts xv. 22.* 'Then it seemed good to the apostles and elders, with the whole church.' The historian, however, does not mean, that all the brethren in Jerusalem were gathered together on this occasion. For what house could have held so great a multitude?—Peter by one sermon converted three thousand, and by another no less than five thousand. And without doubt, many more on other occasions were added to the church of Jerusalem by the joint labours of the whole apostles, who commonly resided there. The Christians being so numerous in Jerusalem, Mosheim (*De Reb. Christ. ant. Constant. p. 117.*) conjectures, that the faithful in that city met in separate assemblies for worshipping God; and that all who ordinarily came together in one and the same house, considered themselves as more particularly united. And therefore, when the question concerning the Gentiles was to be determined, seeing they could not all be present, they naturally deputed some of their most esteemed members to meet with the apostles and elders, to deliberate on that important subject. And these delegates having signified their assent to James's proposi-

tions, it was considered as the determination of the whole church.

This assembly hath long been denominated, very properly, *The Council of Jerusalem*; for the reason mentioned Pref. to the Galat. sect. 4. last paragr. which see.

Concerning this council I have further to add, that the brethren of Antioch having sent to consult, not the apostles singly, but *the apostles and elders* at Jerusalem, they, it seems, called the brethren of that church to assist them, in the deliberation. It is evident, therefore, that in deciding this very important question, the apostles did not use their apostolical authority, but offered an opinion, which they supported by reasons drawn from facts, and from the testimony of the scriptures, with a view to convince those who sat with them as judges of the matter under deliberation; and who, being convinced by the reasons which the apostles offered, agreed to what was proposed; which thus became the unanimous decision of the whole assembly. This method of ending the controversy the Holy Ghost had pointed out as the most proper, by a revelation made, either to Paul, or to some of the prophets of Antioch. For, as was observed Gal. ii. 2. note 1. the unanimous opinion of such a numerous body of men, respectable for their knowledge of the gospel doctrine, and of the dispensations of God, and of the writings of the prophets, and who enjoyed the gifts of the Spirit in abundance, could not but have a greater influence in quieting the minds of the zealous Jewish believers, than if the matter had been decided only by a few, even although they were apostles divinely inspired. To conclude, the decision given by this numerous and respectable assembly, being founded on the testimony which the Holy Ghost had borne to the justification of the Gentiles without circumcision, by his gifts bestowed on them even as upon the Jewish converts, the whole assembly, in the way they worded their decree, bare evidence to the reality of that testimony, and rendered it indubitable by this their unanimous decision: Acts xv. 28. 'It seemed good to the Holy Ghost, and to us,' who have been witnesses of that declaration of his mind which the Holy Ghost made by communicating his gifts to the Gentiles.

No. XVI. *Had no relation to the idolatrous Gentiles at all.*—See Preface to Galatians, sect. 4. where the arguments which prove that the decree of the council of Jerusalem had no relation to the idolatrous Gentiles, but only to the proselytes, are proposed at great length. See however Lardner's Life of Peter, in his 3d vol. on the Canon, where he contends, that there were no proselytes of the gate.

No. XVII. *And passing through Phrygia and the Galatian country.*—This is the first mention that is made in the book of the Acts of Paul's being in Galatia and Phrygia. But from his own writings we know, he made many journeys and voyages which are not recorded by Luke. And even of the transactions mentioned by that historian, some are passed over very slightly. Wherefore, though Luke has not mentioned it, we may believe that Paul was in Phrygia and Galatia before this, and that he planted many churches there. If so, what time can we assign for that work more probable, than when he and Barnabas fled from Iconium to Derbe and Lystra, 'and into the region that lieth round about;' for Phrygia and Galatia lay round about Lycaonia. Or, if the circumstances mentioned by Paul in his epistles lead us to think that he singly planted the churches of Galatia, we may suppose he performed that work during the five years which he spent in Cilicia and its neighbourhood, after he fled from Jerusalem. But of this, see more in the Preface to Paul's epistle to the Galatians, sect. 1.

No. XVIII. *Philippi, which is the chief city of that part of Macedonia, and a colony.*—Livy, B. xlv. c. 9. tells us, that when Paulus Emilius conquered Macedonia, he divided it into four parts; of which the first was that which lay between the rivers Strymon and Nessus; and that the chief city of that first part was Amphipolis. To avoid contradicting the Roman historian, the following translation of Luke's words is proposed by some: 'And thence to Philippi, which is (πρωτὴ τῆς μεγίστης τῆς Μακεδονίας πόλεως κολωνία) the first city of that part of Macedonia which is a colony.' But B. Pearce, in his Commentary on the Acts, thinks the common translation ought to be retained, because Luke, who was with the apostle at this time, could not be mistaken in a fact so obvious. And therefore, although formerly Amphipolis was the chief city of that division of Macedonia, we may on Luke's authority believe, that at the time Paul passed into Macedonia, Philippi enjoyed that honour. I suppose, that when Augustus, after the defeat of Anthony, augmented the colony at Philippi by sending Anthony's adherents thither, he, in honour of the colony, transferred the courts of justice from Amphipolis to Philippi, whereby it became the chief city of that division of Macedonia. But in whatever manner it happened, the fact may be relied on, since Luke, who resided long at Philippi, has expressly asserted it.

Philippi being a colony, the greatest part of its inhabitants were Romans, and were governed by the laws of Rome. They also enjoyed the rights of Latium, and worshipped the gods thereof, and probably spake the Latin language, so that in many respects Philippi was a Latin city.—This is the account which A. Gellius gives of the colonies, Lib. xiii. c. 13. 'Et jura institutaque omnia, populi Romani, non sui imperii habent.' Quoted by Lardner, Credib. vol. i. p. 153.

No. XIX. *Went out of the city by a river-side (ἐκ τοῦ ποταμοῦ ὅπου) where a place for prayer was by law allowed.*—From this it is evident, that Philippi was built beside a river, or near to one. Yet no such river is marked in the maps of this country, which is the more extraordinary, that Luke, who was long at Philippi hath represented the river beside which it stood as navigable: Acts xx. 6. 'And we sailed from Philippi after the days of unleavened bread.' But Luke's geography is amply confirmed by the passage from Lucian, quoted page 731. who says, 'The walls of Philippi were washed by the river Hebrus.'

Learned men are not agreed whether ποταμός, the word in the original, denotes the act, or the place of prayer. Dr. Lardner, vol. i. p. 236. has produced the following passages, which may be of use in settling this point. The first is from Josephus, Ant. xiv. 10. § 24. where a decree of the city of Halicarnassus permitting the Jews to build (ποταμούς) oratories is cited; part of which decree runs thus:—'We decree that the Jews who are willing, men and women, do observe the sabbaths, and perform sacred rites according to the Jewish laws, and build oratories by the sea-side, according to the custom of their country,' &c. The next passage is from Tertullian, Ad. Nat. lib. i. c. 13. where, among other Jewish rites, he mentions *orationes littorales, shore-prayers*, that is, prayers by the sea-side, or a river-side: For the Jews esteemed these the most pure places for performing the worship of God in, as is plain from Philo's oration against Flaccus, p. 982. where speaking of the Jews, he says, "And early in the morning, flocking out of the gates of the city, they go to the neighbouring shores, for the (proseuchæ) oratories were destroyed; and standing in a most pure place, they lift up their voices with one accord." Of this Jewish custom we have an instance Acts xxi. 5. 'They all brought us on our way

with wives and children, till we were out of the city, and we kneeled down on the shore, and prayed.'

It is commonly said, that the difference between a *proseuche* or *oratory*, and a *synagogue*, was this:—The *synagogue* was a covered house, where the law was read, and prayers offered up to God, according to a set form, in name of the whole congregation: But the *proseuche*, or *oratory*, was a piece of ground enclosed with a wall, where individuals prayed each by himself apart, as in the courts of the temple. The Jews built their synagogues and *proseuchæ* on the banks of rivers, or on the sea-shore, because, according to the tradition of the fathers, they were obliged to wash their hands before they prayed; for which use they esteemed the rivers and sea-water by far the fittest. See Joseph. Ant. xii. c. 2. Elsner.

No. XX. *Then departed, leaving Luke at Philippi.*—That Paul left Luke at Philippi, we know from the phraseology of his history. For before that event Luke carries on the narration in the following manner:—Acts xvi. 11. 'Loosing from Troas, we came with a straight course to Samothrace. 13. And, on the Sabbath-day, we went out of the city by a river-side. 16. And it came to pass as we went to prayer.' But after Paul and the rest departed from Philippi, Luke changes his style in this manner,—Acts xvii. 1. 'Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica.' Nor does he resume his former manner of writing, until, chap. xx. describing Paul's voyage to Syria, he thus writes: 5. 'These going before, tarried for us at Troas. 6. And we sailed from Philippi after the days of unleavened bread, and came unto them to Troas, where we abode seven days.' It is therefore more than probable, that when Paul, Silas, and Timothy departed from Philippi, after having gathered a church there, Luke remained with the new converts, until the apostle, in his way from Corinth to Syria the second time, came to Philippi and took him with them.

If the foregoing supposition is well founded, Luke must have remained several years at Philippi; and if he was 'the brother whose praise was in the gospel,' mentioned 2 Cor. viii. 18. he joined Paul on his coming into Macedonia, after the riot of Demetrius, and was sent by him to Corinth with Titus, who carried the apostle's second letter to the Corinthians. And having executed that commission, he returned to Philippi, and gave him an account of the success of that letter. And after the apostle set out for Corinth, Luke remained at Philippi till Paul returned. For there he joined him in his second voyage to Syria, as has been already observed.

No. XXI. *Whom therefore ye ignorantly worship, him declare I to you.*—Because Paul, on this occasion, told the Athenians, that the true God was he whom they ignorantly worshipped under the title of *the unknown God*, some learned men have supposed, that the altar he speaks of was raised to the God of the Jews, concerning whose power, in the destruction of the Egyptians and Canaanites, the ancient Athenians had received some obscure reports: But because the Jews carefully concealed his name, and had no image of him, the Athenians erected no statue to the God of the Jews, but worshipped him under the appellation of *The unknown God*. Others think this one of the altars which Diogenes Laertius speaks of in *Epimenide*. For he relates, that by the advice of Epimenides, the Athenians, when afflicted with a pestilence, brought a number of white and black sheep to Areopagus, and there let them go; appointing a man to follow each, that where any of them lay down it might be sacrificed (*καθαρνναι θνα*) to the God to whom sacrifices were due: after which the plague was staid. Hence, says he, there are among the Athenians various

altars without the name of any God. But this deliverance being wrought by the true God, the apostle justly affirms, that they worshipped him by these altars, though they knew him not. Dr. Wellwod, however, in the introduction to his translation of the Banquet of Xenophon, says these altars were erected by Socrates, to express his devotion to the one true God, of whom the Athenians had no idea, and whose nature, he insinuated by this inscription, was far above the reach of human comprehension. According to this account also of the Athenian altars, the apostle's interpretation of the inscription is still perfectly just.

No. XXII. *Claudius had commanded all Jews to depart from Rome.*—That the emperor Claudius banished all the Jews from Rome, is testified by Suetonius in his life of Claudius, c. 25. "Judæos, impulsore Chresto, assidue tumultuantes, Roma expulit." The origin of the tumults which occasioned the banishment of the Jews from Rome, Suetonius, in the above passage, hath related in such a manner, as to make his readers imagine *Chrest* or *Christ* was then in Rome, and that the tumults were owing to his instigation. But the true state of the fact seems to have been this:—The Jews, whose darling object was to make proselytes to their religion, shewed the same malicious disposition at Rome, which their brethren shewed in the other great cities where the gospel was preached with success. Being extremely displeased with the heathens for embracing the gospel, they published a number of calumnies against the gospel itself, and against its abettors, by which they enraged the idolatrous multitude at Rome to such a degree, that they assisted the unbelieving Jews in their tumultuous attacks upon the Christians. Wherefore the Jews being the ringleaders in these tumults, the emperor, to preserve the peace of the city, found it necessary to banish all the Jews from Rome; and among the rest such of them as had embraced the Christian faith.

Claudius's edict against the Jews, according to the best chronologers, was published in the eleventh year of his reign; which year began January 24, A. D. 51. Now, supposing Claudius to have published his edict in the beginning of that year, he certainly would allow the proscribed some months at least to settle their affairs, and take themselves away. Wherefore Aquila and Priscilla could not well leave Italy before the end of the spring A. D. 51. Besides, their voyage to Corinth would take up some time; and, when they arrived, a month or two must have passed before they could settle themselves in such a manner as to be carrying on their business of tent-making when Paul came to Corinth. His arrival, therefore, cannot be fixed sooner than the autumn of A. D. 51.

Having in this manner fixed one date in Paul's history, let us next consider, how it may be applied for determining the time of some important events connected with his arrival at Corinth.—After the council of Jerusalem Paul came down to Antioch, where he abode several months; then departed with Titus to confirm the churches of Cilicia, Galatia, and Phrygia. This office he performed by delivering them the decrees of the council to keep. And as he remained no longer in any place than was necessary for that purpose, we may suppose he finished his progress through the churches in four or five months from his leaving Antioch: Then he went over to Macedonia, where, and in Greece, he preached indeed a considerable time, probably ten or twelve months, before he came to Corinth. These, added to the months he spent in Antioch after the council, and in confirming the churches in Cilicia, Galatia, and Phrygia, may have made in all a year and nine months. Wherefore, if these are counted backwards, from the

autumn of A. D. 51, when Paul arrived at Corinth, they will bring us to the end of A. D. 49, or the beginning of A. D. 50, as the date of the council of Jerusalem. And seeing that council was held about 14 years after Paul's conversion, (Gal. ii. 1.), perhaps 14 years wanting some months, his conversion will thus be fixed to the end of A. D. 36, or to the beginning of A. D. 37, a date which is likewise confirmed by the rest which the churches of Judea, Samaria, and Galilee enjoyed, through the publication of Caius's order to set up his statue in the temple of Jerusalem in the end of A. D. 39, or the beginning of A. D. 40, three years after Paul's conversion, as hath been shewn No. V.

No. XXIII. *Having shorn his head in Cenchrea, for he had a vow.*—This is thought to have been the vow of the Nazarite, whereby Paul, from the time he made it, until he offered the sacrifices prescribed by the law, bound himself to abstain from wine and all fermented liquors. See Numb. vi. 1-21. That this vow was in use in Paul's days, is evident from what Josephus has related of Bernice, Bell. ii. c. 15. init. "She was then (A. D. 66) at Jerusalem, performing a vow to God. For it is customary for those who have been afflicted with some distemper, or have laboured under any other difficulty, to make a vow, thirty days before they offer sacrifice, to abstain from wine and shave the hair of their head." By the law, the Nazarite was to shave his head at the door of the tabernacle of the congregation. But as there were a vast number of Jews in the Gentile countries, who lived at a great distance from Jerusalem, they were obliged to dispense with the exactness of many things required in the law. Lardner, vol. i. p. 461. has mentioned a passage of a Jewish book, quoted by Reland, which says, "They who make the vow of the Nazarite out of the land of Israel, shall go into it to complete the vow." This accounts for Paul's concern to keep the next feast at Jerusalem, Acts xviii. 21.

The vow of the four brethren, mentioned Acts xxi. 23. is likewise thought to have been the vow of the Nazarite. There is a passage in Josephus, concerning Herod Agrippa, which shews that it was no unusual thing now for zealous men, who had it in their power, to bear the whole, or a part of the charges of the sacrifices which the Nazarites were obliged to offer at the expiration of their vow. The passage I refer to is Ant. xix. 6. initio, where, having told that Claudius made Herod king of all Judea, he adds, "And he, as it was very likely for one to do who had had so considerable an advancement, made all the expedition he could into his kingdom. And coming to Jerusalem, he offered up sacrifices of thanksgiving, and omitted nothing that was prescribed by the law; for which reason he also ordered a good number of Nazarites to be shaved." That was the common phrase for completing the vow of the Nazarite, by offering the prescribed sacrifices; and therefore the brethren at Jerusalem, when they advised Paul to assist the four men in discharging their vow, did not say, *Be at charges with them that they make their offerings, but that they may shave their heads.* An action of this kind being extremely popular, and shewing great zeal for the law, the brethren at Jerusalem very prudently advised Paul to it, to shew that he did not condemn the institutions of Moses. Besides, it was one of those popular actions by which Agrippa recommended himself to the Jews when he took possession of the kingdom, as appears from the foregoing quotation.

No. XXIV. *On the first day of the week, when the disciples came together to break bread.*—From this passage, and from 1 Cor. xvi. 1, 2. John xx. 19. 26. it appears to have been the custom of the disciples, after our

Lord's resurrection, to observe the first day of the week in honour of that event, by assembling thereon for the worship of God, and for celebrating the Lord's Supper. Accordingly, Justin Martyr, who wrote forty-four years after the death of the apostle John, tells us, Apologet. ii. p. 98. "On Sunday, all Christians in the city and country meet together, because it is the day of our Lord's resurrection, and then we hear read to us the writings of the prophets and apostles. This done, the president makes an oration to the assembly, to exhort them to imitate and do the things they hear: and then we all join in prayer; and after that we celebrate the sacrament, and they that are willing and able give alms," &c. Whitby's note on Acts xx. 7.

No. XXV. *Teaching all men everywhere against the people.*—Lardner, Credib. vol. i. p. 553. observes, that the Jews in Judea considered it as their due to have particular regard paid to them by their countrymen in the provinces, and by all the Gentiles who worshipped the true God, and who for that purpose assembled themselves with the Jews in their synagogues. And, in fact, the Jews out of Judea, and all the proselytes, shewed great regard to the people of Jerusalem and of Judea, and were very ready to assist them in every difficulty. Thus, the disciples at Antioch, when they heard that there was to be a dearth in the land of Judea, Acts xi. 29. 'every man, according to his ability, determined to send relief unto the brethren which dwelt in Judea.' And in this resolution, not the Jews by birth alone, but the just proselytes also, and even the religious proselytes, joined: And having made a liberal collection, they sent it to the elders at Jerusalem by the hands of Barnabas and Saul. In like manner, when that famine actually happened, Helene, queen of Adiabene, and Izates her son, both of their proselytes to Judaism, contributed largely for the relief of the inhabitants of Jerusalem and of Judea, Joseph. Ant. xx. c. 2. § 6. Also, when the apostles at Jerusalem agreed that Paul should go among the Gentiles, they recommended it to him 'to remember the poor; which very thing he also made haste to do,' Gal. ii. 10. Wherefore, the collections which Paul afterwards made, among all the churches of the Gentiles, for the saints in Judea, was no novelty. It had been often practised, and was founded in the best reason. For, as Paul writing to the Romans on this subject observed, they were bound to do this both in justice and in gratitude:—Rom. xv. 27. 'They have been pleased, verily, and their debtors they are. For if the Gentiles have partaken of their spiritual things, they ought certainly to minister to them in carnal things.' And considering, that in the persecution the brethren of Judea were often spoiled of their goods, (Heb. x. 34.), these collections were the more necessary.

Such being the principles and the expectations of the Jews in Judea, no wonder that the bigots among them were enraged, when they heard that Paul, instead of enjoining the converted Gentiles to observe the law of Moses, taught that they were entirely free from that law; for this was to break the tie by which the Jews held those heathens in subjection who had turned from idols to worship the true God. And therefore the outcry of the Jews against Paul, though wholly unjust, was every word of it expressive and popular, especially at Jerusalem: 'This is the man who teacheth all men everywhere against the people,' Acts xxi. 28.

No. XXVI. *Tidings came to the chief captain of the legion.*—Χιλιερχος της σινης. The word σινης is used with considerable latitude. It signifies any gathering of soldiers, without determining their number

hence it is applied to a *legion*. At other times, it signifies a much smaller number of soldiers. The other word, *χαιμαρχος*, properly signifies the commander of a thousand men; but it is likewise used for a Roman military *Tribune*. Wherefore as there was always a legion stationed in Jerusalem, we may suppose that Lysias was the eldest or first *Tribune*, and, by consequence, that he was the commander of the garrison, and was intrusted by the governor, Felix, with the power which the chief officer under him at Jerusalem usually possessed. But the word *χαιμαρχος* is likewise used to signify the *captain of the temple*, John xviii. 12. who is thought to have been a Jewish officer. And Luke speaks of *στρατηγας*, the *captains of the temple*, Luke xxiii. 52. These, I suppose, were the persons who presided over the divisions of the priests and Levites employed in different ministrations in the temple; but the *χαιμαρχος*, or *captain of the temple*, was he who had the command of the whole.

No. XXVII. *Commanded him to be carried into the castle.*—This was the castle Antonia, which was built by John Hyrcanus, high-priest and prince of the Jews, on a rock which stood at the angle of the northern and western porticos of the outer court of the temple. It was at first named *Baris*. But Herod the great rebuilt it, and raised it so high as to command the temple, and afford a sight of what passed in the two outer courts. On the side where it joined the porticos of the temple, there were stairs which reached to each portico, by which the soldiers descended to keep guard in several places of the porticos, especially during the great festivals, to suppress any disorders which might happen. Further, to render this fortress inaccessible, Herod faced the rock on which it stood with white polished marble; and having completed the fortress, he named it *Antonia*, in honour of his friend Mark Antony. Afterward, when Judea was made a Roman province, the Romans always kept a strong garrison in that castle. And at the festivals, when the people flocked to Jerusalem in great multitudes, bodies of armed soldiers went down from this castle, and watched in several places of the porticos of the temple, to prevent tumults: for on such occasions, more especially, the multitude was disposed to make disturbances.

No. XXVIII. *Leddest out into the wilderness four thousand men (τὸν οὐκισμὸν) of the Sicarii.*—The men of whom the Tribune spake were named *Sicarii*, from the small crooked swords or daggers (called by the Romans *Sicæ*) which they carried under their garments. With these they committed horrible murders in Jerusalem about this time: For their custom was to mix in the crowd at the great festivals, and to stab their enemies, even in the day-time; and to conceal their wickedness, they affected great indignation against the authors of the slaughter. Nay, to such a pitch did they carry their cruelty, that they would kill any person whatever for hire. Thus Josephus, Ant. xx. 7. 5. tells us, that one Dora, at the instigation of Felix the governor, hired some of these miscreants, who murdered the high-priest Jonathan.—The same historian informs us, (ibid. c. 6.), that when Felix was procurator, a certain Egyptian came to Jerusalem, and pretending to be a prophet, persuaded the people to follow him to Mount Olivet, promising that they should see the walls of Jerusalem fall down at his command, and have a free entrance into the city over the ruins: but that Felix attacked them with an army, killed four hundred of them, and took two hundred captives; and that the Egyptian himself, having fled, disappeared. This, it is thought, was the impostor of whom the Tribune spake, when he asked Paul if he was 'that

Egyptian who before these days made an insurrection,' &c. The Tribune added that the followers of the Egyptian were *Sicarii*. Perhaps, besides the *Sicarii*, many of this impostor's followers were *Zealots*, who were very forward in all the tumults against the Romans. Josephus, indeed, has not told us what sort of people the followers of the Egyptian were; only, by relating the affair after giving an account of the *Sicarii*, he seems to insinuate that they were mostly of that description.

In the other account which Josephus has given of this affair, Bell. ii. c. 13. he says, the Egyptian gathered thirty thousand; that, after bringing them round out of the wilderness up to the Mount of Olives, he intended from thence to attack Jerusalem, and, beating the Roman guards, to bring the people in subjection to him. But Felix, coming suddenly upon him with the Roman soldiers, prevented the attack; and that all the people joined with Felix in their own defence; so that, when they came to engage, the Egyptian fled, followed only by a few; that the greatest part of those who were with him were either slain or taken prisoners; the rest of the multitude being scattered. This account of the numbers which followed the Egyptian being very different from the former, no objection can be drawn from either against the number mentioned by the Tribune. The truth is, Josephus needs more to be reconciled with himself, than Luke to be reconciled with him; for it should be remembered, that Luke is not answerable for the Tribune's numbers; all that was incumbent on him was, to relate faithfully what he said.

No. XXIX. *Felix the Governor.*—Judea, though sometimes called a province, was properly a branch of the province of Syria, as Lardner observes, Credib. vol. i. p. 161. Nevertheless it had a Roman governor residing in it with supreme authority, which was a very uncommon thing. The proper title of this governor was *Procurator*; a name that was given to the officer who took care of the Emperor's revenue in the provinces belonging to him; whereas, in the provinces belonging to the senate, that officer was named *Quæstor*. But though the governors of Judea were properly procurators, they had, as was just now observed, the power of presidents. Hence the sacred writers give to Pilate, Felix, and Festus, the title of *Governors*; which is a general word, and very proper according to the usage of the best writers.

No. XXX. *Felix was himself a great oppressor of the nation.*—Antonius Claudius Felix, with his brother Pallas, were freed-men of the Emperor Claudius, with whom Pallas being in high favour, he procured for his brother Felix the procuratorship of Judea. But in his government Felix shewed the meanness of his disposition and former condition, by exercising his power in the most wanton acts of cruelty and oppression. So Tacitus tells us, Hist. lib. v. c. 9. "Claudius, defunctis Regibus, aut ad modicum redactis, Judeam provinciam Equitibus Romanis, aut libertis permisit. E quibus Antonius Felix per omnem sævitiam ac libidinem, jus regium servili ingenio exercuit, Drusilla, Cleopatæ et Antonii nepte (grand-daughter) in matrimonium accepta; ut ejusdem Antonii, Felix progener, Claudius nepos esset."—Felix married two ladies of the name of *Drusilla*. The one was the grand-daughter of Cleopatra and Antony. She is the lady of whom Tacitus speaks. The other was Drusilla, mentioned Acts xxiv. 24. where she is called a *Jewess*, to distinguish her from the Roman lady of that name. This Drusilla was the daughter of Herod Agrippa, (whose death is related Acts xii. 23.), and the sister of Herod Agrippa the younger, before whom Paul pleaded his cause. He gave her to Azizus, king of the Emes-

senes, on his consenting to embrace the Jewish religion. But she did not remain long with him: For Felix having seen this most beautiful of women, as Josephus calls her, (Ant. xx. 5.), became violently in love with her, and sent his friend Simon, a Jew of Cyprus, who possessed the magic art, to persuade her to leave Azizus and marry him. This commission Simon executed so well, that Drusilla, to avoid the affronts put upon her by her sister Bernice, who envied her beauty, consented to marry Felix, though it was contrary to her religion.

This Drusilla having expressed a desire to hear Paul preach, her husband Felix sent for him, and they heard him concerning the faith in Christ. On that occasion Felix's conscience was awakened to such a degree by Paul's sermon, that he trembled. Nevertheless, he continued his cruel and unjust practices all the time his government lasted, which was about the space of two years: for Nero, in the sixth year of his reign, recalled him. After Felix was recalled, some of the principal Jews followed him to Rome, and accused him to the Emperor, who would have punished him, if it had not been for the prayers and entreaties of his brother Pallas, who then possessed the favour of Nero, as he had formerly done that of Claudius.

No. XXXI. *He appealed from Festus to Cæsar.*—That causes were by appeal removed from the courts in the provinces to Rome, is evident from Suetonius, who, in his life of Augustus, c. 33. says, "Appellationes quotannis urbanorum quidem litigatorum Prætori delegavit urbano, at provincialium, consularibus viris, quos singulos cujusque provinciæ negotiis præposuisset." And, that Roman citizens, tried for their life in the provinces, had a right to transfer their cause by appeal to Rome, is evident from Pliny, lib. x. epist. 97. Ad Trajanum: "Et lii similis amentia, quos quia cives Romani erant, annotavi in urbem remittendos."

No. XXXII. *King Agrippa and his sister Bernice.*—This is he who by Josephus is called *King Agrippa the younger*. He was the son of that Herod Agrippa whose death is related Acts xii. 23. and the grandson of *Aristobulus*, (whom his father put to death), consequently the great-grandson of the first Herod, called Herod the Great, in whose reign our Lord was born.

Herod Agrippa the younger was in great favour with the Emperor Claudius, who gave him the kingdom of his uncle Herod, king of Chalcis. But he afterwards took it from him, and gave him the tetrarchy of Philip, with Batanæa, Trachonitis, and Abilene, which formerly Lysanias possessed, Luke iii. 1. After this Nero gave him a part of Galilee, with the cities Tiberias, Tarrichæa, and Julias, beyond Jordan, with fourteen villages.

Herod the younger was the last king of the Herod family: For he lived to see Jerusalem destroyed, and the Jewish nation sold as slaves to any who would purchase them. After that he went to Rome, where, as Dio informs us, he obtained prætorian honours, and lived in the palace with his sister Bernice. This is the lady mentioned in the Acts. She was first married to her uncle Herod, king of Chalcis: but after his death, being talked of as criminally familiar with her brother Agrippa, she married Polemon king of Cilicia, to quash that rumour. But soon after, influenced more by lewd inclination than by a regard to her reputation, she divorced Polemon, and returned to her brother; by which the rumour of their unlawful commerce was again revived.

Agrippa and Bernice were living together when Festus arrived in the province. They came therefore to Cæsarea, to congratulate Festus upon his advancement to the procuratorship. On that occasion, Agrippa having expressed a desire to hear Paul, Festus gratified him by pro-

ducing the apostle, in the place of hearing, before him and Bernice, and the Tribunes, and all the principal men of Cæsarea: so that the apostle had a new opportunity of speaking in his own defence; which he did to such good effect, that Agrippa declared, in the presence of the whole assembly, that he had done nothing worthy of death; and that he might have been set at liberty, if he had not appealed to Cæsar.

Tacitus has spoken of Bernice's beauty, and of the court which she paid to Vespasian by her magnificent presents, and of the love which his son Titus bore to her, Hist. lib. ii. c. 81. "Nec minore animo Regina Bernice partes juvabat, florens ætate formaque, et seni quoque Vespasiano, magnificentia munera, grata." And, speaking of Vespasian's son Titus, the same historian says, Hist. lib. ii. c. 2. "Neque abhorrebat a Bernice juvenilis animus." Suetonius adds, that 'Titus promised to marry her: For, after mentioning Titus's cruelty, he speaks of his lust, c. 7. "Nec minus libido, propter exoletorum et spadonum greges, propterque insignem reginæ Berenices amorem, cui etiam nuptias pollicitus ferebatur." Nevertheless, after he became Emperor, he, for reasons of state, dismissed Bernice, though with great regret: "Berenicen ex urbe dimisit, invitum invitam." Titus Vesp. c. 7.

No. XXXIII. *He called on all the Jews present to bear witness.*—Bishop Lowth, in his note on Isa. liii. 8. tells us, "It is said in the Mishna, that before any one was punished for a capital crime, proclamation was made before the prisoner by the public crier, in these words: *Quicumque noverit aliquid de ejus innocentia, veniat et doceat de eo.* On which passage the Gemara of Babylon adds, 'That before the death of Jesus this proclamation was made for forty days, but no defence could be found.' On which words Lardner observes, 'It is truly surprising to see such falsehoods contrary to well-known facts,' Testimonies, vol. i. p. 198. The report is certainly false; but this false report is found on the supposition that there was such a custom, and so far confirms the account above given from the Mishna. The Mishna was composed in the middle of the second century: Lardner ascribes it to the year of Christ 180.

"Now it is plain, from the history of the Four Evangelists, that in the trial and condemnation of Jesus no such rule was observed; (though, according to the account of the Mishna, it must have been in practice at that time); no proclamation was made for any person to bear witness to the innocence and character of Jesus: nor did any one voluntarily step forth to give his attestation to it. And our Saviour seems to refer to such a custom, and to claim the benefit of it, by his answer to the high-priest, when he asked him of his disciples and of his doctrine: 'I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them: Behold they know what I said.' John xviii. 20, 21. This therefore was one remarkable instance of hardship and injustice, among others predicted by the prophet, which our Saviour underwent in his trial and sufferings.

"St. Paul likewise, in similar circumstances, standing before the judgment-seat of Festus, seems to complain of the same unjust treatment—that no one was called, or would appear, to vindicate his character: 'My manner of life from my youth, which was at the first among my own nation at Jerusalem, know all the Jews, which knew me from the beginning, if they would testify, that after the strictest sect of our religion I lived a Pharisee;' Acts xxvi. 4, 5."—Thus far Lowth.

To comprehend the force and propriety of the above appeal to the Jews who were present at the apostle's defence before Agrippa, the full extent of his expression, *My manner of life*, must be attended to and understood. For the apostle did not mean only, that all the Jews knew his education was at the first among his own nation at Jerusalem, but likewise that they knew the other particulars which he mentioned in the subsequent parts of his defence; namely, that 'after the strictest seat of their religion he lived a Pharisee,' ver. 5.—'That he thought with himself that he ought to do many things contrary to the name of Jesus of Nazareth,' ver. 9.—'That he did these things in Jerusalem: That many of the saints he shut up in prison, having received authority from the chief priests so to do. And that when they were put to death, he gave his voice against them,' ver. 10. alluding to his behaviour at the stoning of Stephen. 'That he punished them oft in every synagogue, and compelled them to blaspheme Jesus; and that being exceedingly mad against them, he persecuted them even to foreign cities,' ver. 11.—In particular, that 'he went to Damascus with authority and commission from the chief priests,' ver. 12.—'that if he found any of this way, whether they were men or women, he might bring them bound to Jerusalem,' Acts ix. 2. namely, to be punished.—All these things the Jews, who were present at his defence before Agrippa in Cæsarea, well knew. He therefore called on them in this public manner to attest the truth of them, because they were clear proofs of his bitter enmity to the Christians; and demonstrated, that his forsaking the party of the chief priests, and going over to the Christians, whereby he subjected himself to the hatred of the Jews, could be owing to nothing but to the appearing of Jesus to him on the road to Damascus; of which he gave Agrippa an account in the remaining part of his speech, ver. 12–15. At the same time he told

him, that Jesus said to him, 'I have appeared to thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in which I will appear unto thee *afterwards*.' 19. Whereupon, O king Agrippa, I was not disobedient to the heavenly vision; 20. But shewed first to them of Damascus, &c. that they should repent, and do works meet for repentance.' He added, ver. 22. That in his discourses to the Jews and Gentiles, 'he said no other things than those which the prophets and Moses did say should come; 23. That the Christ should suffer, and should be the first who should rise from the dead, and should shew light to the people, and to the Gentiles.'—The apostle having given this account of his conversion to Christianity, and of the doctrine which he taught after he became a Christian, the one appeared so rational, and the other so consonant to the writings of Moses and the prophets, that Agrippa entertained a favourable opinion of Paul, and declared that he had done nothing worthy of death, or of bonds.

No. XXXIV. *The island was called Melitè.*—Bryant, *Observat. on Ancient History*, contends, that this island was not Malta, because Malta is not in the Adriatic Sea, notwithstanding Bochart endeavours to prove it to be so; but it was an island belonging to Dalmatia, called anciently Melitè, but is now called Mileet by the Slavonians, and is subject to Ragusa. In support of his opinion Bryant cites ancient authors, who, in enumerating the Adriatic islands, mention Melitè very particularly, and say that it was twenty stadia distant from Corcyra Melæna; and among the rest Pliny, *Nat. Hist.* lib. iii. c. 26. who reckons it among the Adriatic islands, and adds, "Unde Catulos Melitæos appellari Callimachus autor est."

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OF

GREEK WORDS

EXPLAINED IN THE PRECEDING WORK.

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THE END.